A Brief History of the Army Values (as of: 1 Oct 18)

> [T]he most important constant of all-Army values. We must never be complacent about the role of values in our Army. That is why we have made a concerted effort to specify and define the Army values…. Army values are thoroughly consistent with the values of American society.
>
> General Dennis Reimer, 33rd Chief of Staff of the Army[1]

Background

The US Army, as America's land force, promotes national values while defending our national interest. Since its inception in 1775, the US Army has endeavored to instill values within the members of the Army Profession. Guidance from civil authority and military leaders, whether based upon general principle or in response to ethical failures, has attempted to influence both individual and collective values. Through the propagation of laws, codes, regulation, and doctrine they have shaped our shared identity as Army professionals.

Beginning in 1981 and clarified in 2012, Army doctrine recognized that the Army Ethic is informed by law, Army Values, beliefs expressed in codes and creeds, and is embedded within our unique Army culture of trust. The moral principles of the Army Ethic and the Army Values inherent within it have always existed and been a point of discussion and honor among the members of the profession. Over the years the Army has repeatedly examined and articulated our individual and institutional values as Army professionals, and we have also continually reviewed and reconsidered our stated and operational values as a profession. This evolving effort continues today.

For background on the Army's past efforts and the evolution of values, our ethic, and character development, please see Information Paper – Analysis of Army's Past Character Development Efforts – 17 Oct 2016. http://cape.army.mil/character-development-project/ [2]

Among other items, this Information Paper discusses:

- Washington's first orders to the Army
- The Articles of War
- The Leiber Code
- World War I
- Character doctrine
- Universal Military Training (UMT)
- The Uniform Code of Military Justice (UCMJ)
- The Armed Forces Officer
- The Korean War and the Code of Conduct
- My Lai and the Peers Report
- The Westmoreland AWC Study of Professionalism

The seven Army Values, as we know them today, are contained within the moral principles of the Army Ethic (as articulated in **ADRP 1 *The Army Profession* (14 Jun 2015)**). While the Army has always been a values-based organization, our currently specified Army Values appear to have gradually evolved during the last years of the Vietnam War, some would say, as one of the Army's responses to the My Lai massacre in 1968.

1970s

In the aftermath of Vietnam, the dialogue initiated by the 1970 Westmoreland study continued at the Pentagon and in military professional journals. "'An Officers Creed' was proposed that would emphasize the values of ***selflessness***, ***expertise***, ***fairness***, ***justice***, ***dignity***, ***candor***, ***loyalty***, ***integrity***, ***welfare of soldiers***, ***physical and moral courage***." [3]

By the mid-1970s, informal efforts led to the proliferation of a variety of creeds, including the NCO Creed, and some US Army Training Centers espoused a variety of similar but inconsistent values to Army Basic Trainees. The focus on addressing officer and non-commissioned officer professionalism, values, and conduct began a broader shift toward clarifying the Army's roles, values, and identity. Some perceived that simple straight-forward principles were required—

> To be an effective servant of the people the Army must concentrate, not on the values of our liberal society, but on the hard values of the battlefield. These values are simple: Live or Die **--** Win or Lose. General Walter T. Kerwin, Jr. 1978 [4]

Formal efforts to address professionalism in doctrine, led to the first version of Field Manual (FM) 100-1 *The Army*.

FM 100-1 *The Army* (29 Sep 1978) – General Bernard W. Rogers, 28th CSA (1976-1979)
http://cdm16635.contentdm.oclc.org/cdm/singleitem/collection/p16635coll8/id/55388/rec/2

It states that, "the Army reflects the character of the nation's institutions, values, and motivations..."[5] In its focus on Professionalism, Readiness, and Leadership, the early conceptions of values (moral responsibility), military and civilian membership in the profession, roles, certification criteria of the Army Profession, and the *Army Culture of Trust* are distinguishable.

> Army professionalism, require[s] of every Army leader a never-ending process of search, reflection, and development to achieve the Total Army's human goal of a highly effective and morally responsible military and civilian membership [***CHARACTER***] capable of performing reliably in war [***COMPETENCE***]. In addition, the Army must promote high quality-of-life support for soldiers and their families while requiring reciprocal dedication to service of each member [***COMMITMENT***]. The Army must create an internal environment in which trust, pride, confidence, commitment to public service, innovation, and candor can flourish.[6]

It also addressed the ethical dimension of leadership:

> There are several critical tasks for the ethical commander. These include: creating a climate of trust, confidence, and cooperation, setting the example, making decisions, setting priorities, and developing subordinates.[7]

1980s

Three years later, this was superseded by doctrine which attempted to articulate an Army Ethic composed of specific values. An early expression of at least one set of these values—later called **Professional Soldierly Qualities**—is found in remarks by TRADOC CG, GEN Donn A. Starry—

> On the battlefield there are only four important values--**candor, commitment, courage and competence**. . . .
>
> **Candor** is not a very strong word. In fact it's not used very often. Too bad, for it means more than honesty; it's also openness and it's simplicity. It is the primary rule governing battlefield communications between soldiers.
>
> **Commitment** is another word not used very often. In fact, we seem to be moving towards a society that is more and more reluctant to make a commitment. It means sharing an exchange of your beliefs for someone else's and vice versa. Commitment is what's written all through the citations for the Congressional Medal of Honor.
>
> **Courage** is a very much talked-about value. So, let's get something clear about courage right away; it's not the absence of fear. Everyone has fears, all the time, everyday. On the battlefield they become right sharp. Courage is the controlling of your fear and the taking of a risk, even though the choice not to do so is open. Courage, most simply, is the display of candor and commitment. Courage is contagious and spreads rapidly. That's why soldiers will follow leaders into impossible situations.
>
> The last value--**competence**--is the oldest value on the battlefield. It's a central value that anchors all the others. In simple terms, it means the ability to do your job.
>
> In peacetime, we practice tactics, strategy, and weapons-firing. We must do the same with our values. We must develop the candor to display the courage to make a commitment to real competence--now, today. We can afford to do no less, for the time is short and the stakes are high.[8]

As commander of TRADOC, General Starry is most remembered for the concepts of AirLand Battle which drove Army doctrine through the 1990s. It appears he also helped formulate an early articulation of Army Values expressed in the next version of FM 100-1.

FM 100-1 *The Army* (14 Aug 1981) – General Edward C. Meyer, 29th CSA (1979-1983)
https://p94008.eos-intl.net/P94008/OPAC/Common/Pages/GetDoc.aspx?ClientID=MP94008&MediaCode=185488056

This doctrine, while remaining within the framework laid down in the 1978 version of FM 100-1, discussed specific values and qualities, the profession, and our professional ethic, stating that—

> Timeless principles of war are essential ingredients of victory in battle. … [however] these alone are insufficient. … These principles must be harnessed to **a set of values and ideals-a *professional ethic***-consistent with our nation's heritage and linked to our national goals and objectives.

> As a profession-a calling …-it is imperative that the military profession embrace a professional ethic. In this ethic should be set forth those values and principles of conduct which govern our behavior both as a group and as individuals. Furthermore, such a professional ethic must be understood and accepted in its totality by individuals at every level of military operations- from the soldier on point, to the field commander, to the general officer testifying before Congress. It is true, therefore, that while personal value systems or ethics may vary … professional integrity demands of each soldier an uncompromising commitment to those **institutional values** which form the bedrock of our profession-**the *Army Ethic***.
>
> The Army ethic must strive to set the institution of the Army and its purpose in proper context-that of service to the larger institution of the nation, and … must convey the moral framework and the ultimate sense of purpose necessary to preserve and continually renew an Army which plays a significant role in the maintenance of our free and democratic society. … The Army ethic holds resolutely to four fundamental and enduring values.[9]

The **four enduring Army values** articulated in **1981** were:

> ***Loyalty to the Institution***. … implies recognition that the Army exists solely to serve and defend the nation.
>
> ***Loyalty to the Unit***. … a two-way obligation between those who lead and those who are led; an obligation to not waste lives, to be considerate of the welfare of one's comrades, to instill a sense of devotion and pride in unit-to the cohesiveness and loyalty that meld individuals into effective fighting organizations.
>
> ***Personal Responsibility*** … the individual obligation to accomplish all assigned tasks to the fullest of one's capability; to abide by all commitments, be they formal or informal; and to seize every opportunity for individual growth and improvement. This value also requires of each of us a willingness to accept full responsibility not only for our own actions, but also for the actions of those in our charge.
>
> ***Selfless Service***. … to the nation in general, and to the Army in particular, requires each of us to submerge emotions of self-interest and self-aggrandizement in favor of the larger goals of mission accomplishment, unit esprit, and sacrifice.[10]

It discusses **the Army ethic in terms of values and professional soldierly qualities**—

> The Army ethic thus provides each of us with a superstructure of values designed to assist us in carrying out our duties and functions as Army professionals. Unquestionably, we will sometimes find ourselves in circumstances in which personal and institutional value systems conflict: it is in such instances that the Army ethic must provide guidance and assistance.
>
> The Army ethic attempts to formalize the soldiers' philosophy and provide the value base for military service in the professional sense. It helps clarify how we differ from the broader society which we serve, and how our Army differs from the armies of other societies. The Army ethic does not displace, but rather builds upon those soldierly qualities which have come to be recognized as absolutely essential to

> success on the battlefield. It is our collective task as Army professionals to imbue these soldierly qualities into ourselves and our units[11]

Thus, in addition to the **four enduring Army values**, the 1981 Field Manual also lists the four **Professional Soldierly Qualities**:

> **Commitment.** … Military service … represents a commitment to some purpose larger than [one]self. … this commitment, in its broadest sense, represents an avowed willingness to lay down one's life in the service of one's country.
>
> **Competence.** Finely tuned proficiency … required for success on the battlefield. However, the increasing complexity and sophistication of modem weapon, support, and organizational systems makes its attainment ever more difficult. … [it] serves to instill in our individual soldiers and units a sense of confidence-that firm belief, trust, and reliance on one's own abilities and on the abilities of superiors and subordinates. … With it comes the willingness to grasp the initiative-to be bold in thought and deed.
>
> **Candor.** … Especially under battle conditions, truthfulness and sincerity among soldiers have no substitutes. All communication *must* be at once accurate, straightforward, and honest- … success of military operations and the accomplishment of national aims may turn on this … [and] candor evokes trust.
>
> **Courage.** … courage is not simply the absence of fear. It is rather the willingness to recognize that in battle, as in other circumstances where danger threatens, fear or apprehension are everpresent realities. Courage is the further ability to persevere with physical and moral strength, and to prepare and condition oneself to act correctly in the presence of danger and fear.[12]

While the 1981 FM addressed specific Army values and qualities, and a professional Army ethic, these were inconsistently incorporated in Professional Military Education (PME); generally as instruction in Ethics provided by Army Chaplains. However, there appears to have been no clear published authority or mechanism for providing consistent values or ethics education and training to Soldiers and Army Civilians.

Army Regulation (AR) 350-1 *Army Training* (1 Aug 1981)
https://p94008.eos-intl.net/ELIBSQL10_P94008_Documents/Military%20Documents%2010/AR-00350-00001-08011981-04807.pdf

Army Regulation (AR) 350-1 *Army Training* (1 Aug 1983)
https://p94008.eos-intl.net/ELIBSQL10_P94008_Documents/Military%20Documents%208/AR%20350-1,%2001%20August%201983.pdf

Neither of these ARs directly addressed values, however, in the table on Common Military Training they include, "**Moral & Ethics Development**; [per] AR 600-30 [*Chaplain Support Activities: Personnel-General*]; Proponent [Chief of Chaplains]; [to provide "Awareness training" at all Resident Training (IET, NCOES, OBC, OAC, CGSC) and Training in Units for EM & OFF. [P8, Table 4-1] However, conducting "Awareness training" was discretionary, and the example of, "A battalion commander is concerned about the mounting level of petty crime within the unit"[p6], illustrates a corrective reaction to an incident, rather than an aspirational deterrent.

This 1983 Army Training regulation remained in place for nearly twenty years. It was not superseded until **AR 350-1 *Army Training and Education* (9 April 2003)** https://p94008.eos-intl.net/P94008/OPAC/Common/Pages/GetDoc.aspx?ClientID=MP94008&MediaCode=48739888 which finally specified that leader development, Initial entry training (IET) and Command and General Staff Officer Course (CGSOC) should educate and train, "soldiers who live by the **Army's values**."[13]

(2003 AR also superseded AR 351-1 Oct 1987, AR 350-35 May 1990, AR 350-41 Mar 1993)

The Army's focus on values was about to expand dramatically under Secretary of the Army John O. Marsh, Jr. (1981-1989) and General John A. Wickham, Jr., 30th CSA (1983-1987).

General Wickham stressed the need to have a solid ethical foundation for one's character and to work on strengthening **the Army Ethic—loyalty, duty, selfless service, and integrity**–the hallmarks of professionalism for those who serve in today's Army. He believed that if the Army as an institution and its individuals would adopt these 'core values', their character would be strengthened, bonding to one another would be enhanced, and commitment to a higher calling would be reinforced.[14]

The Secretary and the CSA used an Army White Paper (**DA PAM 600-68 "The Bedrock of Our Profession" White Paper 1986 (1 Jun 1986**) http://www.dtic.mil/dtic/tr/fulltext/u2/a402817.pdf to establish the basis for the annual Army Theme that promulgated these values to the force. The 1986 theme "Values" articulated the Secretary of the Army's two-tier concept—

The first tier values –

Universal Soldier Values—Discipline and Stamina, Competence or Skill, Loyalty, Duty, Courage, and Bonding (the desired by-product)

The second tier values –

National Values—Principles of Democracy – Liberty, Freedom, Justice; Judeo-Christian Religious Base; The Declaration of Independence, The Constitution, The Bill of Rights, the Uniform Code of Military Justice.

Professional Army Ethic – Soldier Values—Loyalty to the Institution, Loyalty to the Unit, Personal Responsibility, Selfless Service, Integrity

Individual Values – Core Values—Commitment, Competence, Candor, Courage [p 1-2]

This White Paper modified what was previously called **the four enduring Army Values** of—

Loyalty to the Institution, Loyalty to Unit, Personal Responsibility, and Selfless Service.

These now became **the Professional Army Ethic** consisting of—

Loyalty to the Nation, to the Army, and to the unit; Duty; Selfless service; and Integrity.

The previous four **Professional Soldierly Qualities** of **Commitment, Competence, Candor, and Courage** now became **Individual Values**.

Responsibility for the formulation, management, and evaluation of command policies, plans, and programs that relate to **leadership development** and **professional ethics** was assigned in regulation, for the first time, in 1986.

AR 600-20 *Army Command Policy* (20 Aug 1986) superseded the 1980 regulation.
https://p94008.eos-intl.net/P94008/OPAC/Common/Pages/GetDoc.aspx?ClientID=MP94008&MediaCode=40507958.

The responsibilities of the DCSPER were delineated, and among these were responsibility for "**leadership development** [and] **professional military ethics**." [p3] In addition, a major respect concern at this time was accommodating religious practices, and responsibilities were specifically spelled out for this area. [p14-16]

The detailed expression of the **Professional Army Ethic** and **Values** was soon promulgated through doctrine.

FM 100-1 *The Army* (29 Aug 1986) - General John A. Wickham, Jr., 30th CSA (1983-1987)
https://p94008.eos-intl.net/P94008/OPAC/Common/Pages/GetDoc.aspx?ClientID=MP94008&MediaCode=185487274
This new version reiterated that—

> Civilians are a large and important part of the Total Army … While there are fundamental differences between civilians and soldiers, there are commonalities of mission, professional values, and ethics. [p18]

It also stated that—

> Leadership and the principles of war must be harnessed to **professional values**-tenets such as **Duty**, **Honor**, **Country**-that are consistent with the larger moral, spiritual, and social values upon which our nation was founded. These values are **truth, life, liberty, pursuit of happiness, justice and fairness, peace and security, equality of opportunity, and responsibility**. … Since the Army's function is to protect the nation and these values, the **Army's ethic** must be consistent with the national will, purpose, and ethic from which it flows. The recognition of this linkage is formally affirmed in the Oath of Commission or Oath of Enlistment.
>
> [However] certain core values, … must be inculcated in members of the US Army soldier and civilian alike. These are not the only values that should make up our character, but they are ones that are central to the military profession and should guide our lives as we serve the nation. **We call these values–Loyalty, Duty, Selfless Service, and Integrity–the "professional Army ethic**." ,,, They apply in peacetime as well as in wartime, for the institution as well as for individual soldiers. They promote mutual understanding between all soldiers and the nation they are committed to serve. Therefore, although personal values or religious beliefs may vary from soldier to soldier, those **core values in the Army ethic** form the bedrock of the military profession and must be understood and accepted at every level of the Army-from the private on guard duty to the general officer testifying before Congress. [p21]

The values articulated in ***The Professional Army Ethic*** changed and were redefined—

> The professional Army ethic articulates our values, and applies to all members of the Department of the Army, active and reserve. The ethic sets the moral context

> for the Army in its service to the nation and inspires the sense of purpose necessary to preserve the nation even by the use of military force. From the moral values of the Constitution to the harsh realities of the battlefield, the **professional Army ethic espouses resolutely those essential values that guide the way we live our lives and perform our duties.**

The separate Loyalties were combined—

> **Loyalty** to the nation, to the Army, and to the unit is essential. The oath we take requires loyalty to the nation and involves an obligation to support and def end the Constitution of the United States. Loyalty to the Army means supporting the military and civilian chain of command. This demands total adherence to the spirit and letter of the lawful order. Loyalty to the unit is an expression of the obligation between those who lead, those who are led, and those who serve alongside the soldier. This obligation includes devotion to the welfare of one's comrades. It also produces dedication and pride in the unit, fosters cohesion, and engenders a sincere concern for the well-being of fellow soldiers.

Personal Responsibility became—

> **Duty** is obedience and disciplined performance, despite difficulty or danger. It is doing what should be done when it should be done. Duty is a personal act of responsibility manifested by accomplishing all assigned tasks to the fullest of one's capability, meeting all commitments, and exploiting opportunities to improve oneself for the good of the group. Duty requires each of us to accept responsibility not only for our own actions, but also for the actions of those entrusted to our care.
>
> **Selfless Service** puts the welfare of the nation and the accomplishment of the mission ahead of individual desires. … Selfless service leads to teamwork where motives of self-gain are subordinated to the collective good of those whom we serve. Military service demands the willingness to sacrifice, even if it means giving one's life in defense of the nation.

And, a new value was added to the ethic—

> **Integrity** is the thread woven through the fabric of the **professional Army ethic**. Integrity means honesty, uprightness, and the avoidance of deception. It also means steadfast adherence to standards of behavior. Integrity demands a commitment to act according to the other values of the Army ethic. It is the basis for the trust and confidence that must exist among members of the Army. Further, integrity is demonstrated by propriety in our personal lives. Integrity means that our personal standards must be consistent with the professional values we espouse. To compromise personal integrity means to break the bonds of trust upon which leadership relies. [p22-23]

The Professional Soldier Qualities now became **Individual Values**—

> By instilling four individual values within each soldier and Army civilian we can strengthen the professional Army ethic. These four values are **commitment, competence, candor, and courage**.

Commitment means people dedicated to serving their nation who are proud members of the Army. Patriotism and esprit de corps are the hallmarks associated with commitment. Serving with commitment may ultimately require a willingness to risk one's life in defense of our nation. On a daily basis, commitment to the unit is also important. Each of us is a member of a team. This team only functions well when all players execute their assignments. All members must be committed to working as members of a team and must realize that others depend on them.

Competence is finely-tuned proficiency. Crews, squads, and sections can only function effectively if the members know their jobs, and do their best, and have developed their abilities to the utmost. Thus, competence is a required element for success on the battlefield. The increasing complexity of our weapons and other systems demands a high level of proficiency. Competence is also important because when people are part of a unit composed of well-trained and dedicated professionals, they gain confidence, pride, and unit esprit.

Candor is honesty and fidelity to the truth. There is no time in combat to verify reports, question the accuracy of information, or wonder about the reliability of equipment. Consequences are too important, and time too short, to communicate anything but the truth-people's lives are at stake. Candor, however, is not essential only in combat. Soldiers must at all times demand honesty and candor from themselves and from their fellow soldiers. Otherwise, we will not be able to live up to the professional Army ethic.

Courage is the ability to overcome fear and carry on with the mission. Courage makes it possible for soldiers to fight and win. American history is replete with examples of valor by brave soldiers who accomplished the seemingly impossible. Ask them and they will tell you that they were just as afraid as the next soldier, but managed to overcome their fear. Courage, however, transcends the physical dimension. Moral courage, the courage of one's convictions, is equally important. It takes a different kind of courage to stand up for what is morally right, particularly when others may want to act out of experience or self interest. An important aspect of duty is the courage of each of us to persevere in what we know is right and not make it easy for friends, peers, comrades, or superiors to do the wrong thing. Our professional ethic and individual values or moral principles must not be compromised because of the situation or circumstances.

In Summary

The Army's primary task … to deter war by being prepared to fight and win … requires that the Army be a value-centered institution with a moral justification rooted in the fundamental principles cherished by all freedom loving peoples, and upon the values stated in our Constitution. Consequently, the Army must be composed of professionals who understand and practice the values of the Army's success. … Taking pride as we demonstrate loyalty, duty, selfless service, and integrity the professional Army ethic-is essential to building unit esprit and to maintaining an effective fighting force. [p23-24]

Gen Wickham and the Army further supplemented doctrine and promulgated values to the field through presentations and other media:

> Wickham, J.A. "**Living Army Values**" *Soldiers* magazine. (Dec 1986) in Collected Works of the 30th Chief of Staff, United States Army, June 1983 – June 1987 p 201-202. https://archive.org/stream/DTIC_ADA184564#page/n211/search/%22living+army+values%22
>
> **Values: The Bedrock of the Military Profession**. A Selective Bibliography. (Jun 1986). http://www.dtic.mil/dtic/tr/fulltext/u2/a170289.pdf

DA PAM 600-71 *Values – A Handbook for Soldiers* (1 Jan 1987), prop DCSPER) https://p94008.eos-intl.net/P94008/OPAC/Common/Pages/GetDoc.aspx?ClientID=MP94008&MediaCode=191929172
This pamphlet combined Chapter 4 of FM 100-1 with a compilation of vignettes about Soldiers who exemplified the **professional Army ethic** and the **individual values**.

TC 22-9-1, TC 22-9-2 and TC 22-9-3 *Military Professionalism* – 1987

The next CSA, GEN Carl E. Vuono 31st CSA (1987-1991), was the former TRADOC CG and was already focused on the future Army XXI and pushed for improving the system of leader development of officers and NCOs. A new senior leader DA PAM that included Army Values was published the week he became CSA.

DA PAM 600-80 *Executive Leadership* (19 Jun 1987)
https://p94008.eos-intl.net/eLibSQL10_P94008_Documents/Military%20Documents%2016/DA%20Pam%20600-80,%2019%20June%201987.pdf

This pamphlet addressed the role of senior Army leaders in relation to Mission, Culture, and Values. The terms culture and values were defined as follows:

> • **Army culture** is the body of beliefs members have about the organization and what it stands for, and their expectations of one another as members. Culture contains the basic "dos" and "don'ts" —what everyone must do or avoid doing to stay a member in good standing. More important, the "dos" also contain what the organization expects of its members, for the general well-being of all.
>
> • **Army values** are statements of what is important. Values either do or should set organizational priorities related to broad objectives and goals, and for resource use. **Stated values** are determined by the executive leadership. They provide policy guidance for the organization as a whole. **Operating values** are individual perceptions of what actually is important. Subordinates learn them from rules, operating procedures, de facto priorities, examples set by, and requirements of their immediate direct leaders. [p17]

The pamphlet noted that while direct leaders teach values, indirect organizational and executive leaders establish or maintain the culture and values of organizations. Chapter 3 focused on the executive's role in establishing and maintaining the culture, values, and policies that guide organizations, and on the linkage between executive culture, values, and policies and performance at the operational level. It also discussed how stated values must be consistent with operating values as reflected throughout the organization. It described the 'cascading nature' of

culture and stated values as they are translated through policy and then interpreted to become the operating values of organizations, with direct and indirect effects on the operational environment as reflected in the behavior and attitudes of members of organizations and perceptions of climate.

> Executives shape organizational "character" by the values they state as core for the organization, and the success with which they cause these stated values to be made operational through doctrine and procedures. Executive statements of values alone will have little impact on this process. Executive impact on operating values will be felt only when executive leaders actively monitor the outcomes of doctrine, policy, procedures, and rules at the lower echelons, and take action to reshape these linking mechanisms to make the outcomes conform to what is desired. … Monitoring how successfully culture and stated values are reflected throughout the organization is a critical executive level task. The responsibility cannot be delegated because only executives possess the developed frame of reference necessary to "judge" how both members and outsiders view the organization's character. [p20-21]
>
> The ultimate task of executive leadership is to reinforce institutional values while providing climate and opportunity for growth, and an acceptance of the risk involved in allowing it to occur. The executive that neglects this critical task has failed an obligation to create future leaders. [p54]

Other Values related publications during this period included:

DA PAM 165-16 *Moral Leadership/Values—Stages of the Family Life Cycle* (30 Oct 1987), prop CCH)
This pamphlet was for Army Chaplains, but did not specifically discuss or use the term Army Values. Rather, it is about teaching American values and our moral heritage.

AR 600-20 *Army Command Policy* (30 Mar 1988) superseded the 1986 regulation.
https://p94008.eos-intl.net/P94008/OPAC/Common/Pages/GetDoc.aspx?ClientID=MP94008&MediaCode=40508268.

The DCSPER continued to have responsibility for "**leadership development** [and] **professional military ethics**." [p3] However, this regulation expanded the discussion of the **Army ethic and values**, referencing **FM 100-1**. It also addressed a growing area of concern—extremism. The regulation states:

> **Chapter 3**
>
> **3.2. Noncommissioned officer support channel**
>
> a. The NCO support channel (leadership chain) parallels and complements the chain of command. … This NCO support channel will assist the chain of command in accomplishing the following:
>
> (1) Transmitting, instilling, and ensuring the efficacy of the professional Army ethic. **See FM 100-1** for an explanation of the **professional Army ethic**.

Chapter 4

4.1. Military discipline

a. Military discipline is founded upon self-discipline, respect for properly constituted authority, and the embracing of the **professional Army ethic with its supporting individual values**.

4.12. Extremist organizations

d. Commanders should take positive actions when soldiers in their units are identified as members of extremist groups and/or when they engage in extremist group activities. Some of these actions include—

(1) Educating soldiers as to the Army's policy of fair and equitable treatment for all. Commanders will point out that soldiers holding views to the contrary are not in harmony with Army goals, beliefs, and **values**, and should seriously reconsider their position.

The section on Soldier relationships discusses commander's responsibilities related to climate, **the Army ethic**, and details the **Army values** of **Loyalty, Duty, and Integrity**.

4.14. Relationships between soldiers of different rank

b. The commander will be responsible for establishing the leadership climate of the unit. This sets the parameters within which command will be exercised and, therefore, sets the tone for social and duty relationships within the command.

c Commanders share responsibility for the professional development of their soldiers. To this end, they encourage self-study, professional development, and continued growth of their subordinates' military careers,

(1) Commanders and other leaders committed to the **professional Army ethic** promote a positive environment. If leaders show **loyalty** to their soldiers, the Army, and the Nation, they earn the loyalty of their soldiers. If leaders consider their soldiers' needs and care for their well-being, and if they demonstrate genuine concern, these leaders build a positive relationship carrying over into their lives with each other.

(2) **Duty** is obedience and disciplined performance. Soldiers with s sense of duty accomplish tasks given them, seize opportunities for self-improvement, and accept responsibility from their seniors. Soldiers, leader and led alike, work together to accomplish the mission rather than feed their self-interest.

(3) **Integrity** provides a way of life. Demonstrated integrity is the basis for dependable information, decision-making, and delegation of authority.

It later includes mention of **Selfless Service**—

(7) Because determinations are often made to judge a relationship as improper, supervisors, leaders, and commanders must exercise their best leadership. **The professional Army ethic of loyalty, duty, selfless service, and integrity** requires leaders of all ranks to be truly professional. [p8-12]

Research on unit cohesion appeared to confirm the importance and efficacy of Army Values when internalized by Soldiers.[15]

1990s

Shortly after the First Gulf War (Desert Shield/Desert Storm) and in the midst of the subsequent post-Cold War drawdown, the next iteration of FM 100-1 was published. It focused on leadership, trust, and integrity.

FM 100-1 *The Army* (10 Dec 1991) - General Gordon R. Sullivan, 32nd CSA (1991-1995)
https://p94008.eos-intl.net/P94008/OPAC/Common/Pages/GetDoc.aspx?ClientID=MP94008&MediaCode=185486865

> Leadership is built on trust, and trust is built on integrity. Leadership in war must be framed by the values of the profession-tenets such as Duty, Honor, Country-that are consistent with the larger moral, spiritual, and social values upon which our nation was founded. These larger values are truth, justice, honesty, human worth and dignity, fairness, equality, and personal accountability.
>
> The American soldier represents a wide range of cultural backgrounds. That diversity and the associated values represented are important in the fabric of American life, but upon entering the military service the soldier is called upon to adopt the values of the military profession, a profession in the service of a democratic state.

The four values of the Army ethic from the previous FM 100-1 remained, but they were reordered.

> **The Army ethic consists of four professional values: Duty, Integrity, Loyalty and Selfless Service**. Duty and Integrity are great moral imperatives which are also governed by the Uniform Code of Military Justice. The values of Selfless Service and Loyalty are governed by convention, tradition, and the character of the profession. When internalized and adhered to, these values promote mutual confidence and understanding among all soldiers and inspire the special trust and confidence of the nation. Soldiers must be of upright character, from the private on guard duty to the general officer testifying before Congress. To violate the Army ethic or to tolerate its violation is to dishonor the profession and possibly compromise the nation's security.
>
> **The Army Ethic**
> Since the Army ethic is the informal bond of trust between the nation and its soldiers, the Army requires all its members to embrace and live it. The ethic applies in peace and war, to active and reserve forces, and to Department of the Army civilians. It sets the moral context for the Army in its service to the nation and inspires the sense of purpose necessary to sustain soldiers in the stress of combat and in the ambiguities which characterize conduct of military operations in conflicts when war has not been declared. From the high ideals of the Constitution to the brutal realities of combat, the Army ethic guides the way we must live our professional and private lives. It sets standards by which we and those we serve will judge our character and our performance. Each leader is personally accountable to ensure these standards are upheld.
>
> **Duty** is doing what needs to be done at the right time despite difficulty or danger; it is obedience and disciplined performance. Duty is a personal act of responsibility manifested by accomplishing all assigned tasks to the fullest of one's capability,

meeting all commitments, and exploiting opportunities to improve one's capabilities for the good of the group. Duty encompasses stewardship for the precious resources our Nation has entrusted us with—our soldiers, the bases and environment we live and work in, and the taxpayers dollars which fund our programs. At all levels of the Army, we must institutionalize the preservation of these vital assets. Duty requires each of us to accept responsibility for our own actions and also for the actions of those entrusted to our care. It requires the impartial administration of standards without regard to friendship, personality, rank, or other favoritism.

Integrity is the strong thread woven through the whole fabric of the Army ethic. It means steadfast adherence to a standard of honesty, uprightness, and particularly to the avoidance of deception. Integrity demands a commitment to act according to the other values of the Army ethic. It is the basis for the trust and confidence that must exist among members of the Army. Further, integrity is demonstrated, proven, and practiced by propriety in our personal lives. Integrity means that our personal standards must be consistent with the professional values we espouse. To compromise personal integrity means to break the bonds of trust inherent in the values of duty, loyalty, and selfless service.

Loyalty to the nation, to the Army, to the unit and its individual soldiers is essential. The oath we take requires loyalty to the nation and an obligation to support and defend the Constitution of the United States. Loyalty to the Army means supporting the military and civilian chain of command. This demands adherence to the spirit as well as letter of the lawful order. Loyalty to the unit is an expression of the obligation between those who lead, those who are led, and those who serve alongside the soldier. This obligation includes devotion to the welfare of one's comrades. It fosters cohesion and engenders a sincere concern for the well-being of fellow soldiers, thus producing dedication and pride in the unit.

Selfless Service puts the welfare of the nation and the accomplishment of the mission ahead of individual desires. All who serve the nation must resist the temptation to pursue self-gain, personal advantage, and self-interest ahead of the collective good. What is best for the nation comes before personal interests. Soldiers who are self-serving cannot give full service to the Army or the nation. Selfless service, however, leads to teamwork and unity of effort on behalf of those whom we serve. Military service demands willingness to sacrifice, even to risk one's very life for the accomplishment of the mission.

What were initially known as the Soldierly Qualities, and then as Individual Values, now became the Soldier Values—

Soldier Values

By instilling four values within each soldier and Army civilian we can strengthen the Army ethic. These four values are **commitment, competence, candor, and courage**.

Commitment means dedication to serving one's nation. … Serving with commitment may ultimately require a willingness to risk one's life in defense of our

nation. … commitment to the unit is also important. … All members must be committed to working as a team and must realize that others depend upon them.

Competence is finely-tuned proficiency. … The increasing complexity of our weapons and other systems demands a high level of proficiency. … when people are part of a unit composed of well-trained and dedicated professionals, they gain confidence, pride, and unit esprit.

Candor is honesty and fidelity to the truth. ... Soldiers must at all times demand honesty and candor from themselves and from their fellow soldiers. Otherwise, we will not be able to live up to the Army ethic.

Courage is the ability to overcome fear and carry on with the mission. … Courage, however, transcends the physical dimension. Moral and spiritual courage are equally important. It takes a different kind of courage to stand up for one's belief in what is right, particularly when it is contrary to what others believe is right. An important aspect of duty is the courage for each of us to persevere in what we believe is right and not tolerate wrong behavior by friends, peers, comrades, or superiors. Our professional ethic must not be compromised because of partiality toward rank, position, or circumstances. It takes moral courage to do the right thing … [p15-17]

In Summary
The Army must be a value-centered institution with a moral justification rooted in the fundamental principles cherished by all free people, and manifested in the values stated in our Constitution. The Army must be composed of professionals who understand and practice the soldier values and who support individual values of courage, commitment, candor, and competence. [p18]

Another version of the FM was published during the tenure of CSA General Gordon R. Sullivan. Much of the language changed**; the Army Ethic** and its four values now became **the Army Ethos** and consisted of only three values. **Loyalty** was dropped from the list and **Duty**, **Integrity**, and **Selfless Service** remained.

FM 100-1 *The Army* (14 Jun 1994) - General Gordon R. Sullivan, 32nd CSA (1991-1995)
http://cdm16635.contentdm.oclc.org/cdm/singleitem/collection/p16635coll8/id/55386/rec/83

Foreword
The U.S. Army is a doctrine-based organization in a **values-centered profession**. … The 1994 version of FM 100-1, *The Army,* is the foundation for all Army doctrine. … the publication of this manual, along with the 1993 edition of FM 100-5, *Operations,* represents the continuing progression of the Army's intellectual adaptation to the changed strategic environment. … The essence of the Army, our values, our professional ethos, our basis in the Constitution and the laws of the Nation, are constants upon which the citizens of the United States rely. [p4]

<u>The Army Ethos</u>

Sound leadership and principles of war are necessary, but not sufficient to explain the American tradition of the profession of arms. Leadership and willing obedience to commands are built on **a shared set of values, an ethos**.

The Army ethos, the guiding beliefs, standards and ideals that characterize and motivate the Army, is succinctly described in one word— **DUTY. Duty** is behavior required by moral obligation, demanded by custom, or enjoined by feelings of rightness. Contained within the concept of duty are the values of **integrity** and **selfless service,** which give moral foundation to the qualities the ethos demands of all soldiers from private to general officer.

As implied by the descriptive values of **Integrity** and **Selfless Service,** a soldier's performance of duty is the central measure of his or her character. While many aspects of these values are governed by the Uniform Code of Military Justice, other elements are governed by convention, tradition, and the very nature of the profession. When internalized to the point of habit, these values promote mutual confidence and understanding among all soldiers and merit the special trust and confidence of the Nation. All soldiers must be of upright character, from the private on guard duty to the general officer testifying before Congress.

Since **the Army ethos** is the informal bond of trust between the Nation and the Army, professional soldiers are enjoined to embrace and live it. The ethos applies in peace and war, to Active and Reserve forces, and to Department of the Army civilians. The Army ethos inspires the sense of purpose necessary to sustain soldiers in the brutal realities of combat and to tolerate the ambiguities of military operations where war has not been declared. To violate the Army ethos or to tolerate its violation dishonors the profession and may compromise the Nation's security.

A sense of **Duty** compels us to do what needs to be done at the right time despite difficulty or danger. It leads to obedient and disciplined performance. Duty is a personal act of responsibility manifested by accomplishing all assigned tasks to the fullest of one's ability, meeting all commitments, and exploiting opportunities for the good of the group. Duty encompasses stewardship of the resources entrusted to one's care including soldiers, the bases and environment in which soldiers live and work, and the taxpayers' dollars that fund Army programs. Duty requires acceptance of responsibility for one's actions and for subordinates' actions. It requires the impartial administration of standards without regard to friendship, personality, rank, or other bias. Compassion.

Integrity is the uncompromising adherence to a code of moral values, utter sincerity, and the avoidance of deception or expediency of any kind. Integrity demands a commitment to act according to the other values of the Army ethos. Integrity means that personal standards must be consistent with professional values. It provides the basis for the trust and confidence that must exist among those whose profession entails the measured application of violence and death.

Selfless service puts the welfare of the nation and the accomplishment of the mission ahead of individual desires. All who serve the Nation must resist the temptation to place self-interest ahead of the collective good. What is best for the Nation, the Army, and the unit must always come before personal interests. Selfless service leads to teamwork and unity of effort; it is an essential prerequisite to mission accomplishment. A willingness to sacrifice one's self is inherent in military service. [p 5-7]

The often renamed **four Soldier Values** now became **five Professional Qualities**, with the addition of **Compassion**—

Professional Qualities

The professional soldier's core qualities are **commitment, competence, candor, compassion, and courage.** These core qualities are the facets of the soldier's character that undergird the ethos.

Commitment means dedication to serving the Nation, the Army, the unit and one's comrades. Commitment also means dedication to seeing every task to completion. Each soldier is a member of a team that functions well only when all members of the team carry out their individual assignments; each must realize that others on the team depend upon him.

Competence is finely-tuned proficiency. The increasing complexity of our weapons and other systems demands high levels of skill from individuals and teams. Crews, squads, battalions, and divisions can function effectively only if all members have mastered their jobs and are determined to work to the best of their abilities. Competence is also important because of its effects on others on the team. Membership in a unit composed of competent, dedicated professionals inspires confidence, pride, and unit esprit. A competent soldier and unit will ensure success in the headquarters, at the training area, and on the battlefield.

Candor means unreserved, honest or sincere expression; frankness; freedom from bias, prejudice, or malice. To live up to the Army ethos, soldiers and civilians must at all times demand honesty and candor from their peers and from themselves. There is no time in combat to verify reports, question the accuracy of information, or wonder about the reliability of equipment or of someone's word. The stakes are too high and time is too short to communicate anything but the truth immediately and without equivocation. Mission accomplishment and soldiers' lives depend on the honest answer delivered directly and forthrightly. Candor in daily performance of duty and training ensures candor in combat.

Compassion is basic respect for the dignity of each individual; treating all with dignity and respect. It is the personification of the "Golden Rule," treat others as you want them to treat you. American soldiers have shown their compassionate nature in every endeavor in peace and war, caring for noncombatants and enemy prisoners as quickly as the mission permits.

Courage …—physical and moral—makes it possible for soldiers to fight on in the chaos of battle and win. American history is replete with examples of the physical courage of brave soldiers who accomplished what seemed impossible. They freely admitted that they were afraid, but they overcame their fears.

Moral courage includes a spiritual dimension and both transcend the physical dimension. It takes moral courage to stand up for one's belief in what is right, particularly when it is contrary to what others believe. It is the courage to persevere in what we know to be right and not tolerate wrong behavior by friends, peers, subordinates, or superiors. The spiritual dimension of courage is derived from religious values that acknowledge an ultimate right and wrong. Physical and moral courage can be the difference between failure and success, whether in or out of uniform, whether in peace or in war. [p7-10]

The FM then appealed to all Army professionals to live the organizations values and develop their core qualities—

> The Army must remain a doctrine-based, values-centered institution, with its moral justification rooted in the fundamental principles cherished by all free people and manifested in the values stated in our Constitution. The Army must be composed of professionals who:
>
> - Live **the Army's professional values**: **Duty**, **Integrity**, **Loyalty**, and **Selfless Service**; and
> - Develop the core qualities of **commitment**, **competence**, **candor**, **compassion** and **courage** in themselves and in those for whom they are responsible. [p47-48]

Throughout the 1990s, "With the downsizing pressures on the officer corps straining the organizational commitment of officers, the Army leadership felt it was necessary to reestablish the values providing the foundation of the Army. … The officer efficiency report [which downsizing had inflated] used one set of values, while the leadership manuals used another. Speeches talked of duty, honor, country, while the leader development model listed courage, candor, commitment, competence and compassion."[16]

In 1994 the efforts of an Army task force to examine information age technologies, doctrine, power projection, and leadership requirements for the 21st century, led to Force XXI. BG David H. Ohle's involvement in these early efforts, as director of the task force, "would later prove to be a key link in translating the implication of the new theories of victory into the human resource and leadership systems."[17]

By 1995, as part of the Force XXI and related Leader XXI and OPMS XXI Campaigns, an examination of the Army began what became a comprehensive reassessment of the Officer and Non-Commissioned Officer Evaluation and professional management and development systems, the **Army's values**, and **Character Development**. This process continued under the next CSA and became Character Development (CD) XXI, which ultimately resulted in what we now know as **the seven Army Values**.

On June 20, 1995 General Dennis J. Reimer became 32nd CSA (1995-1999). As part of his transition, ideas were raised about **Army values** and the DCSPER, LTG Ted Stroup, was given responsibility for what would become Character Development (CD) XXI – A plan for reinforcing values and character. The concept was to focus on **enduring Army values**. This was also timely, as there were growing concerns about extremism within the Army. A racially motivated murder on 7 December 1995 led to the arrest of three Soldiers and later twenty-two Ft. Bragg Soldiers were implicated as Neo-Nazi "skinheads" Secretary of the Army Togo West directed a probe into extremist activities in the Army with results due in March 1996 which led to new policies.[18]

It is clear that the CSA and his staff began coming up with a new concept and list of Army Values quite early in his tenure—

October 1995 - General Dennis Reimer – *Army* "Where We've Been-where we're headed: Maintaining a Solid Framework while Building for the Future"

> We are a values based organization. Values are the foundation of this institution…always have been, always will be. **Loyalty, duty, selfless service, courage, integrity, respect for human dignity, and a sense of Justice** are all part of the Army's identity.
>
> My experience is that three things are essential for success. First, we must empower our people to do what is right, every day, legally and morally. Second, we must create an environment where people can be all they can be. Third, we must treat others as we would have them treat us. If we do these three things, there are no problems too complex, no challenges too great for us to handle.

General Dennis J. Reimer believed Soldiers are our credentials, and focused in his writings on values, standards, traditions, discipline and leadership.[19]

In 1996 the CSA appointed MG Dave Ohle to lead the OPMS effort. His previous involvement with Force XXI facilitated the merging of operational and leadership doctrine with personnel management, the evaluation system, and **Army Values**. His later assignment as assistant DCSPER, ultimately aided in synchronizing and executing the systems he helped design.[20]

Also in early 1996, the CD XXI workgroup was chartered. Under the direction of Deputy Chief of Staff for Personnel, LTG Theodore G. Stroup, Jr., guidance was provided to design the Character Development XXI Program to bring together disparate Army programs. There was a need for centralized control, with decentralized application, including identifying a Proponent for the Character Development Program, having an implementation structure, and an Army Regulation. The program was to be Army-wide: Accession through separation, and include assessment and evaluation to measure success. They were also to **define fundamental values of the Army**. The expectation was that there would be a "renaissance of Character Development across the Army," and that the program would be implemented by the summer of 1997.[21]

While the DCSPER since 1986 had regulatory responsibility for leadership development, the DCSOPS also had some ownership. According to Dr. Lenny Wong, in the late 1990s there was a concerted effort to delink Leadership with Leader Development. As DCSPER, LTG Stroup was trying to reinvigorate Leadership as a science [and an art] – including character development. He did that by connecting three entities: USMA (BS&L), CAL, and the US Army War College (Dept of Command and Leadership).

The CD XXI began its work in the spring of 1996 and General Reimer constantly socialized the Army values concepts with the senior leadership of the Army—

21-22 Mar 1996 – CD XXI Planning Meeting with TRADOC, USAWC, CGSC, USMA, USASMA, ODCSPER, OCCH, ASA(M&RA)

23 Apr 1996 – CSA Letter to Army General Officers – In discussing the commissioning ceremony for the USNS Shughart, named for Army SFC Randall Shughart, who was posthumously awarded the Congressional Medal of Honor for his actions in Somalia on October 2, 1993, General Reimer stated:

> Values are what made him do what he did, and those are the things you must emphasize to all new soldiers. We need to talk about those values, and I ask you

to do that. All of us in leadership positions must be able to exemplify values. Talk is not enough-you must set the example. Talk the talk-but, most importantly, walk the walk.

8-10 May 1996 – CD XXI Workshop with “by-name” stakeholders met in Atlanta with the goal of creating a framework for a strategic plan that stakeholders can commit to action.

The CD XXI group's first of five Goals was to "**Define Enduring Army Values**." The objectives were: 1) CSA articulates Army vision by Jul 96, with action by the ODCSPER ICW the Center for Army Leadership (CAL) at CGSC; 2) Identify and clarify existing values and define enduring values, with CAL as lead and DSCPER, graybeards and scholars as assist; and 3) Ensure acceptance (values must be communicated by senior leadership, PAO, USAREC, TRADOC, and all major operational commands) with DCSPER as lead, and SAPA, TRADOC,USAREC, and MACOMs as assist.

The CD XXI workshop planning group included, among others, COL John Spears of CAL, and COL Greenfield and LTC Petrich of ODCSPER. The detailed goals were as follows—

The Workshop established five strategic goals:

1) **Define Enduring Army Values** – **Lead:** CAL
   a. Obj 1 – CSA articulates Army vision by Jul 1996
   b. Obj 2 – Identify and clarify existing values, define enduring values.
   c. Obj 3 – Ensure acceptance (values communicated by senior leaders, PAO, USAREC, TRACOD and all Major operational commands.

2) Integrate Character Development policy, assessment, training, education and marketing initiatives into current Army programs and responsibilities – **Lead:** DCSPER
   a. Obj 1 – DCSPER serves as proponent for Character Development policy and program.
   b. Obj 2 – Conduct marketing campaign to publicize character development program.
   c. Obj 3 – Army senior leadership provide command emphasis to the program through media interviews, speeches, and white papers.
   d. Obj 4 – Ensure all character development training is integrated, both at school and unit levels.
   e. Obj 5 – Integrate existing programs, studies, and initiatives.
   f. Obj 6 – Monitor and assess the program.

A major concern was that a Character Development initiative should not be a stand-alone program, but an integrated, holistic approach to character development. It should not focus on officers first, but all components and cohorts, including Army Civilians. It was also not an “Army themes” initiative or checklist, and was to use systems already in place.

3) Develop and implement character development training and education to produce leaders of character for America’s Army which will be: Unit focused, school supported, and self-development augmented; sequential and progressive; include opportunities for practice, feedback, and remediation. **Lead:** TRADOC
   a. Obj 1 – Assess and develop progressive and sequential training and education program.

b. Obj 2 – Develop and employ advanced instructional methodologies … with flexibility in presentation relevant to the level of the audience.
c. Obj 3 – Integrate into existing and proposed systems (i.e., evaluation system, 360 degree assessment, developmental counseling)
d. Obj 4 – Integrate into leadership doctrine
e.

The army is a doctrine-based/values-driven organization. Must inculcate a character development ethic into junior level leadership and carefully leverage technology. Must have dialogue.

4) A chain of command that is totally committed, personally involved, and accountable to provide ethical, values-based role models and environments for soldiers and civilians. **Lead:** DCSPER and SAPA

a. Obj 1 – Senior Army leadership provides resources for the program and communicate the program by personal example (BE, KNOW, DO)
b. Obj 2 – SMA and MACOM CSMs communicate program to the field and receive feedback during unit visits.
c. Obj 3 – Validate mission statements/METLs to include character development
d. Obj 4 – Commanders, CSMs, and 1SGs can begin executing now by personal example (BE, KNOW, DO)
e.

How to keep it going after changes of command. What we want a system so that 10 years from now, character development becomes a way of life. See major resource requirement as being media campaign. White paper great idea, but take time. SMA key role-model. Don't make it bureaucratic. Should not be a METL task, however, technique wise should have the same focus.

CSA noted: Key word is Committed. We must <u>institutionalize</u> cradle to grave program.

5) Design a mechanism to measure the effectiveness of the character development process across the life cycle of the individual and across all levels of the Army. **Lead**: DCSPER

a. Obj 1- Establish multiple measures to determine incident rates, compliance, and individual character development.
b. Obj 2 – Develop an assessment plan which: Capitalizes on existing systems (SSMP, Cmd Climate Survey, DAIG, DEOMI, and MACOM surveys); is timed to be sensitive to command assignments and individual development cycle (pre-entry through separation); is events based for units and soldier/civilians life-cycle; is time based for different levels of the Army.

Avoid bureaucracy with a checklist; IG system would be very effective; Reserve Components and Army Civilians must be included; Conduct assessment in units, not training institutions; Commander responsible for character development – Chaplains have a role to assist, but commander is responsible.

The CSA noted that this last may be the hardest of the 5 goals. The June 1996 Executive Summary listed a number of milestones and set the target date for implementation as **June 1997**.

June 1996 – CD XXI Workshop Executive Summary (DRAFT)

> The workshop's central task was *to create a strategic framework to sustain an environment that motivates soldiers and civilians to act and reason in a manner consistent with enduring Army values*.
>
> The Need - Currently, the Army has innumerable pieces of a potent values program, but they remain disparate, and unrelated. Service school offer ethics courses, but instructors have no common credentials, curriculum, or state Army goals for their efforts. Publications apply conflicting terminology and tents for "ethics", "ethos", "values", and "morals".

Following the initial workshop there were a series of planning meetings.

9-10 July 1996, "US Army Character Development XXI Planning Meeting." Workbook from meeting held by the ODCSPER, Ft. Belvoir, VA.

To address the first strategic goal of CD XXI— **Define Enduring Army Values** – The Center for Army Leadership (CAL) was designated as the lead.

CAL Semi-Annual History Report Jan-Jun 1996

In 1996 CAL's divisions were the Leader Development Office (LDO); Leader Education and Training Development Division (LETDD); Leadership Research and Assessment Division (LRAD); Civilian Leadership Training Division (CLTD); the Leadership Instruction Division (LID), and the Leadership Doctrine Division (LDD)—

> **Leader XXI Campaign Plan** – under this plan **LDO**, as the lead action agency for Leader Development for the Army, was to integrate efforts; prepare quarterly LD update briefs for the CSA, suggesting new initiatives for CSA consideration. Monitor revision of all LD and Leadership pubs, and revise as needed DA PAM 350-58 (Leader Development for America's Army) and ODCSOPS Staff Guide (Leader Development Support System)
>
> **LETDD** – Deputy Cmdt CGSC and TRADOC exec agent for OES. Implementation of the Common Core. Dev LD Tng products for Precommissioning, WO, and NCO courses, and monitor their effectiveness.
>
> **LRAD** – Conduct Ldrship and Ldrship assessment research for CAC CG, Dep Cmdt, DCSPER, DCSOPS, & other senior Army leaders.
>
> **CLTD** – Dep Cmdt's action agency for civilian LD. Resp included Promote and foster the individual and collective adoption of the Army's leadership competencies, values, and professional ethic.
>
> **LID** – (became part of CAL in March 1996) Spt CGSC instruction in leadership, staff commo, mil law, and tng mgmt. Ensure ldrship instr based on battlefield requirements id'd in FM 100-5 Operations. Present Sr Level Ldrship instr based on framework of FM 22-103, Leadership and command at Senior Levels and incorporates the concept of organization vision. Focus on changing perspective

from junior-level to senior-level ldrshp challenges, the ethical responsibilities of senior leaders, etc. incl Standards of conduct.

LDD – (estab in CAL- In March 1995 the DCSPER (LTG Stroup) and CSA (GEN Sullivan) on visit asked that leadership doctrine be reviewed and revised-since last pub revision of leader doctrine was July 1990)(**An additional DCSPER initiative includes the work on character developmen**t) Review and integrate the following pubs – FM 22-9 Soldier Performance in Continuous Operations; **FM 22-100 Military Leadership**; FM 22-101 Leadership Counseling; FM 22-102 Soldier Team Development; FM 22-103 *Leadership and Command at Senior Levels*; and DA PAM 600-90 *Executive Leadership*.

The intent was to create a single leadership manual applicable Army-wide and at all levels of leadership.

12 Jul 1996 – CSA e-mail to Army General Officers – Reflections on the First Year

During this period of uncertainty. I think it imperative that we refocus on **values**. I've seen some warning signs over the last year and I think it important we heed them. The Army has zero tolerance for any type of extremist activities or prejudicial behavior to people because of race or gender. We are a team and we must stamp out those behaviors and attitudes which are detrimental to teamwork.

10 Sep 1996 – CSA e-mail to Army General Officers – Part II of Random Thoughts While Running:

No matter whether you're talking about near-term or the distant future, values will continue to be important to the United States Army. I am concerned that we may still have some who do not understand the importance we place on consideration of others. We have zero tolerance for those in our ranks who take unfair advantage of others because of race or gender. In my mind, this is an area or near-term training and we must ensure that every member of the Army-both military and Civilian, Active and Reserve-understand the seriousness with which we view equal opportunity. … We have been conducting **a detailed review of values** and how we approach them across the institution. We should be able to bring that effort to fruition in '97. **I intend to merge that with the OER effort** and ensure we **evaluate those values we think important**. We will fine-tune how we handle values from precommissioning through retirement, if necessary. I basically want to put new meaning into the phrase a **values-based organization** which is part of our vision.

The lead project officer for Character Development XXI as part of the Leadership Division, HR Directorate, ODCSPER from June 1996 to December 1997 was George J. Woods, III. The values were already in the process of being identified. According to him, In early Sep 1996 decision briefings were given to LTG Stroup and LTG Vollrath and them circulated to the Chief of Chaplains, the Warrant Officer School, the USAWC, and the Sergeants Major Academy.

At the same time, in early Sep 1996, the Army leadership became aware of the sexual assault and harassment scandal at the Basic Training Center at Aberdeen Proving Ground, MD and Secretary of the Army Togo West publicly announced it on 7 Nov 1996. The Army also became aware of a similar sex scandal at Ft. Leonard Wood, and publicly announced that on 13 Nov 1996.

Between the CD XXI Workshop in May and the fall of 1996, teams from ODCSPER and CAL had worked to develop the list of and define the **enduring Army Values**. At the same time, the CSA;s ***Army Vision 2010*** White Paper and an initial video about ***Living the Army Values*** were being prepared.

The ODCSPER team was to brief the Secretary of the Army, the CSA and their staffs on the new values and video on 7 Nov, however and ironically Secretary West was absent due to the press conference announcement about Aberdeen.

While dealing with these scandals, the CSA pressed on with the initial phase of promulgating the Army Values to the field.

12 Nov 1996 – US Army Chief of Staff White Paper – *Army Vision 2010*
It appears that the first articulation of the **seven Army Values**, essentially as we still know them today, (and as still listed in the OER) was in this CSA Vision White Paper.

> *The Army's Enduring Values-Yesterday, Today, and Tomorrow*
>
> The Army is more than an organization; it is an institution with a unique and enduring set of values. The Army instills these values in its soldiers and civilians, the men and women who are the Army. The terms the Army uses to articulate its values-**honor, integrity, selfless service, courage, loyalty, duty, and respect**-inspire the sense of purpose necessary to sustain soldiers in combat and help resolve the ambiguities of military operations where war has not been declared. **Leaders of character and competence live these values**. They build an Army where people do what is right, treat others as they themselves want to be treated, and can be all they can be.

13 Jan 1997 – CSA Letter to Army General Officers
"**Living Army values** will continue to sustain our efforts.

> As good as last year was for the Army, we were not perfect. Our problems with sexual harassment, initially identified in the training base, is a force-wide issue. Sexual harassment strikes at the very heart of Army values, so I addressed the issue directly with the drill sergeants, whom we count on to instill these values in our new soldiers. I believe we have handled the problem well so far and we will continue to do what is right for our soldiers and the Army. Our program in this regard will address the problem head-on.

Another setback for the Army occurred in Feb 1997, when SMA Gene McKinney (1995-1997), a member of the team examining sexual misconduct in the Army, was himself accused of sexual misconduct from an April 1996 incident. He was suspended from his duties and after an investigation was relieved of his responsibilities in October. This, and the results of the review precipitated by the Aberdeen and Leonard Wood scandals made it clear that respect, especially in initial-entry training, was not well institutionalized. The CSA continued to discuss Army Values at every opportunity.

12 Mar 1997, Address to the Army Family Action Planning Conference. General Reimer stated:

> Another part of the Army that will not change is our emphasis on values. I talk about the Army being a values-based institution and I truly mean it. I talk about **honor, integrity, selfless service and courage, loyalty, duty and respect**. Those seven values are the **core values** of the United States Army. They're not just words, they are the code by which we live. We will continue to reemphasize values as we move towards the future. If we build on our solid tradition of selfless service to the nation and have these seven core values as our guiding stars, then we are going to be able LO move the Army into the 21st century.

A ***Living Army Values*** video was produced as part of the Character Development XXI initiative. MAJ George Woods at ODCSPER proposed the idea and then was assigned as lead and the concept developer with Combat Camera experts. After some conversations, they developed the concept, did the shooting, and went to Silver Springs, MD to produce it.

In April 1997 packets on the Army Values and this initial ***Living Army Values*** video were distributed to senior Army leaders at a TRADOC conference.

The CSA continued to socialize Army Values, but the list of values, intentionally or unintentionally, was reordered, placing Duty first. The order appeared to continue to vary throughout the various messages to the field.

14 May 1997 – CSA Letter to Army General Officers – *Army Values*

> Values are at the *core* of everything our Army is and does. The Army IS more than an organization-it is an institution of people with unique and enduring values. We instill these values in the men and women, soldiers and civilians, who are the Army. The terms we use to articulate our values—**duty, integrity, loyalty, selfless service, courage, respect, and honor**-inspire the sense of purpose necessary to sustain our soldiers in combat and help resolve the ambiguities of military operations short of war. **Leaders of character and competence live these values**. We must build and maintain an Army where people do what is right, where we treat each other as we would want to be treated, and where everyone can truly be all they can be. I want to ensure that everyone in the Total Army, our soldiers and civilians, Active, Guard and Reserve, has a clear understanding of our values.
>
> Character Development XXI is part of a Total Army program designed to teach and reinforce Army values. As part of this program, I have asked the Deputy Chief of Staff for Personnel to produce a video that:
>
> • Informs Army leaders, military and civilian, about the history of values in the Army and about current societal and organizational conditions that warrant a reexamination of and renewed emphasis on Army values;
> • Familiarizes leaders with the terminology proposed to achieve consistency in our Armywide discussion of values: **duty, integrity, loyalty, selfless service, courage, respect, and honor**;
> • Introduces and promotes long-term systemic changes now in development that will aid leaders in establishing and maintaining ethical climates which teach and reinforce Army values;

• Motivates Army leaders to establish and maintain ethical climates in their organizations and to teach and reinforce the Army values.

Take-home packets that included the video were distributed to division and TRADOC commanders at our conference in April. By the end of May we will distribute the video Army-wide. I want you to use the video in conjunction with professional development programs as a way to start a dialogue on values and their continued importance to our Army. Using the video as a stimulus for discussion among your leaders should only be part of your professional ethics education programs.

Encourage your leaders to study the emerging leadership doctrine for **definitions of values** and explanations of **the character development model** and **ethical climate assessment survey (ECAS)**. Encourage them to start teaching Army values in their units and organizations and to begin using the ethical climate assessment survey. These are important and useful tools for everyone dedicated to the ethical health of their soldiers, civilians, units, organizations and the Army.

We serve in exciting times; everything we do today shapes the Army of the 21st century. Your commitment to living and teaching the Army's core values is critical to our success today and tomorrow. We must get this part of our future right. I know I can count on your help in making this investment.

July/August 1997 Reimer, D., "Challenge and Change: A Legacy for the future" *Military Review*

***Army Values* Will *Not* Change**

Despite future changes, one thing will not change-the Army will continue to be a values-based organization. The values on which we have created the premier land combat force in the world will also be critical to our success in the years ahead. The Army is and will remain an institution with an enduring set or values. Those values—**honor, integrity, selfless service, courage, loyalty, duty and respect**-are more than just words. They are the creed by which soldiers live. Common values create the strong bonds that inspire the sense of purpose necessary to sustain soldiers in the brutal realities of combat and help them deal with the demanding requirements of all other military operations. Army values will continue to provide the foundation for everything we do.

1 Jul 1997 – CSA e-mail to Army General Officers – *Officer Professional Development*

Another objective was to reemphasize the importance of values. Consequently, our **seven inherent values** are listed on the front side of this OER. That didn't happen by chance and I don't want this to be simply a check-the-block drill. If we're going to ensure that we truly are a values-based Army—and we are—then we must breathe new life into these values. This is top-down business, leadership by example. I expect you to exemplify these values and to work with your subordinates so they know your expectations. All too often people tell me that they're concerned about one of their subordinates being too interested in their own career. Invariably. the question that runs through my mind is have they as the

> coach/mentor/leader or that subordinate confronted the individual with this concern. Unless we do so, we run the risk of not having the best possible leadership for the United States Army in the future. I fully expect leaders at all levels to stress the importance of values. We as general officers must lead the way.

Having continuously socialized and stressed the importance of Army Values to senior Army leadership for nearly eight months, the CSA finally promulgated the new Army Values to the field in the summer of 1997. By the fall a new Officer Evaluation Report (OER) that included the seven Values would be released and Basic Combat Training was extended to nine weeks to add a week of values training. General Reimer challenged Army leaders with these words—

July 21, 1997 CSA Memorandum For All Army Leaders. (Washington, DC, Dept of the Army)

> While much has changed, it's important also to recognize that there are cornerstones to our solid foundation which will never change. . . . Finally and probably most importantly, is the importance of values to our organization. Our **seven inherent values**--**duty, honor, courage, integrity, loyalty, respect, selfless service**--are what make our profession different. . . . Our professional code must be those values. We must adhere to them, and instill them in our subordinates. Our job is not done until that is accomplished. Again, this is leadership by example and I expect that to happen at all levels. We will spend more time in initial entry training educating our recruits on the tradition and history of the United States Army and the importance of values. But one shot is not enough. We must have a sustained program in the field and it must be more than just classroom instruction. We must make values come alive for all soldiers.

The CSA released another values centered White Paper and continued the emphasis with all levels of Army leadership.

12 Sep 1997 – Army White Paper, *Leadership and Change in a Values-Based Army.*

https://history.army.mil/html/books/070/70-69-1/cmhPub_70-69-1.pdf p158

> ***Honor, Respect, Duty, Courage, Loyalty, Integrity, Selfless Service***

On 1 October 1997, Army basic combat training (BCT) was expanded from eight weeks to nine weeks so that new soldiers could be immersed in the Army's heritage and its seven core values: The directive for the additional week of BCT had come from the Army Chief of Staff, in the wake of allegations of sexual harassment during initial entry training at several Army installations.

AR 623-105 *The Officer Evaluation Reporting System* (1 Oct 1997)

The new OER regulation was also released on 1 October 1997. It added, a focus on doctrinal Army values as a foundation of officer corps performance—

> **1-8. Standards of Service.**
> Duty performance is judged by how well an officer performs his or her tasks and how well he or she meets officer corps professional values.
> **1-10. Rating Chain Performance and Potential Evaluations**

(3) "How well the rated officer complied" with professional values is assessed **by** comparing his or her attributes/skills/actions with the standards that apply to all officers.

3-10. Purpose and Process.

The LT/WOl drafts the initial duty description and major performance objectives **(DA** Form **67-9-1)** and becomes familiar with the Army values and doctrinal leadership attributes/skills/actions (**defined in FM 22-100** and on the **DA Form 67-9-la**). [p2, 3, 14, 17]

The new OER regulation included the new 67-9 Officer Evaluation Report, 67-9-1 Officer Evaluation Report Support Form, and 67-9-1a Junior Officer Developmental Support Form. The 67-9 (Part IV) and 67-9-1 (Part II) provided short definitions of the Army Values—

CHARACTER. Disposition of the leader: combination of values, attributes, and skills affecting leader actions (**See FM 22-100**)

3-19. Part IV, Performance Evaluation – Professionalism

(1) … A list of the values and their definitions are as follows (a more detailed explanation can be found in **FM 22-100**).

(a) **HONOR**: Adherence to the Army's publicly declared code of values

(b) I**NTEGRITY**: Possesses high personal moral standards: honest in word and deed.

(c) **COURAGE**: Manifests physical and moral bravery.

(d) **LOYALTY**: Bears true faith and allegiance to the U.S. Constitution, the Army, the unit, and the soldier.

(e) **RESPECT**: Promotes dignity, consideration, fairness, & equal opportunity.

(f) **SELFLESS-SERVICE**: Places Army priorities before self.

(g) **DUTY**: Fulfills professional legal and moral obligations. [p17, 34]

In addition to the Army Values, this CHARACTER section also included three Attributes and four Skills (Competence) expected of leaders.

The values were thus given authority through **AR 623-105 The Officer Evaluation Reporting System (1 Oct 1997)** (DCSPER as proponent). The inclusion of Army Values on evaluation reports helped promulgate them to the field. Unlike the tepid Army response to CSA Wickham's 1986 Army theme of Values, placing the Army values on the OER added continued emphasis that these were important. This, combined with working hard to get buy-in from senior leaders, and ultimately all Army leaders, helped to rapidly embed the Army Values in Army culture.

The ordered list of Army Values and short definitions provided in the original October 1997 regulation remains the same today (2018)

6 Oct 1997 – CSA Letter to Army General Officers

Finally, we have recognized that many soldiers who are now entering the Army come with a different set of basic values than the Army's. This factor alone commits us to redoubling our efforts to inculcate and reinforce our standards and values, starting the day our soldiers enter the Army and continuing until the day they leave.

The discussions around values and how to best instill them in Soldiers continued. The use of an acronym or mnemonic as a memory aid to help train Soldiers seemed appropriate. Some of the ODCSPER staff officers involved (Drs. Tom Kolditz, George Woods, Lenny Wong, and John Bressler) recall making fun of an early mnemonic, "CHILDS-R," and shortly after, sometime in 1998, someone reordered the list, changed Courage to Personal Courage, and came up with LDRSHIP. It remains unclear who came up with the mnemonic LDRSHIP. Many believe it was General Reimer, but GEN(R) Reimer thought it was a Major on the Army staff. Some thought it might be one of the Majors on the ODCSPER staff, such as George Woods, but according to him it wasn't. Dr. Wong believes it came out of BG Dennis Kerr's shop, since BG Kerr first introduced it to him, but was unsure if BG Kerr came up with it. John Bressler believes it might have been the SMA Robert E. Hall (1997-2000).

Under direction from CSA Reimer, guidance and directives on instilling Army core values, and integrating FM 22-100 into the plan to instill those values were promulgated.[22] However, the effort to introduce the values into doctrine and produce a new FM 22-100 was not keeping pace with the release of the new OER and Army Values to the field.

AR 623-105 *The Officer Evaluation Reporting System* (1 Oct 1997) referenced FM 22-100 *Army Leadership* (without date) for the definitions of the Army Values. However, this FM was not "officially" published until nearly two years later as **FM 22-100 *Army Leadership-Be, Know, Do* (31 Aug 1999)** (TRADOC/CAC/CAL as proponent). This version replaced the four Values of Courage, Candor, Competence, and Commitment expressed in the 1990 version of FM 22-100. However, prior to this a number of professional papers related to the new Army Values referenced draft versions of FM 22-100 Army Leadership. These include: **FM 22-100 *Army Leadership: Revised Initial Draft* (1 Nov 1997)**, **FM 22-100 *Army Leadership: Revised Final Draft* (June 1998 or 3 Aug 1998), and FM 22-100 *Army Leadership: Selected Review Version* (distrib Oct 1998) (Cmts Nov 1998)** with doctrinal review and approval group (DRAG) comments from the 13 Jan 1999 DRAG VTC hosted by CG, TRADOC. It is unclear whether any of these draft FMs, or portions thereof, were published to the field prior to the August 1999 release of FM 22-100, to provide "interim" authoritative definitions of the new seven Army Values to synchronize with the new OER, and later with the new NCOER and DAC evaluations.

The seven Army Values were place "front and center" on evaluation form of every Army officer. This change was promulgated throughout the Army through a variety of publications, news articles, and Officer Professional Development sessions. This drove a rapid transformational conversion to the new OER.

LTG Ted Stroup (with Dr. Lenny Wong) later explained the elements of transformation—

> The Army values remain abstract concepts until they are used to actually rate an officer. When used in a rating the values become translated into tangible, assessable, discrete actions. Loyalty or any other Army value becomes internalized when an officer is counseled and appraised on the actual demonstration of that value. Putting the Army values on the evaluation report sends the message to the officer corps that the Army as an institution believes the values are important. … the Army had to ensure the new officer evaluation system was well supported by the senior leadership. This was accomplished by a concerted effort to individually brief every senior leader and explain the rationale behind the system. For the rest of the officer corps, the personnel community gained officer corps acceptance by sending teams and training packages (videos and CD-ROMs) Army-wide to explain the benefits of the new system and how the

> system would work. This approach was used instead of the heavy mass media marketing approach used in the dissemination of the Army values.
>
> Reestablishing the force consisted of three initiatives: a new officer professional management system, a reemphasis on Army values, and a new officer evaluation system. All three actions were initially reactions to past events and a vision of senior leaders of the need for change.[23]

The general perception is that the seven Army Values were released to the field in January 1998. This is probably because the **Army Values Card** (with the Soldier Creed on the back) and **Army Values Tag GTAs** were published to the Army in January 1998. The cards were distributed to every Army unit with instructions (possibly in an ALARACT, as one staff officer (John Bressler) recalled) for leaders to have a "ceremony" and present each Soldier with his or her card. The second effort was initiated by the CG, TRADOC (GEN Hartzog) to present every trainee with a Values Dog Tag. LTG Vollrath had his staff create and produce the plastic, green tags for TRADOC. A set of seven **Army Values videos**, one for each of the Army Values, were also released in 1998. This video explained each Army Value, but did not yet present or list them in the LDRSHIP order.

The **Jan-Feb 1998 Issue of Military Review** was an **Army Values Special Edition with Foldout**
http://cgsc.cdmhost.com/cdm/ref/collection/p124201coll1/id/420
In this issue were articles by the CSA and others related to the new Army Values that discussed and reiterated the changes that were occurring in our values-based Army.

Jan-Feb 1998, GEN Dennis Reimer, Developing Great Leaders in Turbulent Times, *MR*

> We must never be complacent about the role of values in our Army. That is why we have made a concerted effort to specify and define the Army values in the insert. Army values are thoroughly consistent with the values of American society, but it is a bad assumption to presuppose that everyone entering the Army understands and accepts the values that we emphasize.
>
> The Army is a values-based organization that stresses the importance of the team over the individual. Values that emphasize only individual self-interest are cold comfort in times of hardship and danger. Rather, the Army emphasizes "shared" values, the values that make an individual reach beyond self. Army values build strong, cohesive organizations that, in turn, become the source of strength and solidarity for their members in difficult and turbulent times.
>
> Values-based leadership means setting the example and then creating a command climate where soldiers can put values into practice. It is leadership best described by the simple principle "be, know, do." Leaders must not only exemplify Army values in their words and deeds, they must create the opportunity for every soldier in their command to live them as well. To do anything less is to be less than a leader.
>
> The environment Total Army leaders create needs to be *ethical* as well as predictable. Ensuring an ethical command climate requires commitment to Army values and leadership, as well as a core of relevant, focused programs that build on those constants.

> Creating ethical environments starts on the first day of initial entry training (IET). Leaders must recognize that individuals entering the Army have different values bases, and we must pay increased attention to inculcating and reinforcing our standards and values in these soldiers. To help energize the process, the US Army Training and Doctrine Command, in cooperation with the US Army Center of Military History, is developing a structured program that places greater emphasis on Total Army values and traditions during IET. Soldiers will leave for their first assignment enriched with the proud history, winning traditions and deeply held values that stand behind our Army.
>
> But that is not enough. Building soldiers of character only starts in IET. Leaders must immerse their soldiers in Army values and traditions from the day they join up until the day they leave, ensuring that both leaders and led show respect and tolerance of others and unswerving commitment to doing what is morally and legally right.[24]

Jan-Feb 1998, COL (R) Lloyd Matthews, The Evolution of American Military Ideals, *MR*

> If the post-Cold War era forced a radical reappraisal of the nation's grand strategic position, the information age is revolutionizing the nature of war itself. Revised Army principles and guidelines to accommodate these new strategic and warfighting realities are hot topics in today's military journals. The current "value updating" or "value reaffirmation period" is absolutely essential so we as a profession can ensure that our operative values-our military ideals-continue to provide for the nation's security.[25]

Jan-Feb 1998, COL W. Darryl Goldman, The Wrong Road to Character Development, *MR*

> The young men and women joining the military today are a diverse aggregation, generally without the homogeneous values of their grandparents. We have no effective mechanism for teaching them the values traditionally esteemed by our military services. We relentlessly challenge them to embrace ever-increasing ethnic, racial, gender, religious and cultural diversity, and they are surprisingly elastic. However, we fail to provide these young adults with the training and education required for appropriate cognitive development and change.
>
> The incidence of senior leaders being removed from promotion lists, forced into early retirement or facing courts-martial exacerbates the turbulence by diminishing respect for authority. This staggering spate of leaders ending otherwise notable careers in disgrace is the most compelling evidence to date that the US military culture does not intrinsically promote principled behavior.
>
> What do we want for our future? We want to develop and sustain a cultural environment of trust and respect, where human dignity and worth are esteemed. We want our leaders to be American military heroes by actively role modeling, teaching and coaching tomorrow's leaders today.[26]

The continued emphasis on Army Values throughout this period appears to have had positive consequences in terms of a growing sense of trust and willingness to report misconduct. A number of well-publicized cases of senior leader misconduct, such as that of MG David Hale, which came to the fore in the summer of 1998, seemed to set a new tone.

AR 690-400 Chapter 4302 Total Army Performance Evaluation System (16 Oct 1998) https://p94008.eos-intl.net/eLibSQL10_P94008_Documents/Military%20Documents%2012/AR%20690-400,%2016%20October%201998.pdf appears to be the first time the seven Army Values, in the order we now know them and with ***courage*** changed to ***personal courage***, were published in regulation. This regulation, directed at Department of the Army Civilian personnel, while including the term Army Values, generally used the term "DA values and ethics" in discussing the new values. The term Values was defined in the glossary as—

> DA values prescribed by Army's senior leadership and displayed in Part V of the Civilian Evaluation Report Forms, DA Forms 7222 and 7223. They are **Loyalty, Duty, Respect, Selfless Service, Honor, Integrity, and Personal Courage**.[27]

The Army Values did not appear on the NCO evaluation until 2001, when **AR 623-205 Noncommissioned Officer Evaluation Reporting System (17 Dec 2001)** finally superseded the 1992 regulation.
https://p94008.eos-intl.net/P94008/OPAC/Common/Pages/GetDoc.aspx?ClientID=MP94008&MediaCode=48083316

Following the departure of GEN Reimer in June 1999, the process of incorporating Army Values within regulation and doctrine continued under the next CSA, General Eric K. Shinseki, 33rd CSA (1999-2003). The 1997 OER regulation led the way in terms of Army Values, however the update process was still not fully synchronized, as seen in the following new regulation, which continued to harken back to earlier articulations of the Army Values.

AR 600-20 *Army Command Policy* (15 Jul 1999) superseded the 1988 regulation.
https://p94008.eos-intl.net/P94008/OPAC/Common/Pages/GetDoc.aspx?ClientID=MP94008&MediaCode=45965749.

The DCSPER remained the proponent for this regulation, however, much of the focus of responsibilities for formulating, managing, and evaluating policies, plans, and programs were directed at extremist organization and activities, relationships between soldiers of different rank, other prohibited relationships, homosexual conduct policy, political activities, Family Care Plans, accommodation of religious practices, and the Army Equal Opportunity Program.[28]

The **professional ethic and values** and command responsibility for climate were also addressed, in language that was still similar to the 1988 regulation. However, **selfless service** is no longer discussed, and instead **competence**, **commitment**, and **confidence** are now mentioned—

> **1-5. Command**
>
> c. *Characteristics of command leadership.* The commander is responsible for establishing leadership climate of the unit and developing disciplined and cohesive units. This sets the parameters within which command will be exercised and, therefore, sets the tone for social and duty relationships within the command. Commanders are also responsible for the professional development of their soldiers. To this end, they encourage self-study, professional development, and continued growth of their subordinates' military careers.

(1) Commanders and other leaders committed to the **professional Army ethic** promote a positive environment. If leaders show **loyalty** to their soldiers, the Army, and the Nation, they earn the loyalty of their soldiers. If leaders consider their soldiers' needs and care for their well-being, and if they demonstrate genuine concern, these leaders build a positive command climate.

(2) **Duty** is obedient and disciplined performance. Soldiers with a sense of duty accomplish tasks given them, seize opportunities for self-improvement, and accept responsibility from their superiors. Soldiers, leader and led alike, work together to accomplish the mission rather than feed their self-interest.

(3) **Integrity** is a way of life. Demonstrated integrity is the basis for dependable, consistent information, decision-making, and delegation of authority.

(4) Professionally **competent** leaders will develop respect for their authority by—

…

(c) Properly training their soldiers and ensuring that both soldiers and equipment are in the proper state of readiness at all times. Commanders should assess the command climate periodically to analyze the human dimension of combat readiness. Soldiers must be **committed** to accomplishing the mission through the unit cohesion developed as a result of a healthy leadership climate established by the command. Leaders at all levels promote the individual readiness of their soldiers by developing **competence** and **confidence** in their subordinates. In addition to being mentally, physically, tactically, and technically competent, soldiers must have confidence in themselves, their equipment, their peers, and their leaders. A leadership climate in which all soldiers are treated with fairness, justice, and equity will be crucial to development of this confidence within soldiers. Commanders are responsible for developing disciplined and cohesive units sustained at the highest readiness level possible.[29]

The role of the NCO in instilling the ethic and its values was again reiterated—

3-2. Noncommissioned officer support channel

a. … This NCO support channel will assist the chain of command in accomplishing the following—

(1) Transmitting, instilling, and ensuring the efficacy of the **professional Army ethic**. (See FM 100-1 for an explanation of the professional Army ethic.)[30]

As was "embracing of the **professional Army ethic** with its supporting **individual Values**."[31]

The Standards of conduct again reference ethical principles, and now there was guidance that "Minimum standards of conduct required of all Soldiers and Army civilians are prescribed by the Joint Ethics Regulation, DODD 5500.7-R." There was now also an annual training requirement for select personel.[32]

Another new values related area of concern was hazing—

4-20. Hazing

The Army has been and continues to be a values based organization where everyone is encouraged to do what is right by treating others as they should be treated - with dignity and respect. Hazing is fundamentally in opposition to our values and is prohibited.[33]

A month after the publication of AR 600-20, the long awaited new ***Army Leadership-Be, Know, Do*** FM, which was the culmination of the efforts by GEN Reimer to articulate and promulgate the Army Values in doctrine was finally published under his successor, GEN Eric Shinseki in August 1999. FM 22-100 was considered "the authoritative guide to Army leadership" and the source for the explanation of the **professional Army ethic and its values**. It had the same **seven Army Values** as promulgated in the 1997 **AR 623-105** ***The Officer Evaluation Reporting System***, and finally provided the detailed definitions of each value and ordered them with the **LDRSHIP** mnemonic.

FM 22-100 ***Army Leadership-Be, Know, Do*** **(31 Aug 1999)** - General Eric K. Shinseki, 33rd CSA (1999-2003)
http://cdm16635.contentdm.oclc.org/cdm/singleitem/collection/p16635coll8/id/55578/rec/118

The language of Army Values is found throughout this FM, but specifically Chapter 2 contained a nine page section on Army Values and a section focused on Character. Part of Appendix B was Values, and Appendix E was Character Development.

The new FM was to be the single-source reference for Army leaders—

> As the capstone leadership manual for the Army, FM 22-100 establishes the Army's leadership doctrine, the fundamental principles by which Army leaders act to accomplish the mission and take care of their people. **The doctrine discusses how Army values form the basis of character**. In addition, it links a suite of instruments, publications, and initiatives that the Army uses to develop leaders. Among these are—
>
> • **AR 600-100**, which establishes the basis for leader development doctrine and training.
>
> • **DA Pam 350-58**, which describes the Army's leader development model.
>
> • **DA Pam 600-3**, which discusses qualification criteria and outlines development and career management programs for commissioned officers.
>
> • **DA Pam 600-11**, which discusses qualification criteria and outlines development and career management programs for warrant officers.
>
> • **DA Pam 600-25**, which discusses noncommissioned officer (NCO) career development.
>
> • **DA Pam 690-46**, which discusses mentoring of DA civilians.
>
> • The TRADOC Common Core, which lists tasks that military and DA civilian leaders must perform and establishes who is responsible for training leaders to per-form them.
>
> • **Officer, NCO, and DA civilian evaluation reports**.
>
> FM 22-100 also serves as the basis for future leadership and leader development initiatives associated with the three pillars of the Army's leader development model.[34]

The Army Leadership Framework incorporated Army Values, along with attibutes, skills, and actions, as interrelated dimensions supporting the Be-Know-Do framework.[35]

The FM also placed responsibility for teaching Army Values on all Army leaders, and explained how embracing the Army Values impacts trust—

> 1-23. … One of your key responsibilities as a leader is to teach Army values to your subordinates.[36]
>
> 2-5. Army values remind us and tell the rest of the world—the civilian government we serve, the nation we protect, even our enemies—who we are and what we stand for. The trust soldiers and DA civilians have for each other and the trust the American people have in us depends on how well we live up to Army values. They are the fundamental building blocks that enable us to discern right from wrong in any situation. Army values are consistent; they support one another. You can't follow one value and ignore another.

The FM then provided both the short and long explanations of each value. The abbreviated values differed from the previous 1997 versions (see page 28 above) which were still used in the OER. The new short definitions were—

> **LOYALTY**
>
> ***Bear true faith and allegiance to the US Constitution, the Army, your unit, and other soldiers.***
>
> **DUTY**
>
> ***Fulfill your obligations.***
>
> **RESPECT**
>
> ***Treat people as they should be treated.***
>
> **SELFLESS SERVICE**
>
> ***Put the welfare of the nation, the Army, and subordinates before your own.***
>
> **HONOR**
>
> ***Live up to all the Army values.***
>
> **INTEGRITY**
> ***Do what's right—legally and morally.***
>
> **PERSONAL COURAGE**
>
> ***Face fear, danger, or adversity (physical or moral).***

The FM also tied Character and Warrior Ethos, a new rendering of the 1994 Army Ethos.

> 2-85. The *warrior ethos* refers to the professional attitudes and beliefs that characterize the American soldier. At its core, the warrior ethos grounds itself on the refusal to accept failure.
>
> 2-87. The warrior ethos concerns character, shaping who you are and what you do. In that sense, it's clearly linked to Army values such as ***personal courage, loyalty to comrades, and dedication to duty***.[37]

The FM also introduced the process of Character Development.

> 2-92. … You build character in subordinates by creating organizations in which **Army values** are not just words in a book but precepts for what their members do. You help build subordinates' character by acting the way you want them to act. You teach by example, and coach along the way.[38]

Appendix E. Character Development discussed the roles of leaders and followers in inculcating **Army Values** and developing character through education, reinforcement, and internalization.

2000s

The emerging 21st century Army continued to evolve as the new millennium began. While the Army Values themselves remained essentially the same, there were about to be major shifts in emphasis within doctrine and then in actual operational engagement following 9-11.

Two years after the publication of the seven Army Values in doctrine, the new FM expanded the concept of the **Army Ethos**, expressed as **Army Values**, as "the soul of our profession." While "Be-Know-Do", with Army Values and attributes fundamentally comprising the "Be", still constituted the Army's leadership framework and were taught to all those entering the Army, the Army Ethos was gaining traction in Army doctrine and training.

FM 1 *The Army* (14 Jun 2001) - General Eric K. Shinseki, 33rd CSA (1999-2003)
http://cdm16635.contentdm.oclc.org/cdm/singleitem/collection/p16635coll8/id/55307/rec/3

> American Soldiers remain the centerpiece of our formation. Their **character** and our **values** are the threads from which we make whole cloth.[39]
>
> Army professionalism is moral because the capability to wield tools of destruction in a brutal environment carries with it a **moral responsibility**. Our professional moral imperative derives from ancient ethical and religious standards. The Law of Land Warfare, the Uniform Code of Military Justice, and the Code of Conduct give structure to the moral imperative. The moral and ethical tenets of the Constitution, the Declaration of Independence, and **Army values** characterize The Army's professional ideals. As the environment of conflict becomes more complex, this moral dimension of Army professionalism takes on greater importance.[40]
>
> Part of our institutional culture, The **Army's service ethic** is a Soldier's commitment to place the Nation, The Army, its Soldiers, and their families above self. … Likewise, The Army is committed to **developing values-based leadership** and the well-being of Soldiers and their families. Soldiers with patriotism, pride in their profession, commitment to **The Army and its values**, and belief in the essential purposes of the military provide the inner strength that builds strong, cohesive units and enables The Army to attain its service ethic.
>
> Another part of the institutional culture is to **treat others with dignity and respect**. … [This] leads to cohesive units. Cohesion and esprit de corps are key aspects of Army culture. Soldiers fight best as members of cohesive units with high esprit. In the immediate brutality of ground combat, distant ideals count for little. Unit cohesion—a shared sense of responsibility for each other's lives—holds Soldiers

> together in combat. That sense of belonging to a proud organization supplies an element of **courage** and **commitment** essential to successful military operations.
>
> **The Army ethos—a set of guiding beliefs, standards, and ideals—is the soul of our profession**. The functional aspects of this ethos reflect professional competence. The Army ethos places requirements on individual Soldiers beyond those necessary in other vocations. The Army has expressed those requirements as values that each Soldier internalizes. **Army values**—**Loyalty, Duty, Respect, Selfless Service, Honor, Integrity, and Personal Courage**—guide the personal conduct of every member of The Army[41]
>
> The **Army ethos** also demands adherence to all of the laws, treaties, and conventions governing the conduct of war to which the United States is a party. The laws of war seek both to legitimize and limit the use of military force and prevent employing violence unnecessarily or inhumanely. Therefore, the **Army ethos** calls for judgment in using violence, particularly in the presence of noncombatants.
>
> The **Army ethos** also reflects our national culture, **values**, beliefs, and norms to the extent they are compatible with military service. … The measure of military professionalism is success in battle and other military operations.[42]
>
> Army leadership begins with what the leader must BE, the **values** and attributes that shape a leader's **character**. Interpersonal, conceptual, technical, and tactical skills compose what a leader must KNOW. … But **character** and knowledge—while absolutely necessary—are not enough. Leadership demands application—action to DO what is demanded— often in complex and dangerous conditions. Action is the essence of leadership.
>
> Under The Army's leadership framework based on BE-KNOW-DO, Army leaders adopt and internalize **Army values** and develop the requisite mental, physical, and emotional attributes.[43]

After page 12 there is no further mention of the Army Values or Army Ethos. While there is one mention of our shared values and a higher calling, there is no mention of Character Development.

> The Army is people—Soldiers and civilians, active and reserve, retirees, veterans, and family members—drawn together by **shared values** and experiences, sacrifice, and **selfless service** to our Nation. The Army has a unique culture, where officers, noncommissioned officers, and enlisted Soldiers … have subordinated their own welfare to a higher calling.[44]

While doctrine was shifting, Army Command Policy still retained the older language of the professional Army ethic.

AR 600-20 *Army Command Policy* (13 May 2002)
https://p94008.eos-intl.net/P94008/OPAC/Common/Pages/GetDoc.aspx?ClientID=MP94008&MediaCode=45965858 used the same language as the previous 1999 version it superseded.

> The Characteristics of command leadership again included "Commanders and other leaders committed to **the professional Army ethic** promote a positive environment. [and] build a positive command climate.[45]

AR 350-1 *Army Training and Education* (9 April 2003) https://p94008.eos-intl.net/P94008/OPAC/Common/Pages/GetDoc.aspx?ClientID=MP94008&MediaCode=48739888, as previously mentioned, superseded the 1983 Army Training regulation. It finally specified that leader development, Initial entry training (IET) and Command and General Staff Officer Course (CGSOC) should educate and train, "soldiers who live by the **Army's values**."[46]

The 2003 AR 350-1 also superseded AR 351-1 Oct 1987, AR 350-35 May 1990, AR 350-41 Mar 1993).

The War on Terror in Afghanistan and later Iraq, brought rapid change to the Army. By 2003 the CSA authorized the Task Force Soldier working group and its Warrior Ethos team to reexamine Army operations and doctrine. This program quickly led to the creation of the current version of the Soldier's Creed with its central statement of the Warrior Ethos. This new Soldier's Creed was approved by the next Army Chief of Staff, General Peter Schoomaker, 34th CSA (2003-2006) in November 2003.

The concept of warriors and a **Warrior Ethos** that was briefly introduced in the 1999 FM, was completely removed from the 2001 FM. However now, the Warrior Ethos contained within the new Soldier's Creed, became a centerpiece of Army doctrine. Beginning in the CSA's Foreword, the terms *warrior* and *Warrior Ethos* are used more than thirty times in the new FM. Although "live the Army Values" was now part of the Soldier's Creed, the term was only used half as many times, and other than one figure containing the one line abbreviated definitions of each value, there was no further explanation of the Army Values.

FM 1 *The Army* (14 Jun 2005) - General Peter J. Schoomaker, 34th CSA (2003-2006)
http://cdm16635.contentdm.oclc.org/cdm/singleitem/collection/p16635coll8/id/55316/rec/4

> FM 1 describes the American profession of arms, the Army's place in it, and what it means to be a professional Soldier. Central to this discussion are the Soldier's Creed, Warrior Ethos, and Army Values. These three statements establish the guiding values and standards of the Army profession. To understand Soldiers, you must know about them. To be a Soldier, you must live them.[47]

GUIDING VALUES AND STANDARDS

> 1-60. The Army is a **values-based organization**. It upholds principles that are grounded in the Constitution and inspire guiding values and standards for its members. These principles are best expressed by the **Army Values, Soldier's Creed, and Warrior Ethos**. (See figure 1-1, page iv, and figure 1-2, page 16.) Derived from the obligations of the oaths of office, they express the professional competence required of Soldiers and **affirm long-standing values** within the Army's culture.
>
> 1-61. The **Army Values** are the basic building blocks of a **Soldier's character**. They help Soldiers 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.[48]

1-62. The Soldier's Creed captures the spirit of being a Soldier and the dedication Soldiers feel to something greater than themselves. It outlines the fundamental obligations of Soldiers to their fellow Soldiers, their unit, and the Army itself. In fact, the Soldier's Creed extends beyond service as a Soldier; it includes commitment to family and society. It begins with an affirmation of who Soldiers are and what they do:

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****.*

Embedded in the Soldier's Creed is the Warrior Ethos—the very essence of what it means to be a Soldier:

- *I will always place the mission first*.
- *I will never accept defeat*.
- *I will never quit*.
- *I will never leave a fallen comrade*.

1-63. 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 that all Soldiers espouse. When internalized, it produces the will to win.[49]

1-64. At its core, the **Warrior Ethos** is the refusal to accept failure and instead overcome all obstacles with honor. The Warrior Ethos moves Soldiers to fight through all conditions to victory, no matter how long it takes and how much effort is required. Army leaders develop and sustain it through discipline, realistic training, commitment to the **Army Values**, and pride in the Army's heritage.

1-65. The **Army Values, Soldier's Creed, and Warrior Ethos are mutually dependent**. A Soldier cannot follow one while ignoring the others. Together they guide the personal conduct of every Soldier. They place requirements on individual Soldiers beyond those necessary in civil professions. By taking an oath to defend the Constitution, Soldiers accept a set of responsibilities that other citizens do not. For example, Soldiers agree to limit their freedom to come and go in order to be available on short notice as readiness demands. Soldiers also subordinate certain freedoms of expression to the needs of security and disciplined organizations.

1-66. Soldiers show their commitment to the Army's guiding values and standards by willingly performing their duty at all times and subordinating their personal welfare to that of others without expecting reward or recognition. Conversely, the Army is committed to developing values-based leadership and seeing to the well-being of Soldiers and their families. Soldiers with patriotism, pride in their profession, commitment to the Army and its values, and belief in the essential purposes of the military provide the inner strength of cohesive units. They enable the Army to attain its service ideal. Developing these attributes is a major goal of Army leadership.

1-67. The Army defines *leadership* as influencing people—by providing purpose, direction, and motivation—while operating to accomplish the mission and improving the organization. The Army leadership framework comprises values, attributes, skills, and actions—summarized by the shorthand expression, *BE-KNOW-DO*.

1-68. Army leadership begins with character, the values and attributes that shape what the leader must *BE*. Army leaders must demonstrate exemplary conduct in their professional and personal lives. They adopt and internalize the **Army Values** and develop the requisite mental, physical, and emotional attributes of a warrior. Additionally, the ambiguous nature of the operational environment requires Army leaders to know themselves and deal with circumstances as they are, not as they want them to be.[50]

1-82. The Army's most important **guiding values and standards** are written in the **Army Values, Soldier's Creed, and Warrior Ethos**. These instill in every Soldier the will to win and make great personal sacrifices—sometimes the ultimate sacrifice—in selfless service to the Nation. In answering the call to duty, Soldiers voluntarily limit certain rights to become disciplined, competent practitioners of the art and science of war. In so doing, they guarantee the Nation's security.[51]

CHANGING ARMY CULTURE

4-33. When large, complex organizations pursue transformational change, a key measure of success is leaders' ability to reorient peoples' attitudes and actions. For Army leaders, these people include Soldiers, Army civilians, and families. The Army is changing policies, training, and behavior to create a culture that embraces the operational and organizational challenges of a turbulent security environment.

4-34. The Army's success in changing its culture will be a significant measure of its success in transforming itself. This cultural change will build on the existing Army culture and beliefs as expressed in the Army Values and Soldier's Creed. This effort has four major dimensions:

- Inculcate a culture of innovation.
- Realize the implications of joint, expeditionary warfare.
- Commit to the ideals of the Warrior Ethos.
- Promote resiliency.[52]

COMMIT TO THE IDEALS OF THE WARRIOR ETHOS

4-42. The Army prepares every Soldier to be a warrior. Army training seeks to replicate the stark realities of combat. The Army has changed its training systems to reflect the conditions of the current operational environment and better prepare Soldiers for them. The goal is to build Soldiers' confidence in themselves and their equipment, leaders, and fellow Soldiers.

4-43. Mental and physical toughness underpin the beliefs established in the Soldier's Creed. Army leaders develop them in all Soldiers. The Warrior Ethos inspires the refusal to accept failure and conviction that military service is much more than a job. It generates an unfailing commitment to win. The Warrior Ethos defines who Soldiers are and what Soldiers do. It is derived from the Army Values and reinforces a personal commitment to service.

4-44. Commitment to the ideals of the Warrior Ethos is deeply embedded in the Army's culture. The Warrior Ethos instills a "mission first–never quit" mental toughness in Soldiers. Training as tough as combat reinforces the Warrior Ethos. Soldiers who demonstrate it are promoted. Soldiers combine the Warrior Ethos with initiative, decisiveness, and mental agility to succeed in the complex, often

irregular, environments in which they operate. Soldiers and leaders who exemplify the Warrior Ethos accomplish the mission regardless of obstacles.[53]

WHAT DOES NOT CHANGE: THE HUMAN DIMENSION

4-48. As the Army moves into the future, two things will not change—the primacy of Soldiers and Army Values. Appropriately, this manual begins and ends with Soldiers. Well-trained Soldiers are fundamental to realizing any improvements in technology, techniques, or strategy. It is Soldiers who use technology, execute techniques, and accomplish strategies. It is they who bear the hardships of combat, adapt to the demands of complex environments, and accomplish the mission. Their collective proficiency and willingness to undergo the brutal test of wills that is combat remains the ultimate test of Army forces.

4-49. American Soldiers—exemplifying the Army Values of *loyalty, duty, respect, selfless service, honor, integrity,* and *personal courage*—remain the centerpiece of Army organizations. The Army will continue to recruit, train, equip, and retain physically fit, mentally tough, high-quality Soldiers. It is quality people that make the Army what it is—the world's premier landpower force.[54]

In addition to the new AR 1, a new Army Values campaign was initiated.

The Army Values Campaign Plan was launched in 2005 with the publication of the Executive Office Headquarters Army Values letter. The intent of the campaign was to re-emphasize the importance of Army Values throughout the force. It continues today with the publication of the revised Army Values posters, which embody the spirit of our warriors while reminding us of the importance of our core Values. Current efforts are geared toward completion of a training video that will be provided to training schools and posted on this website.

Intent:

To reemphasize and reinvigorate Army Values throughout the Army, for Active and Reserve Components, and DA Civilians.[55]

13 Jan 2006 AR 350-1 *Army Training and Leader Development*

P75
4–10. Noncommissioned Officer Development program
d. A successful NCODP will result in NCOs who can—
(6) Coach subordinates to be totally committed to U.S. Army professional ethics, Warrior Ethos, and the Soldier's Creed per FM 22–100 (being revised as FM 6–22).

P113
Common military training requirements in units
Ethics HQDA Letter CSA/TJAG

AR 600-20 *Army Command Policy* (1 Feb 2006) Superseded the 2002 version.
https://p94008.eos-intl.net/P94008/OPAC/Common/Pages/GetDoc.aspx?ClientID=MP94008&MediaCode=45976393

There were a number of changes in ethics or values related language and a few additions—

> 4-23. Domestic Violence Amendment to the Gun Control Act of 1968
> (8) … Domestic violence is incompatible with **Army values** and will not be tolerated or condoned.
>
> 6-11. Evaluation reports
> a. Entries. … In counseling session, commanders and supervisors should discuss these programs [EO and EEO] as expressions of the Army's values …
>
> 8-2 Sexual assault policy
> a. … Sexual assault is incompatible with Army values and is punishable under the Uniform Code of Military Justice (UCMJ) and other federal and local civilian laws.
> b. The Army will use training, education, and awareness … to reinforce a commitment to Army values.
>
> 8-7 Training
> c. Unit level training. …
> (1) The commander will incorporate sexual assault prevention training into the overall unit training plan. … The training will be based on Army values to promote respect and dignity and to reinforce the Army's commitment to the Warrior Ethos. p 31, 66, 78

The other changes were a very confusing values statement, which even described leadership as an Army value, inserted under Human Relations Readiness Training—

> 5-13. Human Relations Readiness Training
>
> (5) ***Values***, HRRT incorporates values essential to Army readiness. with "Dignity and Respect for All" as the foundational HR value. Other values include (but are not limited to) **Army values** (leadership. for example), doing the right thing, safe environment, trust and confidence. good order and discipline, chain of command support, fairness, and valuing differences. P49

AR 600-20 *Army Command Policy* (7 Jun 2006)
https://p94008.eos-intl.net/P94008/OPAC/Common/Pages/GetDoc.aspx?ClientID=MP94008&MediaCode=45976451
This version removed the mention of values in para 8-2. Instead stating that commanders' policy statements should state "that sexual assault is incompatible with Army values." p 73 It also added a statement in para 4-12 about Informal funds and "Operation of the fund will be consistent with Army values and DOD 5500.7-R, Joint Ethics Regulation." p 30

FM 6-22 *Army Leadership-Competent, Confident, and Agile*, (**12 Oct 2006)** superseded the 1999 version.

In line with evolving Army doctrine, FM 6-22 directly supports the Army's capstone manuals, FM 1 and FM 3-0, as well as keystone manuals such as FM 5-0, FM 6-0, and FM 7-0. FM 6-22 connects Army doctrine to joint doctrine as expressed in the relevant joint doctrinal publications,

JP 1 and JP 3-0. As outlined in FM 1, the Army uses the shorthand expression of BE-KNOW-DO to concentrate on key factors of leadership.

It reiterated the **Army Values** and defined the **Warrior Ethos**. It included slightly revised abbreviated definitions of the Army Values—

> **LOYALTY** – Bear true faith and allegiance to the U.S. Constitution, the Army, your unit, and other Soldiers.
> **DUTY** – Fulfill your obligations.
> **RESPECT** – Treat people as they should be treated.
> **SELFLESS SERVICE** – Put the welfare of the Nation, the Army, and subordinates before your own.
> **HONOR** – Live up to all the Army Values.
> **INTEGRITY** – Do what's right—legally and morally.
> **PERSONAL COURAGE** – Face fear, danger, or adversity (physical or moral).

3-11. As they do with all Army leaders, the Army Values guide officers in their daily actions. These values manifest themselves as principles of action. Another essential part of officership is a shared professional identity. This self-concept, consisting of four interrelated identities, inspires and shapes the officer's behavior. These identities are warrior, servant of the Nation, member of a profession, and leader of character. [p 3-2, para 3-11]

Chapter 4 – Leader Character provided detailed definitions of and related vignettes about each of the Army Values in para 4-5 through 4 -41

It also encouraged leaders to periodically use the ECAS (GTA 22-6-1) as a tool to assess ethical aspects of their own character and actions, the workplace, and the external environment. [p4-14 para 4-67] It also stated that, "A climate that promotes the Army Values and fosters the Warrior Ethos encourages learning, promotes creativity and performance, and establishes cohesion. The foundation for a positive environment is a healthy ethical climate, although that alone is insufficient. [p11-5, para 11-26]

It also discussed the Army culture and the role of strategic leaders, as well as its foundation upon Army Values—

A healthy culture is a powerful motivational tool. Strategic leaders leverage it to guide and inspire large and diverse organizations. They use the institutional culture to support vision, accomplish the mission, and improve the organization. A cohesive culture molds the organization's morale, reinforcing an ethical climate solidly resting on the Army Values. [p 12-9, para 12-48]

The Glossary Defined the term Army Values as ***Principles, standards, and qualities considered essential for successful Army leaders***.

AR 600-20 *Army Command Policy* (18 Mar 2008) superseded the 2006 version, however the language about Army values remained the same. The Rapid Action Revision (RAR) Issues of 11 Feb 2009, 27 Apr 2010, and 4 Aug 2011 contained no changes in regard to Army values.

2010s

ADRP 6-22 *Army Leadership* (1 Aug 2012) superseded FM 6-22 (2006).

Among the Rescinded Army terms in this ADRP, Army Values was no longer a formally defined term.

However, in Chapter 3, Table 3-1 Summary of the attributes associated with *Character* still included an explanation of Army Values—

Army Values Values are principles, standards, or qualities considered essential for successful leaders.

  Values are fundamental to help people discern right from wrong in any situation.

  The Army has seven values to develop in all Army individuals: loyalty, duty, respect, selfless
  service, honor, integrity, and personal courage.

Under Character and Ethics in chapter 3,
3-34. Ethics indicate how a person should behave. Values represent the beliefs that a person has. The **seven Army Values** represent a set of common beliefs that leaders are expected to uphold and reinforce by their actions. The translation from desirable ethics to internal values to actual behavior involves choices.

3-35. Ethical conduct must reflect genuine values and beliefs. Soldiers and Army Civilians adhere to the
Army Values because they want to live ethically and profess the values because they know what is right.
Adopting good values and making ethical choices are essential to produce leaders of character.

3-36. The Soldier's Rules codify the law of war and outline ethical and lawful conduct in operations (see
AR 350-1). They distill the essence of the law of war, Army Values, and ethical behavior:
In the introduction to Part One, The Basis of Leadership, it states that, "National and Army values and expectations inspire professional development, instilling a desire to acquire the essential knowledge to lead."

Under the section on Civilian-Military Linkage (para 1-13) it states, "The Army Values link tightly with the oaths."

In Chapter 2 Roles and Levels of Leadership
2-1. Army leaders of character lead by personal example and consistently serve as role models through a dedicated lifelong effort to learn and develop. They achieve excellence when disciplined followers do their duty, commit to the Army Values, and feel empowered to accomplish any mission while simultaneously improving their organizations with focus towards the future.

2-9. As with all Army leaders, the Army Values guide officers in their daily actions. These values manifest themselves as principles of action. As a Soldier and leader of Soldiers, an officer adheres to the Soldier's Creed and the Warrior Ethos. … The Army expects officers to live the Army Values as leaders of character.

3-1. Character, comprised of a person's moral and ethical qualities, helps determine what is right and gives a leader motivation to do what is appropriate, regardless of the circumstances or consequences. An informed ethical conscience consistent with the Army Values strengthens

leaders to make the right choices when faced with tough issues. Army leaders must embody these values and inspire others to do the same.
3-2. Character is essential to successful leadership. It determines who people are, how they act, helps determine right from wrong, and choose what is right. Elements internal and central to a leader's core are—

- Army Values.
- Empathy.
- Warrior Ethos and Service Ethos.
- Discipline.

3-3. Soldiers and Army Civilians 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, one 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. They are fundamental to helping Soldiers and Army Civilians make the right decision in any situation. Teaching values is an important leader responsibility by creating a common understanding of the Army Values and expected standards.

The abbreviated definitions of the Army Values remained the same, with the exception of the addition of the word "your" to Selfless Service—

> **SELFLESS SERVICE** – Put the welfare of the Nation, the Army, and ***your*** subordinates before your own.

However, the detailed explanations of each Army Value continued to be modified.

DA PAM 350-58 *Army Leader Development Program* (8 Mar 13) –
LD foundations and principals [sic] are described in AR 350-1 and ADP7-0

P1
1-6, Leader development overview
Leader development is a deliberate, continuous, sequential, and progressive process grounded in the Army values. It
grows Soldiers and Civilians into competent and confident leaders capable of directing teams and organizations to
execute decisive action. Leader development is achieved through the lifelong synthesis of the knowledge, skills, and
abilities gained through education, training, and experience.

2015 – ATP 6-22.6 *Army Team Building* Values, Climate

For the past fifty years, more than one-fifth of our entire existence as America's Army, we have grappled with the underlying concepts that evolved into the Army Values.

As long as large institutions, including the Army, exist, there will always be individuals who because of fear and their own agendas tend to obfuscate, spin, justify, obscure, omit, or hide the facts when they appear to be negative in nature. It seems easier to paint a rosy picture so that we can move on to the next task at hand as we pursue our or the nation's objectives. However, facts are rarely easy and coloring them as positive when they are not only makes situations worse, defers honest analysis, and continues the institutionalization of lying to ourselves.

Therefore, as an institution, we must continually guard against the seemingly smooth path that some might portray when they are really talking about a minefield.

Each generation seems to have to relearn these foundational lessons.

Each has its own wake-up calls, in terms of fulfilling our sworn duty in terms of readiness: Kasserine Pass, Task Force Smith, etc. Each also has its own wake-up calls, in terms of standing upon its moral principles. My Lai, Abu Gharab, Blackhearts, and many more.

Despite the perception conventional wisdom that Army programs and doctrine are reactive, the Army has nearly always been on the leading edge of societal change. The Army has perceived and identified gaps and addressed them. In so doing, this has at times heightened awareness of potential problems and these then suddenly were elevated to public awareness. The Army does have challenges and an ever changing landscape of technology, social changes caused by human interaction, and the ethical challenges of transformation in the 21st century.

2017
5 Apr 17 – AR 600-100 *Army Profession and Leadership Policy*
P1
1-5b. … The Army Profession develops, inspires, and motivates Soldiers and Army Civilians to make right decisions and to take right action according to the moral principles of the Army Ethic. The American people expect Army professionals to provide exemplary leadership that reflects the Army Ethic and is consistent with our national values.

P3
1-8b. … Character, in an operational sense, is an Army professional's dedication and adherence to the Army Ethic, includ-ing the Army Values, as consistently and faithfully demonstrated in decisions and actions.

P10
2–6. Deputy Chief of Staff, G–1
2-6l. Serve as HQDA proponent for Army Values.

P13
2–13. Commanding General, U.S. Army Training and Doctrine Command
The CG, TRADOC will—
2-13.j. Expand professional certification and credentialing use to maximize the development of Army professionals by achieving accelerated ethical maturity and inculcation of Army Values, improved ethical decisionmaking and stewardship.
2-13.p. Ensure the Director, CAPE on behalf of the CG, CAC, serves as the Army lead for the Army Profession, Army Ethic, and character development of Army professionals (Soldiers and Army Civilians) to reinforce trust within the profession and with the American people. The Director, CAPE will—
(5) Serve as the Army lead for the Army Values and all related doctrinal development.

GLOSSARY Section II Terms
Army Values

The baseline, core, and foundation of every Soldier. They define all Soldiers: who they are, what they do, and what they stand for. They drive Soldiers internally (their beliefs) and externally (their actions), at home and work, in peace and war.
a. Loyalty. Bear true faith and allegiance to the U.S. Constitution, the Army, your unit, and other Soldiers. This means supporting the military and civilian chain of command, as well as devoting oneself to the welfare of others.
b. Duty. Fulfill your obligations. Duty is the legal and moral obligation to do what should be done without being told.
c. Respect. Treat people as they should be treated. This is the same as do unto others as you would have done to you.
d. Selfless service. Put the welfare of the Nation, the Army, and your subordinates before your own. This means putting the welfare of the Nation and accomplishment of the mission ahead of personal desires.
e. Honor. Live up to all the Army Values. This implies always following your moral compass in any circumstance.
f. Integrity. Do what is right, legally, and morally. This is the thread woven through the fabric of the professional Army ethic. It means honesty, uprightness, the avoidance of deception, and steadfast adherence to standards of behavior.
g. Personal Courage. Face fear, danger, or adversity (physical or moral). This means being brave under all circumstances (physical or moral).

GTA 22-06-001 ETHICAL CLIMATE ASSESSMENT SURVEY 1997
GTA 22-06-004 ARMY VALUES SOLDIER'S CREED CARD 2004
GTA 22-06-005 ARMY VALUES WARRIOR ETHOS TAG 2004
GTA 22-06-006 ARMY CIVILIAN CORPS CREED CARD 2008

DCS G-1 Webpage - http://www.armyg1.army.mil/hr/armyValues.asp

Army Values Training

- Army Values Overview - PPT 1,924 Kb
- View Army Values Training video. Download and start of the film may take a few minutes.

Poster Information

- View detailed low resolution and high resolution posters.

Values Posters, Cards, and ID Tags

Status:

All Soldiers receive Values Cards and ID Tags when undergoing initial entry training. Values Posters are posted in public areas within Army organizations.

Ordering Procedures:

- **Values Cards and ID Tags**. Units may reorder cards and tags through their Regional Training Support Centers (TSCs). Order numbers are GTA 22-06-004 for the Values Card

and GTA 22-06-005 for ID Tags. A list of TSCs is online at the following address: www.train.army.mil.

- **Posters**. Units receive posters IAW their publications subscription. Units may order additional sets of the posters through their Publications Control Officer.

Current Living the Army Values webpage - https://www.goarmy.com/soldier-life/being-a-soldier/living-the-army-values.html

LIVING THE ARMY VALUES
It Means You Live Up To A Higher Standard
Many people know what the words Loyalty, Duty, Respect, Selfless Service, Honor, Integrity, and Personal Courage mean. But how often do you see someone actually live up to them? Soldiers learn these values in detail during Basic Combat Training (BCT), from then on they live them every day in everything they do — whether they're on the job or off. In short, the Seven Core Army Values listed below are what being a Soldier is all about.

To be a part of this team you have to uphold certain standards. Can you live up to these values and live by our ethos?

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.

(30 Jun 2015) FM 6-22 Leader Development

1-2. Leader development is fundamental to our Army—*leader development* is the deliberate, continuous,
sequential, and progressive process—founded in Army values—that grows Soldiers and Army Civilians into competent and confident leaders capable of decisive action.

Table 1-1. Principles of mission command linkage to Army leadership requirements
Principles of Mission Command Army Leadership Requirements (ADRP 6-22)
Build cohesive teams through mutual trust

Develops others—builds effective teams.
Builds trust—sets personal example; sustains a climate of trust.
Demonstrates the Army Values and decisions consistent with the Army Ethic.
Leads others—balances subordinate needs with mission requirements.
Extends influence beyond the chain of command—builds consensus and resolves conflict.

Creates a positive environment—fosters teamwork.

Exercise disciplined
Initiative

Leads others—influence others to take initiative.
Demonstrates the Army Values—duty.
Demonstrates self-discipline—maintains professional bearing and conduct.
Demonstrates mental agility—anticipates uncertain or changing conditions.
Gets results—accounts for commitment to task.

1-28. The processes and expectations for each cohort are similar, while the outcomes are slightly different.
Grounded in the Army Values, the Army expects all cohorts to be resilient, adaptive, and creative throughout careers of service to the Nation.

P3-19
MENTORING BENEFITS
3-69. Soldiers and Army Civilians who seek feedback to focus their development, coupled with dedicated,
well-informed mentors, will embed the concepts of life-long learning, self-development, and adaptability
into the Army's culture. The benefits are threefold: for the mentor, the mentee, and the organization.

Organizational Benefits
3-72. The organization and the Army as a whole benefit in the following ways—
□□Increased commitment and retention. Mentoring increases the understanding of how to reach the next level of responsibility—enhancing job satisfaction and reducing reasons to leave the organization.
□□Improved performance. Both mentors and mentees have an opportunity to expand their technical, interpersonal, and leadership skills through the mentorship relationship. Mentoring helps mentees identify and prepare for positions which best fit their needs and interests. This benefits the Army by enabling it to fill positions with the most capable, motivated personnel. Mentoring is

p3-20
functionally efficient, because instead of floundering on their own, mentors help mentees to develop career road maps.
□□Leader development. Mentoring increases the effectiveness of leader developmental activities that occur within the chain of command and generally produces leaders comfortable with the responsibilities of senior level positions.
□□Leadership succession. Mentoring facilitates the smooth transfer of Army Values, culture, traditions, Warrior Ethos, and other key components to the next generation of Army leadership.
□□Recruitment. An Army-wide mentoring program makes the Army attractive to potential recruits because it shows the Army cares about its people and their development.

P5-1
5-2. Character is a critical component of being a successful Army leader. Character is one's true nature including identity, sense of purpose, values, virtues, morals, and conscience. Character is reflected in an Army professional's dedication and adherence to the Army Ethic and the Army

Values. Character is the essence of who an individual is, what an individual values and believes, and how they behave. Doing the right thing the right way for the right reasons demonstrates character. Demonstrating character often means resisting the easier wrong in favor of the tougher right. Making the right choices involves discipline. Discipline can be thought of as the foundation of character. Team character is the melding of individuals' character in a team.

5-5. Leaders enable the development of character in others by conveying clear ethical expectations, modeling right conduct, and establishing discipline to uphold the Army Ethic and embody the Army Values. This comprises the essence of what it means to be an ethical leader and serve as a powerful influence on character development. Guided by the Army Values, character development is founded on discipline. To develop character in others, leaders must embody the Army Values every day. Leaders must communicate expectations that others embody the Army Values as well. To reinforce desired behavior, leaders should recognize Soldiers who demonstrate exemplary conduct. When a Soldier falls short of the Army Ethic or the Army Values, leaders must counsel them and help them see the gaps between their personal values and those the Army espouses. Leaders look for the character developmental opportunities that exist in day-to-day operations. In this way, Soldiers learn what is expected of them. Reinforcing ethical standards increases the likelihood of ethical decisions and actions, and promotes an ethical climate.

5-6. Leaders shape the ethical climate of their organization while developing the trust and relationships that enable proper leadership. Over time, the fostered ethical climate contributes to enhanced organizational ethical behavior. The internalization of ethical principles develops as the culture reinforces the acceptance and demonstration of ethical behavior. All Soldiers contribute to their team's character. Modeling positive character fosters social norms and expectations to choose the tougher right over the easier wrong. Team members hold each other accountable to embody the Army Values and demonstrate character at all times. This approach to character at the team level strengthens team trust and cohesion.

P6-2

ATTRIBUTE CATEGORIES

6-8. The leader attributes are presented in three categories: character, presence, and intellect.

Character

6-9. ADRP 6-22 defines character as factors internal and central to a leader, which make up an individual's core and are the mindset and moral foundation behind actions and decisions. Leaders of character adhere to the Army Values, display empathy and the Warrior Ethos/Service Ethos, and practice good discipline. See table 6-1.

p6-3

Table 6-1. Framing the Army Values, empathy, Warrior/Service ethos, and discipline

DEVELOPMENTAL NEED STANDARD STRENGTH

ARMY VALUES

Inconsistently demonstrates: loyalty, duty, respect, selfless service, honor, integrity, and personal courage. Demonstrates these with more than occasional lapses in judgment. Consistently demonstrates: loyalty, duty, respect, selfless service, honor, integrity, and personal courage. Models loyalty, duty, respect, selfless service, honor, integrity, and personal courage. Promotes the associated principles, standards, and qualities in others.

EMPATHY

Exhibits resistance or limited perspective on the needs of others. Words and actions communicate lack of understanding or indifference. Unapproachable and disinterested in personally caring for Soldiers. Demonstrates an understanding of another person's point of view. Identifies with others' feelings and emotions. Displays a desire to care for Soldiers, Army Civilians, and others. Attentive

to other's views and concerns. Takes personal action to improve the situation of Soldiers, Army, Civilians, family members, local community, and even that of potential adversaries. Breaks into training, coaching, or counseling mode when needed and role models empathy for others.

WARRIOR ETHOS/SERVICE ETHOS

Inconsistently demonstrates the spirit of the profession of arms. Downplays the importance of this sentiment. Demonstrates the spirit of the profession of arms and commitment to the mission, to never accept defeat, to persevere through difficulties, and to always support fellow Soldiers. Models the spirit of the profession of arms. Instills this behavior in subordinates and others.

DISCIPLINE

Fails consistently to adhere to rules, regulations, or standard operating procedures. Demonstrates control of one's own behavior according to Army Values and adheres to the orderly practice of completing duties of an administrative, organizational, training, or operational nature. Demonstrates discipline in one's own performance and encourages others to follow good practices of discipline as well. As situations call for it, enforces discipline when others fail to adhere to Army Values or to other standard practices.

P7-15

LEADS BY EXAMPLE

DISPLAYS ARMY VALUES

7-24. Upon entering the Army, Soldiers learn to uphold a new set of values: the Army Values. The Army Values are a set of principles, standards, and qualities that are essential for Army leaders. The Army recognizes seven values to uphold—loyalty, duty, respect, selfless service, honor, integrity, and personal courage. It is every Soldier's obligation to demonstrate these values through their decisions and actions, and in doing so, set an example for others to follow (see table 7-14 on page 7-16). Demonstrating these values establishes one as a person of character who upholds the Army Ethic in the conduct of mission, performance of duty and all aspects of life.

AR 600-100

04/05/2017	ARMY PROFESSION AND LEADERSHIP POLICY

1–8. Army professional certification

b. Intrinsically, character is one's true nature including identity, sense of purpose, values, virtues, morals, and con-science. Character, in an operational sense, is an Army professional's dedication and adherence to the Army Ethic, including the Army Values, as consistently and faithfully demonstrated in decisions and actions.

1–11. Core leader competencies, "toxic" leadership, and destructive leadership styles

b. All Army leaders are responsible for demonstrating consistently, including online, the following core leader compe-tencies that are described in detail in ADRP 6–22:

(3) *Leads by example.* Leaders are role models for others. They are viewed as the example and must maintain standards and provide examples of effective behaviors. When Army leaders model the Army Values, they provide tangible evidence of desired behaviors and reinforce verbal guidance by demonstrating commitment and action.

c. Attributes are desired internal characteristics of a leader – what the Army expects leaders to be and know. The Army has identified three categories of key leader attributes that leaders are responsible for demonstrating; described in more detail in ADRP 6–22:

(1) *Character.* Comprised of a person's moral and ethical qualities, a leader's character helps determine what is right and gives leaders motivation to do what is appropriate, regardless of the

situation. Essential components of a leader's character are Army Values, empathy, Warrior Ethos and Service Ethos, and discipline.

2–6. Deputy Chief of Staff, G–1

The leadership mission of the DCS, G–1 is to enhance the readiness of the Army by embedding the human dimension into all Army Profession and leadership policy (in coordination with the DCS, G–3/5/7 for leader development), programs, and initiatives to enable the Army to execute its mission. In order to accomplish this mission, the DCS, G–1 will—

l. Serve as HQDA proponent for Army Values.

INACTIVE	DA POSTER 600-68-1	OCT 01 1986	(A) 1986 ARMY THEME: YEAR OF VALUES POSTERS - ARMY FLAG POSTER (B) 1986 ARMY THEME: YEAR OF VALUES POSTERS - ROCKWELL POSTER (C) 1986 ARMY THEME: YEAR OF VALUES POSTERS - QUOTES POSTER	G-1	BK	Metadata Only	Details
INACTIVE	PAM 165-15	DEC 15 1986	MORAL LEADERSHIP/VALUES: RESPONSIBILITIES AND LOYALTY	CCH	BK	Metadata Only	Details
INACTIVE	PAM 165-16	OCT 30 1987	MORAL LEADERSHIP/VALUES-- STAGES OF THE FAMILY LIFE CYCLE	CCH	WEB	Metadata Only	Details
INACTIVE	PAM 600-68	JUN 01 1986	WHITE PAPER 1986 - VALUES	G-1	WEB	Metadata Only	Details
INACTIVE	PAM 600-71	JAN 01 1987	VALUES - A HANDBOOK FOR SOLDIERS	DCSPER	BK	Metadata Only	Details

Military Review

Jan/Feb 1996
Consideration of Others – MG Robert F. Foley & MAJ Denise a. Goudreau

"THE SOLDIER'S SOUL" that Marshall refers to is reflected in the soldier's character. The US Armv seeks to nurture and strengthen this character by building individual affinity with the profession's core values. The US Military Academy (USMA), West Point, New York, takes as its purpose the development of leaders of character. Two values, *honor* and *consideration of others,* support and sustain this development.

Jan/Feb 1997
Foreword
Today, we continue to adhere to our time-honored values of courage, loyalty, honor, respect, selfless service, integrity and duty, but our Army is changing as it plays a major role in our new national security strategy of engagement and enlargement.

General Dennis J. Reimer United States Army Chief of Staff

Values and the American Soldier;
Secretary of the Army John O. Marsh Jr. – p 4 MR Vol LXVI, Nov 1986 No 11

SEE ARTICLE

MR Nov 1973
Military Professionalization and Values – Max L. Stackhouse

The concepts of and a need for a Professional military ethic are expressed in this article.

MR Vol LX Mar 1980 No 3

The Army. A Search for Values – MAJ Daniel M. Smith p2

MR Vol LXX Apr 1990 No 4

Army Values and American Values – Peter Maslowski – p10

SEE ARTICLE

MR Vol LXXIII - Feb 1993 No 2
A Chasm of Values – LTC Robert L. Maginnis

Guy L Slebold, "Army Values Results of Theme Year Research," (U S Army Research Institute presentation to the Army Leadership Conference, 9-11 December 1986, Fort Leavenworth, Kansas), 3

AUSA Webpage - https://www.ausa.org/army-values

The Army Values

The Army Values. If you spell out leadership as LDRSHIP, each one of those letters spells out the Army values: **L**oyalty, **D**uty, **R**espect, **S**elfless service, **H**onor, **I**ntegrity, and **P**ersonal courage. The Army has always had values, dating back to Baron von Steuben at Valley Forge in 1778 when he established those attributes and traits that an NCO should have. The values apply to every soldier who wears the uniform, from E-1 through O-10, Active, Guard, and Reserve. Army Chief of Staff General Eric Shinseki will live by the same set of values that he expects every private to live by, and I'll do the same. The Army values are leadership; leadership is Army values.

SMA Robert E. Hall

MR Nov-Dec 1996
Reflections on Leadership – LTC Joel a. Buck

P41
General Dennis Reimer in his first speech before AUSA

Our Army, however, remains a values-based organization. Reimer recently noted that "refocusing on the values and making sure that we've got that about right is a terribly important part of the

Army and terribly important to me personally. I think it's important that we not just talk about them, but that we actually live those values and demonstrate them in leadership positions."

The Army's senior military leaders expressed similar sentiments in 1950. The message from the secretary of defense on the inside cover of my father's copy of *The Armed Forces Officer* states, "This manual on leadership has been prepared for use by the Department of the Army, the Department of the Navy and the Department of the Air Force, and is published for the information and guidance of all concerned." Close examination of the scrawl at the bottom of this November 1950memorandumconfirmsit is General G.C. Marshall's signature. His personal conviction while serving as Army chiefof staff that all US military officers share common ethical and moral ground-inspired the drafting of this volumes.
P42
Parallel times or not, today's Army exists in a world much changed since 1950. However, the values that form the foundation of our leadership philosophy are timeless. Among the terms highlighted in our current leadership doctrine are *commitment, competence, catir* and *courage. They* are cited as individual sol-dierly values in US Army Field Manual (FM) 22-100, *Military Leadership,* and FM 22-103, *Leadership and Command at Senior Levels.g*
Reimer has referred to these as character traits while discussing his leadership philosophy.9
FM 100-1, The *Army,* adds *compassion* to the list and calls the aggregate "the professional soldier's core qualities." 10

1. The Army requires the capability to ensure accurate and disciplined training of prescribed and required skills, introduction and sustainment of professional values and leadership traits across the Army with quantifiable feedback from the operational force. (TRADOC PAM 525-3-7)

2. The Army requires a mechanism for recruiting and accessing future Army Professionals that have values consistent with the Army Values. (JCA 1.3 Human Capital Management)

ADP 1 – 2011 ? or ADRP 1 – 2012 ?

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 our Nation's wars through prompt and sustained land combat, as part of the unified force. The Army must always be prepared to accomplish this mission. Army professionals understand and accept they may give their lives and justly take the lives of others to accomplish the mission. Managing populations before, during, and after all phases of the campaign normally determines its success or failure. Soldiers and Army Civilians often cooperate, shape, influence, assist, and coerce according to the situation, varying their actions to make permanent the otherwise temporary gains achieved through combat. Thus, how we conduct ourselves in accordance with the Army Ethic, demonstrating the Army Values has a longer lasting effect on our mission accomplishment than the effects of our weapons alone. This is the basis for the *Army Ethic*, which is the heart of the Army Profession.

The Army Ethic is the evolving set of laws, values, and beliefs, embedded within the Army culture of trust that motivates and guides the conduct of Army professionals bound together in common moral purpose. The Army Ethic defines what it means to serve honorably. Our professional responsibility is to contribute honorable service, living by and upholding the Army Ethic in the conduct of our mission, performance of duty, and all aspects of life.

In this way, we embrace and uphold *Army Values* and the ethical standards of the profession, always accountable to each other and the American people for our decisions and actions. The Army Values are: loyalty, duty, respect, selfless service, honor, integrity, and personal courage.

Presented below are illustrative indicators of strengths and developmental needs regarding Army Values in action. The tables suggest underlying causes of developmental shortcomings and offer activities that may strengthen commitment to live the Army Values. The leadership performance indicators addressed in these tables are examples only and not intended to be all inclusive.
ADRP 1 – 2012 and 2015

POC: Mr. Frank Licameli, Research Analyst/Technical Writer, Center for the Army Profession and Ethic, ATZL-MCE, 845-938-0828, francis.c.licameli.ctr@mail.mil.

[1] Reimer, Dennis J. "Developing Great Leaders in Turbulent Times," *Military Review*, (Jan/Feb 1998 Army Values Special Edition) p6.
[2] Analysis of Army's Past Character Development Efforts – 17 Oct 2016. Retrieved 1 October 2018 from http://cape.army.mil/character-development-project/
[3] USAWC Carlisle Barracks, Pennsylvania. A Study of Military Professionalism dated 30 June 1970, As quoted in, COL W.E. Cramer III, The Year of Values. Professional Military Values are they Relevant to Today's Society. USAWC. (17 May 1986). p 10. Retrieved 1 October 2018 from http://www.dtic.mil/dtic/tr/fulltext/u2/a312092.pdf
[4] Walter Kerwin "The Values of Todays Army" *Soldier (Sep 1978)*, as quoted in, COL W.E. Cramer III, The Year of Values. Professional Military Values are they Relevant to Today's Society. USAWC. (17 May 1986). p 1. Retrieved 1 October 2018 from http://www.dtic.mil/dtic/tr/fulltext/u2/a312092.pdf
[5] FM 100-1 *The Army* (29 Sep 1978), p 13.
[6] Ibid., p 24.
[7] Ibid., p 31.
[8] GEN Donn A. Starry, Remarks, Georgia Military College ROTC Dining-In Milledgeville, Georgia. 24 January 1980, as quoted in, COL W.E. Cramer III, The Year of Values. Professional Military Values are they Relevant to Today's Society. USAWC. (17 May 1986). p 8-9. Retrieved 1 October 2018 from http://www.dtic.mil/dtic/tr/fulltext/u2/a312092.pdf

[9] FM 100-1 *The Army* (14 Aug 1981), p xx, 24.
[10] Ibid., p 24.
[11] Ibid.
[12] Ibid.
[13] AR 350-1 *Army Training and Education* (9 April 2003). Retrieved 1 October 2018 from https://p94008.eos-intl.net/P94008/OPAC/Common/Pages/GetDoc.aspx?ClientID=MP94008&MediaCode=48739888, p 6, 49, 52.
[14] Collected Works of the 30th Chief of Staff, United States Army, June 1983 – June 1987, p 115. Retrieved 1 October 2018 from https://archive.org/details/DTIC_ADA184564
[15] Griffith J : Measurement of group cohesion in U.S. Army units . Basic Appl Soc Psych 1988 ; 9 (2) : 149 – 71, as quoted in, and retrieved 1 October 2018 from http://www.wellpeople.com/pdf/TotalForceFitness.pdf
[16] Stroup, T.G. and Wong, L., *Reestablishing the Force: RMA in the Human Resource and Leadership Systems* Draft paper prepared for the Conference on Democracies and their Armed Forces Towards the 21st Century: Israel in Comparative Context, Bar-Ilan University, Israel, 8 – 11 June 1998. p 19.
[17] Ibid, p14.
[18] 22 Soldiers at Fort Bragg tied to Extremist Groups, The Washington Post, 23 Dec 1995. Retrieved 1 October 2018 from https://www.washingtonpost.com/archive/politics/1995/12/23/22-soldiers-at-fort-bragg-tied-to-extremist-groups/33c8184b-19a3-46f9-b032-ceb10e7cbaf1/?noredirect=on&utm_term=.028e19b2e7d6; and Hudson, W.M., Racial Extremism in the Army, The Judge Advocate Officer Graduate Course, April 1998. Retrieved 1 October 2018 from http://www.dtic.mil/dtic/tr/fulltext/u2/a444446.pdf; p10 Msg 20 Dec 96.
[19] Reimer, D.J. Foreword to Soldiers are our Credentials, p vii.
[20] Stroup & Wong, p17, 22.
[21] CD XXI Workgroup papers, ODCSPER Historic Files.
[22] Transforming the Army: TRADOC's First Thirty Years 1973-2003, TRADOC Historical Study Series (2003). Retrieved 1 October 2018 from http://www.dtic.mil/dtic/tr/fulltext/u2/a434030.pdf
[23] Stroup, T.G. and Wong, L., *Reestablishing the Force: RMA in the Human Resource and Leadership Systems* Draft, p21.
[24] GEN Dennis Reimer, Developing Great Leaders in Turbulent Times, Jan-Feb 1998 Issue of Military Review was an Army Values Special Edition with Foldout. Retrieved 1 October 2018 from http://cgsc.cdmhost.com/cdm/ref/collection/p124201coll1/id/420, p 5-12.

[25] COL (R) Lloyd Matthews, The Evolution of American Military Ideals, Jan-Feb 1998 Issue of Military Review was an Army Values Special Edition with Foldout. Retrieved 1 October 2018 from http://cgsc.cdmhost.com/cdm/ref/collection/p124201coll1/id/420, p 51.
[26] COL W. Darryl Goldman, The Wrong Road to Character Development, Jan-Feb 1998 Issue of Military Review was an Army Values Special Edition with Foldout. Retrieved 1 October 2018 from http://cgsc.cdmhost.com/cdm/ref/collection/p124201coll1/id/420, p 62.
[27] AR 690-400 Chapter 4302 Total Army Performance Evaluation System (16 Oct 1998), p10. Retrieved 1 October 2018 from https://p94008.eos-intl.net/eLibSQL10_P94008_Documents/Military%20Documents%2012/AR%20690-400,%2016%20October%201998.pdf
[28] AR 600-20 *Army Command Policy* (15 Jul 1999). Retrieved 1 October 2018 from https://p94008.eos-intl.net/P94008/OPAC/Common/Pages/GetDoc.aspx?ClientID=MP94008&MediaCode=45965749, p 7.
[29] Ibid. p 8-9.
[30] Ibid., p 24.
[31] Ibid., p 29.
[32] Ibid., p 37.
[33] Ibid., p 42.
[34] FM 22-100 *Army Leadership-Be, Know, Do* (31 Aug 1999). Retrieved 1 October 2018 from http://cdm16635.contentdm.oclc.org/cdm/singleitem/collection/p16635coll8/id/55578/rec/118 , p vii.
[35] Ibid., Figure 1-1.
[36] Ibid., p 1-6.
[37] Ibid., p 2-21.
[38] Ibid., p 2-22.
[39] FM 1 *The Army* (14 Jun 2001). Retrieved 1 October 2018 from http://cdm16635.contentdm.oclc.org/cdm/singleitem/collection/p16635coll8/id/55307/rec/3, Forward, p ii.
[40] Ibid., p8.
[41] Ibid., p9.
[42] Ibid., p10.
[43] Ibid., p 12.
[44] Ibid., p 25.
[45] AR 600-20 *Army Command Policy* (13 May 2002). Retrieved 1 October 2018 from https://p94008.eos-intl.net/P94008/OPAC/Common/Pages/GetDoc.aspx?ClientID=MP94008&MediaCode=45965858, p 1.
[46] AR 350-1 *Army Training and Education* (9 April 2003). Retrieved 1 October 2018 from https://p94008.eos-intl.net/P94008/OPAC/Common/Pages/GetDoc.aspx?ClientID=MP94008&MediaCode=48739888, p 6, 49, 52.
[47] FM 1 *The Army* (14 Jun 2005). Retrieved 1 October 2018 from http://cdm16635.contentdm.oclc.org/cdm/singleitem/collection/p16635coll8/id/55316/rec/4, Foreword.
[48] Ibid., p 1-15.
[49] Ibid., p 1-16.
[50] Ibid., p 1-18.
[51] Ibid., p 1-21.
[52] Ibid., p 4-9.
[53] Ibid., p 4-11 - 12.
[54] Ibid., p 4-13.
[55] DCS G-1 website, Army Values Overview. Retrieved 1 October 2018 from http://www.armyg1.army.mil/hr/armyValues.asp