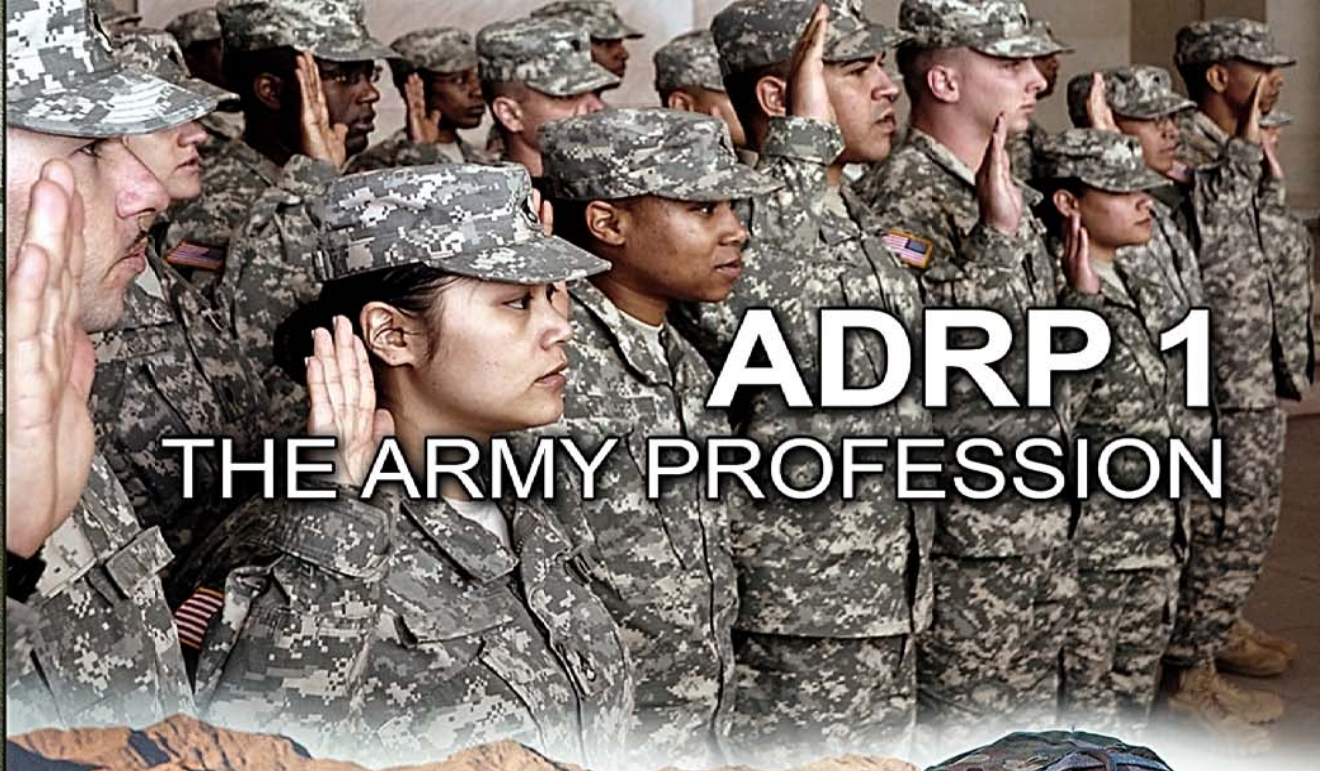


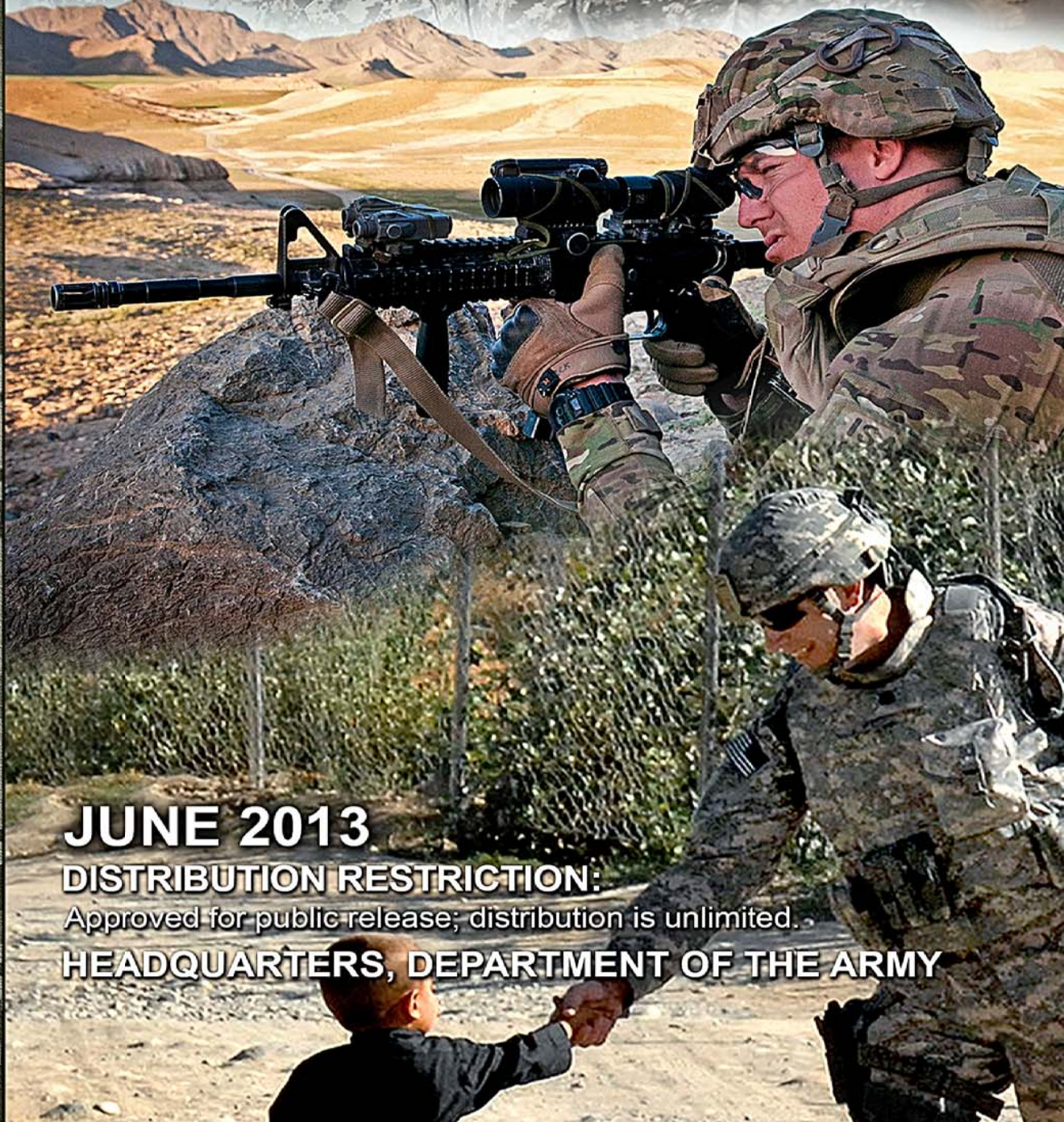


U.S. ARMY



ADRP 1

THE ARMY PROFESSION



JUNE 2013

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HEADQUARTERS, DEPARTMENT OF THE ARMY

Foreword

Our 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.

Our freedom and democracy require constant vigilance. Each generation inherits not only the privileges and benefits but also the responsibility to protect the Nation from its foreign and domestic enemies. Since 1775 our Army has played a vital part in guaranteeing the common defense of our Nation.

The Army provides the United States with the landpower to prevent, shape, and win in the land domain. The trust of the American People is the bedrock of the Army's ability to provide the required landpower to fight and win our Nation's wars. To continue to earn this trust, we must serve the American people as a professional Army.

The doctrine contained in this publication answers two questions asked in 2010 by the Army's senior military and civilian leaders: What does it mean now for the Army to be a military profession after more than a decade of war? What does it mean now for Soldiers and Army Civilians to be Army professionals?

The Army is an establishment of dual character. It is both a governmental institution and a military profession. While it is always governmental, the Army's predominant character must be that of a military profession. Five essential characteristics legitimize the Army as a military profession: trust, military expertise, honorable service, esprit de corps, and stewardship. Our challenge as leaders of the Army Profession is to ensure that Soldiers and Army Civilians live these characteristics every day.

The Army Profession plays a vital role as a partner with the joint community and other government services that dedicate themselves to serving the Nation. We pursue a noble calling and render honorable service. We remain remarkably privileged to provide for the common defense of the American people, as we operate to prevent conflict, shape operational environments, and win the Nation's wars.

As Army professionals, we also have a dual charge individually. We are servants of the Nation, morally committed by oath to protect America. At the same time, we are citizens whose competence, character, and commitment exemplify the ideals espoused by the Army Ethic while voluntarily serving the Nation. In living the Army Values daily, we are visible and trusted examples of the Army Profession for the American people.

A handwritten signature in black ink, appearing to read 'D. G. Perkins', written in a cursive style.

DAVID G. PERKINS
Lieutenant General, U.S. Army
Commanding

The Army Profession

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Preface

Army Doctrine Reference Publication (ADRP) 1 augments Chapter 2 of Army Doctrine Publication (ADP) 1, *The Army*. This ADRP defines and describes the Army Profession and the Army Ethic. It expands the discussion on the Army Profession's dual character as a military department of the United States Government and, more importantly, a military profession. It identifies two mutually supportive communities of practice of the profession: the Profession of Arms (Regular Army, Army National Guard, and Army Reserve forces) and the Army Civilian Corps. It establishes the five essential characteristics that legitimize the Army as a profession: trust, military expertise, honorable service, esprit de corps, and stewardship of the profession. This ADRP defines membership and certification of Army professionals in competence, character, and commitment. It describes Army culture, describes the Army Ethic, and lays the groundwork for developing the moral identity of the Army Profession and its professionals.

This publication provides the foundation for Army training and education system curricula on the Army Profession, the Army Ethic, and character development of Army professionals.

The principal audience for ADRP 1 is all members of the Army Profession. Trainers and educators throughout the Army will also use this publication.

All photographs in this publication are from Department of Defense photographic archives available online at DefenseImagery.mil and associated Army Web pages.

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

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

Terms for which ADRP 1 is the proponent publication (the authority) are marked with an asterisk (*) in the glossary. Definitions for which ADRP 1 is the proponent publication are boldfaced in the text.

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

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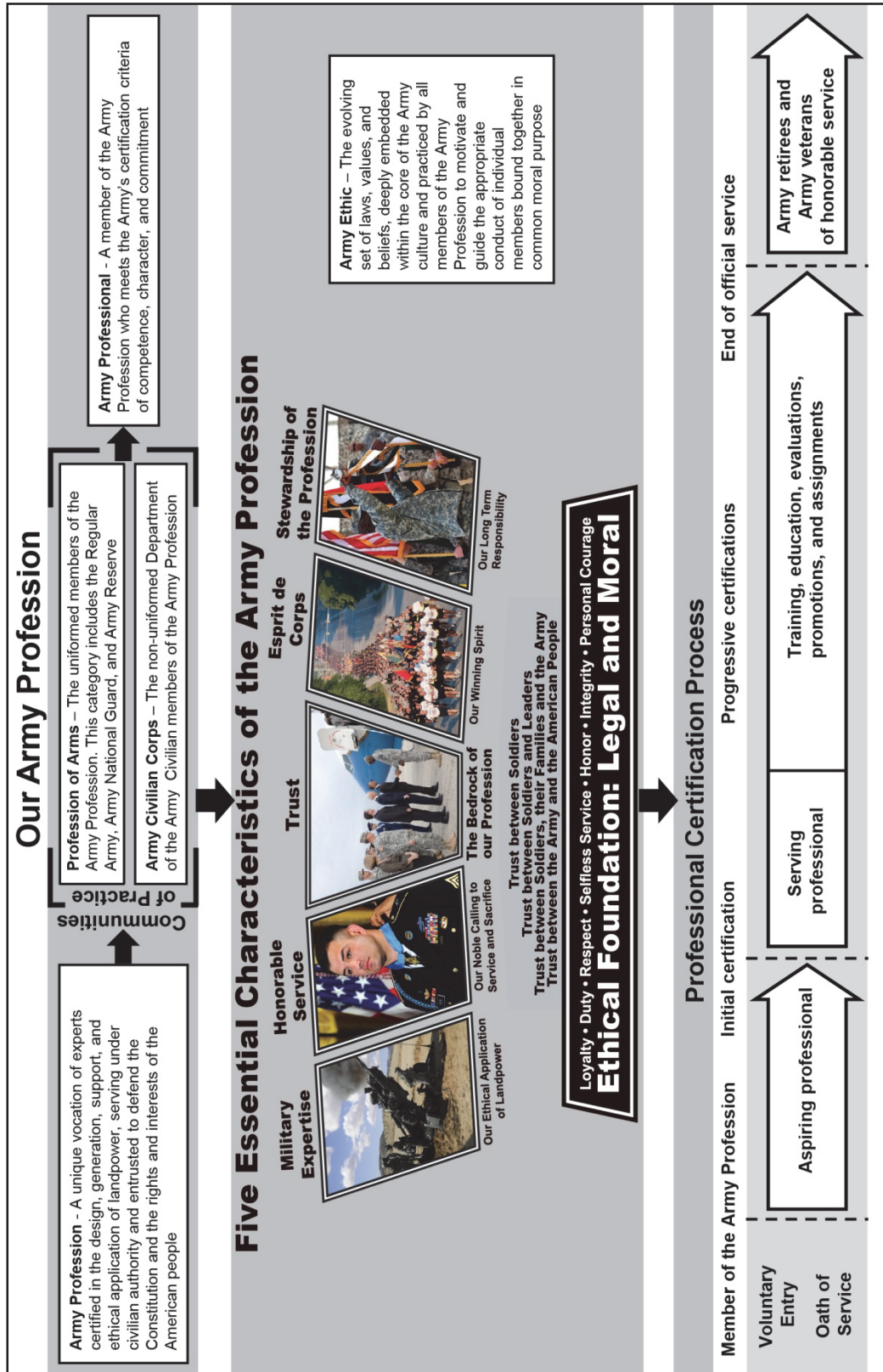
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Introductory figure 1. Underlying logic of the Army Profession and Army Ethic

Introduction

Army Doctrine Reference Publication (ADRP) 1, *The Army Profession*, expands on the doctrine of the Army Profession found in chapter 2 of Army Doctrine Publication (ADP) 1.

ADRP 1 contains six chapters and two appendixes:

Chapter 1 introduces the discussions for the entire publication. It is an overview of what makes the Army a trusted profession.

Chapter 2 discusses trust. It explains why trust is the foundation of the Army Profession.

Chapter 3 expands on military expertise. It discusses the tasks Army professionals perform to maintain, apply, and certify military expertise.

Chapter 4 discusses honorable service.

Chapter 5 expands on the esprit de corps. It elaborates on professionalism and camaraderie.

Chapter 6 discusses stewardship. It discusses how Army professionals uphold stewardship.

The two appendixes explore the Army culture and the oaths, creeds, and norms of conduct.

Based on current doctrinal changes, certain terms for which ADRP 1 is proponent have been added for purposes of this manual. The glossary contains acronyms and defined terms. See introductory table-1 for specific term changes.

Introductory table-1. New Army terms

Term	Remarks
Army Civilian Corps	New definition
Army Ethic	New definition
Army Profession	New definition
Army professional	New definition
certification	New definition
character	New definition
commitment	New definition
competence	New definition
military expertise	New definition
Profession of Arms	New definition
stewardship	New definition

Chapter 1

The United States Army Profession

[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

1-1. The Chief of Staff of the Army charged all Army professionals to continue their commitment to maintaining the Army as a military profession. **An Army professional is a member of the Army Profession who meets the Army’s certification criteria of competence, character, and commitment.** Uniformed and civilian, an Army professional is an expert certified within the profession and bonded with comrades in a shared identity and culture of sacrifice and service to the Nation. An Army professional is one who acts as a steward of the Army Profession while adhering to the highest standards of the Army’s Ethic. Our Chief of Staff of the Army recognizes that stewardship will be more of a challenge during the transition that follows the past 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?

1-2. The Army’s study during the 2011 Army Profession Campaign revealed that answers to these questions varied widely. In fact, the study revealed a lack of common understanding throughout the Army on what it means to be a profession or a professional. Therefore, the objective of this publication is to develop a doctrinal understanding 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?

1-3. A profession is a trusted self-policing and relatively autonomous vocation whose members develop and apply expert knowledge as human expertise to render an essential service to society in a particular field. This explanation of a profession has five aspects:

- 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 self-regulate; they police the practice of their members to ensure it is effective and ethical. This includes the responsibility for educating and certifying professionals.
- Professions are therefore granted significant autonomy and discretion in their practice of expertise on behalf of the society.

These five aspects apply to all professions. These aspects provide a lens to examine the Army Profession in the section that follows.

1-4. First, the service provided by professions is vital to the flourishing of the society that establishes them. Furthermore, such work is beyond the ability of the members of society to perform for themselves. Professionals 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.

1-5. Second, unlike bureaucracies understood in the purest sense, professions create and work with expert knowledge that is developed into human expertise and performed as uniquely expert work. It is not merely routine or repetitive work; a professional's expertise is typically applied within new, often unexpected, situations. Professionals require years of study and practice before they master expert work. They normally start at an entry level and develop the art and science of their practice by study and experience; usually there is no lateral entry into professions. Traditionally, medicine, theology, law, and the military are considered professional occupations. Effectiveness, rather than strict efficiency, is the key to the work of professionals—the sick want a cure, the sinner wants restoration, the accused and the victim want justice, and the defenseless want security. Although the professional must always aim for both effectiveness and efficiency, effectiveness is what counts most.

1-6. Third, professions earn and maintain their clients' trust through effective and ethical application of expertise on behalf of the society they serve. Society determines whether the profession has earned the status of a noble calling and the autonomy that goes along with this status. Professions that fail to meet expectations for effectiveness and ethical performance risk losing society's trust and the esteemed status as a profession. The profession's ethic sets the boundaries and standards for its professional norms and service to society. If the profession loses trust or effectiveness, they are then controlled more like a bureaucracy than a profession.

1-7. Fourth, professions self-regulate to earn society's trust. Professions control and guide the actions of its professionals and the effectiveness of their work in accordance with the profession's ethic. A professional ethic is the evolving set of laws, values, and beliefs deeply embedded within the profession's culture that bind individual members together in common purpose to do the right thing for the right reason in the right way. The ethic sets the conditions to establish and maintain a meritocratic culture. It provides a set of standards which individual professionals willingly police among themselves and maintain trust with their client. Enforcement of a self-policing ethic is a necessity for any profession. This is of special importance for a military profession, given the lethality inherent in its expertise. (Appendix A discusses the Army culture.)

1-8. A profession's ethic also serves to motivate members of the profession. Private industry rewards employee performance with extrinsic benefits such as monetary compensation. Professions emphasize the intrinsic rewards of service, such as societal status and peer respect above financial compensations. Professions rely more on the inspirational, intrinsic factors to secure devotion of their professionals—the lifelong pursuit of expert knowledge, certification in their expert and honorable work, camaraderie with fellow professionals, and the status of membership in a time-honored and revered occupation. Professionals value the service they render to society more than the benefits society provides them. This is why a profession is a calling—something far more important and satisfying to the professional than a job.

1-9. Fifth, because of the earned trust between the profession and the society it serves, individual professionals are granted autonomy (a high degree of discretion) to perform their expert work effectively and ethically. The professional's actual work is the continuous exercise of discretionary judgments, acted upon and followed up by the professional for effectiveness. Think of a surgeon performing surgery in an operating room, a military leader conducting security operations in a combat zone, or a civilian scientist doing research in an Army laboratory. All have trained for years, all are surrounded by technology, and all are granted autonomy to execute their own discretionary judgments. Each is working as a professional, within a profession.

THE U.S. ARMY AS A MILITARY PROFESSION

1-10. Applying these five aspects to the Army Profession starts with two critical definitions: the Army Profession and the Army professional. 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. An Army professional is a member of the Army Profession who meets the Army's certification criteria of competence, character, and commitment.*

1-11. Among American professions, the Army Profession has unique characteristics because of the lethality of our operations. The Nation tasks the Army to do many things besides combat operations, but

ultimately as ADP 1 states, the primary reason the Army exists is to fight and win the Nation's wars through prompt and sustained land combat, as part of the joint force. The Army must always be prepared to accomplish this mission through the application of lethal force. The uniformed members accept unlimited personal liability, knowing that they may lose their lives to accomplish their mission. The moral implications of this for Soldiers are great and compel them to be diligent in their understanding of what it means to be an Army professional.

1-12. Like other professions, the Army provides for the American people what they cannot effectively or efficiently provide for themselves: security and the defense of the Republic through the conduct of unified land operations with the other Armed Services. The Army provides the United States with the landpower to prevent, shape, and win in the land domain.



Figure 1-1. Army professionals

1-13. The American people, through civilian authorities, grant us the autonomy to use lethal force on their behalf because we have earned their trust. The Army cannot simply declare itself to be a profession; the American people, not the Army, determine when the U.S. Army is serving them as a military profession. And they will only continue to regard the Army as a profession based on our effective and ethical application of landpower. As long as they trust us to provide for their common defense, they will grant the respected status of profession to the Army and provide the autonomy we need to do our work effectively and ethically.

1-14. The Army, like other professions, regulates the behavior and effectiveness of Army professionals and units through its ethic. **The Army Ethic is the evolving set of laws, values, and beliefs, deeply embedded within the core of the Army culture and practiced by all members of the Army Profession to motivate and guide the appropriate conduct of individual members bound together in common moral purpose.** The Uniform Code of Military Justice, Army regulations, and policies set the minimum standard for behavior. Effectiveness is an outcome of the Army Ethic, as adhered to and practiced by stewards of the profession. The constituent parts of our ethic are evolving with the changes in the practice of warfare and

our societal norms, but the manifestation of our ethic has not changed since the Constitution was adopted in 1787.

1-15. Simple or strict compliance with laws and regulations rarely generate a deeper understanding of why a prescribed behavior is right and good. The Army Ethic provides an additional moral dimension that aids in understanding the *why* behind right behavior. The Army Ethic is embedded in and integral to each of the five essential characteristics of the Army Profession—trust, military expertise, honorable service, esprit de corps, and stewardship.

1-16. The Army Ethic provides and inspires the indispensable motivating spirit of those who commit to it. This is the ethos of the Army Ethic. The convention in this ADRP is to use the term ethos to describe intangible motivations of the human spirit and the word ethic when referring to the totality of the Army Ethic, the framework that includes both legal and moral components (see discussion beginning in paragraph 2-11). While the nature of an ethos precludes completely reducing it to words, our oaths, values, and creeds capture the essence of the Army Ethic.

1-17. Because of its effectiveness, the Army is highly trusted by the American public. This has not always been the case, and there is no guarantee that the Army will maintain that status. In fact, in the modern sense at least, the Army has not always been widely acknowledged as a military profession.

DUAL CHARACTER OF THE ARMY: MILITARY PROFESSION AND MILITARY DEPARTMENT

1-18. The Army has a dual nature as a military profession and a military department. America's Army was founded on 14 June of 1775. Under the new Constitution enacted in 1789, it became a military department of the federal government, a hierarchical bureaucratic institution. Many decades later, by the early 1900s, generations of foresighted Army leaders slowly transformed the Army into the modern professional entity of which we are members today.

1-19. The first cohort professionalized by today's standards was the officer corps. It developed a codified body of expert military knowledge in land warfare doctrine, instituted formal programs of career-long military education, and cultivated a unique military culture grounded in the Army Ethic of honorable service to the Nation. Because of these and other such advancements listed above, bonds of trust between the Army and the American people began to grow.

1-20. For many years, some believed that only officers were professionals. But in the aftermath of Vietnam, while rebuilding the hollow Army of the 1970s, such status was extended through professional development to warrant officers, noncommissioned officers, and Army Civilians as their vital contributions and value to the profession gained recognition.

1-21. The Army as an institution has a dual character. It is both a governmental occupation within a military department organized as a hierarchical bureaucracy and, more recently, recognized collectively as a military profession. These two aspects of the institution—bureaucracy and profession—have very different characteristics, ethics, and ways of behaving. Both aspects are necessary within the variety of organizations and functions within the Army, but overall the challenge is to keep the predominant culture and climate of the Army as that of a military profession.

1-22. The individual and collective professional status of the Army has not always been as high as it is today. During the War of 1812, for example, some Army generals performed quite poorly. During the Civil War, the Union Army grew its combat leadership through on-the-job training. The poor readiness and training levels of Army units mobilized for the Spanish American wars led to the reforms of the early twentieth century. The long involvement in the Vietnam War eroded readiness and morale across the Army so much that it needed a complete rebuilding into the modern, highly professional, all-volunteer force it is today. This force has weathered even longer wars in Iraq and Afghanistan. This is not to say that the profession has not been impacted over the last decade, but the Army is emerging from the wars with a strong cadre of highly experienced and motivated Soldiers and Army Civilians. As ADP 1 states:

The all-volunteer force is our greatest strategic asset, providing depth, versatility, and unmatched experience to the joint force. As the Army continues to train, develop, and retain adaptive leaders, it maintains a combat-seasoned, all-volunteer force of professionals. The upcoming challenge is not just attracting and selecting the best

available candidates to be Army professionals but developing them to be as good as or better than our current professionals. During the last decade of war, commanders have given young leaders unprecedented flexibility and authority to operate effectively on the battlefield. The Army will continue to build on this foundation as leaders train the force for future missions by inculcating mission command in all training. Obviously the Army needs to retain high-quality, combat experienced leaders so that they, in turn, train the next generation of Army professionals.

CHARACTERISTICS OF THE ARMY PROFESSION

1-23. The unique environment of a military profession challenges Soldiers and Army Civilians to develop into professionals. The way ahead is clear—the Army will only be and perform as a military profession when five essential characteristics are present in its culture, in its professionals and their units, and in its external relationships. (Appendix A discusses the Army culture.) These essential characteristics are depicted in figure 1-2 and described in paragraphs 1-24 through 1-29.

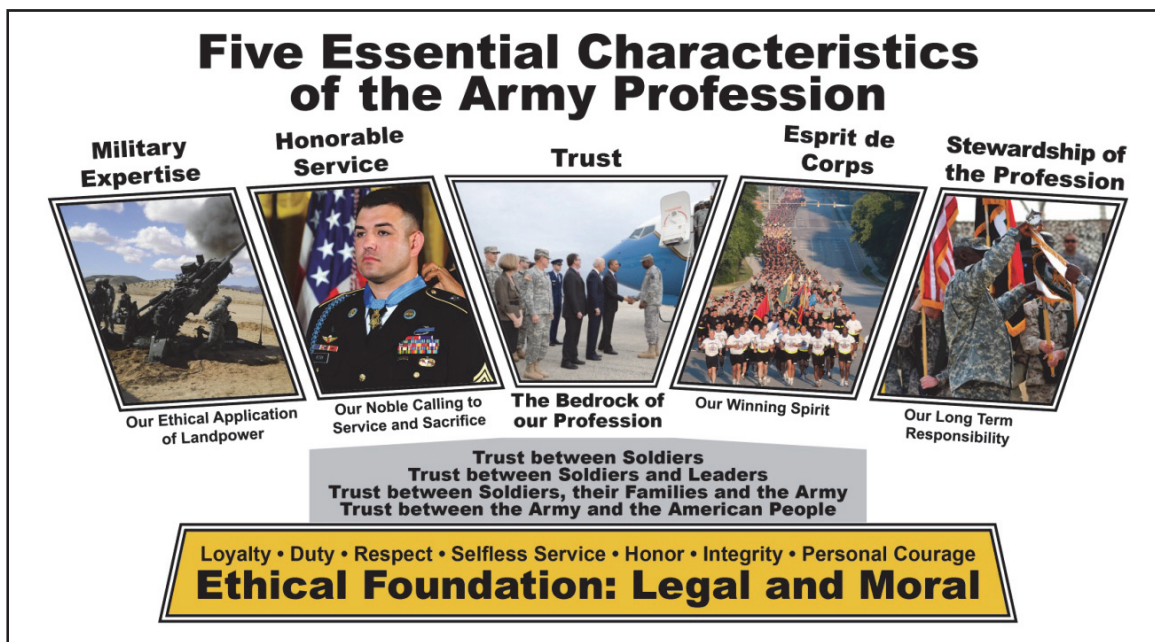


Figure 1-2. The five essential characteristics of the Army Profession

TRUST

1-24. The American people place special trust and confidence in the Army as a profession that considers service to the Nation its highest priority. Trust is the bedrock of the Army’s relationship with the American people. Our professional responsibility is to preserve this earned trust. Our moral obligation is not a product of social trust. It is the source of that social trust. Internal to the Army, individual trustworthiness creates strong bonds among Army professionals that serves as a vital organizing principle necessary for the Army to function as an effective and ethical profession. The Army’s ability to fulfill its strategic roles and discharge its responsibilities to the Nation depends on—

- Trust between Soldiers.
- Trust between Soldiers and Leaders.
- Trust between Soldiers and Army Civilians.
- Trust between Soldiers, their families, and the Army.
- Trust between the Army and the American people.

1-25. The Army achieves this degree of trust by ensuring it maintains the remaining four essential characteristics of the profession in everything it does, every day, and in every setting where it serves. See chapter 2 for an expanded discussion on trust.

MILITARY EXPERTISE

1-26. As a profession, our military expertise is the design, generation, support, and ethical application of landpower. This is how the Army contributes to the defense of the Nation. Our professional responsibility is to continually advance our expert knowledge and skills in landpower and to certify Army professionals. To sustain our expertise, lifelong learning is required of all Army professionals. Chapter 3 discusses military expertise.

HONORABLE SERVICE

1-27. The Army exists as a profession for one reason: to serve the Nation by supporting and defending the Constitution in a way that upholds the rights and interests of the American people. This is the basis for the Army Ethic, which is the core moral framework that defines what it means to serve honorably. Our professional responsibility is to strengthen our honorable service by living the Army Values daily. These values are the basic moral building blocks of our profession. See Chapter 4 for details on honorable service.

ESPRIT DE CORPS

1-28. To persevere and win in war and to prevail over adversity across the range of military operations requires spirited, dedicated professionals bonded together by a common purpose to serve the Nation. The Army has a deep respect for its history and traditions and is committed to the highest standards of individual and collective excellence. Army professionals are bonded together by mutual trust, shared understanding, and commitment to the Army Ethic. This is what esprit de corps means. Our professional responsibility is to sustain this unique esprit de corps throughout the Army Profession. Chapter 5 discusses esprit de corps.

STEWARDSHIP OF THE PROFESSION

1-29. Stewardship is about the special responsibilities of Army leaders to the profession and to the American people. The Army is responsible and duty-bound not just to complete today's missions with the resources available, but also to providing candid advice and accurate assessments for future requirements. Our professional responsibility is to ensure, through the stewardship of its leaders, the present and future effectiveness of the profession. All members of the profession must be stewards of the profession. See Chapter 6 for more on stewardship of the Army Profession.



Figure 1-3. The old guard

SUMMARY

1-30. The five essential characteristics described above—trust, military expertise, honorable service, esprit de corps, and stewardship—legitimize the Army as a military profession. Together, these characteristics represent more than official statements. Each one reflects American values embedded in the Army’s approach to warfighting.

1-31. The Army meets the standards of a military profession when its leaders and all who support the profession remain committed to maintaining these five essential characteristics, which establish the Army as a distinct military profession.

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Chapter 2

Trust – The Bedrock of Our Profession

... [T]rust stands out as the defining element that enabled our military to overcome adversity and endure the demands of extended combat.... Internal trust is integral to the chain of command. It is both inherent in and demanded amongst peers, between seniors and subordinates.... External trust is the bond with which we connect with those we serve, our leaders in government and the American people. It must be continually earned. Special trust and confidence is placed in military leaders. This trust is based upon the fact that the members of our profession remain apolitical and would never betray the principles and intent of the Constitution, even at the risk of their own lives.

General Martin E. Dempsey, 18th Chairman of the Joint Chiefs of Staff

TRUST

2-1. Trust is the bedrock upon which the United States Army grounds its 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 assured that the Army poses no threat to them. The opening quotation by General Dempsey expresses the importance of the public's trust of the Army Profession.

2-2. General Dempsey articulates principles that hold now and for the future of the Army Profession. Even the actions of one member of the profession can positively or negatively impact the Army's relationship with the American public. The Army has been successful in keeping the high regard and sacred trust of the American people as a military profession. However, this trust relationship is fragile and easily damaged if we do not understand who we are, who we serve, and why we serve. Essential to keeping that sacred trust is performing our duty each and every day in a trustworthy and effective manner, one the American people judge to be ethical according to the beliefs and values enshrined in the Nation's founding documents. Because of this, we hold that 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.

TRUST – OUR INTERNAL ORGANIZING PRINCIPLE

2-3. Within the Army, trust serves as a vital organizing principle that establishes the conditions necessary for effective and ethical mission command and a profession that continues to earn the trust of the American people. Such trust develops and sustains confidence among all Army professionals as they fulfill their duties and responsibilities. An Army professional is a member of the Army Profession who meets the Army's certification criteria (competence, character, and commitment). Certification evaluates and assesses an Army professional's—

- **Competence:** An Army professional's demonstrated ability to perform his/her duties successfully and to accomplish the mission with discipline and to standard.
- **Character:** An Army professional's dedication and adherence to the Army Values and the profession's ethic as consistently and faithfully demonstrated in decisions and actions.
- **Commitment:** The resolve of Army professionals to contribute honorable service to the Nation, to perform their duties with discipline and to standard, and to strive to successfully and ethically accomplish the mission despite adversity, obstacles, and challenges.

2-4. Army professionals certified by these standards trust one another and cohere as teams and units. Within such bonds of trust, there is less need for detailed guidance and close supervision. This trust allows leaders to employ more time and resources to mitigate risk and uncertainty.

2-5. An Army professional's store of trust develops from individual competence, character, and commitment. Subordinates, peers, and superiors alike lose trust in a member of the Army Profession who fails to meet the standards of these criteria at any time. More important, a greater loss of trust in the institution occurs when leadership neglects to take decisive action to address these failures.



Figure 2-1. Training in military expertise

TRUST AND ARMY LEADERSHIP

2-6. Army leaders are critical to establishing the institutional culture and climate of trust essential for mission command. ADRP 6-0 states that mission command is based on “mutual trust and shared understanding and purpose.” Operations under the philosophy of mission command require trust up and down the chain of command and left and right between units. Superiors trust subordinates and empower them to accomplish missions to meet the commander’s intent. Subordinates trust superiors to give them freedom to execute the commander’s intent.

2-7. Leaders build trust in their team by demonstrating their own competence, character, and commitment. Leaders also develop trust through difficult training and shared experiences. Strong bonds of trust built through these collective experiences will enable the team to conquer challenges and overcome difficulties by demanding that every Soldier be prepared to assume responsibility for mission accomplishment, maintain unity of effort, take prudent action, and act resourcefully within the commander’s intent. Simultaneously leaders build rapport and encourage commitment to the mission. Training and shared experience allow leaders to earn the trust of subordinates and for subordinates to earn the trust of leaders. This trust relationship leads to mutual respect.

2-8. Army leaders are stewards of the profession. They maintain the trust of the American people by guiding the evolution of and adherence to the Army Ethic. They ensure all professionals abide by the accepted values and principles to accomplish their mission. An ethic is a system of moral standards or principles relating to or affirming a specific group, field, or form of conduct. The Army Ethic is 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 appropriate conduct of individual members bound

together in common moral purpose. In contrast to an ethic, an ethos is the characteristic spirit of a culture, era, or community as manifested in its attitudes and aspirations. The Army's ethos is the indispensable motivating spirit of Army professionals committed to the Army Ethic. The Army sustains an exemplary professional culture and ethos to inform and motivate individual and collective trust. In the words of General Martin E. Dempsey, Chairman, Joint Chiefs of Staff:

... we will work on strengthening the bond of trust among those with whom we work, among whom we support, and among those who march with us into battle. On that foundation of trust, we will overcome any challenge that we confront in the future.

2-9. Since the Army Ethic is the basis for our trust in internal and external relationships, Army professionals must understand the source of their ethic (see table 2-1) and how it guides trustworthy behavior. Every Army professional needs to understand and accept the Army Ethic and apply it within his or her unit, command, and daily life.

TRUST BASED ON ADHERENCE TO THE ARMY ETHIC

2-10. Army professionals discriminately use lethal force in conditions of moral complexity common to unified land operations. This requires Army professionals adhere to a strong professional ethic at the institutional level and develop strength of character to abide by that ethic. The Army Ethic stems from many sources and resides in many forms. The Army Ethic framework is depicted in table 2-1. The Army Ethic is an integrated and coherent whole. It may be discussed in parts for instructional purposes, but altogether it applies to what an Army professional is and does, everywhere, always.

Table 2-1. The framework of the Army Ethic

<i>The Framework of the Army Ethic</i>		
	Legal Foundations (codified)	Moral Foundations
Army as Profession <i>(Laws/values/norms for performance of collective institution)</i>	<u>Legal-Institutional</u> The U.S. Constitution Titles 5, 10, 32, U.S. Code Treaties of which U.S. is party Status-of-Forces Agreements Law of Armed Conflict	<u>Moral-Institutional</u> The U.S. Declaration of Independence Just War Tradition Trust Relationships of the Profession
Individual as Professional <i>(Laws/values/norms for performance of individual professionals)</i>	<u>Legal-Individual</u> Oath of: Enlistment Commission Office U.S. Code – Standards of Exemplary Conduct UCMJ Rules of Engagement Soldier's Rules	<u>Moral-Individual</u> Universal Norms: Basic Rights Golden Rule Values, Creeds, and Mottos: "Duty, Honor, Country" NCO Creed, Civilian Creed 7 Army Values Soldier's Creed, Warrior Ethos
NCO noncommissioned officer UCMJ Uniform Code of Military Justice	U.S.	United States

OUR OBLIGATIONS AND ASPIRATIONS FROM THE ARMY ETHIC

2-11. The framework shows the ethic as rich and varied in its sources and its content. Parts of the Army Ethic originate from codified legal documents, such as the Constitution and the Uniform Code of Military Justice. Institutionally, it is the codified part of our ethic that serves to establish the mission of the Army (ADP 1 discusses the mission of the Army). Army professionals perform individual duties according to the legal part of the Army Ethic. The Army considers an individual's performance of duty unacceptable 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.

2-12. In addition to the legal foundations, however, the Army also draws the moral foundations of its ethic from traditions, customs, and documents with immense moral content and civic importance for all Americans. Technically, these types of traditions and documents do not have standing in law; however, they often inform, support, and form the basis for (origin of) laws. 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 the subcultures within it. The Army believes these moral foundations are effective and passes them on to succeeding generations through leadership, mentoring, customs, and traditions.

2-13. Motivated by both the legal and moral foundations of the Army Ethic, the individual Army professional must adhere to the law of armed conflict, Soldier's Rules, and rules of engagement. However, in situations where the law of armed conflict and rules of engagement fail to provide a clear and discernible course of action. In these situations, Soldiers base their decisions on the moral aspects of the Army Ethic, such as the protection of inalienable rights of all persons—and abide by the Army Values. By doing so, Army professionals are upholding the moral basis of using lethal force on behalf of the Nation and navigating the complexity and uncertainty of combat in a manner that brings honor to the Nation.

2-14. This motivating aspiration is also associated with the individual's honor—earning merits and recognition from the Army and peers for what the individual aspires to and actually accomplishes within a meritocratic culture, a culture based on abilities and achievements. Furthermore, this aspiration helps lead to a life of virtue that reinforces internal and external trust for the Army Profession and individual Army professionals. Citations for bravery and following the Warrior Ethos are examples of commendable virtuous behavior. All citations for bravery are actions above and beyond the call of duty that reflect the Army professional's action under such moral motivation. The Soldier's Creed and the Army Civilian Creed also articulate the basis for such aspiration (appendix B lists the creeds). Several aspects of the Army Ethic are discussed in the context of the five essential characteristics of the profession. For example, the moral content and legal obligations of individual oaths Army professionals take are discussed more fully in Chapter 4 within the context of honorable service.

WHY AND HOW THE ARMY FIGHTS

2-15. Understanding why and how the Army fights is a functional imperative. All Army professionals need to understand and accept that their service is to the United States, in accordance with the Constitution, is a noble and just cause. Otherwise, they may doubt the value of their service or question their commitment to the Army Profession.

2-16. Army leaders should clearly understand how adherence to the Army Ethic provides the moral basis for the Army's actions and how it becomes a force multiplier in all operations. Effective leaders should be comfortable communicating every aspect of the Army Ethic to their Soldiers and civilians. This instills in them the concept of honorable service and the esprit de corps required for an effective military profession.

2-17. The next several paragraphs focus at the Army level and explain how the content of our ethic informs why and how the Army fights. At the level of small units the explanation is quite different and much more familiar—motivated by the Warrior Ethos, Soldiers fight to accomplish the mission and to protect their comrades. The discussion here, however, begins with the factors that establish the basis of the Army's actions.

2-18. In support of the Constitution, Title 10, U.S. Code is the legal foundation for the Department of Defense and the Armed Forces of the United States. More important, our Constitution is based on the higher moral foundation of protecting the American people and their inalienable rights presupposed in the Declaration of Independence and guaranteed in the Constitution. This is the protective service that the Army provides to the Nation.

2-19. The Army defends the security and integrity of the United States as a sovereign nation. It protects the rights and interests of the American people, by conducting military operations as directed by civilian

leaders in a manner that also respects the basic rights of all others, as prescribed in the law of armed conflict.

2-20. The Nation's political sovereignty is a collective right of the American people. It is critical for Army professionals to understand that our Nation's right to sovereignty is based on the protection of inalienable rights. The Army restrains its actions and fights with virtue to honor the basic rights of all people. If we are to maintain legitimacy as a profession and to steward the legitimacy of the United States, Army professionals cannot violate the law of armed conflict and the rights of combatants and noncombatants when using lethal force to protect our own rights.

2-21. This explanation has a number of important insights for all Army professionals:

- The collective right of the people of the United States to independence and sovereignty is the moral basis for the Army's actions.
- Protecting this collective right is the service the Army provides for the country.
- The Army must not violate the rights of others while protecting the collective right, or it violates its own Army Ethic, eroding its earned trust and legitimacy.
- The Army's application of landpower to defend the sovereignty of the United States or to defend other states as directed by our civilian leaders justifies the ethical application of lethal force.
- This purpose of the Army is defensible, necessary, and provides Army professionals with moral justification for their actions. This aids their ability to make meaning out of their own often lethal actions, to understand their acceptance of an unlimited liability, and to more successfully reintegrate into civilian society.

2-22. It is critical for Army professionals to understand that they are the institution behind which the Constitution extends and protects the rights of every American. If we are to maintain our legitimacy as a profession and safeguard the United States, we cannot afford to misuse the lethal power given to us by the Nation. Every failure of Army professionals to honor basic rights and adhere to the law of armed conflict diminishes the trust of the American people and the respect of the international community. These failures are incidents where a few members of the Army Profession cause great harm to the legitimacy of our profession and our Nation.

HOW WE FIGHT – WITH VALUES AND BY ETHICAL PRINCIPLES

2-23. The Army's practice of warfare has evolved over time. Understanding the explanation above as to why we fight is necessary for Army professionals, but alone it provides insufficient motivation for ethical action. The Army Values understood but not acted upon are meaningless. The content of our Army Ethic must, therefore, also guide us to meet developing threats without sacrificing the legal and moral values that guide our behavior and preserve our good conscience.

2-24. To combat hybrid threats, Army professionals are challenged to apply moral understandings of the ends, ways, and means of war and their relevance under the Army Ethic. That ethic provides leaders with further guidance for considerations 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 by informing us of the principles applicable in each case.



Figure 2-2. Military expertise in fast rope insertion

THE ARMY ETHIC AND THE APPLICATION OF FORCE

2-25. Tactically and operationally, Army leaders apply legal principles to determine how their units use lethal force. Both legal and ethical, these principles are established by The Hague and Geneva Conventions and described in FM 27-10.

2-26. First, the principle of military necessity requires combat forces to engage in only those acts necessary to accomplish a legitimate military objective. Military objectives are those objects which—by their nature, location, purpose, or use—effectively contribute to military action and whose total or partial destruction, capture, or neutralization, in the circumstances ruling at the time, offers a definite military advantage. This principle justifies those measures not forbidden by international law that is indispensable for securing the complete submission of the enemy as soon as possible.

2-27. Second, the principle of distinction means discriminating between lawful combatants and noncombatants. The latter includes civilians, civilian property, prisoners of war, and wounded personnel who are unable to resist.

2-28. The third principle, proportionality, requires that the anticipated loss of life and damage to property incidental to attacks must not be excessive in relation to the concrete and direct military advantage expected to be gained.

2-29. A fourth principle of the law of armed conflict is unnecessary suffering. This is a more complicated requirement than the other three principles, since it has implications for force design, weapons development, and tactical employment of certain systems. Sometimes referred to as the principle of superfluous injury or humanity, this principle requires military forces to avoid inflicting gratuitous violence on the enemy. This principle has significant impact on the development and fielding of certain weapons systems. For example, in the late 1980s the Army developed and tested a laser weapon that could automatically detect and disable enemy optics, such as an antitank gun sight. However, the laser used to destroy the optics also had the potential to permanently blind the enemy gunner. The Army never fielded the system. Both military and civilian professionals will encounter this principle in the course of their careers, directly or indirectly. Tactically, this principle imposes restraints on the individual Soldiers involved in close combat. For example, a sniper team may not deliberately maim an enemy combatant to inflict crippling injury and tempt others to come to the target's rescue.

2-30. These principles establish not only the legal but also the moral boundaries for the use of landpower. These principles form the basis for the rules of engagement and the Soldier's Rules; they convey broad legal limits on the use of violence. Army professionals apply these principles as they determine how to accomplish each mission. These principles guide Army leaders in combat as they strike a legal and moral balance among mission accomplishment, protection of the force, and protecting noncombatants to the maximum extent possible.

2-31. These principles are the minimum standards for the rules of engagement and the rules for the use of force. They have critical implications for moral reasoning as applied to operational planning and execution to determine who are legitimate targets for military forces, the correct operational design, and the organizational and individual tactical actions to be employed. Successful Army leaders plan and rehearse operations to identify considerations and judgments before direct contact and tactical action.

2-32. There are many other examples of how Army professionals must apply ethical principles in everything we do, from managing financial resources and personnel management to 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 to personally self-police their organization and other Army professionals. This enables the Army to maintain both combat effectiveness and the trust of the American people.

HOW WE LIVE – WITH VALUES AND BY ETHICAL PRINCIPLES

2-33. Army professionals enter the Army with personal values developed in childhood and nurtured over years of personal experience. By taking an oath to serve the Nation and the institution, an Army professional agrees to live and act by a new set of values—Army Values. The Army Values consist of the principles, standards, and qualities considered essential for successful Army leaders and all Army professionals. They are fundamental to helping Soldiers and Army civilians make the right decision in any situation. Developing these values into the character of Army professionals is an important leader responsibility; leaders teach these values by creating a common understanding of the Army Values and expected standards, and by modeling in their leadership. Appendix B contains the Army Values.

2-34. Army professionals treat each other and all humans with dignity and respect—treating others as they should be treated. They build trust within the profession and with the Nation through honorable service. Trustworthiness comes from the positive belief and faith in the competence, moral character, and resolute commitment of comrades and fellow professionals.



Figure 2-3. Hurricane Sandy assistance

2-35. All members of the profession are our comrades, and as the Warrior Ethos states, “I will never leave a fallen comrade.” Acts of sexual harassment, sexual assault, and hazing against our comrades are incompatible with the Army Values, corrosive to our culture, and break the strong bonds of trust that are essential to the Army Profession. These acts destroy confidence, create a loss of commitment, and diminish the overall effectiveness of our formations.

2-36. Army professionals are individually responsible for developing and maintaining moral character and competence, on and off duty, while following their own personal commitment to work that is more than a job—to a calling to serve in the defense of the Nation. As stewards of this honorable profession, all Army professionals must not only police themselves but also their fellow professionals.

Chapter 3

Military Expertise – Our Application of Landpower

I am an expert and I am a professional.

Soldier's Creed

MAINTAIN MILITARY EXPERTISE

3-1. Military expertise is the application of the United States Army's landpower. All professions, including the U.S. Army, exist to provide a specific service that society cannot provide for itself. Therefore, societies have fostered the professionalization of several fields of expert knowledge—in law, medicine, theology, and later the military—for centuries. **Military expertise is the design, generation, support, and ethical application of landpower, primarily in unified land operations, and all supporting capabilities essential to accomplish the mission in defense of the American people.** Army professionals should see in this definition the role their unit plays in ultimately applying landpower and where their own contribution fits into the larger mission. Army professionals therefore need to self-assess their competence and improve upon their own shortfalls.

3-2. It takes intense study and practice to effectively apply the expert knowledge that professions design, generate, support, and ethically apply on behalf of their society. The Army has three critical tasks with respect to maintaining its military expertise:

- Develop expert knowledge and expertise.
- Apply Army expertise.
- Certify the expertise of Army professionals and units.

OUR FIRST TASK – CONTINUOUSLY DEVELOPING EXPERT KNOWLEDGE AND EXPERTISE

3-3. The Army's first task is to continually develop the expert knowledge of its unique military expertise. The Army's expert knowledge is divided into four distinct fields:

- The military-technical field.
- The moral-ethical field.
- The political-cultural field.
- The leader/human development field.

3-4. The military-technical field includes knowledge of Army force design, force generation, the effective and ethical use of landpower, integration of technology, and the conduct of military operations.

3-5. The moral-ethical field includes knowledge of how the Army applies its landpower, 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 Ethic and the cultural norms. The moral-ethical field includes shared and commonly agreed upon standards, beliefs, rules, and expectations that guide behavior and are passed from generation to generation. These expectations and values mold the development and actions of each Army professional and unit in both peace and war.

3-6. The political-cultural field includes knowledge of how Army professionals and units interact with unified action partners and civilian populations in all civil-military relations.

3-7. The leader/human development field informs how the profession inspires American citizens to a calling of service that develops their professional identity, talents, and certifies them in competence, character, and commitment. Critical within this field is the knowledge of leader development.

3-8. Within this task, the Army develops in its individual professionals the skills, abilities, and attributes associated with each of these four fields of knowledge. With this knowledge and human expertise, the Army has the capability within its organizations to execute its missions effectively and ethically. Lifelong learning is expected of all Army professionals. Reserve Component Soldiers often face greater challenges since they are expected to maintain their expertise on a part-time basis. Finding effective solutions to such challenges is the responsibility of the total Army.



Figure 3-1. Situational training exercise

OUR SECOND TASK – APPLYING ARMY EXPERTISE

3-9. Our second task is to apply our military expertise using the autonomy granted us by the American people. Army doctrine emphasizes mission command. Every Soldier must be prepared to assume responsibility, maintain unity of effort, take prudent action, and act resourcefully within the commander's intent to accomplish the mission.

3-10. In such a professional culture, the art of the Army professional is to exercise discretionary judgments that often carry with them moral implications or consequences. For example, the noncommissioned officer patrol leader in a combat zone or a senior Army civilian in the Pentagon both make discretionary judgments in accordance with mission command, based on law and regulation, and guided by their ethics. And both sets of decisions will affect many lives.

3-11. Army professionals must have high moral character to make the proper discretionary judgments. Army professionals maintain the Army's effectiveness as they apply broad, often lethal, expertise. If individual Army members fail to make the right decision, it will negatively affect mission effectiveness (Abu Ghraib and My Lai). In addition, under mission command we need to underwrite the honest mistakes of subordinates. We encourage them to try different approaches and to make decisions in the absence of guidance and orders. We expect that they will make mistakes. The only time mistakes are not acceptable is when they—

- Violate the commander's intent.
- Unnecessarily risk lives.
- Fail to learn from the mistakes.
- Violate laws or ethical principles.

OUR THIRD TASK – CERTIFYING THE EXPERTISE OF ARMY PROFESSIONALS

3-12. Our third task is to certify the expertise of Army professionals and units. **Certification is verification and validation of an Army professional’s competence, character, and commitment to fulfill responsibilities and perform assigned duties with discipline and to standard.** The Army has autonomy to make decisions due to its unique military expertise and moral obligation to serve the best interests of the Nation. For example, Congress does not normally dictate to the Army its doctrine; it trusts the Army to develop it correctly. Through certification, the Army maintains such trust by ensuring the expertise of its individual professionals and their units.

3-13. Certification in the Army has two roles. For the Army Profession, certification demonstrates to the American people that the Army is qualified to perform its expert work effectively and ethically. For Army professionals, certification milestones also provide motivation. Examples include an earned rank or credential to the next level of development such as a leadership assignment or successful completion of training. These are major points of personal pride, satisfaction, and further motivation.



Figure 3-2. Today’s leaders training tomorrow’s leaders

3-14. The Army Profession certifies the competence, character, and commitment of individuals throughout that individual’s service. Each of the three certification characteristics is emphasized through—

- Official promotion and evaluation systems for military and civilian Army professionals using individual performance evaluations.
- Professional training and education within progressive Army school systems to include branch, skill, or functional area qualifications. Examples include War College attendance for certification as a strategic leader or pilot and flight crew certifications.
- Selections and assignments, often centralized, for leadership or command positions. Examples include assignment as brigade and installation commanders.

3-15. The Army Profession has a set of three broad criteria for the certification of all Army professionals. These criteria will be applied in more specific detail by Army branches, proponents, and civilian career programs based on the specific context of the certification.

3-16. **Competence** is an Army professional’s demonstrated ability to perform his/her duties successfully and to accomplish the mission with discipline and to standard. It is proficiency in expert

work. The application of the Army’s expertise often entails risk—physical risk for the warrior and the risk of professional error for all Army professionals. Thus, the individual’s personal competence must be certified by the Army appropriate to the grade of the individual professional and the level of the work to be performed.

3-17. **Character is an Army professional’s dedication and adherence to the Army Values and the profession’s ethic as consistently and faithfully demonstrated in decisions and actions.** Moral character is requisite to being an Army professional. The Army’s expert work entails a unique responsibility to use such expertise as required by the American people and only in accordance with their laws and consistent with their moral values. As Army professionals make continuous discretionary judgments, possessing high moral character is vitally important. The personal character of each Army professional is a crucial aspect of the necessary observations, assessments, and evaluations for certification—to verify that the individual or leader willingly lives and advances the Army Ethic in all actions so that the Army Profession remains a self-policing, meritocratic institution.

3-18. **Commitment is the resolve of Army professionals to contribute honorable service to the Nation, to perform their duties successfully with discipline and to standard, and to strive to successfully and ethically accomplish the mission despite adversity, obstacles, and challenges.** 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 simply motivated by the extrinsic factors related to a job—such as pay, vacations, and work hours. 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

3-19. When taking their initial entry oath, each volunteer becomes a member of the Army Profession, albeit an aspiring professional or apprentice as they still must be developed and certified in their competence, character, and commitment. The responsibility for each individual’s development and certification is a mutual one, shared between the individual and 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 3-3.

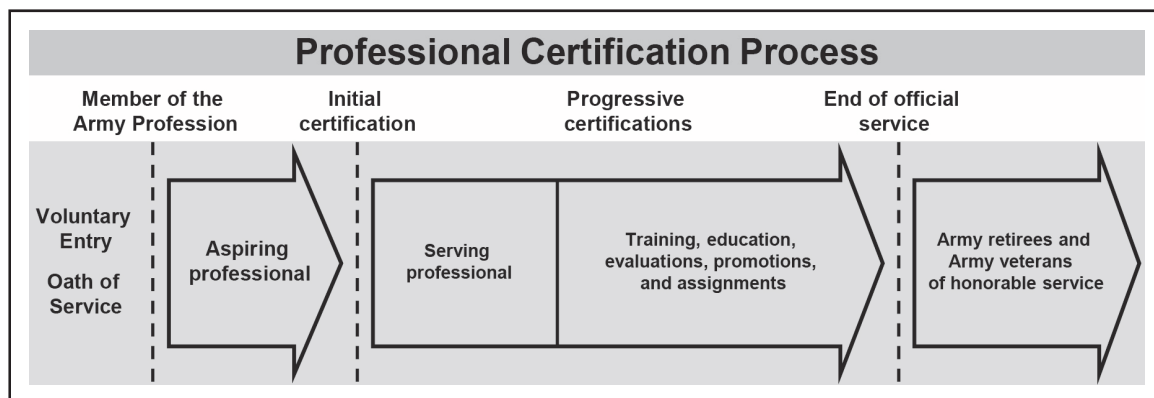


Figure 3-3. Army professional certification process

3-20. Army professionals undergo multiple certifications. Army professionals seek to obtain certification 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 member 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.

3-21. Individuals 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 (veteran and retiree), they remain influential members of the profession as they assimilate back into civilian life and live among the citizens the Army serves. Army veterans and retirees extend their involvement and contributions to the Army Profession by volunteering in veteran support organizations. These organizations educate the public on the significance of the Army Profession and the service it provides to the Nation. Whether retiree or veteran, these men and women are Soldiers for life and should consider themselves as a living part of the profession and apply their service ethic throughout the remainder of their lives.



Figure 3-4. Generations of Profession of Arms

3-22. 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 Nation. Our expertise is not to be taken for granted. Membership in the Army Profession is therefore a privileged status that members earn through initial certification and progressive certification in competence, character, and commitment.

WHO ARE THE ARMY’S PROFESSIONALS?

3-23. The Army Profession has two broad categories of professionals—uniformed military and non-uniformed members. These professionals comprise two complementary and mutually supporting communities within the Army Profession:

- The *Profession of Arms* is the uniformed members of the Army Profession. This category includes the Regular Army, Army National Guard, and Army Reserve.
- The *Army Civilian Corps* is the non-uniformed Department of the Army civilian members of the Army Profession.

3-24. Among all professions, the uniformed members of the Army—Regular Army, Army National Guard, and Army Reserve—who compose the Profession of Arms are unique because of the lethality of Army

operations. In complementary form, the Army Civilian Corps includes professionals who design, generate, and support the ethical application of landpower. The Army Civilian Corps continues its own professionalization by establishing professional schools, upholding the Army Civilian Creed (see appendix B), and continuing the transformation of the civilian workforce. This transformation distinguishes expert skills from basic skills and groups them into career programs for individual development. See figure 3-5.

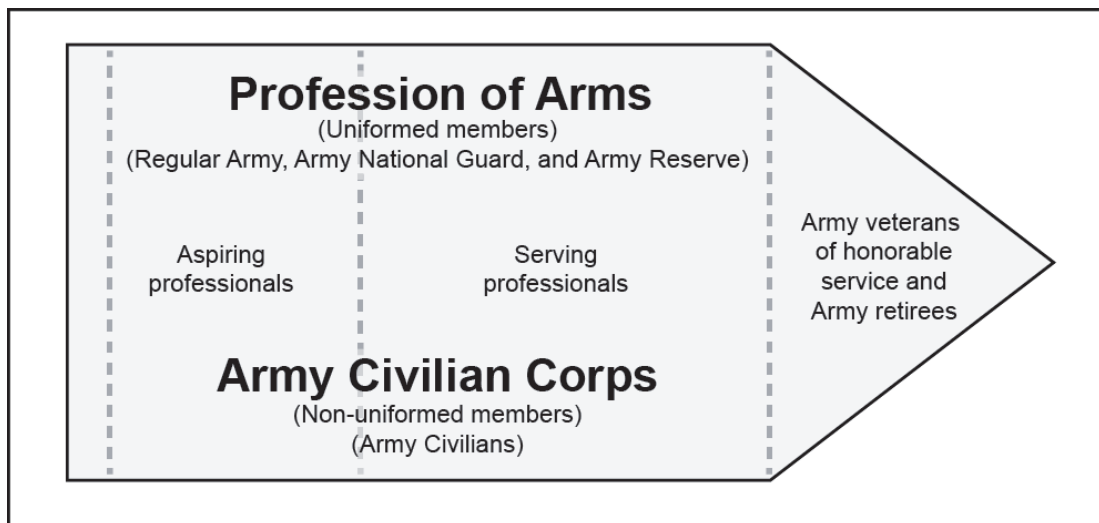


Figure 3-5. Membership in the Army Profession

3-25. Being an Army professional starts with developing and sustaining a professional identity. Identity refers to one's self-concept. People possess many self-definitions, such as female, strong, smart, or Soldier. Army professionals must first self-identify with being a member of the Army Profession. That identity is formed and preserved in accordance with the individual's competence, character, and commitment to the Army Ethic.

3-26. Contractors are not members of the Army Profession; however, they provide valuable support and augmentation to the capabilities of the Profession of Arms and the Army Civilian Corps, both stateside and overseas. Hired under contractual terms for specific tasks of a specified duration, they provide essential skills and perform technical and administrative tasks that allow Army professionals to focus on their primary missions. Contractors are an important part of any current or future Army effort.

3-27. The progression from civilian volunteer to certified professional to Army leader is vital to understanding the importance of becoming an Army professional and constantly improving the expertise and effectiveness of the Army Profession. This becomes difficult to maintain because of the constantly changing expertise required of the Army as forms of warfare evolve. This progression must always be near the top on the priority lists of Army leaders.

Chapter 4

Honorable Service – Our Noble Calling to Serve the Nation

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

General of the Army Omar Bradley

HONORABLE SERVICE AND THE PROFESSION'S MORAL IDENTITY

4-1. Throughout history, every military society has had a distinct ethic and ethos (the indispensable motivating spirit of the ethic) that in the best of cases embodies the values and norms of the larger society it protected. The Army Ethic reflects unique American values embedded in our approach to warfighting, and they are particularly reflected in two of the five essential characteristics of the Army Profession: honorable service and esprit de corps. Together these two characteristics encompass core moral and motivational principles necessary to sustain the Army as a profession worthy of the trust of the American people. This chapter focuses on honorable service. Chapter 5 addresses esprit de corps.



Figure 4-1. Honorable service

4-2. Honorable service is the devotion to duty in defense of the Nation consistent with the Army Ethic. The Army Profession exists to provide for the common defense of the Nation. The Army supports and defends the Constitution in a manner consistent with American values, basic rights, and the Army Ethic.

4-3. Honor requires a person to demonstrate an understanding of what is right. No constitution or law is understood and obeyed in the right mind or manner without the cultivation of moral consciousness and sensitivity. Honesty, fairness, respect, and integrity between beliefs and actions define honor. Honor is

integral to the Army Ethic. As stated in the Army Values, honor integrates all Army Values in the development of character for each Army professional. It prevents Soldiers from misapplying military expertise in a manner that dishonors the Army Profession and the Nation.

4-4. Army Values are more than recited words. Integrated through a sound understanding of the professional's honor, these values form the moral identity that motivates Army professionals. Army Values affirm the Army's long-standing moral tradition of our ethos and Army culture. The themes of the values must be woven through all facets of our daily life. Army Values are the basic moral building blocks of each Army professional's competence, character, and commitment.

4-5. As Army professionals, our duty is to make sound decisions and to take appropriate action. A right decision will be both effective and ethical. Making a right decision and demonstrating the courage to act accordingly requires competence, character, and commitment. Thus, developing character in Army professionals requires a commitment to honor Army Values in all decisions and actions.



Figure 4-2. Commander's award for civilian service

4-6. As Army professionals we accept the responsibility to continuously develop ourselves and others in competence, character, and commitment. These qualities, consistently demonstrated, engender trust—with the American people and those with whom we serve. Trust is essential to the successful accomplishment of every mission and professional endeavor; thus, we aspire to be trustworthy Army professionals.

4-7. Unfortunately, misconduct by some members, both on and off duty, can bring the profession as a whole into disrepute. 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. Army professionals must choose to serve daily according to the profession's ethic and values to maintain the American people's trust. This is what it means for Army professionals to serve honorably.

4-8. Becoming a person and leader of character is a process involving day-to-day experience, education, self-development, developmental counseling, coaching, and mentoring. While individuals are responsible

for their own character development, leaders are responsible for encouraging, supporting, and assessing the efforts of their subordinates. Leaders of character develop through continual study, reflection, experience, and feedback. Leaders hold themselves and subordinates to the highest standards (see ADP 6-22).

HONORABLE SERVICE, CIVILIAN AUTHORITY, AND OUR CONSTITUTIONAL OATHS

4-9. Honorable service to the Nation demands true faith and allegiance to the Constitution. The Constitution requires that every member of the Army Profession takes an oath to support and defend the 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.” (See appendix B for the oaths in their entirety.)

4-10. The Constitution is not the sole source of authority. Military authority flows from the American people, based on the principles of the Declaration of Independence, through the Constitution, and further through laws such as Titles 5, 10, and 32 of the U.S. Code. Military authority flows through elected and appointed public officials, to the officers and civilians they appoint, and finally to the Soldiers and civilians entrusted with executing orders. The Oath of Enlistment obliges obedience to the orders of superior officers, and the Oath of Commission implies the same of officers. Army Civilians take a similar Oath of Office. This includes the President as Commander in Chief. The Army professional’s oath to support and defend the Constitution requires strict adherence to the law. No order can set aside this obligation.

4-11. The Army professional’s moral awareness and sensitivity inherent in honorable service is required for legally and morally justifiable action. Honorable service understood in this manner was exemplified by General George Washington in his resignation to Congress at the close of the Revolutionary War. By this act, he ensured that his immense national popularity as a military leader and hero would not overshadow the necessary exercise of power of the fledgling Congress. Thus, the American military has long recognized and embraced a moral tradition of subordination to elected civilian authority within honorable service to country.

Mahmudiyah Killings

On 12 March 2006, four U.S. Army Soldiers from the 2d Brigade, 502d Infantry Regiment, 101st Airborne Division raped and murdered a 14 year old Iraqi girl in her house near Mahmudiyah, Iraq, after murdering her father, mother, and sister. Demonstrating moral courage and risking retaliation, PFC Justin Watt spoke up and reported the war crimes these four Soldiers in his platoon committed. All four Soldiers were later convicted for their crimes, three through courts-martial and one by a civilian court.

4-12. Soldiers in combat operations balance between the necessity to obey their superior’s without hesitation, and the legality and morality of using violence in the service of the Nation. The law is explicit. The Soldier is legally bound to obey the orders of their superiors but must disobey an unlawful order. Soldiers are also legally bound to report violations of the law of armed conflict to their chain of command. Often, however, there is no time or recourse to legal advice in combat. Soldiers then act in accordance with their training. Realistic training should expose them to potential dilemmas and their leaders must emphasize the primacy of the Soldier’s Rules. But that in itself is not sufficient preparation for the realities of close combat. Thus, each Soldier inculcates the Army Ethic through force of habit and the daily example of their leaders. This burden falls primarily on the certified professionals of the Army—the Soldiers and civilians who are the stewards of the profession. Ethical dilemmas will occur, and blind obedience is no guide to action. The honorable service of PFC Justin Watt in reporting, contrary to instructions, the misconduct at Mahmudiyah is one such example.

ETHICAL ORDERS

4-13. Making the right choice and acting on it when faced with an ethical question can be difficult. Sometimes it means standing firm and disagreeing with leadership on ethical grounds. These occasions test character. Situations in which a leader thinks an unlawful order is issued can be the most difficult.

4-14. Under normal circumstances, a leader executes a superior leader's decision with enthusiasm. Unlawful orders are the exception. A leader has a duty to question such orders and refuse to obey them if clarification of the order's intent fails to resolve objections. If a Soldier perceives an order is unlawful, the Soldier should fully understand the details of the order and its original intent. The Soldier should seek immediate clarification from the person who gave it before proceeding.

4-15. If the question is more complex, the Soldier or Army civilian should seek legal counsel. If it requires an immediate decision, as may happen in the heat of combat, Soldiers make the best judgment possible based on the Army Values, personal experience, critical thinking, previous study, and reflection. There is a risk when a leader disobeys what may be an unlawful order, and it may be the most difficult decision that a Soldier ever makes. Nonetheless, it is what competent, confident, and ethical leaders should do.

4-16. While a leader may not be completely prepared for complex situations, spending time to reflect on the Army Values, studying, and honing personal leadership competencies will help. Talk to superiors, particularly those who have been in similar situations. It is up to Army leaders to make values-based, ethical choices for the good of the Army and the Nation. Army leaders should have the strength of character to make the right choices.

HONORABLE SERVICE AND UNLIMITED LIABILITY

4-17. An oath is a moral commitment an individual makes publicly. This moral commitment binds uniformed members of the Profession of Arms to an unlimited liability—accepting risk of serious personal harm or even death. This unlimited liability distinguishes the Army Profession of Arms and the other armed forces from other federal employees and other professions. Army Profession of Arms members willingly lay down their lives, if need be, to defend the Constitution and the American people, who “do ordain and establish [the] Constitution.” This is a vital aspect of the Army Ethic of honorable service: a true ethos of service before self, the sacredness of which President Lincoln described in his Gettysburg Address in 1863 as “the last full measure of devotion.”

4-18. Commitment to honorable service means that members of the Army Profession selflessly champion both the Nation's defense and the principles and values upon which the Nation was founded. Honorable service is no abstraction. Members of the Army Profession are expected to enforce the standard every day with each other in order to develop expertise, apply landpower, and police the performance of the Army Profession.

Chapter 5

Esprit de Corps – The Winning Spirit

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.

General of the Army George C. Marshall

A WINNING SPIRIT

5-1. 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.

5-2. Esprit de corps is a traditional military term that denotes the common spirit pervading the members of a body or association. It implies sympathy, enthusiasm, devotion, and a jealous regard for the honor of the body as a whole. For the Army, esprit de corps is the winning spirit within the Army Profession, embedded in the culture, sustained by traditions and customs, which fosters cohesive and confident units with the courage to persevere. The Army Profession has broad and significant impact—whether it is defeating enemy forces, establishing a better peace, or rebuilding a community devastated by natural disaster or conflict. Failure to accomplish any of the Army's missions could result in catastrophic consequences. Accomplishing all missions while adhering to the Army Ethic is the only acceptable outcome for Army professionals.



Figure 5-1. Esprit de corps run

5-3. To be successful, members of the Army Profession must be well-trained, well-equipped, and ready to accomplish a variety of missions. However, these preparations alone are not enough. The challenges of warfare—a formidable and dangerous enemy, a hostile and uncertain environment, physical and emotional fatigue, separation from loved ones, and attendant stresses—wear on even the most experienced Army

professional. To persevere and prevail in these conditions requires an intangible resilience that is at the core of the Army Ethic and is broadly manifested in the ethos of its units. This is why esprit de corps is essential to mission accomplishment.

GROUNDING IN TRADITIONS AND HISTORY

5-4. 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 out and German forces encircled the town. There were too few medics, not enough surgical equipment to treat the numerous wounded congregated inside Bastogne, and many were almost frozen in the snow. Blankets gathered from front line troops wrapped those suffering from wounds and shock. Yet despite these bleak conditions, morale was still high.

5-5. 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.

5-6. The rest of the story has become part of American military 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.

5-7. The Army’s culture reflects the belief that the Army has always endured and will endure again. Units that endure have distinctly stable cultures that shape their members’ behavior, even though they are composed of many, ever-changing individuals. An institution’s culture generally reflects what it has found to be functionally effective in times of crisis (see appendix A). Culture goes beyond mere style. It is the spirit and soul of the organization, the motivational glue that makes organizations distinctive sources of identity and successful experience.

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

5-9. The Army preserves this cherished legacy and promotes esprit de corps through customs, traditions, and ceremonies. Units and organizations preserve their unit histories and display them in distinctive insignia such as unit crests, patches, and mottos. Traditions and history are not impediments to change. These practices and symbols remind Army professionals of the Army’s rich and honorable history of service to the Nation and give Army professionals a sense of who they are, the noble cause they serve, and the will to persevere.

BUILT ON A FOUNDATION OF DISCIPLINE AND PRIDE

5-10. Discipline and pride build individual morale and a collective esprit de corps. As a result, Army professionals maintain high standards of performance and conduct, which are the routine manifestations of our shared commitment.

5-11. Discipline reflects the self-control necessary to do the hard right over the easy wrong in the face of temptation, obstacles, and adversity. Pride reflects the commitment to master the military-technical, moral-ethical, political-cultural, and leader/human development knowledge and skills that define Army professionals as experts. Army professionals, who perform under stressful conditions including the chaos and danger of combat, require the highest level of discipline and pride. General George S. Patton Jr. stated it this way:

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



Figure 5-2. Celebrating 70 years of valor

ESPRIT DE CORPS AT ALL LEVELS OF THE ARMY PROFESSION

5-12. Esprit de corps applies at all levels from the individual professional's morale, to small units and teams, to larger units and organizations, and to the Army Profession overall. It makes the Army Profession a community and a family—an Army family—that always takes care of their own and never leaves fellow comrades.

5-13. An individual Army professional's contribution to esprit de corps is reflected in the following ways:

- High motivation, discipline, and morale.
- Pride in one's work.
- A sense of accomplishment for doing a good job or seeing a subordinate develop.
- Shared values with other members of the profession.
- An overall sense of attachment to the Army Profession reflected in competence, character, and commitment.

5-14. A small unit or team's esprit de corps is reflected in the following ways:

- A common sense of mission, technical and tactical proficiency, and teamwork that creates the band of brothers and sisters.
- Shared experiences of working and training together, respecting each other, and sharing the adversity and physical hardship that comes with being an Army professional.

5-15. At the larger unit or organizational level, esprit de corps is reflected in the following ways:

- Shared commitment to 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*.
- An open command climate of candor, trust, and respect.
- A leadership team that exhibits concern for the welfare of its professionals and sets the example for expertise and honorable service.

5-16. 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, demanding, and intellectually rigorous education and training.
- Individual and collective certification based on competence, character, and commitment.
- Advancement and promotion based on genuine merit.

5-17. The Army Profession—Regular Army, Army National Guard, and Army Reserve forces and the Army Civilian Corps alike—has 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 deployments, peacekeeping operations, or foreign humanitarian assistance. The challenge is to sustain that spirit while the Army transitions to the future.

Chapter 6

Stewardship of the Army Profession

A common thread runs through all that we do ... that thread is the stewardship of the profession, of what it means to be a soldier.

Chief of Staff of the Army General Raymond T. Odierno

CHARACTERISTICS OF THE ARMY PROFESSION

6-1. The five essential characteristics of the Army Profession—trust, military expertise, honorable service, esprit de corps, and stewardship—establish what General George C. Marshall described as the “common spirit” that binds us together as a unique military profession. Together, these characteristics 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.

6-2. It is our commitment to the effectiveness of these characteristics in action, everyday in everything we do as professionals. As a profession, stewardship ensures we remain worthy of the trust of the American people—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.



Figure 6-1. Celebration of effective stewardship

OUR OFFICE AS ACCOUNTABLE STEWARDS

6-3. **Stewardship is the responsibility of Army professionals to ensure the profession maintains its five essential characteristics now and into the future.** We continuously strive for excellence in the performance of duty and to efficiently, effectively, and ethically manage the Army’s resources. Stewardship requires that Army professionals understand their work is more than just a job; it is an office. Army professionals accept this sense of office when sworn in under oath. Swearing or affirming into an office is explicit in the Army officer and civilian oaths (and implied in the enlisted oath). 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.”

6-4. The office Army professionals enter upon taking their oath is not a physical workspace; it is a moral workspace. This unique workspace involves our subordination to the larger moral responsibilities of the profession. Specifically, Army professionals are to be the stewards of the sacred trust with the American people and that trust is maintained by military effectiveness. Accountability comes with the responsibility of office. Public accounting occurs when the nation calls upon the Army. The Army must always be prepared to fight and to win. This is what S. L. A. Marshall described as the Army's "exceptional and unremitting responsibility."

ARMY LEADERS AS STEWARDS

6-5. All true professions self-police their members while creating their own self development, expert knowledge, practical expertise, and ethic, all which they continually adapt to future needs. The Army is over 237 years old, but it has matured into a truly professional body only since the early twentieth century. It will only continue to mature and advance 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.

6-6. Stewardship includes the group of strategies, policies, principles, and beliefs that pertain to the purposeful management and sustainment of the resources, expertise, and time-honored traditions and customs that make up the profession. Leaders serving as good stewards have concern for the lasting effects of their decisions about all of the resources they use and manage. Stewardship requires prioritization and sacrifice. All leaders will face choices that require giving up some talented people or capability from their unit for the greater benefit of the Army. Army professionals are "responsible for developing individuals and improving the organization for the near- and long-term." All Army leaders, and particularly senior leaders, serve as stewards of the profession's future. These leaders maintain the other essential characteristic of the profession by—

- 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. They actively seek to increase the profession's body of knowledge.
- Using expertise to develop and certify individual professionals and units. This develops future leaders and ensures the effectiveness of Army units and commands.
- Performing their duties effectively through honorable service thus ensuring their organizations accomplish missions.
- Enforcing standards and moral obligations without external regulation to enhance the profession's autonomy.
- Acting as 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 customs, courtesies, and traditions.

6-7. Organizational-level leaders are stewards of the Army Profession. They fulfill this function by placing a high priority upon investment in future leaders at all levels. Leader development is an investment required to maintain the Army as a profession and is a key source of combat power. The organizational leader sets conditions for a robust leader development system for a professional Army that supports national security objectives.

6-8. Leader development represents a balanced commitment to education, training, and experience. It is a leader's responsibility to ensure subordinates receive the appropriate education, training, and experiences at the proper time for promotion as well as increasing their potential in current and future assignments (see ADP 6-22 for more on leader development).

CIVIL-MILITARY RELATIONS

6-9. Army leaders develop trust, military expertise, honorable service, esprit de corps, and stewardship to ensure the Army earns and maintains its trust with the American people. Senior Army leaders in particular have a direct stewardship responsibility through their engagement in the Army's civil-military relations.



Figure 6-2. Army community covenant

6-10. Civilian control of the military is the mechanism by which the American people, through their elected and appointed officials, exercise control of the military. It is embedded in our Constitution and serves as the cornerstone of the military's relationship with the American people and our government. Military professionals understand this and appreciate the critical role that civilian control of the military has played throughout our history. Army professionals need to understand the relationships that exist among the Army, the citizens of our Nation, and our elected and appointed officials. These relationships extend naturally to the other federal and state entities as we seek unity of effort within the joint, interagency, intergovernmental, and multinational (JIIM) environment.

6-11. Army professionals must also have a clear understanding of the role of our civilian leaders and the responsibilities of the military professional to the civilian leadership. The final decisions and the ultimate responsibility for matters related to overall military policy, organization, regulation, and resourcing rest with the civilian leadership. Military professionals have unique expertise and their input is vital to formulating and executing effective policy and strategy. Consequently, Army leaders have a duty to ensure that the military perspective is candidly and professionally presented in all appropriate forums.

6-12. The key condition for effective American civil-military relations is a high level of mutual respect and trust between civilian and military leaders. Army professionals fulfill their obligation to create such mutual respect and trust by strictly adhering to a set of norms established by law and past practice:

- The Army Profession's principal obligation is to support the democratic institutions and policy-making processes of our government. Military leaders should offer their expertise and advice candidly to appropriate civilian leadership within the Department of Defense and more broadly within the JIIM community.
- Civilian decision makers seek and consider professional military advice in the context of policy deliberations. Army professionals properly confine their advisory role to the policy-making process and do not engage publicly in policy advocacy or dissent.

- Army professionals adhere to a strict ethic of political nonpartisanship in the execution of their duties.
- The effectiveness and legitimacy of the Army Profession depends also on its healthy interactions with the news media. Within the standards of operations security, Army professionals facilitate the media's legitimate function to inform the citizenry we honorably serve.

STEWARDSHIP DURING TRANSITIONS

6-13. The Army handled multiple conflicts in the decade following the events of September 11, 2001. Now the Army is entering a transition with changing mission requirements and necessary efficiencies. Army leaders play a critical role as stewards of the profession during transitions, as they have during previous post-war transitions. Army professionals must ask themselves how each course of action and professional judgment impacts the five essential characteristics. The Army Profession maintains military effectiveness while seeking efficiencies during transitions.

6-14. As the current transition progresses, the Army will continue to develop and pass on new military expertise to the next generation of Army professionals. Army leaders will strengthen standards and systems impacted by past operational demands, such as our professional certification processes. The Army will sustain the characteristics of honorable service and esprit de corps nurtured over the last decade of martial excellence. As stewards, Army leaders will focus on maintaining the five essential characteristics of the Army Profession while successfully leading the profession through future transitions.

Appendix A

Army Culture and Its Influences on the Profession

CULTURE AND CLIMATE

A-1. The five essential characteristics of the Army Profession—trust, military expertise, honorable service, esprit de corps, and stewardship—are vital to the Army’s culture. The culture is a system of shared meaning held by Army professionals. The Army Ethic is at the core. Strategic leaders shape the Army’s culture while organizational and first-line leaders shape the climate of units and organizations. Culture is a longer lasting and more complex set of shared expectations than climate. While climate reflects 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. Culture is deeply rooted in long-held beliefs and customs and evolves slowly.

A-2. Institutions (organizations) that endure have distinct and stable cultures that shape behavior and form professional identities, even though they comprise many, ever-changing individuals. 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 essentially “how we do things around here.”

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 in which Soldiers feel they are not trusted and create attitudes where transparency and open dialogue 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, and quality of leadership. It is essentially how we feel about our organization. Unlike culture that is more deeply embedded, climate can be changed fairly quickly (by replacing a toxic leader or improving a poor selection system).

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

A-4. There are three cultural levels: artifacts, beliefs and values, and underlying assumptions. At the surface level of Army culture, 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 powerful reminders are media representations of the unit engaged in past military operations and battles as well as the presence of the unit colors with earned campaign streamers.

A-6. At the middle level of our culture, the Army’s espoused beliefs and values are in published doctrine, 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 core of the Army Ethic, which is manifested at the surface level in values cards and special identification tags.

A-7. If leaders allow disconnects between word and deed and they do not walk the talk in line with espoused Army beliefs and values, then gaps are created between espoused values and values in use. Disconnects create confusion across the ranks and lead 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, then the Army appears hypocritical. However, if the espoused beliefs and values are reasonably congruent with the Army's actions, then the articulation of those values into a philosophy of mission command can be a powerful source to help create cohesion, unity of effort, and identity. It is crucial that leaders role model these values.

A-8. At the deepest level of Army culture, basic underlying assumptions are most closely related to the content of the Army Ethic. When a solution to a problem continually works for the Army, it is taken for granted. A hypothesis gradually becomes reality. Assumptions—such as Army professionals and their families should be treated as deeply valued people—become so accepted they are rarely ever discussed except, in this case, to determine how the Army can make them feel more valued.

CULTURAL DIMENSIONS

A-9. Understanding Army culture has functional utility. Three major cultural dimensions may help to illustrate what leaders must focus on as they guide the transition of the Army:

- Professional identity.
- Sense of community.
- Hierarchy.

A-10. Professional identity guides individual behavior at all levels. This identity is characterized by an ethos of striving for personal excellence in functional expertise such as infantry, logistics, or aviation. It is solidified as Army professionals further identify with the goals and ideals of the Army and by an individual ethos of service before self.

A-11. Army culture reinforces a necessary sense of community—belonging to a professional family with a shared mission, purpose, and sacrifice. This strong sense of camaraderie is the band of brothers and sisters ethos reflected in Army subcultures. This sense of community broadens individual identity by developing the 'I' into the 'we.' This cooperation and 360-degree loyalty and service comes from professional networks and is the basis for unfamiliar attached units to quickly establish trust. Army professionals put the Army's interests ahead of their own as a result of these networks and values. Soldiers find intrinsic value in their selfless service.

A-12. Hierarchy leads to order and control within Army culture, providing Army professionals with moral and contextual frames of reference. An effective hierarchy is about how the individual's job fits into the overall mission further reinforcing professional identity and motivation.

A-13. These three dimensions of Army culture—professional identity, community, and hierarchy—rarely align. Army leaders must manage all three within a dynamic tension. The Army must carefully consider its professional culture during transitions to ensure it is adapted appropriately at each of the three levels of culture—artifacts, values and beliefs, and basic underlying assumptions.

Appendix B

Oaths, Creeds, and Norms of Conduct

OATHS

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

ARMY OATH OF ENLISTMENT

B-2. The Army Oath of Enlistment reads—

I, _____, do solemnly swear (or affirm) 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; and that I will obey the orders of the President of the United States and the orders of the officers appointed over me, according to regulations and the Uniform Code of Military Justice. So help me God.



Figure B-1. Military oath of enlistment

COMMISSIONED OFFICERS AND WARRANT OFFICERS OATH OF OFFICE

B-3. The Army Oath of Commissioned Officers reads—

I, _____, having been appointed an officer in the Army of the United States, as indicated above in the grade of _____ do solemnly swear (or affirm) 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; that I take this obligation freely, without any mental reservations or purpose of evasion; and that I will well and faithfully discharge the duties of the office upon which I am about to enter; So help me God.

NATIONAL GUARD OATH OF ENLISTMENT

B-4. The National Guard Oath of Enlistment reads—

I do hereby acknowledge to have voluntarily enlisted this __ day of ____, 19__, in the _____ National Guard of the State of _____ for a period of __ year(s) under the conditions prescribed by law, unless sooner discharged by proper authority.

I, _____, do solemnly swear (or affirm) that I will support and defend the Constitution of the United States and of the State of _____ against all enemies, foreign and domestic; that I will bear true faith and allegiance to them; and that I will obey the orders of the President of the United States and the Governor of _____ and the orders of the officers appointed over me, according to law and regulations. So help me God.

NATIONAL GUARD OATH OF OFFICE

B-5. The National Guard Oath of Office reads—

I do hereby acknowledge to have voluntarily enlisted this __ day of ____, 19__, in the _____ National Guard of the State of _____ for a period of __ year(s) under the conditions prescribed by law, unless sooner discharged by proper authority.

I, _____, do solemnly swear (or affirm) that I will support and defend the Constitution of the United States and the Constitution of the State of _____ against all enemies, foreign and domestic; that I will bear true faith and allegiance to the same; that I will obey the orders of the President of the United States and of the Governor of the State of _____, that I make this obligation freely, without any mental reservation or purpose of evasion, and that I will well and faithfully discharge the duties of the office of ____ in the National Guard of the State of _____ upon which I am about to enter, so help me God.

ARMY CIVILIAN OATH OF OFFICE

B-6. The Army Civilian Oath of Office reads—

I, _____, do solemnly swear (or affirm) 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; that I take this obligation freely, without any mental reservation or purpose of evasion; and that I will well and faithfully discharge the duties of the office on which I am about to enter. So help me God.



Figure B-2. Civilian oath of office

CREEDS

B-7. The Army is a values-based organization. It upholds principles grounded in the Constitution and inspires guiding values and standards for its members. These principles are best expressed by the Soldier's Creed, Army Values, and Warrior Ethos.

SOLDIER'S CREED

B-8. The Soldier's Creed captures the spirit of dedication Soldiers feel to be part of something greater than themselves. It outlines the fundamental obligations of Soldiers to their fellow Soldiers, their unit, and the Army itself. The Soldier's Creed extends beyond service as a Soldier; it includes commitment to family and society.

I am an American Soldier.

I am a Warrior and a member of a team.

I serve the people of the United States and live the Army Values.

I will always place the mission first.

I will never accept defeat.

I will never quit.

I will never leave a fallen comrade.

I am disciplined, physically and mentally tough, trained and proficient in my warrior tasks and drills. I always maintain my arms, my equipment, and myself.

I am an expert and I am a professional.

I stand ready to deploy, engage, and destroy the enemies of the United States of America in close combat.

I am a guardian of freedom and the American way of life.

I am an American Soldier.

ARMY VALUES

B-9. The Army Values are the basic moral building blocks of an Army professional's character. They help us judge what is right or wrong in any situation. The Army Values form the very identity of the Army, the solid rock on which everything else stands, especially in combat. They are the glue that binds together the members of a noble profession.

Loyalty

Bear true faith and allegiance to the U.S. Constitution, the Army, your unit and other Soldiers. Bearing true faith and allegiance is a matter of believing in and devoting yourself to something or someone. A loyal Soldier is one who supports the leadership and stands up for fellow Soldiers. By wearing the uniform of the U.S. Army you are expressing your loyalty. And by doing your share, you show your loyalty to your unit.

Duty

Fulfill your obligations. Doing your duty means more than carrying out your assigned tasks. Duty means being able to accomplish tasks as part of a team. The work of the U.S. Army is a complex combination of missions, tasks and responsibilities — all in constant motion. Our work entails building one assignment onto another. You fulfill your obligations as a part of your unit every time you resist the temptation to take “shortcuts” that might undermine the integrity of the final product.

Respect

Treat people as they should be treated. In the Soldier's Code, we pledge to “treat others with dignity and respect while expecting others to do the same.” Respect is what allows us to appreciate the best in other people. Respect is trusting that all people have done their jobs and fulfilled their duty. And self-respect is a vital ingredient with the Army value of respect, which results from knowing you have put forth your best effort. The Army is one team and each of us has something to contribute.

Selfless Service

Put the welfare of the nation, the Army and your subordinates before your own. Selfless service is larger than just one person. In serving your country, you are doing your duty loyally without thought of recognition or gain. The basic building block of selfless service is the commitment of each team member to go a little further, endure a little longer, and look a little closer to see how he or she can add to the effort.

Honor

Live up to Army values. The nation's highest military award is The Medal of Honor. This award goes to Soldiers who make honor a matter of daily living—Soldiers who develop the habit of being honorable, and solidify that habit with every value choice they make. Honor is a matter of carrying out, acting, and living the values of respect, duty, loyalty, selfless service, integrity and personal courage in everything you do.

Integrity

Do what's right, legally and morally. Integrity is a quality you develop by adhering to moral principles. It requires that you do and say nothing that deceives others. As your integrity grows, so does the trust others place in you. The more choices you make based on integrity, the more this highly prized value will affect your relationships with family and friends, and, finally, the fundamental acceptance of yourself.

Personal Courage

Face fear, danger or adversity (physical or moral). Personal courage has long been associated with our Army. With physical courage, it is a matter of enduring physical duress and at times risking personal safety. Facing moral fear or adversity may be a long, slow process of continuing forward on the right path, especially if taking those actions is not popular with others. You can build your personal courage by daily standing up for and acting upon the things that you know are honorable.

WARRIOR ETHOS

B-10. The Warrior Ethos describes the frame of mind of the professional Soldier. It proclaims the selfless commitment to the Nation, mission, unit, and fellow Soldiers. When a Soldier internalizes this ethos, it strengthens the will to win. The Warrior Ethos reads—

I will always place the mission first.

I will never accept defeat.

I will never quit.

I will never leave a fallen comrade.

NONCOMMISSIONED OFFICER CREED

B-11. The Noncommissioned Officer Creed reads—

No one is more professional than I. I am a noncommissioned officer, a leader of Soldiers. As a noncommissioned officer, I realize that I am a member of a time honored corps, which is known as “The Backbone of the Army”. I am proud of the Corps of noncommissioned officers and will at all times conduct myself so as to bring credit upon the Corps, the military service and my country regardless of the situation in which I find myself. I will not use my grade or position to attain pleasure, profit, or personal safety.

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

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

ARMY CIVILIAN CREED

B-12. The Army Civilian Creed reads—

I am an Army civilian—a member of the Army team.

I am dedicated to our Army, our Soldiers and civilians.

I will always support the mission.

I provide stability and continuity during war and peace.

I support and defend the Constitution of the United States and consider it an honor to serve our nation and our Army.

I live the Army values of loyalty, duty, respect, selfless service, honor, integrity, and personal courage.

I am an Army civilian.

NORMS OF CONDUCT

B-13. The Army culture promotes certain norms of conduct. For example, discipline is central to its professional identity. Soldiers, who manage violence under the stress and ambiguity of combat, require the

highest level of individual and organizational discipline. Likewise, because Soldiers must face the violence of combat, they require the stiffening of discipline to help them perform their duty.

B-14. Army norms of conduct also demand adherence to the laws, treaties, and conventions governing the conduct of war to which the United States is a party. The law of war seeks both to legitimize and limit the use of military force and prevent employing violence unnecessarily or inhumanely. For Army professionals, this is more than a legal rule; it is an American value. For Americans, each individual has worth. Each is a person endowed with unalienable rights.

THE SOLDIER'S RULES

B-15. The Soldier's Rules are a distillation of The Hague and Geneva Conventions, as codified in the Law of Land Warfare (also known as FM 27-10), emphasized in training, incorporated into rules of engagement and rules for the use of force and followed in combat.

- (1) *Soldiers fight only enemy combatants.*
- (2) *Soldiers do not harm enemies who surrender. They disarm them and turn them over to their superior.*
- (3) *Soldiers do not kill or torture any personnel in their custody.*
- (4) *Soldiers collect and care for the wounded, whether friend or foe.*
- (5) *Soldiers do not attack medical personnel, facilities, or equipment.*
- (6) *Soldiers destroy no more than the mission requires.*
- (7) *Soldiers treat civilians humanely.*
- (8) *Soldiers do not steal. Soldiers respect private property and possessions.*
- (9) *Soldiers should do their best to prevent violations of the law of war.*
- (10) *Soldiers report all violations of the law of war to their superior.*

TITLE 10 U.S. CODE STANDARDS OF EXEMPLARY CONDUCT

B-16. Section 3583 of Title 10 U.S. Code provides the requirement of exemplary conduct.

All commanding officers and others in authority in the Army are required—

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

THE GENERAL ORDERS

B-17. The General Orders are:

General Order Number 1: I will guard everything within the limits of my post and quit my post only when properly relieved.

General Order Number 2: I will obey my special orders and perform all my duties in a military manner.

General Order Number 3: I will report all violations of my special orders, emergencies, and anything not covered in my instructions, to the commander of the relief.

CODE OF ETHICS FOR GOVERNMENT SERVICE

B-18. Civilians employed by the Federal Government abide by the code of ethics for government service:

Any person in government service should:

1. *Put loyalty to the highest moral principles and to country above loyalty to persons, party, or Government department.*
2. *Uphold the Constitution, laws, and legal regulations of the United States and of all governments therein and never be a party to their evasion.*
3. *Give a full day's labor for a full day's pay; giving to the performance of his duties his earnest effort and best thought.*
4. *Seek to find and employ more efficient and economical ways of getting tasks accomplished.*
5. *Never discriminate unfairly by the dispensing of special favors or privileges to anyone, whether for remuneration or not; and never accept, for himself or his family, favors or benefits under circumstances which might be construed by reasonable persons as influencing the performance of his governmental duties.*
6. *Make no private promises of any kind binding upon the duties of office, since a Government employee has no private word which can be binding on public duty.*
7. *Engage in no business with the Government, either directly or indirectly, which is inconsistent with the conscientious performance of his governmental duties.*
8. *Never use any information coming to him confidentially in the performance of governmental duties as a means for making private profit.*
9. *Expose corruption wherever discovered.*
10. *Uphold these principles, ever conscious that public office is a public trust.*

B-19. The Principles of Ethical Conduct for Federal employees are—

- (a) *Public service is a public trust. requiring employees to place loyalty to the Constitution, the laws, and ethical principles above private gain.*
- (b) *Employees shall not hold financial interests that conflict with the conscientious performance of duty.*
- (c) *Employees shall not engage in financial transactions using nonpublic Government information or allow the improper use of such information to further any private interest.*
- (d) *An employee shall not, except pursuant to such reasonable exceptions as are provided by regulation, solicit or accept any gift or other item of monetary value from any person or entity seeking official action from, doing business with, or conducting activities regulated by the employee's agency, or whose interests may be substantially affected by the performance or nonperformance of the employee's duties.*
- (e) *Employees shall put forth honest effort in the performance of their duties.*
- (f) *Employees shall make no unauthorized commitments or promises of any kind purporting to bind the Government.*
- (g) *Employees shall not use public office for private gain.*
- (h) *Employees shall act impartially and not give preferential treatment to any private organization or individual.*
- (i) *Employees shall protect and conserve Federal property and shall not use it for other than authorized activities.*

- (j) *Employees shall not engage in outside employment or activities, including seeking or negotiating for employment, that conflict with official Government duties and responsibilities.*
- (k) *Employees shall disclose waste, fraud, abuse, and corruption to appropriate authorities.*
- (l) *Employees shall satisfy in good faith their obligations as citizens, including all just financial obligations, especially those such as Federal, State, or local taxes that are imposed by law.*
- (m) *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.*
- (n) *Employees shall endeavor to avoid any actions creating the appearance that they are violating the law or the ethical standards promulgated pursuant to this order.*

CODE OF CONDUCT FOR MEMBERS OF THE UNITED STATES ARMED FORCES

B-20. As members of the Armed Forces of the United States, Soldiers protect the Nation. It is a Soldier's duty to oppose all enemies of the United States in combat or, if a captive, in a prisoner of war compound. A Soldier's behavior is guided by the Code of Conduct, which has evolved from the heroic lives, experiences, and deeds of Americans from the Revolutionary War to the present.

B-21. As a U.S. citizen and a member of the Armed Forces of the United States, your obligations stem from the traditional values that underlie the American experience as a nation. These values are best expressed in the U.S. Constitution and Bill of Rights that all Soldiers have sworn to uphold and defend. All U.S. Soldiers would have these obligations—to country, service, and unit as well as fellow Americans—even if the Code of Conduct had never been formulated as a high standard of general behavior.

B-22. The Code of Conduct is an ethical guide. Its six articles deal with a Soldier's chief concerns as an American in combat; these concerns become critical when a Soldier must evade capture, resist while a prisoner, or escape from the enemy.

Article I: I am an American, fighting in the forces which guard my country and our way of life. I am prepared to give my life in their defense.

Article II: I will never surrender of my own free will. If in command, I will never surrender the members of my command while they still have the means to resist.

Article III: If I am captured I will continue to resist by all means available. I will make every effort to escape and aid others to escape. I will accept neither parole nor special favors from the enemy.

Article IV: If I become a prisoner of war, I will keep faith with my fellow prisoners. I will give no information or take part in any action which might be harmful to my comrades. If I am senior, I will take command. If not, I will obey the lawful orders of those appointed over me and will back them up in every way.

Article V: When questioned, should I become a prisoner of war, I am required to give name, rank, service number and date of birth. I will evade answering further questions to the utmost of my ability. I will make no oral or written statements disloyal to my country and its allies or harmful to their cause.

Article VI: I will never forget that I am an American, fighting for freedom, responsible for my actions, and dedicated to the principles which made my country free. I will trust in my God and in the United States of America.

GOLDEN RULE

B-23. One should treat others as one would want to be treated oneself; or, one should not treat others as one would not like to be treated.

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Glossary

The glossary lists acronyms and terms with Army or joint definitions. Terms for which ADRP 1 is the proponent are marked with an asterisk (*).

SECTION I – ACRONYMS AND ABBREVIATIONS

FM	field manual
JJIM	joint, interagency, intergovernmental, and multinational
TRADOC	Training and Doctrine Command
UCMJ	Uniform Code of Military Justice
USC	United States code

SECTION II – TERMS

***Army Civilian Corps**

The non-uniformed Department of the Army civilian members of the Army Profession.

***Army Ethic**

The evolving set of laws, values, and beliefs, deeply embedded within the core of the Army culture and practiced by all members of the Army Profession to motivate and guide the appropriate conduct of individual members bound together in common moral purpose.

***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 certification criteria of competence, character, and commitment.

***certification**

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

***character**

An Army professional's dedication and adherence to the Army Values and the profession's ethic as consistently and faithfully demonstrated in decisions and actions.

***commitment**

The resolve of Army professionals to contribute honorable service to the Nation, to perform their duties successfully with discipline and to standard, and to strive to successfully and ethically accomplish the mission despite adversity, obstacles, and challenges.

***competence**

An Army professional's demonstrated ability to perform his/her duties successfully and to accomplish the mission with discipline and to standard.

***military expertise**

The design, generation, support, and ethical application of landpower, primarily in unified land operations, and all supporting capabilities essential to accomplish the mission in defense of the American people.

***Profession of Arms**

The uniformed members of the Army Profession. This category includes the Regular Army, Army National Guard, and Army Reserve.

***stewardship**

The responsibility of Army professionals to ensure the profession maintains its five essential characteristics now and into the future.

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ADRP 1
14 June 2013

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RAYMOND T. ODIERNO
General, United States Army
Chief of Staff

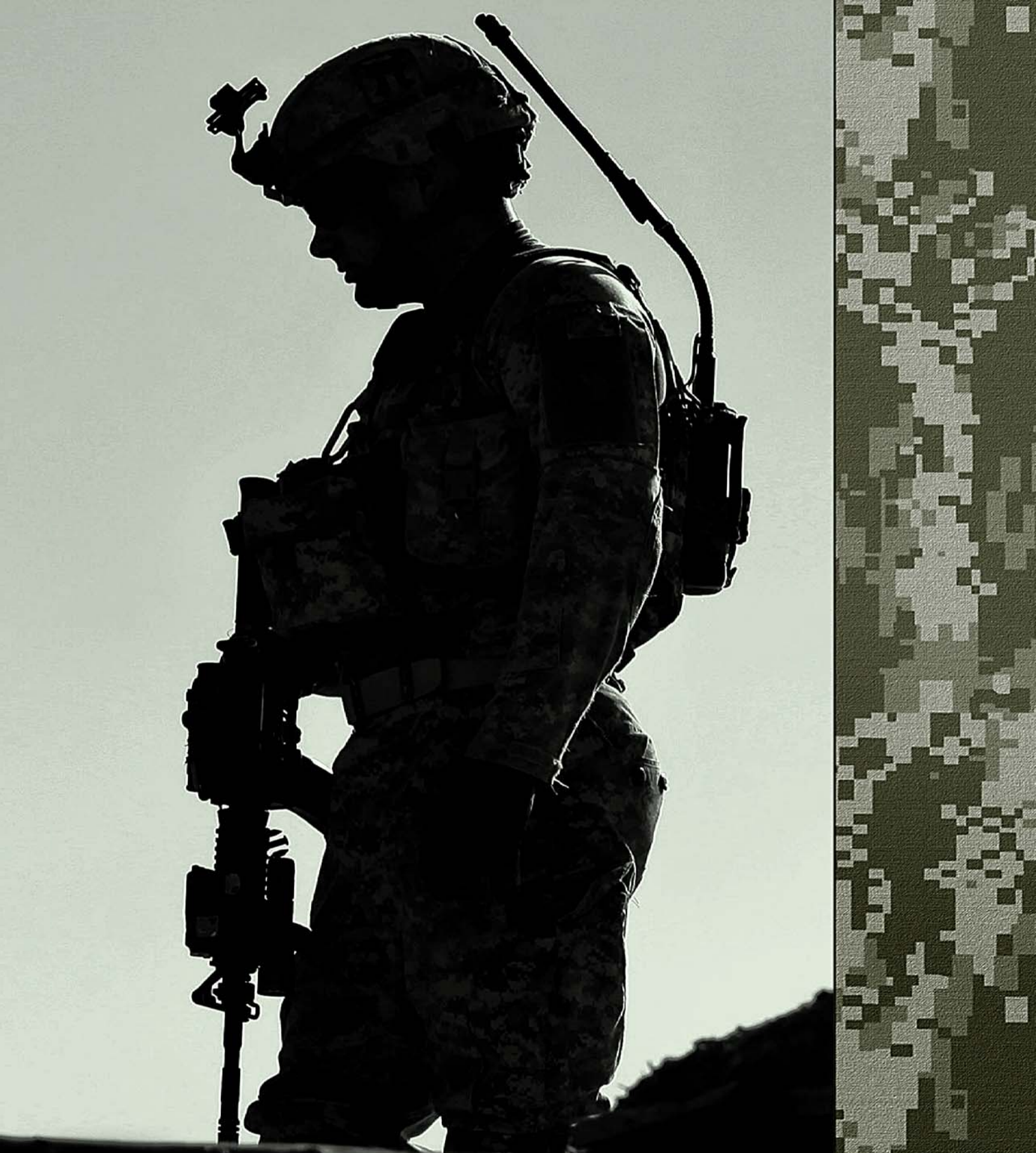
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