
THE ARMY PROFESSION
INITIAL DRAFT—NOT FOR IMPLEMENTATION

DISTRIBUTION RESTRICTION. The material in this draft ADRP is under development. This publication has not yet been approved and authenticated. Upon publication, this ADRP will be approved for public release; distribution will be unlimited.

Headquarters, Department of the Army



REPLY TO
ATTENTION OF:

DEPARTMENT OF THE ARMY
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2 October 2012

MEMORANDUM FOR SEE DISTRIBUTION

SUBJECT: Approval of Army Doctrine Reference Publication 1 (ADRP 1), *The Army Profession* (Initial Draft)

1. Army Doctrine Reference Publication 1 (ADRP 1), *The Army Profession* (Initial Draft) is approved for Army wide release and comment.
2. This publication establishes doctrine on the Army Profession for the first time and expands the discussion on the Army Profession as detailed in Chapter 2 of capstone Army Doctrine Publication (ADP) 1, *The Army* (Sep 12).
3. The objective is to create a common understanding of the Army Profession by providing the Army with the definition and doctrinal description of the Army Profession and the Army Ethic. This publication defines the membership and certification of Army professionals in competence, character, and commitment and establishes the five essential characteristics that constitute the Army as a profession: military expertise, honorable service, trust, esprit de corps, and stewardship of the profession.
4. Use this Initial Draft for conducting professional development sessions.
5. Send feedback and or questions to CAPE at 845-938-1057, CAPE@USMA.edu or <http://CAPE.Army.mil>.

Encl

DISTRIBUTION:
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A handwritten signature in black ink, appearing to read "D. G. Perkins", written over a white background.

DAVID G. PERKINS
Lieutenant General, USA
Commanding

This publication is available at Army Knowledge Online
(www.us.army.mil)
and General Dennis J. Reimer Training and Doctrine Digital Library
(<http://www.train.army.mil>).

Foreword

In the face of so many challenges over the past decade of war, we have demonstrated great strengths, such as the determination and adaptability of our junior leaders and their dedication to service shown through numerous deployments. Yet we have also struggled in some areas to maintain the highest standards of the Army Profession. As we have at other times in our history, we assessed in 2010 that it was time to refresh and renew our understanding of our profession.

With this in mind, the Secretary of the Army and the Army Chief of Staff directed that the commanding general (CG) of the United States Army Training and Doctrine Command (TRADOC) lead a review of the Army Profession during calendar year (CY) 2011. TRADOC issued “terms of reference” and stated that, as a profession, it’s now “essential that we take a hard look at ourselves to ensure we understand what we have been through over the past nine years, how we have changed, and how we must adapt to succeed in an era of persistent conflict.” The Army’s research effort was directed to focus on three broad questions:

1. What does it mean for the Army to be a military profession?
2. What does it mean to be an Army professional?
3. After nine years of war, how are we as individual professionals and as a profession meeting these aspirations?

This new publication is a result of that self-directed study by the Army’s senior leaders. It answers the first two questions in a manner that will enable all Army professionals, uniformed and civilian, to better understand their calling to be a member of this noble and honored profession. The answer to the third question is contained in the CY11 Army Profession Campaign Annual Report accessible at <http://cape.army.mil/>.

The Army provides the United States with the landpower to prevent, shape, and win in the land domain. Like all other professions, the Army provides for the American people what they cannot provide for themselves—their security and defense of the nation. Since the American people place special trust and confidence in us as a professional standing Army to always put the nation first, above all other considerations, trust is the bedrock of our relationship with them. Our first responsibility as a profession is to continue to serve them in an effective and ethical manner that will preserve this earned trust.

SIGNATURE BLOCK

THE ARMY PROFESSION INITIAL DRAFT—NOT FOR IMPLEMENTATION

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Preface

1 Army Doctrine Reference Publication (ADRP) 1 augments Chapter 2 of ADP 1, *The Army*. This publication
2 defines and doctrinally describes the Army Profession and the Army Ethic. It expands the discussion on the
3 Army Profession's dual nature as a military department and, more importantly, a military profession. It
4 identifies the two mutually supportive communities of practice of the profession: the Profession of Arms and
5 the Army Civilian Corps. It establishes the five essential characteristics that constitute the Army as a profession:
6 military expertise, honorable service, trust, esprit de corps, and stewardship of the profession. It defines
7 membership and certification of Army professionals in competence, character, and commitment. It constitutes
8 the Army's view of its culture, ethic, and ethos and sets the foundation for developing the moral identity of the
9 Army Profession and its professionals.

10 This publication provides the foundation for Army training and education system curricula on the Army
11 profession, its ethic, and character development of Army professionals.

12 The principal audience for ADRP 1 is all members of the Army Profession. Commanders and staffs of Army
13 headquarters serving as joint task force or multinational headquarters should also refer to applicable joint or
14 multinational doctrine concerning the range of military operations and joint or multinational forces. Trainers
15 and educators throughout the Army will also use this publication.

16 Commanders, staffs, and subordinates ensure their decisions and actions comply with applicable United States,
17 international, and, in some cases, host-nation laws and regulations. Commanders at all levels ensure their
18 Soldiers operate in accordance with the law of war and the rules of engagement. (FM 27-10.)

19 ADRP 1 uses joint terms where applicable. Selected joint and Army terms and definitions appear in both the
20 glossary and the text. Terms for which ADRP 1 is the proponent publication (the authority) are marked with an
21 asterisk (*) in the glossary. Definitions for which ADRP 1 is the proponent publication are boldfaced in the text.
22 These terms and their definitions will be in the next revision of ADRP 1-02. For other definitions shown in the
23 text, the term is italicized and the number of the proponent publication follows the definition.

24 ADRP 1 applies to the Active Army, Army National Guard (ARNG)/Army National Guard of the United States
25 (ARNGUS), United States Army Reserve (USAR) and Army Civilians unless otherwise stated.

26 The proponent of ADRP 1 is the United States Army Combined Arms Center. The preparing agency is the
27 Center for the Army Profession and Ethic (CAPE), United States Army Combined Arms Center. Send
28 comments and recommendations on a DA Form 2028 (Recommended Changes to Publications and Blank
29 Forms) to Commander, United States Army Combined Arms Center, Fort Leavenworth, ATTN: ATZL-MCK-D
30 (ADRP 1), 300 McPherson Avenue, Fort Leavenworth, KS 66027-2337; by e-mail to
31 usarmy.leavenworth.mccoe.mbx.cadd-org-mailbox@mail.mil; or submit an electronic DA Form 2028.

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33

34 **ACKNOWLEDGMENTS**

Our Army Profession

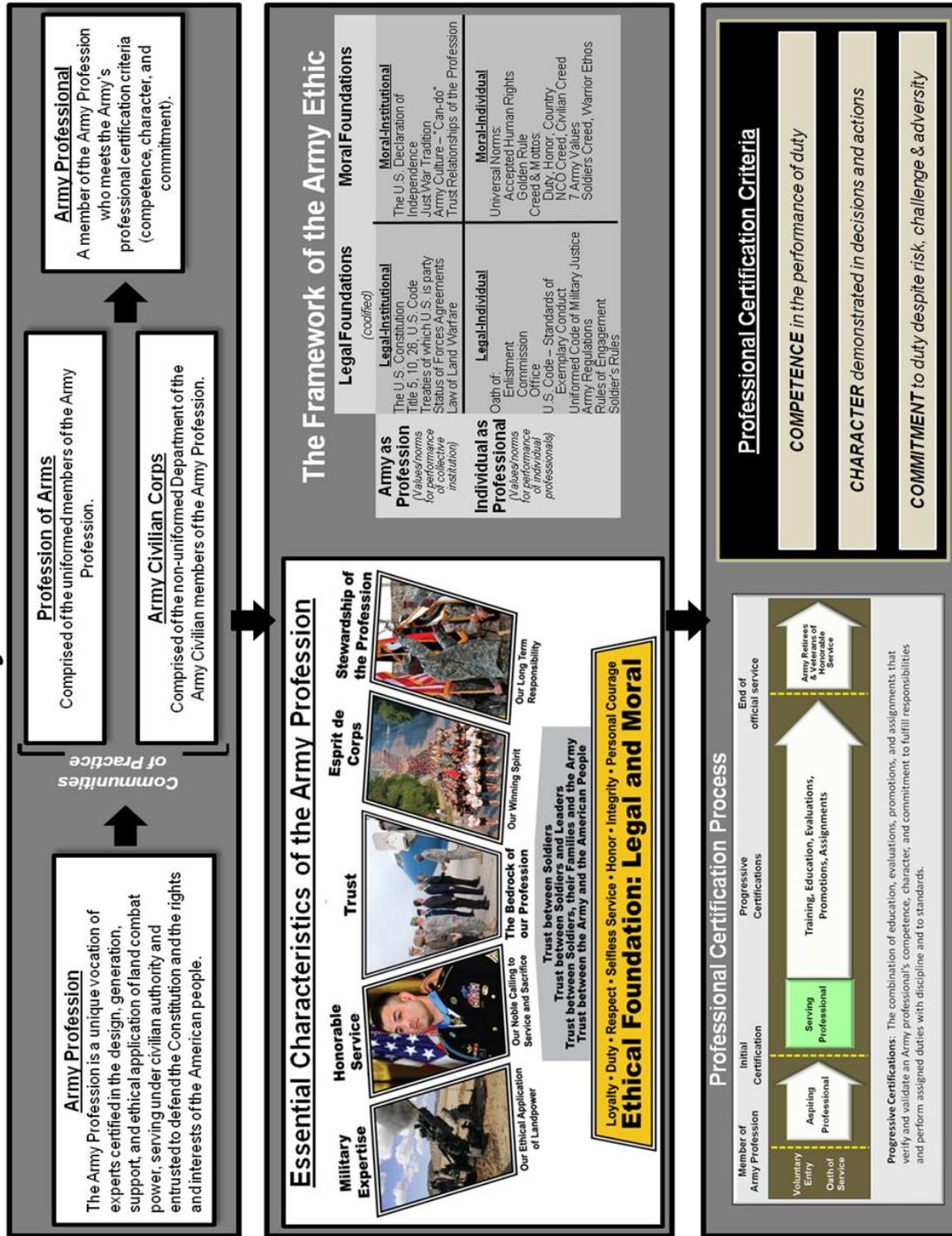


Figure 1. Underlying logic of the Army Profession and Army Ethic

Introduction

“[We will] foster continued commitment to the Army Profession, a noble and selfless calling founded on the bedrock of trust.”

General Raymond T. Odierno, 38th CSA, *Marching Orders*, January 2012

THE UNITED STATES ARMY: A NOBLE CALLING, A TRUSTED PROFESSION

Our Chief of Staff charged all Army professionals to continue their commitment to maintain the Army as a military profession. *An Army professional is a member of the Army Profession who meets the Army’s professional certification criteria of competence, character, and commitment.* He recognizes that it will be more of a challenge during the transition that follows a decade of war. How does the Army maintain itself as a profession? What does it mean for the Army to be a military profession? What does it mean for Soldiers and civilians serving in the Army to be professionals?

Each reader of this publication likely has answers to those questions in mind. The Army’s study of this subject during the 2011 Army Profession Campaign revealed that these views vary widely. These studies also reveal that there is little common understanding throughout the Army on what it means to be a profession or a professional.¹ Therefore, this new publication provides a conceptual understanding intended to foster continued commitment to the Army Profession and its ethic.

WHAT DOES IT MEAN TO BE A PROFESSION? WHAT DOES IT MEAN TO BE A PROFESSIONAL?

A profession is “a relatively high status occupation whose members develop and apply abstract [expert] knowledge as human expertise to solve problems in a particular field of endeavor.”² There are four aspects of a profession that are inferred in this definition:

- Professions provide a unique and vital service to the society served, one it cannot provide itself.
- Professions provide this service by applying expert knowledge and practice.
- Professions earn the trust of the society because of effective and ethical application of their expertise.
- Professions are therefore granted significant autonomy in their practice on behalf of the society.

These four aspects are introduced below as each applies to all professions so that the Army may apply them to its profession.

First, the service provided by professions is vital to the flourishing of the society that establishes them. Yet, such work is beyond the ability of the members of society to do for themselves. Thus, a deeply moral trust relationship exists between the profession, and its professionals, and the society served. Professionals are to continuously develop expertise and use that expertise only in the best interests of the society served—professionals are empowered servants of the society. A military profession, in particular, must provide the security, the common defense, which a society cannot provide for itself but without which the society cannot survive. That military profession is then morally obligated to use its military expertise only in accordance with the values held by the nation.³ These espoused values are primarily derived from our nation’s founding documents.

Second, unlike bureaucracies in the purest sense, professions create and work with expert (abstract) knowledge developed into human expertise, performing uniquely expert work. It is not often routine or repetitive work; a professional’s expertise is most always applied within new, often unexpected, situations. Professionals require years of study and practice before they are capable of expert work. They normally start at the entry level and develop the art of their practice by study and experience; there usually is no lateral entry into professions. Historically, medicine, theology, law, and the military are professionalized

1 occupations.⁴ Effectiveness, rather than strict efficiency, is the key to the work of professionals—the sick
2 want a cure, the sinner wants restoration, the accused and the victim want justice, and the defenseless want
3 security. Although the professional must always aim for both effectiveness and efficiency, effectiveness is
4 what counts most.

5 Third, professions are guided by a professional ethic. Professions earn and maintain the trust of their clients
6 through their effective and ethical application of their expertise on behalf of the society they serve. Thus it
7 is the society served that will determine whether the profession has earned the high status of a noble
8 occupation and the autonomy that goes along with it. It is not true that once a profession, always a
9 profession. Professions that fail to meet expectations for effectiveness and ethical performance risk losing
10 the trust of their society and their esteemed status as a profession. As result, they are then controlled more
11 like a bureaucracy than a profession.

12 To earn this trust, professions control and guide the actions of their professionals and the effectiveness of
13 their work by their ethic. A professional ethic is the evolved set of laws, values and beliefs, deeply
14 embedded within the core of the profession's culture that binds individual members together in common
15 purpose to do the right thing for the right reason in the right way. The ethic sets the conditions for the
16 creation and maintenance of a meritocratic culture. The ethic provides a set of standards which individual
17 professionals willingly police among themselves to keep trust with their client. A self-policing ethic is a
18 necessity for any profession. This is of special importance for a military profession given the lethality
19 inherent in its expertise.

20 A profession's ethic also serves to motivate members of the profession. Today, businesses and
21 bureaucracies motivate their workers primarily through extrinsic factors such as salary, benefits, and
22 promotions. In contrast, professionals place greater value on the service they render to society. Although
23 extrinsic factors are important to professionals, they place public service and adherence to a professional
24 ethic above compensation. Professions motivate their members more with inspirational, intrinsic factors—
25 the life-long pursuit of expert knowledge, being certified in their expert and honorable work of service,
26 camaraderie with fellow professionals, and the status of membership in an ancient and revered occupation.
27 Professionals value the service they render to society more than the remuneration society extends them.
28 This is why a profession is a calling—something far more important and satisfying to the professional than
29 a job.

30 Fourth, and last, the individual professional is granted significant autonomy, and members of professions
31 are trusted to perform their expert work effectively and ethically. The professional's actual work is the
32 continuous exercise of discretionary judgments, acted upon and followed up by the professional for
33 effectiveness. Think of a surgeon doing surgery in an operating room, a military leader conducting security
34 operations in a combat zone, or a civilian scientist doing research in an Army laboratory. All have trained
35 for years, all are surrounded by technology, all are granted extensive autonomy in the execution of their
36 own discretionary judgments. Each is working as a professional, within a profession.

37 **THE U.S. ARMY AS A MILITARY PROFESSION**

38 Applying these four concepts to the Army Profession starts with two critical definitions.

39 **The *Army Profession* is a unique vocation of experts certified in the design, generation, support,**
40 **and ethical application of landpower, serving under civilian authority and entrusted to defend**
41 **the Constitution and the rights and interests of the American people.**

42 **An *Army professional*, uniformed and civilian, is an expert certified within the profession and**
43 **bonded with comrades in a shared identity and culture of sacrifice and service to the Nation; one**
44 **who stewards the future of the Profession while adhering to the highest standards of the Army's**
45 **ethic.**

46 Among American professions, the Army Profession has unique characteristics because of the lethality of
47 our weapons and our operations. We are tasked to do many things besides combat operations, but
48 ultimately the core purpose and reason the Army exists is to apply lethal force.⁵ Army professionals accept
49 unlimited personal liability, knowing that they may lose their lives to accomplish their missions. The moral

1 implications of being an Army professional could not be greater and compel us to be diligent in our
2 understanding of what it means to be an Army professional.

3 Like other professions, the Army provides for the American people what they cannot effectively or
4 efficiently provide for themselves: security and the defense of the Republic through the conduct of unified
5 land operations with the other armed services. The Army provides the United States with the landpower to
6 prevent, shape, and win in the land domain.

7 The American people grant us the autonomy to use lethal force on their behalf because they trust us. Given
8 this trust relationship, the Army cannot simply declare itself to be a profession; the American people, not
9 the Army, determine when the U.S. Army is serving them as a military profession. And they will only
10 continue to declare the Army to be a profession based on our effective and ethical application of
11 landpower. As long as they trust us to provide for their common defense, they will grant the respected
12 status of profession on the Army and provide the autonomy we need to do our work effectively and
13 ethically.

14 The Army, like other professions, regulates the behavior and effectiveness of Army professionals and units
15 through its ethic. The Uniform Code of Military Justice, regulations, and policies set the minimum standard
16 for behavior. Effectiveness is an outcome of the Army's ethic, as adhered to and practiced by stewards of
17 the profession. The Army Ethic provides aspiration and inspiration to do the right thing. Simple
18 compliance with laws and regulations rarely generate an understanding of why a prescribed behavior is
19 right and good. The Army Ethic provides this moral dimension, embedded in each of the five essential
20 characteristics of the Army Profession.

21 The Army's ethic provides and inspires the indispensable but intangible motivating spirit of those who
22 commit to it. We call this the ethos of our ethic. The convention used in this document is to use the term
23 ethos to describe such intangible motivations of the human spirit and the word ethic when referring to the
24 totality of the Army Ethic, both its legal and moral components.

25 Because of its effectiveness, the Army today is highly trusted by the American public.⁶ But this has not
26 always been the case. Nor is it a guarantee the Army will maintain that status. In fact, in the modern sense
27 at least, the Army has not always been regarded as a military profession.

28 **THE DUAL CHARACTER OF THE U.S. ARMY: PROFESSION AND GOVERNMENT OCCUPATION**

29 America's Army was founded on 14 June of 1775; then in 1789 under the new Constitution it was
30 established as a military department of the federal government, a hierarchical bureaucratic institution.
31 Many decades later, by the early 1900s, generations of foresighted Army leaders had slowly transformed
32 the Army into the modern professional entity that we are members of today.

33 The first cohort to be professionalized by today's standards was the officer corps. It had by then developed
34 a codified body of expert military knowledge in the form of land warfare doctrine, instituted formal
35 programs of career-long military education, and cultivated a unique military culture grounded in the
36 Army's ethic of honorable service to the Nation. With these reforms, bonds of trust between the Army and
37 the American people began to grow.⁷

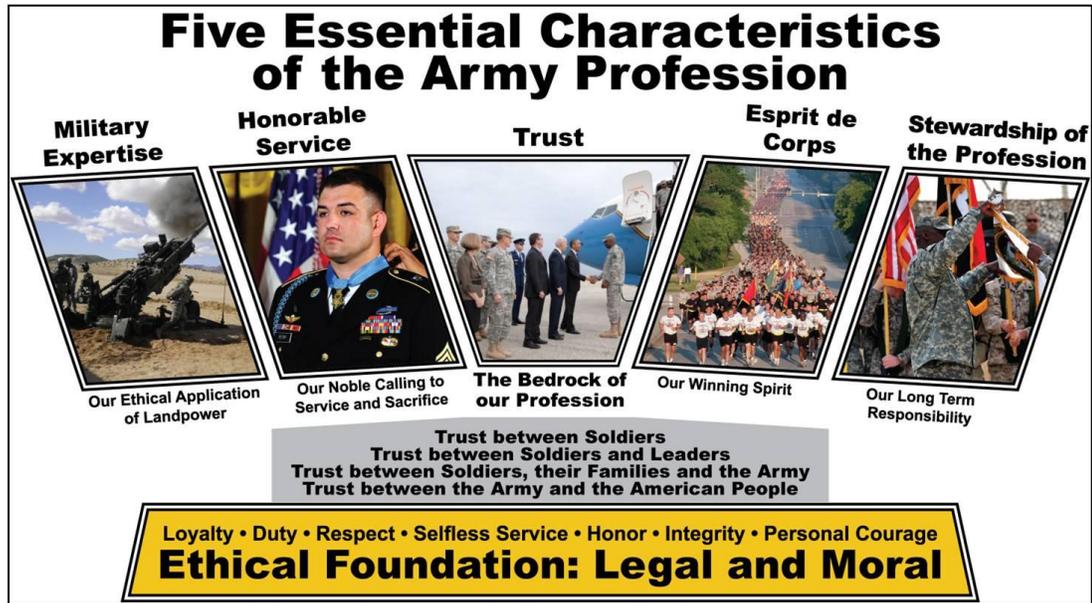
38 For many years some believed that only officers were professionals.⁸ But in the aftermath of Vietnam,
39 while rebuilding the hollow Army of the 1970s, such status was extended through professional
40 development to warrant officers, noncommissioned officers, and many Army civilians as their vital
41 contributions to the profession gained recognition.⁹

42 The Army as an organization has a dual character. It is both a government occupation organized as a
43 hierarchical bureaucracy and, more recently a military profession.¹⁰ These two organizations have very
44 different characters, ethics, and ways of behaving. Both characters are necessary within the variety of
45 organizations and functions within the Army, but overall the challenge is to keep the dominant culture and
46 climate of the Army that of a military profession.

47 The state of the Army Profession has waxed and waned over the decades, more professional in periods of
48 expansion and in mid-phases of wars and more occupational or bureaucratic in periods of contraction after
49 wars. This trend continued even after the establishment of an all-volunteer force in 1973. The Army was

1 highly professional in Operations Desert Shield and Desert Storm in 1990-91 and less so over the next
2 decade of force reductions and the exodus of captains and other professional talent.¹¹ With another post-war
3 transition now upon the Army, the challenge is to not allow the Army's well-earned status as an effective
4 profession to deteriorate by the loss of a professional culture and its capabilities.

5 Only in such a unique environment of a military profession can Army professionals be developed and serve
6 with pride and honor. There is simply no history in western societies of professionals being well developed,
7 particularly in their early formative years, within bureaucratic cultures and institutions. So the way ahead is
8 clear—the Army will only be and perform as a military profession when five essential characteristics are
9 present in its culture, in its professionals and their units, and in its external relationships. They are depicted
10 in the Figure below and described thereafter.



11 Introduction figure 1. The five essential characteristics of the Army Profession

12 TRUST (SEE CHAPTER 1)

13 The American people place special trust and confidence in the Army as a profession that considers service
14 to the nation its highest priority. Trust is the bedrock of the Army's relationship with them. Our
15 professional responsibility is to preserve this earned trust. Our moral obligation is not a product of social
16 trust. It is the source of social trust. Internal to the Army, our individual trustworthiness creates strong
17 bonds among Army professionals that serve as a vital organizing principle necessary for the Army to
18 function as an effective and ethical profession:

- 19 ● Trust between Soldiers;
- 20 ● Trust between leaders and Soldiers;
- 21 ● Trust between Soldiers and Army Civilians; and,
- 22 ● Trust between Soldiers, their Families and the Army.

23 The Army maintains the remaining four essential characteristics of the profession in everything it does,
24 every day, and in every location where it serves.

25 MILITARY EXPERTISE (SEE CHAPTER 2)

26 Our military expertise as a profession is the design, generation, support, and ethical application of
27 landpower. This is how the Army defends the nation. Our professional responsibility is to continually
28 advance our expert knowledge and skills in landpower and certify every Army professional. Life-long
29 learning is required of all Army professionals.

1 **HONORABLE SERVICE (SEE CHAPTER 3)**

2 The Army exists as a profession for one reason: to serve the nation by supporting and defending the
3 Constitution in a way that upholds American values and our way of life. This is the heart of our Army
4 Ethic, which is the core moral principle that defines what it means to serve honorably in our profession.
5 Our professional responsibility is to strengthen our honorable service by living the Army Values daily.
6 These values are the basic moral building blocks of our profession.

7 **ESPRIT DE CORPS (SEE CHAPTER 4)**

8 To persevere and win in war amid the adversity inherent in the Army's work requires spirited, dedicated
9 professionals who are bonded together by a common purpose to serve the nation. The Army has a deep
10 respect for its history and tradition, and is committed to the highest standards of individual and collective
11 excellence. The Army is bonded together by mutual trust, shared understanding, and commitment to the
12 Army Ethic. This is what we mean by esprit de corps. Our professional responsibility is to sustain this
13 unique esprit de corps throughout the Army Profession.

14 **STEWARDSHIP OF THE PROFESSION (SEE CHAPTER 5)**

15 Stewardship is about the Army's special responsibilities to the Army Profession and to the American
16 people. The Army is responsible and duty-bound not just to complete today's missions with the resources
17 available, but also those of the future to ensure the profession is always capable of fulfilling whatever
18 missions our nation gives us. Our professional responsibility is to ensure, through our stewardship, the
19 present and future effectiveness of the profession.

20 **SUMMARY**

21 The five essential characteristics described above make our Army a military profession. Together, they
22 represent more than official statements. They reflect shared American values that are embedded in the
23 Army's approach to warfighting.

24 The Army functions as a military profession when its leaders, and all who support it, remain committed to
25 maintaining these five essential characteristics, which establish the Army as a unique military profession.
26 The remainder of this publication explains these essential characteristics in more detail.

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Chapter 1

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Trust—The Bedrock of Our Profession

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1-1. Trust is the bedrock upon which we ground our relationship with the American people. Trust reflects the confidence and faith that the American people have in the Army to effectively and ethically serve the nation, while resting easy that the Army is no threat to them. The importance of the public's trust of the Army Profession was expressed by General George C. Marshall during World War II when he charged Major General John Hildring with training U.S. Army officers to serve as military governors for countries the Allies were liberating:

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I'm turning over to you a sacred trust and I want you to bear that in mind every day and every hour you preside over this military government and civil affairs venture....[We] have a great asset and that is that our people, our countrymen, do not distrust us and do not fear us. Our countrymen, our fellow citizens, are not afraid of us. They don't harbor any ideas that we intend to alter the government of the country or the nature of this government in any way. This is a sacred trust that I turn over to you today.... I don't want you to do anything... to damage this high regard in which the professional soldiers in the Army are held by our people, and it could happen, it could happen Hildring, if you don't understand what you are about.¹²

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1-2. **The Army profession is a unique vocation of experts certified in the design, generation, support, and ethical application of landpower, serving under civilian authority and entrusted to defend the Constitution and the rights and interests of the American people.** General Marshall was articulating a principle that is equally true today: The actions of one member of the profession can positively or negatively impact the Army's relationship with the American public. Since becoming the military profession we recognize today, we have been successful in keeping the high regard and sacred trust of the American people. But this trust is not simply to be assumed. Marshall rightly cautioned that this great asset is fragile and can be easily damaged if we "don't understand what [we] are about." Essential to keeping that sacred trust is doing our work each and every day in a trustworthy and effective manner, one the American people judge to be ethical according to the beliefs and values they hold dear.

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TRUST—OUR INTERNAL ORGANIZING PRINCIPLE

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1-3. Internal to the Army, trust serves as a vital organizing principle that enables effective and ethical mission command and a profession that will continue to earn the trust of the American people.

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1-4. Trust creates strong bonds of confidence among all Army professionals, who use trust to create strong bonds of confidence and fulfill their duties and responsibilities. **An Army professional is a member of the Army profession who meets the Army's professional certification criteria:**

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- **Competence:** Army professionals' demonstrated ability to successfully perform their duties and to accomplish the mission with discipline and to standard.
- **Character:** An Army professional's dedication and adherence to the Army Values, virtues, purpose, identity, ethics, and morals as consistently and faithfully demonstrated in decisions and action.
- **Commitment:** The resolve of Army professionals to contribute honorable service to the nation, to perform their duties with discipline and to standards, and to strive to successfully and ethically accomplish the mission despite adversity, obstacles, and challenge.

44 1-5. Army professionals make decisions efficiently by simplifying the need for detailed guidance,
45 reducing the need for close supervision, and minimizing the need to invest time and resources to mitigate
46 risk and uncertainty.

47 1-6. An Army professional’s trust develops individual competence, character, and commitment. It allows
48 the Army to make effective and ethical discretionary judgments. An Army professional who uses trust
49 handles complex and unpredictable situations—one of the defining characteristics of the Army Profession.

50 TRUST AND ARMY LEADERSHIP

51 1-7. Army leadership is critical to establishing the institutional culture and climate of trust essential for
52 mission command which is “based on mutual trust and shared understanding and purpose.”¹³ Operations
53 under the philosophy of mission command require trust up and down the chain of command. Superiors trust
54 subordinates and empower them to accomplish missions to meet commander’s intent. Subordinates trust
55 superiors to give them freedom to execute intent.

56 1-8. Leaders build trust in their team by their own competence, character, and commitment. Leaders also
57 develop trust through difficult training and shared experiences. Strong bonds of trust built through these
58 collective experiences will enable the team to conquer challenges and overcome difficulties by demanding
59 every Soldier be prepared to assume responsibility, maintain unity of effort, take prudent action, and act
60 resourcefully within the commander’s intent (ADRP 6-0). At the same time, leaders build rapport and
61 encourage commitment to the mission while enduring these difficulties. Training and shared experience
62 also give leaders the chance to earn the trust of subordinates and for subordinates to earn the trust of
63 leaders. This leads to mutual respect among everyone.

64 1-9. **The Army ethic is the evolving set of laws, values and beliefs, deeply embedded within the core**
65 **of the profession’s culture and practiced by its members to motivate and guide the conduct of**
66 **individual members bound together in common moral purpose.** Leaders maintain the trust of the
67 American people by upholding the Army Ethic and abiding by the accepted values and ethics to accomplish
68 their assigned missions. Leaders properly manage resources and ensure Soldiers and Army Civilians
69 perform their duties. Army professionals trust each other. The American people’s trust depends on Army
70 professionals and leaders who embody the Army Ethic, which includes the seven Army Values.

71 1-10. **Army ethos is the indispensable but intangible motivating spirit of Army professionals’**
72 **committed to the Army ethic.** The Army sustains an exemplary professional culture and ethos to inform
73 and motivate individual and collective trustworthiness. In the words of General Martin E. Dempsey,
74 Chairman, Joint Chiefs of Staff:

75 *We must commit to strengthen the “bond of trust among those with whom we work,*
76 *among whom we support and among those who march with us into battle. On the*
77 *foundation of trust we will overcome any challenge we confront in the future.”¹⁴*

78 1-11. The Army Ethic is the basis for our trust. Army professionals understand the source of the Army
79 Ethic (see Figure 1-1) and how it guides trustworthy behavior. Every Army professional needs to
80 understand and accept the Army Ethic and apply it to their units, commands, and personal lives.

81 TRUST BASED ON ADHERENCE TO THE ARMY ETHIC

82 1-12. Army professionals use lethal force in the moral complexity of the modern battlefield. This creates a
83 strong professional ethic at the institutional level and develops strength of character within each
84 professional to abide by that ethic.

85 1-13. The Army Ethic stems from many sources and resides in many forms. It is displayed in the
86 organizing framework in figure 1-1.

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The Framework of the Army Ethic

Legal Foundations <i>(codified)</i>		Moral Foundations	
Army as Profession <i>(Values/norms for performance of collective institution)</i>	<u>Legal-Institutional</u>	The U.S. Constitution Title 5, 10, 26, U.S. Code Treaties of which U.S. is party Status of Forces Agreements Law of Land Warfare	<u>Moral-Institutional</u>
	Individual as Professional <i>(Values/norms for performance of individual professionals)</i>	<u>Legal-Individual</u>	Oath of: Enlistment Commission Service U.S. Code – Standards of Exemplary Conduct UCMJ Rules of Engagement Soldier’s Rules

Figure 1-1. The framework of the Army’s ethic

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89 OUR OBLIGATIONS AND ASPIRATIONS FROM THE ARMY ETHIC

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1-14. As shown in Figure 1-1, the Army Ethic is rich and varied in its sources and its content. Parts of the Army Ethic originate from codified, legal documents carrying the force of law, such as the Constitution and the Uniform Code of Military Justice (UCMJ) (left-half of the framework). Institutionally, this codified part of our ethic establishes the purpose, mission, and duty of the Army (see ADP 1, *The Army*). Army professionals conduct their individual duties according to the legal part of Army ethic. The Army considers an individual’s performance less than dutiful if it does not meet the minimum standard of the codified legal norms. The Uniform Code of Military Justice prescribes penalties for Army professionals who neglect their duties.

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1-15. The Army draws the other portion of its ethic (right half of the framework) from traditions or documents with immense moral content and importance for all Americans. These traditions or documents do not have standing in law. Some include the Declaration of Independence, the Just War Tradition, and the golden rule for interpersonal behavior. The Army weaves these moral foundations throughout its culture and subcultures within it. The Army believes these moral foundations are effective and passes them on to succeeding generations through mentoring, customs, and traditions.

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1-16. The individual Army professional aspires to achieve a level of performance beyond the legal minimum with moral foundations. As a result, Army professionals go beyond the legal obligations of their official duties and become the very best professionals possible. This motivated aspiration is associated with honor—earning merits and recognition by the Army and their peers for what they aspired to and actually accomplish within a highly meritocratic culture. This aspiration also leads to a life of virtue that reinforces internal and external trust for the collective Army Profession and individual Army professionals. Citations for bravery and the Warrior Ethos are examples. All citations for bravery are actions above and beyond the call of duty that reflect the Army professional’s action under such motivation. The Warrior Ethos within the Soldier’s Creed also aspire. The Warrior Ethos reflects an Army professional’s desire to attain commendable virtue by committing to the mission and to fellow Army professionals motivated by the indispensable but intangible motivating spirit within the Army Ethic, its ethos.

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1-17. Several aspects of Army ethic are discussed within the five essential characteristics of profession most influenced. For example, the moral content and legal obligations of individual oaths is discussed more fully in Chapter 3 within the context of honorable service by each Army professional. The Army Ethic is an

118 integrated and coherent whole; it may be divided for instructional purposes, but it applies to all that an
119 Army professional is and does, everywhere, always.

120 **WHY AND HOW THE ARMY FIGHTS**

121 1-18. The Army ethic guides each individual professional's performance. This is not a trivial or academic
122 point. Understanding why and how the Army fights is a functional imperative. All Army professionals need
123 to understand and accept that they serve for a noble and right cause. Otherwise, they may doubt the value of
124 their service or question their commitment to the Army Profession.

125 1-19. Army leaders should clearly understand how adherence to the Army Ethic provides the moral basis
126 and justification for the Army's actions and they should be comfortable communicating to any audience
127 how our ethic is consistent with and furthers the moral basis for our actions. Army leaders must be able to
128 teach every aspect of the Army Ethic to their Soldiers and civilians to instill in them the unrelenting esprit
129 de corps required of an effective military profession. *Esprit de corps is the winning spirit within the Army*
130 *profession, embedded in the culture, sustained by traditions and customs, fostering cohesive and confident*
131 *units with the courage to persevere. It is one of the Army profession's essential characteristics.* Leaders
132 communicate ethic and how it accomplishes missions to the American people. This maintains their support
133 of military operations and inspires citizens to join the Army and serve with other professionals in an
134 honorable manner. Leaders at all levels communicate why and how the Army fights to multinational
135 partners to gain and maintain their support. Finally, Army leaders uphold the Army ethic to adversaries and
136 enemies to prevent them from joining against this nation.

137 1-20. The discussion presented in the next several paragraphs focuses initially at the Army level,
138 explaining how the content of our ethic informs why and how the Army fights. At the level of small combat
139 units the explanation is quite different and much more familiar—Soldiers in cohesive units fight under
140 intense motivation to accomplish the mission and to protect their comrades.¹⁵ This discussion begins with
141 the factors that establish the moral legitimacy of the Army's actions.

142 1-21. The Army's mission is to fight and win the nation's wars through prompt and sustained land combat
143 operations. The Army's duty is to defend the security and integrity of the United States as a politically
144 sovereign nation. The Constitution is the source of our Army's purpose, roles, and capabilities provided in
145 Title 10, U.S. Code (USC). The Army protects the rights and interests of the American people by
146 conducting military operations as directed by civilian leaders in a manner that respects the basic human
147 rights of others.¹⁶ This is the duty of the Army—it is why we fight.¹⁷ So while it is true that Title 10, USC,
148 based in the Constitution, is the legal foundation for the Department of Defense and the Armed Forces, the
149 Constitution is based on the moral foundation of protecting human rights and the nation's political
150 independence. The defense of collective human rights, such as our society's political autonomy gained in
151 the Revolutionary War, is the primary service that the Army provides the Republic.

152 1-22. Civilian leaders call on the Army to defend other nations and peoples from aggression, massacre, or
153 genocide. The Army protects and respects basic human rights, including non-US citizens. The Army
154 employs coercive and often deadly force to protect these rights.

155 1-23. The nation always acts in the best interests of national security. Its political autonomy is a collective
156 right of the American people. It is critical for Army professionals to understand that our nation's right to
157 political autonomy is based on the protection of human rights. The Army restrains its actions and fights
158 with virtue to honor those human rights. If we are to maintain legitimacy as a profession and to steward the
159 legitimacy of the United States, we cannot violate the human rights used to justify the legitimate use of
160 lethal force. Incidents of moral failure by Army professionals, such as Abu Ghraib and Mahmudiyah in
161 Iraq, and Mayand in Afghanistan—all flagrant violations of human rights—are devastating to the trust we
162 maintain with the American people and the international community. These incidents where a few members
163 of the Army Profession caused great harm to the Army profession's and nation's legitimacy are examples
164 of what GEN Marshall warned us about in World War II.

165 1-24. Thus, the values we defend—why we fight—are: human rights and the American citizens' right to
166 political autonomy.¹⁸ This explanation has a number of important insights for all Army professionals:

- 167 ● The United States' right to political autonomy is the moral basis for the Army's duty.
- 168 ● The protection of this right is the duty the Army fulfills for the country it serves.

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- The Army fights to protect human rights. The Army must not violate human rights in the process or it violates its own Army Ethic, which erodes its earned trust and legitimacy.
 - The Army’s use of landpower to defend the political autonomy of the United States or to defend other states as directed by our civilian leaders justifies the ethical application of lethal force.
 - This moral purpose of the Army is defensible, necessary, and provides Army professionals with moral justification aiding their ability to make meaning out of their own often lethal actions and their acceptance of an unlimited liability as an ever present aspect of their service.

176 1-25. In summary, for a military action to be justified it must be morally justified. When the action is properly directed by our civilian leaders with the purposes of protecting human rights or of defending the political autonomy of the United States, the military action and the ethical application of lethal force is morally justified. A firm understanding and internalization of this moral justification by Army professionals has been the core of our fighting spirit in past conflicts and is often the difference between victory and defeat in cases where we have been outnumbered and outgunned.

182 **HOW WE FIGHT –WITH VALUES AND BY ETHICAL PRINCIPLES**

183 1-26. Army professionals understand why the Army fights, but that alone does not help the professional understand the Army Ethic. The Army’s practice of warfare has evolved over time. Understanding why we fight is necessary for Army professionals, but alone is an insufficient understanding of our Army Ethic. The Army Values understood but not acted upon are meaningless. The content of our Army Ethic must, therefore, also tell us how to meet developing threats without sacrificing the legal and moral values that guide our behavior.

189 1-27. To combat hybrid threats, the Army is challenged to broaden moral understandings of the means and ends of war and their relationship under the Army Ethic. That ethic, after all, is what provides leaders with guidance as to the proper amount of risk and force necessary in a given operational context. The Army Ethic requires us to move beyond resorting to deadly force whenever we can (according to law) by showing when we should (according to the whole Army Ethic).

194 **EXAMPLE –OPERATIONAL PRINCIPLES OF USE OF FORCE**

195 1-28. Tactically and operationally, Army leaders determine how their units use lethal force by applying three primary ethical principles. These principles are:

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- Necessity, which states that the enemy must be a threat that only responds to military action.
 - Discrimination, which targets only non-innocent persons and property.
 - Proportionality, which requires that the moral value of the goal achieved by the military action or operation is sufficient to offset the intended and unintended harm of the operation.

201 1-29. These principles establish Army landpower’s moral limits. Army professionals allocate risk when they apply these principles. The risk is between mission accomplishment and force protection while avoiding harm to innocents.

204 1-30. These three principles guide moral reasoning in operational planning and execution to determine who is a legitimate target of military force, the correct operational design, and the organizational and individual tactical actions employed. Army leaders plan and rehearse processes to identify considerations and judgments before direct contact and tactical action.

208 1-31. The first ethical principle, necessity, states that the object of the military action, the enemy, must be the sort of threat that only responds to military action. The second principle, discrimination, is the requirement to target only non-innocent persons and property. The third principle, proportionality, is the requirement that the moral value of the goal achieved by the military action or operation is sufficient to offset the intended and unintended harm of the operation.

213 1-32. There are many other examples of how Army professionals must apply ethical principles in managing financial resources, personnel management, and in personal behavior on and off duty. Regardless of the situation or persons affected, every member of the profession must be able to apply appropriate reasoning and the right ethical principles provided by the Army Ethic. They must also accept responsibility

217 to personally self-police their unit or organization and other Army professionals. This helps the Army
218 maintain effectiveness and the American people's trust.
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Chapter 2

3

Military Expertise—Our Application of Landpower

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I am an expert and I am a professional

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9th stanza, Soldier's Creed

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2-1. All professions, including the U.S. Army, exist to provide a specific service that society cannot provide for itself. Therefore, western societies have for centuries fostered the professionalization of several fields of expert knowledge—the law, medicine, theology, and much later the military. The Army's unique expert knowledge is the design, generation, support, and ethical application of landpower. Each Army professional can see in this definition the role his or her unit plays in ultimately applying landpower and where their own contribution fits into the larger mission.

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2-2. It takes intense study and practice to effectively apply the expert knowledge that professions generate, maintain, and apply on behalf of their society. The Army has three critical tasks when developing its military expertise:

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- Continually developing expert knowledge and expertise.

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- Applying Army expertise under mission command.

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- Certifying the expertise of Army professionals and units.¹⁹

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OUR FIRST TASK—THE CONTINUOUS DEVELOPMENT OF EXPERT KNOWLEDGE AND EXPERTISE

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2-3. The Army's first task is to continually develop the expert knowledge of its unique military expertise. *Military expertise is the effective and ethical design, generation, support, and application of landpower, primarily in unified land warfare, and all supporting capabilities to accomplish the mission in defense of the American people. It is one of the Army profession's essential characteristics.* The Army's expert knowledge is divided into four distinct fields.²⁰

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- The military-technical field. This doctrine describes how the Army applies landpower, integrates and adapts technology, organizes units, and plans and executes military operations.

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- The moral-ethical field. This field includes how the Army applies its combat power, which is often lethal, according to the American people's ethical expectations and values. This field includes the legal and moral content of the Army's unique ethic and the cultural norms and mandates that mold the development and actions of each Army professional and their units in both peace and war.

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- The political-cultural field. This field includes how Army professionals and units operate cross-culturally, outside the Army's institutional boundaries in cooperation with other agencies in unified action; and in all civil-military relations.

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- The knowledge of human development. This is the most important field of knowledge for the Army. It informs how the profession inspires American citizens to a calling of service that develops their talents and character and certifies them to be the professionals and leaders to meet the Army needs.

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2-4. Within this task, the Army develops the skills, abilities, and attributes associated with each of these four fields of knowledge. With this knowledge, the Army has the expertise within its units and commands to execute its assigned missions effectively and ethically. Life-long learning is required and expected of all uniformed or civilian Army professionals.

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1 OUR SECOND TASK—APPLYING ARMY EXPERTISE UNDER 2 MISSION COMMAND

3 2-5. The Army professional's second task is to apply the knowledge with necessary autonomy. Army
4 doctrine emphasizes mission command. Each leader and Army professional assumes responsibility,
5 maintains unity of effort, takes prudent action, and acts resourcefully within the commander's intent to
6 accomplish missions. Army professionals exercise moral judgment in a command climate of trust and
7 understanding. To do this, Army professionals have moral character themselves rather than a
8 micromanaged, bureaucratic culture.

9 2-6. In such a professional culture, Army professionals continually exercise discretionary judgments with
10 high moral dimension. For example, the noncommissioned patrol leader in a combat zone or a senior Army
11 Civilian in the Pentagon both make discretionary judgments in accordance with mission command. No one
12 is looking over their shoulder, yet each decision affects many lives.

13 2-7. Army professionals have high moral character to make these discretionary judgments. If individual
14 Army members fail to make the right decision, it devastates mission effectiveness (e.g., Abu Ghraib). An
15 Army professional maintains the Army's effectiveness as it applies its broad, often lethal, expertise.

16 OUR THIRD TASK—CERTIFYING THE EXPERTISE OF ARMY 17 PROFESSIONALS AND UNITS

18 2-8. The Army's third task is to certify the expertise of Army professionals and units. **Certification is**
19 **verification and validation of an Army professional's competence, character, and commitment to**
20 **fulfill responsibilities and perform assigned duties with discipline and standards.** The Army has
21 autonomy to make decisions due to its unique expertise and moral obligation to serve the best interests of
22 the nation. For example, Congress does not normally dictate the Army's land warfare doctrine; it trusts the
23 Army to develop it correctly. Through certification, the Army ensures the expertise of its individual
24 professionals and the units.

25 2-9. The role of certification within the Army is two-fold. For the Army, it demonstrates to the American
26 people it is qualified to practice effectively and ethically. For the Army professionals, the certification
27 milestones motivate them. Examples include an earned credential to the next level of development, or a
28 major point of personal pride, satisfaction, and motivation.

29 2-10. The Army profession implements individual certifications in three ways to vet Army professionals
30 for talent, proficiency, and personal characteristics within the Army profession:

- 31 ● Official promotion systems for both uniformed and civilian Army professionals using individual
32 performance evaluations.
- 33 ● Professional education within the sequential and progressive Army school systems, often
34 including branch, skill, or functional area qualifications (e.g., War College attendance for
35 certification as a strategic leader; pilot and flight crew certifications, etc.).

36 2-11. Selections, often centralized, for individual command positions (e.g., brigade or installation
37 commands). The Army has established a set of three criteria to be used for the certification of all Army
38 professionals. These criteria will be applied in more specific detail by Army branches, proponents, and
39 civilian career programs and they will vary based on the specific context of the certification:

- 40 ● Competence or proficiency in expert work: The application of the Army's expertise often entails
41 risk—physical risk for the warrior, and the risk of professional error for all Army professionals.
42 Thus, the individual's personal competence must be certified by the Army commensurate with
43 the grade of the individual professional and the level of the work to be performed.
- 44 ● Moral Character requisite to being an Army professional: The Army's expert work contains a
45 unique responsibility to use such expertise only on behalf of the American people and only in
46 accordance with their laws and moral values. As Army professionals make continuous
47 discretionary judgments, only members of the profession with high moral character can do so
48 consistently well.²¹ The personal character of each Army professional is a vital aspect of the
49 necessary observations and evaluations for certification: to verify that the individual or leader

willingly lives and advances the Army's ethic in all actions such that the Army Profession is a self-policing, meritocratic institution.

- Resolute Commitment to the Army's duty: To be an Army professional means to be called to more than just a job. It means to be primarily motivated by the intrinsic factors of sacrifice and service to others and to the nation, rather than being motivated by the extrinsic factors related to a job—such as pay, vacations, work hours, etc. At higher levels of leader development, certification of commitment includes the leader's effective stewardship of the Army profession.

CERTIFICATION OF ARMY PROFESSIONALS

Volunteers are the cornerstone of our Army. It doesn't matter where you're from—the moment you volunteer, you become a part of the Army Profession...a profession that values hard work, a willingness to learn, the capacity for growth and above all, the courage and integrity to lead. And for this selfless service America gets in return enriched citizens and committed leaders to forge the strength of the nation.

General Ann E. Dunwoody

2-12. When taking their initial entry oath each volunteer becomes a member of the Army Profession, albeit as aspiring professional, or apprentice, as they have not yet developed and certified their competence, character, and commitment. The responsibility for each individual's development and certification is a mutual one, shared by the individual with the Army. The developmental sequence that produces Army professionals when both institution and individual fulfill their respective roles and responsibilities is shown below in Figure 2-1.

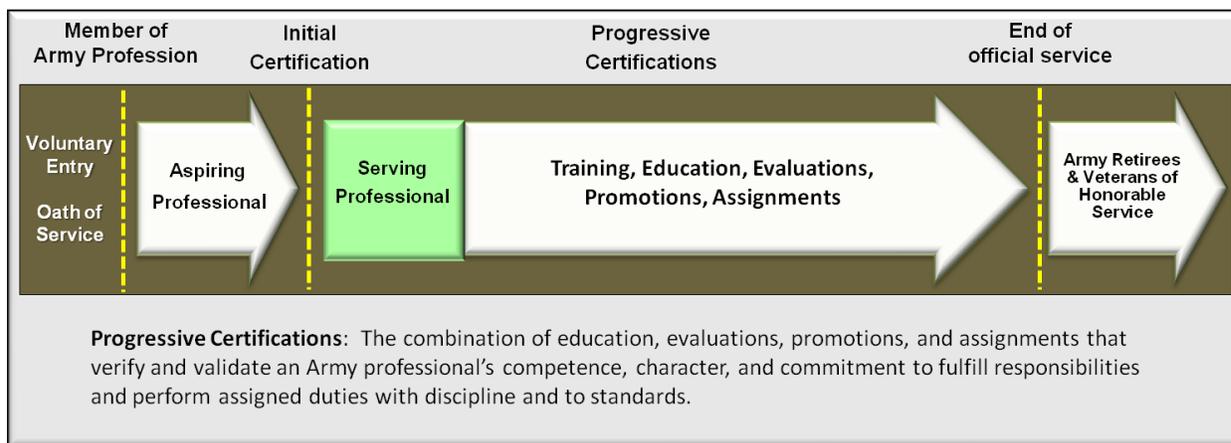


Figure 2-1. Professional certification process

2-13. Army professionals have multiple certifications. Army professionals are certified once they receive additional responsibilities or acquire additional knowledge and skills. The first certification in the sequence, however, is the most critical in that it establishes the individual for the first time as a practicing professional in one of the two communities of the Army profession, either in the Profession of Arms or the Army Civilian Corps.

2-14. The individual may exit the Army before a full career moving into the category of an Army veteran of honorable service, or serve a full career and honorably retire. In both categories, they remain influential members of the profession as they live among the citizens the Army serves. Army retirees and veterans extend their involvement and contributions to the Army Profession through volunteering in veteran support organizations, which are key means for educating the public on the significance of the Army Profession. The Army's retirees and veterans are truly Soldiers for life and should be considered by both themselves and the Army as still a part of the profession, ideally continuing to live under the moral norms and obligations of its ethic as they support the profession.²²

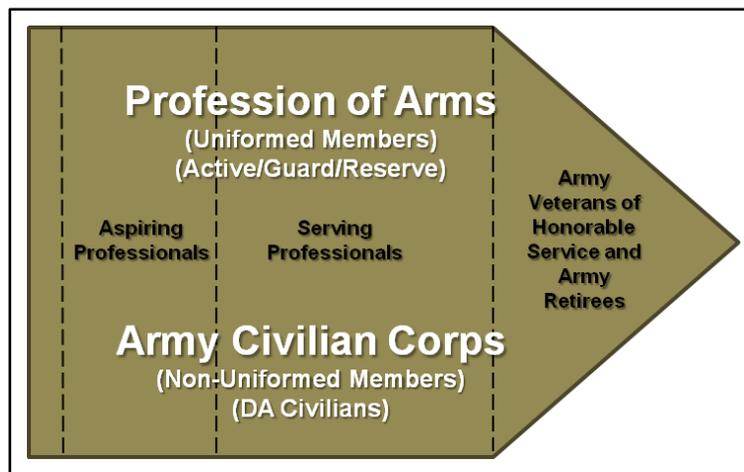
2-15. The Army does not automatically certify an Army professional. Service in the Army profession entails significant responsibility—the effective and ethical application of landpower in service of the

1 nation. Our expertise is not to be taken for granted. Membership in the Army Profession is therefore a
2 privileged status volunteers earn through initial certification and progressive certification in competence,
3 character, and commitment.

4 **BOUNDARIES ON THE ARMY PROFESSION AND ITS CERTIFICATIONS**

5 2-16. The Army profession recognizes two broad categories of professionals —uniformed military and
6 civilian. These professionals comprise two complementary and mutually supporting communities of
7 practice within the Army Profession:

- 8 • **The *Profession of Arms* is comprised of the uniformed members of the Army profession.**
9 This includes Active Duty, National Guard, and Reserve.
- 10 • **The *Army Civilian Corps* is comprised of the non-uniformed Department of the Army**
11 **Civilian members of the Army profession.** The Army Civilian Corps includes professionals
12 who design, generate, and support the ethical application of landpower. The Army Civilian
13 Corps continues its own professionalization by establishing professional schools, creating the
14 Army Civilian Creed, and the continuing the ongoing Civilian Workforce Transformation
15 Program which better categorizes expert from non-expert skills into career fields for individual
16 development.²³



17 **Figure 2-2. Membership in the Army Profession**

18 2-17. Among all professions, the uniformed members of the Army—Active, National Guard and
19 Reserve—who compose the Profession of Arms are unique because of the lethality of Army operations. In
20 complementary form, the Army Civilian Corps includes professionals who design, generate, and support
21 the ethical application of landpower. The Army Civilian Corps is continuing its own professionalization,
22 e.g., the establishment of professional schools, creation of an Army Civilian Creed, and the ongoing
23 Civilian Workforce Transformation Program which better categorizes expert from non-expert skills into
24 career fields for individual development.²⁴

25 2-18. Contractors are not members of the Army profession; however, they provide valuable support and
26 augmentation to the capabilities of the Profession of Arms and the Army Civilian Corps, both stateside and
27 overseas. Hired under contractual terms for specific tasks of a specified duration, they provide essential
28 skills and perform technical and administrative tasks that allow Army professionals to focus on their
29 primary missions. Contractors are an important part of any current or future Army effort.

30 2-19. Returning to General Dunwoody’s observation, the progression from civilian volunteer to certified
31 professional to Army leader is the vital human pipeline to constantly restore the expertise and effectiveness
32 of the Army profession. It becomes difficult by the constantly changing expertise required of the Army as
33 forms of warfare evolve. This progression must always be near the top on the priority lists of Army leaders.
34 And, as she notes, we are to be encouraged that this task is also a remarkable service in the form of
35 developing “enriched citizens and committed leaders to forge the strength of the nation.”

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Chapter 3

3

Honorable Service—Our Noble Calling to Serve the Nation

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“The Nation today needs [professionals] who think in terms of service to their country, and not in terms of their country’s debt to them.”

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General of the Army Omar Bradley²⁵

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3-1. Every military society throughout history has had a distinct ethic and ethos (the intangible institutional spirit of the ethic) that, in the best of cases, embodies the values and norms of the larger society being protected. The Army’s ethic reflects shared American values that are embedded in our unique approach to warfighting, and they are reflected in two essential characteristics of our profession: honorable service and esprit de corps. Together they encompass core moral and motivational principles necessary to sustain us as an Army Profession worthy of the trust of the American people. In this chapter, we focus on honorable service. In the next chapter we address esprit de corps.

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HONORABLE SERVICE AND THE PROFESSION’S MORAL IDENTITY—THE ARMY VALUES

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3-2. *Honorable service is the devotion to duty in defense of the nation consistent with the Army ethic. It is one of the Army profession’s essential characteristics.* The Army profession exists to provide for the common defense. The Army supports and defends the Constitution in a way that is consistent with American values, fundamental human rights, and the Army Ethic.

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3-3. Honor requires a person to demonstrate an understanding of what is right (ADRP 6-22). No constitution or law is understood and obeyed without the cultivation of moral consciousness and sensitivity.²⁶ Honesty, fairness, respect, and integrity between beliefs and actions define honor. Honor is integral to Army ethic as stated in the Army Values, and is an integrating trait of character for each Army professional. It prevents the application of military expertise in a manner that would bring dishonor to the Army profession and the nation.

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3-4. Army Values are more than mere words we recite. Taken together, and integrated through a sound understanding of the professional’s honor, they are the moral identity that motivates Army professionals. They affirm the long-standing moral tradition of our ethos and Army culture; and they provide the basic ethical building blocks that underpin the competence, character and commitment required of all Army professionals.

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3-5. Honorable service helps Army professionals and leaders act in line with the Army ethic. Moral failure by Army professionals, in garrison or in a combat theater, devastates the Army’s standing with the American people and the international community. To maintain their trust we must be both effective and ethical. This is what it means for Army professionals to serve honorably.

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HONORABLE SERVICE, CIVILIAN AUTHORITY, AND OUR CONSTITUTIONAL OATHS

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3-6. Honorable service to the nation demands true faith and allegiance to the Constitution. Article VI of the Constitution requires that every member of the Army Profession—military or civilian, officer or enlisted—“shall be bound by Oath or Affirmation, to support this Constitution.” The Oath of Office (commissioning) for officers, the Oath of Enlistment for enlisted Soldiers, and the Oath of Office for Army Civilians, each share these words: “that I will support and defend the Constitution of the United States against all enemies, foreign and domestic; that I will bear true faith and allegiance to the same.”

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1 3-7. The Constitution is not the sole source of authority. The source of military authority flows from the
2 American people, based on the organizing principles of the Declaration of Independence, through the
3 Constitution and further through enabling laws such as Titles 5, 10 and 32, U.S. Code. Military authority
4 flows through elected and appointed public officials, to the officers and civilians they appoint, and finally
5 to the Soldiers and civilians entrusted with executing orders. The Oath of Enlistment obliges obedience to
6 the orders of superior officers, and the Oath of Commission requires the same of officers. This includes the
7 president who is commander-in-chief. The Army’s professional oaths to support and defend the
8 Constitution require strict adherence to the law. No verbal order can set this aside.

9 3-8. The chains of command and authority holds a complex tension for Army professionals. This tension
10 is between their ultimate loyalty to the legal and moral foundations of Army ethic and their duty of
11 hierarchical obedience. Hierarchical obedience is necessary for military efficiency, good order and
12 discipline, and proper military subordination to the civil authority. Ethical dilemmas will occur, but blind
13 obedience is no guide to action. The Army professional’s moral awareness and sensitivity inherent in their
14 honorable service is required for right actions.

15 3-9. Honorable service understood in this manner, exercised to resolve critical moral dilemmas, was
16 exemplified by General George Washington in his resignation to Congress at the close of the Revolutionary
17 War. By this act he ensured that his immense national popularity as a military leader and hero would not
18 overshadow the necessary power of the fledgling Congress. Thus the American military has long
19 recognized and embraced a moral tradition of subordination to elected civilian authority within honorable
20 service to country.

21 **HONORABLE SERVICE AND UNLIMITED LIABILITY**

22 3-10. An oath is an individual moral commitment made publicly. This moral commitment binds uniformed
23 members of the Profession of Arms to an unlimited liability—accepting risk of serious personal harm or
24 even death.²⁷ This distinguishes the Army Profession and the other armed forces from other federal
25 employees and other professions. Army profession members willingly lay down their lives, if need be, to
26 defend the Constitution and the American people who “do ordain and establish this Constitution.” This is a
27 vital aspect of the Army Ethos of honorable service: a true ethic of service before self, the sacredness of
28 which President Lincoln described in his Gettysburg Address in 1863 as “the last full measure of devotion.”

29 3-11. Commitment to honorable service means that, selflessly, members of the Army profession champion
30 both the nation’s defense and the principles and values upon which the nation was founded. Honorable
31 service is no abstraction. It is the standard members of the Army profession are expected to enforce every
32 day with each other to create and apply landpower and also police the performance of the Army profession.
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Chapter 4

3

Esprit de Corps—Our Winning Spirit

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The Soldier's heart, the Soldier's spirit, the Soldier's soul are everything. Unless the Soldier's soul sustains him, he cannot be relied on and will fail himself and his country in the end.

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General of the Army George C. Marshall²⁸

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4-1. To be successful in all our missions, we must have spirited and dedicated professionals who are committed to high standards of excellence and bonded together in cohesive units and organizations—a professional band of brothers and sisters. Our shared sense of purpose, strong bonds of loyalty and pride, and a never quit resolve enable us to accomplish even the most arduous mission.

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A WINNING SPIRIT

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4-2. *Esprit de corps* is the winning spirit within the Army profession, embedded in the culture, sustained by traditions and customs, fostering cohesive and confident units with the courage to persevere. It is one of the Army profession's essential characteristics. The Army profession has broad and significant impact—the security of the nation by defeating enemy forces and the establishment of a better peace; or, rebuilding a community or people devastated by natural disaster or conflict. Failure to accomplish any of the Army's missions risks catastrophic consequences. Accomplishing all missions while adhering to the Army Ethic is the only acceptable outcome for the Army Profession.

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4-3. To be successful, members of the Army profession are well-trained, well-equipped, and ready to accomplish a variety of missions. These preparations are not enough. The challenges of modern warfare, a formidable and dangerous enemy, a hostile and uncertain environment, physical and emotional fatigue, separation from loved ones, and attendant stresses will wear on even the most experienced Army professional. As General Marshall notes above, to persevere and prevail in these conditions requires an intangible resilience that is at the core of the Army's ethic and broadly manifested in the ethos of its units. This is the essential meaning and importance of esprit de corps.

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4-4. Consider the Battle of Bastogne, December 1944, during World War II. The one standing order that General Middleton gave General McAuliffe on the morning of 19 December was: "Hold Bastogne." By 22 December, artillery ammunition was running very low. The large number of wounded congregated inside Bastogne, many almost frozen in the snow, presented a special problem: there were too few medics, not enough surgical equipment, and blankets had to be gathered from front-line troops to wrap the men suffering from wounds and shock. Nonetheless, morale was high.

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4-5. What may have been the biggest morale booster came with an enemy ultimatum. At about noon, four uniformed Germans under a white flag entered the lines of the 2d Battalion, 327th Infantry Regiment. The terms of the message they carried were simple: "...the honorable surrender of the encircled town." This was to be accomplished in two hours on threat of annihilation by the massed fires of the German artillery.

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4-6. The rest of the story has become American legend: General McAuliffe disdainfully answered the Germans, "Nuts!" Colonel Harper, commander of the 327th, hard pressed to translate the General's idiom, decided on "Go to Hell!" Nonetheless, the 101st expected that the coming day would be extremely difficult. And it was, but the Soldiers held Bastogne. The staunch defense of Bastogne impeded the German advance and hastened the celebration of the Allies' victory in Europe.²⁹

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4-7. The Army's culture reflects the belief that it has always endured and will endure again. Units that endure have distinctly stable cultures that shape their behavior, even though they are comprised of many, ever-changing individuals.³⁰ An institution's culture generally reflects what it has found to be functionally

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1 effective in times of strong need (see Appendix A). Culture goes beyond mere style. It is the spirit and soul
2 of the organization, the motivational glue that make units and commands distinctive sources of identity and
3 successful experience.

4 **GROUNDING IN TRADITIONS AND HISTORY**

5 4-8. The Army profession's culture of a winning esprit de corps is rooted in its battle history. The
6 traditions and history reflect the sacrificial and victorious service of a noble and honorable profession. The
7 collective identity for uniformed and civilian members alike is grounded in the Army Profession's shared
8 understanding of and respect for those who have gone before us and served with honor.

9 4-9. The Army preserves this cherished legacy and promotes esprit de corps through customs, traditions,
10 and ceremonies. Units and organizations preserve their unit histories and display them in unit distinctive
11 insignia (e.g., unit crests, patches and mottos). These practices and symbols remind Army professionals of
12 the Army's rich and honorable history of service to the nation and give Army professionals a sense of who
13 they are, the noble cause they serve, and the will to persevere.

14 **BUILT ON A FOUNDATION OF DISCIPLINE AND PRIDE**

15 4-10. Discipline and pride build individual and collective esprit de corps. As a result, Army professionals
16 maintain high standards of performance and conduct, which are the routine manifestations of our shared
17 commitment.

18 4-11. Discipline and pride go hand-in-hand, building individual and collective esprit de corps. Discipline
19 reflects the self-control necessary to do the hard right over the easy wrong in the face of temptation,
20 obstacles, and adversity. Pride reflects the commitment to master the technical, tactical, and ethical
21 knowledge and skills that define Army professionals as experts. Army professionals, who perform under
22 stressful conditions including the chaos and danger of combat, require the highest level of discipline and
23 pride. General George S. Patton Jr. stated it this way:

24 4-12. Discipline is based on pride in the profession of arms, on meticulous attention to details, and on
25 mutual respect and confidence. Discipline must be a habit so engrained that it is stronger than the
26 excitement of battle or the fear of death.³¹

27 **ESPRIT DE CORPS AT ALL LEVELS OF THE ARMY PROFESSION**

28 4-13. Esprit de corps is often applied to larger units or organizations. Esprit de corps applies at all levels
29 from the individual professional, to small units and teams, to larger units and organizations, and to the
30 Army profession overall. It makes the Army profession a moral community and a family—an Army
31 family—that always takes care of their own and never leaves fellow comrades or their families behind.

- 32 ● An individual Army professional's esprit de corps is reflected in the following ways:
 - 33 ■ High motivation, discipline, and morale.
 - 34 ■ Pride in one's work.
 - 35 ■ A sense of accomplishment for doing a good job or seeing a subordinate develop.
 - 36 ■ Shared values with other members of the profession.
 - 37 ■ Overall strong sense of attachment to the Army profession, reflected in competence,
38 character and commitment.
- 39 ● A small unit or team's esprit de corps is reflected in the following ways:
 - 40 ■ A common sense of mission, technical and tactical proficiency, and teamwork. This creates
41 "the band of brothers and sisters."
 - 42 ■ Shared experiences of working and training together, respecting each other, and sharing the
43 adversity and physical hardship that comes with being an Army professional.
- 44 ● At the larger unit or organizational level, esprit de corps is reflected in the following ways:

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- Shared commitment for the organization, its mission and goals, its traditions and customs, and its heritage of honorable service. It reflects the pride of being “First Team” or a “Screaming Eagle.”
 - Open command climate of candor, trust, and respect.
 - Leadership team that exhibits concern for the welfare of their professionals and sets the example for expertise and honorable service.
 - At the level of the Army profession, esprit de corps is reflected in the following ways:
 - Shared identity as America’s Army, a unique military profession, and a force of decisive action.
 - Common bonds of pride in recognition as members of a respected profession.
 - Maintenance of specialized and demanding education and training.
 - Individual and collective certification based on competence, character, and commitment.
 - Advancement and promotion based on genuine merit.

4-14. All members of the Army profession—Active, National Guard, Reserve, and Army civilians alike—have displayed the winning spirit over the past decade of continuing conflict. The members of the Army profession maintain esprit de corps while responding to calls for combat, humanitarian assistance, and stability tasks. The challenge is to sustain that spirit while the Army transitions to the future.

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Chapter 5

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Stewardship of the Army Profession

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5-1. The five essential characteristics of the Army Profession establish what General George C. Marshall described as the common ground that binds us together as a unique military profession.³² Together, they provide the moral and motivational rally points around which we organize our self-understanding about what it means for the Army to be a profession and for members of the Army to be professionals.

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5-2. It is our commitment to making these characteristics effective in action, everyday in everything we do as professionals and as a profession, that ensures we remain worthy of the trust the American people have placed in us—not just now, but also in the future. This is the essence of stewardship. Stewardship of the Army Profession is our moral responsibility to ensure the long term effectiveness of the Army as a military profession.

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OUR OFFICE AS ACCOUNTABLE STEWARDS

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5-3. *Stewardship is the responsibility of Army professionals to ensure the profession maintains the five essential characteristics now and into the future. To continuously strive for excellence in the performance of duty; and to efficiently, effectively, and ethically manage the Army's resources, property, systems, and installations.* Stewardship requires that Army professionals understand their work is not just a job, it is an office. This office is not a physical workspace; it is a moral workspace. This sense of office is reflected in the Army's constitutional oaths when Army professionals are sworn in. Explicit in the Army officer and Civilian oaths and implied in the oaths of other cohorts is the notion of being sworn into an office. These oaths conclude with the language: "...and that I will well and faithfully discharge the duties of the office upon which I am about to enter." The office we enter upon taking our oath is not our physical workspace; it is our moral workspace.

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5-4. This unique workspace involves our subordination to the larger moral responsibilities of the profession—specifically, to be the stewards of the sacred trust with the American people that is maintained by our military effectiveness. And with the responsibility of office comes accountability. In practical terms, our public accounting as a profession occurs when our nation calls upon us: the Army must always be prepared to fight and to win, what S.L.A. Marshall described as the "exceptional and unremitting responsibility."³³ Thus, to always be ready for the first battle of the next war is the essence of stewardship of the profession.³⁴

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ARMY LEADERS AS STEWARDS

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5-5. All true professions self-regulate and self-generate—they create their own expert knowledge, practical expertise, and ethic, all of which they continually adapt to future needs. The Army is over two centuries old, but it has been a military profession by today's standards for only half of that time. It will only maintain its status as a profession with the American people if its military and civilian leaders act as stewards of all resources, including priceless human resources.

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5-6. According to FM 6-22, Army professionals are "responsible for developing and improving the organization for the short and long term." Army leaders serve as responsible stewards of the profession's future and maintain the other essential characteristic of the profession by:

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- Overseeing professional education and training activities essential to organizational learning to include production of military expertise related to the design, generation, support, and ethical application of landpower.

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- Using expertise to develop and certify individual professionals and units. This develops future leaders and ensures the effectiveness of Army units and commands.

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- Ensuring their organizations accomplish missions, executing their duties effectively through honorable service.
 - Enforcing standards and moral obligations without external regulation to enhance the profession's autonomy.
 - Being stewards of esprit de corps by their presence, example, and actions.
 - Inspiring martial excellence and the fortitude to never quit while building cohesion and pride through the use of historical customs and traditions.

5-7. Army leaders develop these essential characteristics to ensure that the Army's earns and maintains its external trust with the American people. Senior Army leaders in particular have a direct impact through their engagement in the Army's civil-military relations.

CIVIL-MILITARY RELATIONS

5-8. As effective stewards, Army leaders understand the triangular set of relationships that exist between the Army, the nation's citizens, and their elected and appointed officials. Military professionals hold unique expertise and their input is vital to formulating and executing effective policy. Civilian and military leaders listen to this advice to maintain military effectiveness. This requires that the military's perspective and advice be heard or military effectiveness can be reduced to the detriment of the nation.

5-9. However, within our willing subordination to civilian authority, the spheres of responsibility of civilian and military leaders overlap. The line between who makes and executes policy is not always clear. Army leaders ensure the military perspective is candidly and professionally presented in all appropriate forums. This professional counsel is offered as advice rather than institutional advocacy. History has shown that the key condition for effective American civil-military relations is a high level of mutual respect and trust between civilian and military leaders.³⁵

5-10. Army professionals fulfill their obligation by creating mutual respect and trust by following a set of norms that have proven successful in past civil-military interactions which produced effective policy and strategy:³⁶

- The Army Profession does not harm the democratic institutions and the democratic policy-making processes of the government. Military leaders apply candid advice and expertise without taking any actions that have a self-interested effect on policy outcomes.
- Army professionals expect decisionmakers to hear their professional judgments in policy deliberations; however, they also recognize a breach in the policymaking process. When acts of dissent take Army professionals beyond representing and advising policy advocacy or in to the public dissent, they recognize they have gone beyond their role.
- Army professionals adhere to a strict ethic of political nonpartisanship. Army professionals serve any officials that prevail in the democratic political process. Army professionals recognize nonpartisanship entails some voluntary limitations on the constitutional liberties of Army professionals as citizens.
- Retired Army professionals act in ways that are not detrimental to the effectiveness and trust of the Army profession. Retired Army professionals avoid perceived conflicts of interest in their partisan political activities, their employments, and their roles in the media.
- Army professionals' effectiveness and legitimacy depends on their healthy interactions with the fourth estate of the nation—the news media. Army professionals accept, within reasonable standards of operational security, the opportunities to facilitate the media's legitimate function within the American nation and its political processes.

LEADERSHIP AND TRANSITIONS

5-11. The Army handled multiple conflicts for the last decade. Now the Army is entering a period of transition with changing mission requirements and sought after efficiencies. Army leaders play a critical role as stewards of the profession during this major transition, as with previous post-war transitions. Army professionals ask how each course of action and professional judgment impact the five essential

1 characteristics. The Army profession maintains military effectiveness while the Army seeks efficiencies
2 during transitions. Military effectiveness must be maintained by the Army Profession.

3 5-12. As more forces return to home station, the Army continues to develop and pass on new military
4 expertise to the next generation of Army professionals. Army leaders strengthen standards and systems
5 impacted by operational demands such as the professional certification process. The Army sustains the
6 characteristics of honorable service and esprit de corps nurtured over the last decade of martial excellence.
7 Army leaders, as stewards, focus diligently on the Army's "first battle of the next war" while successfully
8 leading the profession through this transition. These actions maintain the five essential characteristics to
9 ensure professional status and prepare the Army for future challenges.

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Chapter 6

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The Army Profession, Its Professionals, and Citizens of the Republic

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6-1. The nation's founders developed a republic in which citizens of character work together to establish justice, ensure domestic tranquility, provide for the common defense, promote the general welfare, and secure liberty. As a result of the founders' vision, this nation remains the boldest and most successful example of freedom and democracy in the world.

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6-2. This freedom and democracy require constant vigilance. Each generation inherits the privileges and benefits and also inherits the responsibility to protect the nation from its foreign and domestic enemies.

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6-3. The new doctrine contained in this publication has been developed in response to two questions asked in 2010 by senior uniformed and civilian Army leaders:³⁷

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What does it mean now for the Army to be a military profession after more than a decade of war; and, in similar circumstances, what does it mean now for Army Soldiers and civilians to be Army professionals?

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6-4. The Army is an institution of dual character, both a government bureaucracy and a military profession, as indicated in this publication. The Army is a military profession only when the five essential characteristics are present in its culture, in its professionals, and in its external relationships.

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6-5. Army professionals have a dual charge. They are servants of the nation, morally committed by oath to protect America. At the same time, Army professionals are citizens whose competence, character, and commitment exemplify the ideals espoused by our profession's ethic while voluntarily serving the nation. In living the Army's values, Army professionals are an example of the Army Profession for the American people.

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6-6. The Army Profession plays a vital role as partners with the joint community and other government services that dedicate themselves to serving the nation. Army professionals pursue a noble calling and render honorable service. They will always be remarkably privileged to provide for the common defense of the American people.

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Appendix A

Army Culture and Its Influences on the Profession

CULTURE AND CLIMATE

A-1. The five essential characteristics of the Army Profession are a vital dimension of Army culture. It is a system of shared meaning held by Army professionals. The Army's ethic is at the core. Strategic leaders shape the Army's culture and organizational and direct leaders shape the climate of units and organizations. Culture is a longer lasting and more complex set of shared expectations than climate. While climate is a reflection of how people think and feel about their organization now, culture consists of the shared attitudes, values, goals, and practices that characterize the larger institution over time. It is deeply rooted in long-held beliefs and customs.

A-2. Institutions—organizations that endure—have distinctly stable cultures that shape their behavior, even though they comprise many, ever-changing individuals.³⁸ An organization's culture generally reflects what it finds to be functionally effective in times of strong need. Culture goes beyond mere style. It is the spirit and soul of the body corporate, the glue that make units and commands distinctive sources of identity and successful experience. It is essentially "how we do things around here."³⁹

A-3. In contrast to culture, organizational climate refers to Soldiers' feelings and attitudes as they interact within the culture. A zero-defect culture, for example, can create a climate where Soldiers feel they are not trusted and create attitudes where transparency and open dialog are not encouraged. Climate is often driven by tangible aspects of the culture that reflect the organization's value system, such as rewards and punishments, communications flow, operations tempo, and quality of leadership. It is essentially how we feel about this organization. Unlike the more deeply embedded culture, climate can be changed fairly quickly (e.g., by replacing a toxic leader or improving a poor selection system).

ARMY CULTURE – ARTIFACTS, BELIEFS AND VALUES, AND UNDERLYING ASSUMPTIONS

A-4. Artifacts include all the tangible phenomena that Army professionals see, hear, and feel when operating in an Army unit:

- Its language, technology and equipment.
- Symbols as embodied in uniforms, flags, and ceremonies.
- Myths and stories told about the unit.
- Its published list of values.

A-5. Chain of command pictures in a unit's orderly room, for example, are artifacts reminding all viewers of the hierarchy of authority and responsibility that exists within the Army. Additionally, media representations of the unit engaged are powerful in past military operations and battles as well as the presence of the unit guidon with earned campaign streamers.

A-6. At the next level, the Army's espoused beliefs and values are important as shown by its published doctrines, regulations, and other policy statements. Beliefs and values at this level predict much of the behavior and tangible material that the Army observes at the artifact level. For example, the seven Army values represent the Army ethic's core which is manifested at the artifact level in values cards and special identification tags.

A-7. If leaders allow disconnects between word and deed, gaps can be created between espoused values, and values in use when Soldiers or leaders do not walk the talk in line with espoused Army beliefs and values. This creates confusion across the ranks and leads to dysfunctional and demoralizing behavior. For example, if the Army espouses leader education and professional development but does not invest in it adequately, or has selection practices that make leaders who pursue broadening developmental experiences less competitive for advancement, the Army appears hypocritical. However, if the espoused beliefs and

1 values are reasonably congruent with the Army’s deeper underlying assumptions, then the articulation of
2 those values into a philosophy of operating can be a powerful source to help create cohesion, unity of
3 effort, and identity.

4 A-8. At the deepest level, basic underlying assumptions are most closely related to the Army ethic’s
5 content. When a solution to a problem continually works for the Army, it is taken for granted. A hypothesis
6 gradually becomes reality. Assumptions such as “Army professionals and their families should be treated
7 as deeply valued people” become so accepted it is rarely ever discussed except to determine how the Army
8 can make them feel more valued.

9 A-9. Understanding Army culture has functional utility. The Army identified three major cultural
10 dimensions to help leaders understand what they must focus on as they guide the transition of the Army.⁴⁰

- 11 ● Professional identity guides individual behavior at all levels. This identity is characterized by an
12 ethos of striving for personal excellence in functional expertise (e.g., infantry, logistics, aviation,
13 etc.) It is solidified as Army professionals further identify with the goals and ideals of the Army
14 and by an individual ethos of service before self.
- 15 ● Army culture reinforces a necessary sense of community and belonging to a professional family
16 with shared mission, purpose, and sacrifice. This strong sense of camaraderie is the “band of
17 brothers and sisters” ethos reflected in Army subcultures such as cavalry, special forces, etc.
18 This sense of community broadens individual identity by developing the ‘I’ into the ‘we.’ This
19 cooperation and 360-degree loyalty and service comes from professional networks and is the
20 basis for unfamiliar attached units to quickly establish trust. Army professionals put the Army’s
21 interests ahead of their own as a result of these networks and values. Soldiers find intrinsic value
22 in the root of selfless service.
- 23 ● Hierarchy leads to order and control in the Army culture. Hierarchy leads to order and control
24 and provides Army professionals with moral and contextual frames of reference. An effective
25 hierarchy is about how the individual’s job fits into the overall mission and following
26 commands.

27 A-10. These three dimensions of Army culture—professional identity, community, and hierarchy—rarely
28 align. Army leaders manage all three in a dynamic tension. The Army carefully considers its professional
29 culture as it transitions to ensure culture is adapted appropriately at each of the three levels—artifacts,
30 values and beliefs, and basic underlying assumptions. Cultural changes continually occur. Army leaders
31 directly manage these changes within the culture.

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1 **Appendix B**

2 **Oaths, Creeds, and Norms of Conduct**

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4 **OATHS**

5 B-1. Members of the American military profession swear to support and defend the Constitution of the
6 United States—not a leader, people, government, or territory. That solemn oath ties service in the Army
7 directly to the founding document of the nation. It instills a nobility of purpose within each member of the
8 Army profession and provides deep personal meaning to all who serve. The Army profession derives
9 common standards and a code of ethics from common moral obligations undertaken in its members' oaths
10 of office. These standards unite members of all services to defend the Constitution and protect the nation's
11 interests, at home and abroad, against all threats.

12 **ARMY OATH OF ENLISTMENT**

13 B-2. "I (insert name), do solemnly swear (or affirm) that I will support and defend the Constitution of the
14 United States against all enemies, foreign and domestic; that I will bear true faith and allegiance to the
15 same; and that I will obey the orders of the President of the United States and the orders of the officers
16 appointed over me, according to regulations and the Uniform Code of Military Justice. So help me God."
17 (Title 10, US Code; Act of 5 May 1960).

18 **THE COMMISSIONED OFFICER AND WARRANT OFFICER OATH OF OFFICE**

19 B-3. "I (insert name), having been appointed a (insert rank) in the U.S. Army under the conditions
20 indicated in this document, do accept such appointment and do solemnly swear (or affirm) that I will
21 support and defend the Constitution of the United States against all enemies, foreign and domestic, that I
22 will bear true faith and allegiance to the same; that I take this obligation freely, without any mental
23 reservation or purpose of evasion; and that I will well and faithfully discharge the duties of the office on
24 which I am about to enter, so help me God."

25 **ARMY CIVILIAN OATH OF OFFICE**

26 B-4. "I (insert name) do solemnly swear (or affirm) that I will support and defend the Constitution of the
27 United States against all enemies, foreign and domestic; that I will bear true faith and allegiance to the
28 same; that I take this obligation freely, without any mental reservation or purpose of evasion; and that I will
29 well and faithfully discharge the duties of the office upon which I am about to enter. So help me God."

30 **CREEDS**

31 B-5. The Army is a values-based organization. It upholds principles grounded in the Constitution and
32 inspires guiding values and standards for its members. These principles are best expressed by the Army
33 Values, Soldier's Creed, and Warrior Ethos.

34 **THE SOLDIER'S CREED AND THE WARRIOR ETHOS**

35 B-6. The Soldier's Creed captures the spirit of the dedication Soldiers feel to something greater than
36 themselves. It outlines the fundamental obligations of Soldiers to their fellow Soldiers, their unit, and the
37 Army itself. The Soldier's Creed extends beyond service as a Soldier; it includes commitment to family and
38 society. The Warrior Ethos describes the frame of mind of the professional Soldier. It proclaims the selfless
39 commitment to the nation, mission, unit, and fellow Soldiers. When a Soldier internalizes this ethos, it
40 produces the will to win.

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- 1 ● I am an American Soldier.
 - 2 ● I am a Warrior and a member of a team.
 - 3 ● I serve the people of the United States and live the Army Values.
 - 4 ● I will always place the mission first.
 - 5 ● I will never accept defeat.
 - 6 ● I will never quit.
 - 7 ● I will never leave a fallen comrade.
 - 8 ● I am disciplined, physically and mentally tough, trained and proficient in my warrior tasks and
 - 9 drills. I always maintain my arms, my equipment, and myself.
 - 10 ● I am an expert and I am a professional.
 - 11 ● I stand ready to deploy, engage, and destroy the enemies of the United States of America in
 - 12 close combat.
 - 13 ● I am a guardian of freedom and the American way of life.
 - 14 ● I am an American Soldier.

15 **NONCOMMISSIONED OFFICER CREED**

16 B-7. No one is more professional than I. I am a Noncommissioned Officer, a leader of Soldiers. As a
17 Noncommissioned Officer, I realize that I am a member of a time honored corps, which is known as “The
18 Backbone of the Army.” I am proud of the Corps of Noncommissioned Officers and will at all times
19 conduct myself so as to bring credit upon the Corps, the Military Service and my country regardless of the
20 situation in which I find myself. I will not use my grade or position to attain pleasure, profit, or personal
21 safety.

22 B-8. Competence is my watchword. My two basic responsibilities will always be uppermost in my
23 mind— accomplishment of my mission and the welfare of my Soldiers. I will strive to remain technically
24 and tactically proficient. I am aware of my role as a Noncommissioned Officer. I will fulfill my
25 responsibilities inherent in that role. All Soldiers are entitled to outstanding leadership; I will provide that
26 leadership. I know my Soldiers and I will always place their needs above my own. I will communicate
27 consistently with my Soldiers and never leave them uninformed. I will be fair and impartial when
28 recommending both rewards and punishment.

29 B-9. Officers of my unit will have maximum time to accomplish their duties; they will not have to
30 accomplish mine. I will earn their respect and confidence as well as that of my Soldiers. I will be loyal to
31 those with whom I serve; seniors, peers, and subordinates alike. I will exercise initiative by taking
32 appropriate action in the absence of orders. I will not compromise my integrity, nor my moral courage. I
33 will not forget, nor will I allow my comrades to forget that we are professionals, Noncommissioned
34 Officers, leaders!

35 **ARMY CIVILIAN CREED**

- 36 ● I am an Army Civilian; a member of the Army Team.
- 37 ● I am dedicated to our Army, our Soldiers and Civilians.
- 38 ● I will always support the mission.
- 39 ● I provide stability and continuity during war and peace.
- 40 ● I support and defend the Constitution of the United States and consider it an honor to serve our
- 41 Nation and our Army.
- 42 ● I live the Army Values of Loyalty, Duty, Respect, Selfless Service, Honor, Integrity, and
- 43 Personal Courage.
- 44 ● I am an Army Civilian.

45 **ARMY CADET CREED**

- 46 ● I am an Army Cadet.

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- 1 ● Soon I will take an oath and become an Army Officer committed to defending the values, which
2 make this nation great.
- 3 ● HONOR is my touchstone.
- 4 ● I understand MISSION first and PEOPLE always.
- 5 ● I am the PAST: the spirit of those WARRIORS who have made the final sacrifice.
- 6 ● I am the PRESENT: the scholar and apprentice soldier enhancing my skills in the science of
7 warfare and the art of leadership.
- 8 ● But, above all, I am the FUTURE: the future WARRIOR LEADER of the United States Army.
- 9 ● May God give me the compassion and judgment to lead and the gallantry to WIN.
- 10 ● I WILL do my duty.

11 **NORMS OF CONDUCT**

12 B-10. The Army’s culture promotes certain norms of conduct. For example, discipline is central to its
13 professional identity. Soldiers, who manage violence under the stress and ambiguity of combat, require the
14 highest level of individual and organizational discipline. Likewise, because Soldiers must face the violence
15 of combat, they require the stiffening of discipline to help them do their duty.

16 B-11. Army norms of conduct also demand adherence to the laws, treaties, and conventions governing the
17 conduct of war to which the United States is a party. The law of war seeks both to legitimize and limit the
18 use of military force and prevent employing violence unnecessarily or inhumanely. For Army
19 professionals, this is more than a legal rule; it is an American value. For Americans, each individual has
20 worth. Each is a person endowed with unalienable rights.

21 **ARMY VALUES**

22 B-12. The Army Values are the basic building blocks of an Army professional’s character. They help us
23 judge what is right or wrong in any situation. The Army Values form the very identity of the Army, the
24 solid rock on which everything else stands, especially in combat. They are the glue that binds together the
25 members of a noble profession.

- 26 ● Loyalty. Bear true faith and allegiance to the U.S. Constitution, the Army, your unit and other
27 Soldiers. Bearing true faith and allegiance is a matter of believing in and devoting yourself to
28 something or someone. A loyal Soldier is one who supports the leadership and stands up for
29 fellow Soldiers. By wearing the uniform of the U.S. Army you are expressing your loyalty. And
30 by doing your share, you show your loyalty to your unit.
- 31 ● Duty. Fulfill your obligations. Doing your duty means more than carrying out your assigned
32 tasks. Duty means being able to accomplish tasks as part of a team. The work of the U.S. Army
33 is a complex combination of missions, tasks and responsibilities — all in constant motion. Our
34 work entails building one assignment onto another. You fulfill your obligations as a part of your
35 unit every time you resist the temptation to take “shortcuts” that might undermine the integrity
36 of the final product.
- 37 ● Respect. Treat people as they should be treated. In the Soldier’s Code, we pledge to “treat others
38 with dignity and respect while expecting others to do the same.” Respect is what allows us to
39 appreciate the best in other people. Respect is trusting that all people have done their jobs and
40 fulfilled their duty. And self-respect is a vital ingredient with the Army value of respect, which
41 results from knowing you have put forth your best effort. The Army is one team and each of us
42 has something to contribute.
- 43 ● Selfless Service. Put the welfare of the nation, the Army and your subordinates before your own.
44 Selfless service is larger than just one person. In serving your country, you are doing your duty
45 loyally without thought of recognition or gain. The basic building block of selfless service is the
46 commitment of each team member to go a little further, endure a little longer, and look a little
47 closer to see how he or she can add to the effort.
- 48 ● Honor. Live up to the Army Values. The nation’s highest military award is The Medal of Honor.
49 This award goes to Soldiers who make honor a matter of daily living — Soldiers who develop
50 the habit of being honorable, and solidify that habit with every value choice they make. Honor is

1 a matter of carrying out, acting, and living the values of respect, duty, loyalty, selfless service,
2 integrity and personal courage in everything you do.

- 3 ● Integrity. Do what's right, legally and morally. Integrity is a quality you develop by adhering to
4 moral principles. It requires that you do and say nothing that deceives others. As your integrity
5 grows, so does the trust others place in you. The more choices you make based on integrity, the
6 more this highly prized value will affect your relationships with family and friends, and, finally,
7 the fundamental acceptance of yourself.
- 8 ● Personal Courage. Face fear, danger or adversity (physical or moral). Personal courage has long
9 been associated with our Army. With physical courage, it is a matter of enduring physical duress
10 and at times risking personal safety. Facing moral fear or adversity may be a long, slow process
11 of continuing forward on the right path, especially if taking those actions is not popular with
12 others. You can build your personal courage by daily standing up for and acting upon the things
13 that you know are honorable.

14 (<http://www.army.mil/values/>)

15 **THE SOLDIER'S RULES**

- 16 ● Soldiers fight only enemy combatants.
- 17 ● Soldiers do not harm enemies who surrender. They disarm them and turn them over to their
18 superiors.
- 19 ● Soldiers do not kill or torture enemy prisoners of war.
- 20 ● Soldiers collect and care for the wounded, whether friend or foe.
- 21 ● Soldiers do not attack medical personnel, facilities, or equipment.
- 22 ● Soldiers destroy no more than the mission requires.
- 23 ● Soldiers treat civilians humanely.
- 24 ● Soldiers do not steal. Soldiers respect private property and possessions.
- 25 ● Soldiers should do their best to prevent violations of the law of war.
- 26 ● Soldiers report all violations of the law of war to their superior.

27 (AR 350-1)

28 **TITLE 10 U.S. CODE STANDARDS OF EXEMPLARY CONDUCT**

29 B-13. All commanding officers and others in authority in the Army are required -

- 30 ● To show in themselves a good example of virtue, honor, patriotism, and subordination.
- 31 ● To be vigilant in inspecting the conduct of all persons who are placed under their command.
- 32 ● To guard against and suppress all dissolute and immoral practices, and to correct, according to
33 the laws and regulations of the Army, all persons who are guilty of them.
- 34 ● To take all necessary and proper measures, under the laws, regulations, and customs of the
35 Army, to promote and safeguard the morale, the physical well-being, and the general welfare of
36 the officers and enlisted persons under their command or charge.

37 (U.S.C. § 3583 : US Code - Section 3583: Requirement of exemplary conduct)

38 **UNITED STATES MILITARY ACADEMY CADET HONOR CODE**

39 B-14. A Cadet will not lie, cheat, steal or tolerate those who do.

40 (<http://www.usma.edu/scpme/SitePages/Honor.aspx>)

41 **THREE GENERAL ORDERS**

- 42 ● 1st General Order
 - 43 ■ "I will guard everything within the limits of my post and quit my post only when properly
44 relieved."
- 45 ● 2nd General Order
 - 46 ■ "I will obey my special orders and perform all of my duties in a military manner."

-
- 1 ● 3rd General Order
2 ■ "I will report violations of my special orders, emergencies, and anything not covered in my
3 instructions, to the commander of the relief."
4

(FM 22-6)

5 **CODE OF ETHICS FOR GOVERNMENT SERVICE**

6 B-15. Any person in Government service should:

- 7 ● I. Put loyalty to the highest moral principles and to country above loyalty to persons, party, or
8 Government department.
9 ● II. Uphold the Constitution, laws, and regulations of the United States and of all governments
10 therein and never be a party to their evasion.
11 ● III. Give a full day's labor for a full day's pay; giving earnest effort and best thought to the
12 performance of duties.
13 ● IV. Seek to find and employ more efficient and economical ways of getting tasks accomplished.
14 ● V. Never discriminate unfairly by the dispensing of special favors or privileges to anyone,
15 whether for remuneration or not; and never accept, for himself or herself or for family members,
16 favors or benefits under circumstances which might be construed by reasonable persons as
17 influencing the performance of governmental duties.
18 ● VI. Make no private promises of any kind binding upon the duties of office, since a Government
19 employee has no private word which can be binding on public duty.
20 ● VII. Engage in no business with the Government, either directly or indirectly, which is
21 inconsistent with the conscientious performance of governmental duties.
22 ● VIII. Never use any information gained confidentially in the performance of governmental
23 duties as a means of making private profit.
24 ● IX. Expose corruption wherever discovered.
25 ● X. Uphold these principles, ever conscious that public office is a public trust.

26 (Joint Ethics Regulation, Chapter 2 (DoD 5500.07-R))

- 27 ● Public Service is a public trust, requiring employees to place loyalty to the Constitution, the
28 laws, and ethical principles above private gain.
29 ● Employees shall not hold financial interests that conflict with conscientious performance of
30 duty.
31 ● Employees shall not engage in financial transactions using nonpublic Government information
32 or allow the improper use of such information to further any private interest.
33 ● An employee shall not, except as permitted by applicable law or regulation, solicit or accept any
34 gift or other item of monetary value from any person or entity seeking official action from, doing
35 business with, or conducting activities regulated by the employee's agency or whose interests
36 may be substantially affected by the performance or nonperformance of the employee's duties.
37 ● Employees shall put forth honest effort in the performance of their duties.
38 ● Employees shall not knowingly make unauthorized commitments or promises of any kind
39 purporting to bind the government.
40 ● Employees shall not use public office for private gain.
41 ● Employees shall act impartially and not give preferential treatment to any private organization or
42 individual.
43 ● Employees shall protect and conserve Federal property and shall not use it for other than
44 authorized activities.
45 ● Employees shall not engage in outside employment or activities, including seeking or
46 negotiating for employment that conflict with official government duties and responsibilities.
47 ● Employees shall disclose waste, fraud, abuse, and corruption to appropriate authorities.
48 ● Employees shall satisfy in good faith their obligations as citizens, including all just financial
49 obligations, especially those - such as Federal, State, or local taxes - that are imposed by law.

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- Employees shall adhere to all laws and regulations that provide equal opportunity for all Americans regardless of race, color, religion, sex, national origin, age, or handicap.
(Army Civilian Handbook.
https://cpolrhp.cpol.army.mil/eur/overseas/employee_handbook/guide/ethics.htm)

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Glossary

SECTION I – ACRONYMS AND ABBREVIATIONS

AP	Army Profession
FM	field manual
ADRP	Army doctrine reference publication
UCMJ	Uniform Code of Military Justice

SECTION II – TERMS

*Army Ethic

The evolving set of laws, values and beliefs, deeply embedded within the core of the profession's culture and practiced by its members to motivate and guide the conduct of individual members bound together in common moral purpose.

*Army Ethos

The indispensable but intangible motivating spirit of Army Professionals committed to the Army Ethic.

*Army Profession

A unique vocation of experts certified in the design, generation, support, and ethical application of landpower, serving under civilian authority and entrusted to defend the Constitution and the rights and interests of the American people.

*Army professional

A member of the Army Profession who meets the Army's professional certification criteria (competence, character, and commitment).

*Aspiring Army professional

A member of the Army Profession who has taken the oath of service and is pending certification as an Army Professional based upon completing initial training, education, and experience requirements.

*Certification (of Army professional)

Verification and validation of an Army professional's competence, character, and commitment to fulfill responsibilities and perform assigned duties with discipline and to standards.

*Character

An Army professional's dedication and adherence to the Army values, virtues, purpose, identity, ethics, and morals as consistently and faithfully demonstrated in decisions and actions (*Honorable Service*). One of the three certification criteria for Army professionals.

*Commitment

The resolve of Army professionals to contribute Honorable Service to the nation, to perform their duties with discipline and to standards, and to strive to successfully and ethically accomplish the mission despite adversity, obstacles, and challenge." One of the three certification criteria for Army professionals.

*Competence

Army professionals' demonstrated ability to successfully perform their duties and to accomplish the Mission with discipline and to standard (*Military Expertise*). One of the three certification criteria for Army professionals.

*Esprit de Corps

The winning *Spirit* within the Army Profession, embedded in our culture, sustained by traditions and customs, fostering cohesive and confident units with the courage to persevere. One of the Army Profession's essential characteristics.

- 1 ***Honorable Service**
2 Devotion to duty in the defense of the nation consistent with the Army Ethic. One of the Army
3 Profession's essential characteristics.
- 4 ***Military Expertise (Army)**
5 The effective and ethical design, generation, support, and application of landpower, primarily in
6 unified land warfare, and all supporting capabilities essential to accomplish the Mission in defense of
7 the American people. One of the Army Profession's essential characteristics.
- 8 **Mission Command (Army)**
9 Mission command is defined as the exercise of authority and direction by the commander using
10 mission order to enable disciplined initiative within the commander's intent to empower agile and
11 adaptive leaders in the conduct of unified land operations and other Army missions.
- 12 ***Profession of Arms**
13 Comprised of the uniformed members of the Army Profession.
- 14 ***Professional Soldier**
15 An expert, a volunteer certified in the Profession of Arms, bonded with comrades in a shared identify
16 and culture of sacrifice and service to the nation and the Constitution, who adheres to the Army Ethic
17 and is a steward of the future of the Profession.
- 18 ***Stewardship of the Army Profession**
19 The responsibility of Army Professionals to ensure the profession maintains the five essential
20 characteristics now and into the future. To continuously strive for excellence in the performance of
21 Duty; and to efficiently, effectively, and ethically manage the Army's resources, property, systems, and
22 installations.
- 23 ***Army Civilian Corps**
24 Comprised of the non-uniformed Department of the Army Civilian members of the Army Profession.
- 25 ***Professional Army Civilian**
26 A member of the Army Civilian Corps certified in competence, character, and commitment to perform
27 assigned duties with discipline and to standards.
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¹⁶ A definition of human rights is contentious. To avoid controversy, the human rights in this paper are "thinly" conceived. This means the rights that matter most in military operations are a small set of basic human rights consisting of the rights against torture, rape, unjustified killing, arbitrary imprisonment, access to basic subsistence, and personal liberty. This conception of human rights is both consistent with the founding of the United States and defensible as objective moral goods which serve in part as ~~as~~ a founding source of the Army ethic.

¹⁷ In order to establish a moral basis for the Army ethic we need to examine the good the Army provides. Traditionally Field Manual 1 has stated the Army is the defender of "our way life." However, achieving objectives or defending a "way of life," are goals that many organizations could adopt as their purpose. Drug cartels, the mafia, or Al Qaeda, could easily make the same factual claim. They too are defending their ways of life. Another view of the Army's purpose is that it provides for a "common defense." Again, other organizations that practice collective violence can make the factual claim that they act in their own "common defense." However, the defining difference between these organizations and the Army is the moral end, or purpose, which our use of collective violence seeks to achieve. The Army's purpose is the defense of the United States as a

sovereign nation that protects and respects human rights. This gives the American profession of arms its legitimate claim to employ coercive, and often lethal, force. This moral purpose separates the Army, and Soldiers within it, from organizations that practice unjustifiable collective violence.

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