

The Need for “Objective E”

by Robert G. Young

If it is important to objectively assess training readiness levels (“Objective T”) before sending a unit into combat, how much more important to assess ethical readiness?

This paper presents two sample models for evaluating an individual’s ethical readiness (“Objective E”). The first model relies on The Army Ethic; the second, the Ranger Creed. It concludes with four implications for the reader and the Army to consider moving forward.

Objective T and Objective E

The Army’s previous force generation construct (ARFORGEN) deliberately chose to increase the readiness of specific units (manning, equipping, and training levels) to meet their projected deployments. The Army’s new force generation model, Sustainable Readiness (SR), is designed to generate trained and ready units to meet known operational requirements while simultaneously creating the adequate depth necessary to remain optimally postured to deploy rapidly for unforeseen surge contingencies.¹ There are risks inherent in maximizing the number of units available given finite resources. This maximization also creates the obvious challenge of how to assess (measure and quantify) those units’ readiness.

While personnel and equipment readiness are largely a function of math and science, training is far more difficult to assess. Lieutenant General Joseph Anderson, Deputy Chief of Staff, G-3/5/7 for the Army, described the results of a review of how units generate and report training readiness:

“Greater objectivity and less subjectivity is necessary to more accurately assess unit training readiness...The new Objective T-rating will provide greater granularity to the training readiness of units across the Army by blending the art of command with the scientific metrics of unit training at the individual and collective levels.”²

Field Manual (FM) 7-0, *Train to Win in a Complex World* (5 October 2016), provides the doctrinal foundation for planning, preparing, executing, and assessing Army training. This FM also provides an *objective task evaluation criteria matrix*, as seen in Figure 1 on page 194, that enables leaders to evaluate unit task proficiency more accurately and more objectively.

Similar to the Army’s task evaluation criteria matrix, below is the first of the two sample models for evaluating an individual’s ethical readiness.³ The first model (See Figure 2 on page 194.) uses the *identity* and *actions* that correspond to the three distinct roles of “Trusted Army Professionals” from The Army Ethic: Professionals of Character, Competent Professionals, and Committed Professionals. The second model (See Figure 5 on page 205.) predominantly relies on the Ranger Creed (See Appendix A on page 210.).

In order to better understand the logic and utility of the *Objective E* assessment matrixes, the following is a brief explanation. As in FM 7-0, these matrixes follow the Army operations process (*plan, prepare, execute, and assess*) across the top row.

- Under the *plan* and *prepare* phases are two columns: *operational environment* and *identity*. The operational environment (Combat, Field, Garrison or Off-duty) is where and/or when the *identity* to the immediate right (2nd column) is most relevant.

Plan and Prepare				Execute						Assess	
Operational Environment			Training Environment (L/M/C)	% Leaders present at training/authorized	% Present at training/authorized	External evaluation	Performance measures	Critical performance measures	Leaders performance measures	Task assessment	
SQD and PLT	CO and BN	BDE and above									
Dynamic (single threat)	Dynamic and complex (4 + OE variables and hybrid threat)	Dynamic and complex (all OE variables and hybrid threat)	Proponent establishes training environment standards	≥85%	≥80%	Yes	≥90% GO	All	≥90%	T	
				75-84%			80-90% GO		80-90%	T-	
Static (single threat)	Dynamic (single threat)	Dynamic and complex (all OE variables and single threat)		65-74%	75-79%	No	65-79% GO		<All	<80%	P
				60-64%			60-74%				51-64% GO
			Static (single threat)	Dynamic and complex (< all OE variables and single threat)	<60%		<60%	<51% GO			U
				← Task Dependent →		← Task Independent →					

BDE	brigade	OE	operational environment	T	fully trained
BN	battalion	P	practiced	T-	trained
C	construction	P-	marginally practiced	U	untrained
CO	company	PLT	platoon	V	virtual
L	live	SQD	squad		

Note: The percentages used in this figure are for illustration only. See the collective task's published training and evaluation outline for the applicable percentages.

Figure 1. Objective Task Evaluation Criteria Matrix.

Plan and Prepare		Execute			Assess
Operational Environment	Identity	Actions	Feelings	Rating	
Combat, Field Garrison Off-Duty				Occupation Profession Calling	T, T-, P, P-, U
C, F, G, O	Army Professional	Honorable Servant (Professional of Character)	<ul style="list-style-type: none"> - Obey the laws of the Nation and all legal orders - Reject and report all illegal, unethical, or immoral orders or actions - Demonstrate character in <i>all aspects of one's life</i> - Recognize the intrinsic dignity and worth of all people, treating them with respect - Lead by example, demonstrate courage, do right - Candidly express professional judgment to subordinates, peers, and superiors 	<ul style="list-style-type: none"> • Law-abiding • Whistleblower • Integrity • Respectful • Leader • Honest 	
C, F, G		Army Expert (Competent Professional)	<ul style="list-style-type: none"> - Perform duties, leading and following with discipline - Strive for excellence, putting need of others above own, and accomplish mission as a team - Accomplish the mission (courageously risking one's life/justly taking the lives of others) - Life-long learning and professional development, meet/obtain required certifications 	<ul style="list-style-type: none"> • Obedient • Selfless • Completion • Achievement 	
C, F, G, O		Steward of the Army Profession (Committed Professional)	<ul style="list-style-type: none"> - Embrace and uphold the Army Values and standards - Accountable to each other and the American people - Wisely use resources - Ensure the Army is well led and well prepared - Care for Soldiers, Army Civilians, and Families - Strengthen the essential characteristics of the Army Profession, reinforcing the bond of trust 	<ul style="list-style-type: none"> • Conscientious • Responsible • Stewardship • Readiness • Guardianship • Ownership 	
Indicates where/when Identity is relevant	The Army Ethic is used to define Identity and Actions associated with being an Army Professional.	Key Tasks (Actions) to be executed/performed in keeping with the Identity in the column to the left.	Feelings – when Actions are performed to standard	C - indicates recognition that one is fulfilling their purpose in life when performing those Actions.	
T=Actions and Feelings align 100% of the time and Identity is viewed as a calling, T-=Actions and Feelings align 100% of the time and Identity is viewed as a profession.		P=Actions executed 100% of the time. Feelings align ≥75% of the time or Identity is viewed as an occupation. P-=Actions executed 100% of the time. Feelings align <75% of the time.	U = Actions executed < 100% of the time.	T, T-, P, P-, U	

Figure 2. Objective E Assessment Matrix (Based on the Army Ethic).

- The *execute* phase has only one column—*actions*. These are the tasks/behaviors to be performed in concert with that respective *identity*.
- The *assess* phase has two areas for assessing that *identity*. The first column under the *assess* phase is *feelings*. These *feelings* are the anticipated intellectual and/or emotional outcome(s) of performing those *actions* to standard for that *identity*.
- The last two columns of the *assess* phase are under the sub-heading of *rating*. The first of these evaluates the individual’s attitude concerning that *identity* based on the corresponding *actions* and *feelings*. The individual determines what term: *occupation*, *profession* or *calling* best characterizes their reason for fulfilling the *identity* of that row.
- The final column is the T through U rating.

T = *Actions* and *Feelings* align 100% of the time and *Identity* is viewed as a *calling*.

T- = *Actions* and *Feelings* align 100% of the time and *Identity* is viewed as a *profession*.

P = *Actions* executed 100% of the time. *Feelings* align $\geq 75\%$ of the time or *Identity* viewed as an *occupation*.

P- = *Actions* executed 100% of the time. *Feelings* align $< 75\%$ of the time.

U = *Actions* executed $< 100\%$ of the time.

While it is obviously beyond the scope of this paper to fully examine the topic of objectively assessing training readiness levels, let alone all of the challenges associated with objectively assessing ethical readiness levels, it does depict a framework that can be used as the basis for further discussion of “objectively” assessing ethical readiness levels. These matrixes could also be used as a tool for receiving feedback from subordinates, peers, and supervisors; as an instrument to drive future self-development; or as the basis for an improved model.

The Army Ethic

Any discussion of evaluating an *Army Professional’s* ethical readiness needs to start with an understanding of that title and the *Army Ethic*. ADRP 1 modified the previous definitions when it was released on 14 June 2015—the Army’s 240th birthday. It states, “An Army professional is a Soldier or Army Civilian who meets the Army Profession’s certification criteria in character, competence, and commitment.” ADRP 1 defines the Army Ethic as, “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.” Those thirty words summarize the 438 words that comprise the entire Army Ethic.

The majority of the Army Ethic explains that “Trusted Army Professionals” are *Professionals of Character*, *Competent Professionals*, and *Committed Professionals*. (See Figure 3 on page 196.) In what seems like wishful thinking, the preface to ADRP 1 says that the Army Ethic is “the heart of the Army Profession, inspiring and motivating our shared identity as trusted Army professionals.”

Before introducing the Army Ethic, the first chapter of ADRP 1, “discusses the nature of professions, explains why the Army is a profession, and introduces the essential characteristics of the Army Profession.”⁴ It then seems to describe why mere words are not enough to produce a professional, “Simple or strict compliance with laws and regulations rarely generates a deeper understanding of why a standard of conduct is prescribed and is considered right and good.” It then declares, “The Army Ethic provides the moral dimension that aids in understanding why we live by and uphold established moral principles.”⁵ That last statement begs the question, whose “established moral principles”?

The Heart of the Army

The Army Ethic includes the moral principles that guide our decisions and actions as we fulfill our purpose: to support and defend the Constitution and our way of life. Living the Army Ethic is the basis for our mutual trust with each other and the American people. Today our ethic is expressed in laws, values, and shared beliefs within American and Army cultures. The Army Ethic motivates our commitment as Soldiers and Army Civilians who are bound together to accomplish the Army mission as expressed in our historic and prophetic motto: *This We'll Defend*.

Living the Army Ethic inspires our shared identity as trusted Army professionals with distinctive roles as honorable servants, Army experts, and stewards of the profession. To honor these obligations we adopt, live by, and uphold the moral principles of the Army Ethic. Beginning with our solemn oath of service as defenders of the Nation, we voluntarily incur the extraordinary moral obligation to be trusted Army professionals.

Trusted Army Professionals are

Honorable Servants of the Nation—Professionals of Character:

We serve honorably—according to the Army Ethic—under civilian authority while obeying the laws of the Nation and all legal orders; further, we reject and report illegal, unethical, or immoral orders or actions.

We take pride in honorably serving the Nation with integrity, demonstrating character in all aspects of our lives.

In war and peace, we recognize the intrinsic dignity and worth of all people, treating them with respect.

We lead by example and demonstrate courage by doing what is right despite risk, uncertainty, and fear; we candidly express our professional judgment to subordinates, peers, and superiors.

Army Experts—Competent Professionals:

We do our duty, leading and following with discipline, striving for excellence, putting the needs of others above our own, and accomplishing the mission as a team.

We accomplish the mission and understand it may demand courageously risking our lives and justly taking the lives of others.

We continuously advance the expertise of our chosen profession through life-long learning, professional development, and our certifications.

Stewards of the Army Profession—Committed Professionals:

We embrace and uphold the Army Values and standards of the profession, always accountable to each other and the American people for our decisions and actions.

We wisely use the resources entrusted to us, ensuring our Army is well led and well prepared, while caring for Soldiers, Army Civilians, and Families.

We continuously strengthen the essential characteristics of the Army Profession, reinforcing our bond of trust with each other and the American people.

Figure 3. The Army Ethic.

The intent at this point is not to critique or evaluate the Army Ethic per se, but it makes some assertions that warrant deeper discussion. The Army Ethic states, “Today our ethic is expressed in laws, values, and shared beliefs within American and Army cultures.” A recent military example of “laws, values, and shared beliefs” and the debasement of “established moral principles” was on display when military lawyers for a Schriever Air Force Base colonel argued that a half-dozen adultery charges against him should be thrown out. The major who was defending the colonel told Air Force judge Colonel Wes Moore, “that the military’s definition of adultery as sex between a man and a woman violates the colonel’s rights under the 14th Amendment, which mandates equal protection under law.”⁶ According to the article, “That’s because the military’s adultery law requires ‘sexual intercourse’ as an element of guilt, which the Pentagon defines as an act between a man and a woman. A homosexual man or woman couldn’t commit adultery as defined.”⁷ So much for “shared beliefs” and “established moral principles.”

In what was then a mandatory reading for CGSOC students when Ethics was last taught as a block (AY16), Dr. Daniel M. Bell, Jr. explained that,

“Relativism within the ranks presents a significant challenge to the exercise of moral leadership within the military... Recognizing the moral value of respect and the reality of diversity, including moral diversity, creates a dilemma: How can one recognize and respect moral diversity while at the same time asserting one particular moral standard? The default answer may be simply to follow orders....”⁸

This appeal to “shared beliefs” and “established moral principles” seems to take us right back to the admonition of ADRP 1, “Simple or strict compliance with laws and regulations rarely generates a deeper understanding of why a standard of conduct is prescribed and is considered right and good.” If the last decade has demonstrated anything, it is that *shared beliefs* and *established moral principles* are not always shared, nor well established.

Why “Objective E”

The 2015 Army Capabilities Needs Analysis (CNA) determined that Army publications still did not address specific actions across the Total Force that provide for the development and assessment of character.⁹ ADRP 1 defines character in two ways:

“Intrinsically, character is one’s true nature including identity, sense of purpose, values, virtues, morals, and conscience. Character, in an operational sense, is an Army professional’s dedication and adherence to the Army Ethic, including Army Values, as consistently and faithfully demonstrated in decisions and actions.”¹⁰

That same CNA also determined that the Army did not have a deliberate, holistic approach to develop and assess character within the process of leader development.¹¹ One could argue that the revised officer evaluation report (OER) is intended to assess the operational aspects of the rated officer’s character. The new form has sections for narrative comments for each of the six Army Leader Requirements, the first of which is character.¹² While that instrument may assess, in some limited way, aspects and attributes of the *operational character* of the rated officer, it in no way can, nor is it intended to, unearth “one’s true nature including identity, sense of purpose, values, virtues, morals, and conscience” or *intrinsic character*.

The Army assesses training readiness through two types of evaluations; internal and external. *External evaluations* (EXEVALs) are unit proficiency evaluations that provide commanders an objective way to evaluate their unit. The Army puts such a premium on EXEVALs that they are now the only way an Army unit can be validated as fully trained (T) or trained (T-).¹³ One of the obvious challenges of assessing *intrinsic character* (or ethical readiness) is the hidden nature of it. Basketball Hall of Fame player and Coach John Wooden described the problem this way, “Be more concerned with your character than your

reputation, because your character is what you really are, while your reputation is merely what others think you are.”¹⁴ This suggests that an EXEVAL of one’s ethical readiness or intrinsic character is, at most, uncovering a reputation.

Aside from the hidden nature of intrinsic character (identity, sense of purpose, values, virtues, morals, and conscience), there is a second aspect that makes it virtually impossible to adequately and accurately externally assess—that is to develop the appropriate conditions in which to test it. It has been said, “Adversity doesn’t build character—it merely reveals it.” Like assessing the size of an iceberg, the unseen mass below the surface is always more significant than the mound of ice above.

In his 2017 Command Training Guidance (CTG), the Commander of U.S. Army Forces Command (FORSCOM), General Robert B. Abrams, incorporated the “Safety Pyramid” into the topic of Risk Management.¹⁵ (See Figure 4 below.) If this theory is true in matters of safety, how much truer in the area of ethics and intrinsic character?

So, what are the implications of an “Ethics Pyramid”? We have all seen and suffered because of the catastrophic (Class A) ethical failures of Army senior leaders: General (R) David Petraeus, General (R) William Ward, Lieutenant General Ron Lewis, Major General (R) James Grazioplene, Major General David Haight, Major General Wayne Grigsby, Major General Joseph Harrington, and Brigadier General Jeff Sinclair, to name just a few. Given these, how many Class B, C, D and Below, and Near Miss ethical failures are occurring, and what test or actions could be implemented or administered to uncover them? This is not to imply that ethical crashes are merely accidents. It is instead to suggest that if we are not preventing the Class A accidents by our most certified, and supposed “stewards of the profession,” how many more B, C, and D mishaps are occurring without any mitigation? Imagine the benefits of an assessment tool that could prevent both the minor and the more disastrous events.

Army Doctrine Publication (ADP) 1, *The Army*, reminds the field that, “The failure of individual Army professionals to make the right decision can be devastating, particularly in an omnipresent information environment. The Army Values shape and bind Soldiers’ and Army Civilians’ discretionary judgments.”¹⁶ To paraphrase a famous quote: when it comes to focusing on ethics, the Services are willing, but the flesh is weak.¹⁷ Unfortunately, and in spite of all of the time the Army spends talking about ethical matters, it

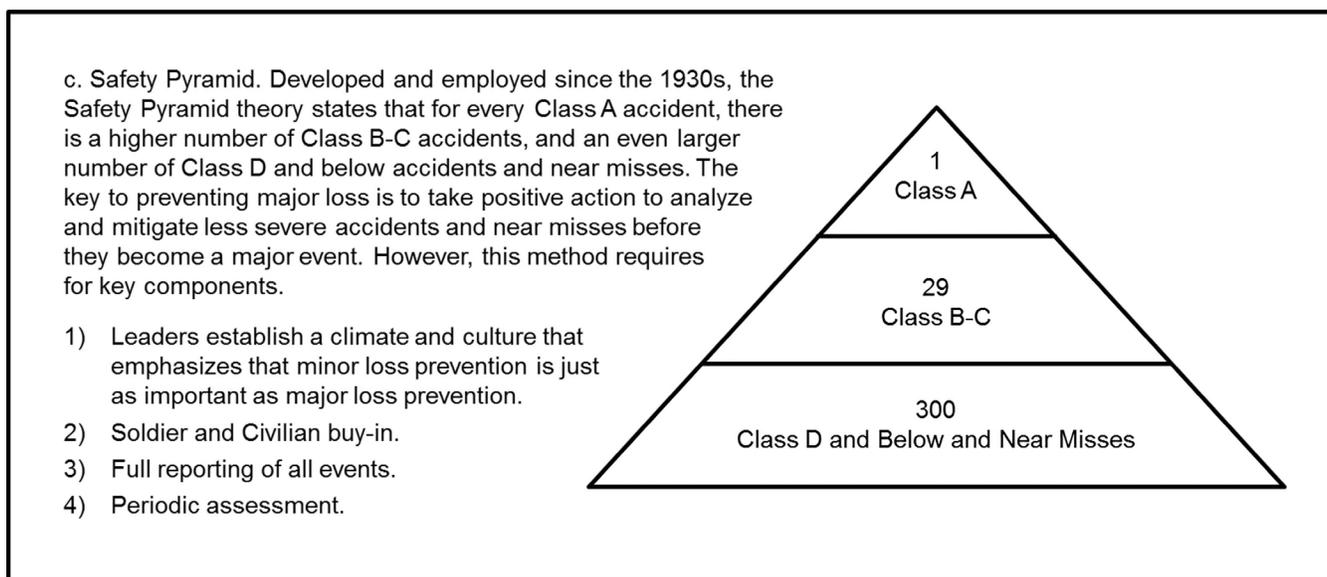


Figure 4. The Safety Pyramid¹⁸

is only getting weaker. In fact, the ethical problem has become so acute that the just-released report *Top DoD Management Challenges—Fiscal Year 2018* lists “Ensuring Ethical Conduct” as one of the top ten challenges facing the DoD.¹⁹

According to that report, there was a 13 percent increase in complaints alleging misconduct by senior officials from FY 2015 to FY 2017. The most common allegations involved personal misconduct including improper relationships, improper personnel actions, misuse of government resources, and travel violations. Concerning the category of personal misconduct, the report concludes that there has been a steady trend in substantiated allegations of improper relationships and sexual misconduct.²⁰ If “certified professionals” and the “stewards of the profession” are having these problems, it certainly suggests that the external operational character evaluations and certifications currently employed, and which led to their promotions, are entirely inadequate.

Although the only way to rate training as a T or T- is with an external evaluation (EXEVAL), it may well be that the only way to adequately and accurately assess character is to conduct an *internal evaluation*. According to FM 7-0, “Internal evaluations are conducted by unit leaders...they evaluate the unit’s ability to perform specific tasks or activities.”²¹ The weight the Army places on an external evaluation to determine that a unit is objectively assessed “T” may be inappropriate when assessing intrinsic character. This is exemplified by another Coach Wooden quote, “The true test of a man’s character is what he does when no one is watching.” Said another way, any man who knows his actions are being assessed may be merely acting until the audience or evaluators are absent.

Even though the *Objective E* matrix may be the preferred instrument for an individual to conduct a self-assessment or internal evaluation of their ethical readiness, because of the inherent and hidden nature of character, those who lack it most are the same ones least suited to conduct an internal assessment of it. Not unlike physical training, one will only get out of it what they put into it. If the *Objective E* assessment is used to honestly evaluate *actions*, it can be a powerful stimulus for self-development and understanding areas that represent vulnerabilities.

Identity, Actions, and Feelings

Identity, actions, and feelings are the primary categories of the *Objective E* assessment matrix. The logic of their order, source, relevance, and application follows.

Its Source (*Identity, Actions, and Feelings*)

While on a cruise in the Caribbean, I came across a book in the ship’s library with the word “*Resilience*” emblazoned on its spine. At the time (CGSOC AY 16), “*Resilience*” was also the title and subject of the C132 Class which we would be teaching shortly—how could one not read a book with the same title? The book was written by Eric Greitens, a former Navy SEAL and presently the Governor of Missouri.²² Before becoming a SEAL, Greitens attended Duke University and earned a doctorate as a Rhodes Scholar at the University of Oxford.

The complete title of the book is *Resilience: Hard-Won Wisdom for Living a Better Life* (2015). It is a series of letters written to Greitens’ former SEAL compatriot who is trying to cope with PTSD and find purpose and direction for his life after military service. Greitens weaves in ancient and modern philosophers, as well as his own wisdom, to present very persuasive ideas to his struggling friend and, by extension, the reader. The section that offered the most powerful thinking about self was the section about *Identity, Actions, and Feelings*.

Greitens argues that if our *feelings* dictate our *actions*, they ultimately determine our *identity*. For example, if an individual *feels* like a loser, and uses drinking (*actions*) to drown his sorrows, it won’t be long until he

has established himself as both a drunk and a loser (*identity*). Conversely, Greitens argues that if we get our *identity* straight, and let it dictate our *actions*, then there will be positive and productive *feelings* consistent with that *identity*.

Its Relevance (*Identity, Actions, and Feelings*)

The Army puts an important premium on the idea of identity. The Army defines *identity* as, “One’s sense of self; perceptions of one’s roles and purpose in life.”²³ This is important because when *identity* is linked to one’s purpose, it creates an unstoppable combination.

In a section entitled *Membership in The Army Profession*, ADRP 1 states:

“Being an Army professional starts with developing and sustaining a professional identity... Identity refers to one’s self-concept. Soldiers and Army Civilians first identify with being members of the Army Profession. Their shared identity as trusted Army professionals is progressively formed and strengthened as they live by and uphold the Army Ethic as they perform their duties and accomplish the mission.”²⁴

Its Application (*Identity, Actions, and Feelings*)

Identity may be exactly as the Army defines it, “One’s sense of self; perceptions of one’s roles and purpose in life,”—but *identity* is most often defined by one’s relationship to external things. It is my relationship with my parents that makes me a son. It is my relationship with my wife that makes me a husband. It is my relationship with my kids that makes me a father. *Identity* can even be defined by former relationships; for example, *widow* describes a woman who lost her husband, *veteran* describes somebody who served their country, and *gold star mom* describes a mother who lost her child in combat. The *Objective E* model recognizes the power of *identity* and of executing *actions* that align, especially when in fulfillment of one’s *calling*.

Occupation, Profession, or Calling

In order to complete the *Objective E* assessment, after reviewing the *Actions* and *Feelings* of the corresponding *Identity*, the individual then determines whether the term *occupation*, *profession* or *calling* best characterizes their reason for fulfilling that *identity*.

Its Source (*Occupation, Profession, or Calling*)

Dr. Charles C. Moskos, Jr., a Professor of Sociology at Northwestern University and presenter at the U.S. Army War College, promoted this paradigm in his 1977 piece in *Parameters*. (It was also republished in the 2010-11 edition.) Moskos writes, “Terms like *calling*, *profession*, or *occupation* suffer from imprecision, both in popular and scholarly discussion. Nevertheless, they each contain core connotations which serve to distinguish them from one another.”²⁵

Moskos’ basic hypothesis was that the all-volunteer American military was, to its detriment, moving towards an organizational format more and more resembling that of an *occupation*.²⁶ He selected those terms because they represent a continuum in the level of commitment and because of his concern the then recently implemented all-volunteer Army would move away from being (the) service.

Its Relevance (*Occupation, Profession, or Calling*)

Moskos contended that the philosophy advanced, and largely adopted, by the Gates Commission in 1970 to further the all-volunteer Army was an occupational model. Moskos writes, “Instead of a military system

anchored in the normative values of a *calling*—captured in words like ‘Duty,’ ‘Honor,’ ‘Country’—[the Commission] explicitly argued that primary reliance in recruiting an armed force should be on monetary inducements guided by marketplace standards.”

Moskos argued the Army as an *occupation* “implies that priority inheres in self-interest rather than in the task itself or in the employing organization.” In essence, Moskos believed removal of the draft as the price of citizenship, coupled with the necessary enticements for voluntary enlistment, would make the military more like a job or *occupation* than a *calling*.

Moskos described a *profession* as “legitimated in terms of specialized expertise, i.e., a skill level formally accredited after long, intensive, academic training.” Particularly for the officer corps—citing “the multitiered military education system for officers—as typified by the service academies, command schools, and the war colleges—is patterned after the professional model.”²⁷

Moskos described a *calling* as serving “a purpose transcending individual self-interest in favor of a presumed higher good.” He said, “members of a *calling* generally regard themselves as being different or apart from the broader society and are so regarded by others.” The Army, in ADRP 1, uses *calling* in similar fashion, most often describing Army service as a “noble calling.” Both ADRP 1 and Moskos put the emphasis on the organization as having rendered the *call* and the individual responding to it. ADRP 1 explains the relationship this way, “To be an Army professional is to answer a calling that is much more than a job. It means to be motivated primarily by the intrinsic value of service rather than material benefits such as pay and vacations.” (Emphasis added.)

Terms like Military *Occupational Specialty* (MOS) obviously reflect the more *occupation* like nature of what the typical enlisted person does. As of this writing, the Army’s official recruiting website (goarmy.com) is announcing, “Some jobs offer cash bonuses up to \$40,000 for qualified applicants who enlist for a specific term of service.”²⁸ The concept (and necessity) of enticing enlistees with occupational opportunities, as well as educational and monetary incentives, requires balance. Consider this Italian general’s *call*:

“I offer neither pay, nor quarters, nor food; I offer only hunger, thirst, forced marches, battles and death. Let him who loves his country with his heart, and not merely with his lips, follow me.”

—Giuseppe Garibaldi²⁹

Moskos and Garibaldi (as well as the U.S. Marines) are all on to something—making service too soft, offering substantial enlistment and retention bonuses, and generous benefits may all attract and retain applicants, but it will come at a cost—and more than just monetary. Clearly, a *call* that goes forth with large sums of money and generous benefits can cloud the message in the minds of those that are contemplating pursuing Soldiering or the “service” as a *calling*.

Its Application (*Occupation, Profession, or Calling*)

There are *professional* bowlers, basketball players, and bass fishermen. The title of *professional* (and *Army Professional*) seems to be a woefully inadequate *identity* to fully recognize all that is expected and required of a Soldier. ADRP 1 explains that,

“Certification in the Army has two purposes. For the Army Profession, certification demonstrates to the American people that the Army is qualified to perform its expert work. For Army professionals, certification also provides motivation and a sense of accomplishment. Examples include an earned rank or credential, selection for a leadership assignment or successful completion of training.”

Most certainly, the long list of aforementioned, ethically-challenged Generals met the *professional* certifications mentioned above, but to what end? In many ways, it is the prestige, power, and perks associated with their positions that produced their problems. In most cases, they let their *feelings* dictate their *actions*, thereby failing to live up to the appropriate *identity*. As previously mentioned in the *identity* discussion, it is often what is going on inside of the man that matters the most. Again, this all underscores the premise that the best way to effectively and accurately assess character is to conduct an internal evaluation.

For the purposes of *Objective E*, the term *calling* is used irrespective of the *occupation*, *profession*, the title or nature of the work (blue collar, white collar, menial labor, volunteer, etc.), or the type of organization. Instead, *calling* is based on how the individual regards his attachment to the activity. *Objective E* relies on the Merriam-Webster dictionary's primary definition for *calling*, i.e. "a strong inner impulse toward a particular course of action especially when accompanied by conviction of divine influence."³⁰ This distinction is important as it cements the individual's *raison d'être* with his *identity*. In other words, it is not that the *calling* is "noble" that matters; it is the attitude of the *called* to that *identity* that counts.

This means that it is one's mindset, or motive, for serving that provides the conviction for the *calling*, no matter how menial the *occupation*. This is equally true whether or not it is considered by most to be a professional or a vocational field. The plumber, mechanic, or carpenter who regards his trade as his *calling* is likely far more committed than the one who considers it merely as an *occupation*. Similarly, if the work is regarded as a *profession* that typically requires a *calling*, such as medicine or the clergy, simply practicing that *profession* does not make it one's *calling*. This is why *Objective E* requires the individual to assess his attitude towards service in terms of *occupation*, *profession* or *calling*. If one knows that he is doing what he is *called* to do, then, and only then, is it a *calling*.

This is particularly important when the operating environment requires what the Army Ethic calls *Professionals of Character*. It takes a certainty that only comes from knowing that one is carrying out their *calling* when they "reject and report illegal, unethical, or immoral orders or actions." It takes the courage and confidence that comes from *calling* to "lead by example and demonstrate courage by doing what is right despite risk, uncertainty, and fear; we candidly express our professional judgment to subordinates, peers, and superiors." The conviction and clarity that comes from carrying out a *calling* is not concerned about personal comfort or career.

The Army may very well be a "*Noble Calling*," but that does not mean that it is a *calling* for everyone currently serving as an *Army Professional*.

The Ranger Creed

The Ranger Creed,³¹ (See Appendix A on page 210.) and the organization it was instrumental in creating, are respectfully offered as an example of "getting it right," especially since it was all done with intention and by deliberate design. For these reasons, that Creed is used as the basis for the *identity*, *actions*, and *feelings* that form the bulk of the second *Objective E* assessment matrix.

Its Source (*The Ranger Creed*)

Before considering the Creed of the modern-day Ranger, it is instructive to understand the context that was the impetus for the resurrection of Ranger units. The Army was in a post-Vietnam malaise. Many historians, commentators, and Soldiers who knew the Army at that time describe it as a truly despondent force. Drug and race problems were rampant. Discipline within the entire force was lacking.³² In late 1973, General Creighton Abrams saw the reactivation of the Rangers as a way to reestablish standards, first within that unit, and then throughout the Army. To implement his vision, General Abrams issued this guidance³³ now known as the Abrams Charter:

“The battalion is to be an elite, light, and the most proficient infantry battalion in the world. A battalion that can do things with its hands and weapons better than anyone. The battalion will contain no “hoodlums or brigands” and if the battalion is formed from such persons it will be disbanded. Wherever the battalion goes, it must be apparent that it is the best.”³⁴

In early 1974, Lieutenant Colonel Kenneth Leuer, the reactivated 1st Ranger Battalion’s first commander, received additional guidance from General William DePuy, the Training and Doctrine (TRADOC) commander, about the need for a creed: “Abe wants you to create a Creed that will serve as the guiding light for the Rangers to train, fight and live by.”³⁵

According to Colonel (Ret.) Keith Nightingale, a plank holder in the 1st Ranger Battalion,

“LTC Leuer determined that the device of a Creed was such a necessary and fundamental part of the evolving Ranger experience that it must be established during the formative period... [and] ...this Creed must be so compelling and so clear as to attach the individual to the unit and to define the system of standards and quality necessary for the First Ranger Battalion.”³⁶

Its Relevance (*The Ranger Creed*)

The primary reasons that the Ranger Creed has worked so well is first, as Colonel Nightingale noted, “It is simple, clear and unambiguous and that is both its strength and its glory.”³⁷ The second and equally important reason is that every Ranger candidate is required to study it and be prepared to recite it whenever called upon to do so. This continues throughout their tenure in the Rangers. Every Ranger knows that he can be called to the front of any formation, be it squad, platoon, company, or battalion, for PT, accountability, or a ceremony, and be required to recite a specific stanza or the entire Creed at any time. No Ranger is willing to risk embarrassing himself by not knowing every single word exactly as written.

Upon the establishment of the third Ranger battalion and the Regimental headquarters in 1984, Chief of Staff of the Army General John Wickham was even more explicit in his vision and intent for the newly expanded organization: “The Ranger Regiment will draw its members from the entire Army—after service in the regiment—return these men to line units of the Army with the Ranger philosophy and standards.”³⁸ It is in the spirit of the Abrams Charter and Wickham’s commendation that the Ranger Creed is used in the *Objective E* model. The Creed is an essential element of the modern-day Ranger’s success and is integral to understanding the Ranger philosophy that establishes each individual Ranger’s *identity* and *actions*. Again, quoting Colonel Nightingale, “The Ranger Creed has grown from a memorized set of stanzas...to a near universal guide to life, duty and performance for any person exposed to its words.”³⁹

As mentioned previously, the Army defines *identity* as, “One’s sense of self; perceptions of one’s roles and purpose in life.”⁴⁰ This is essential since *identity* linked with one’s purpose (and *calling*) in life creates an unyielding arrangement. Dr. Daniel M. Bell, Jr., in the previously cited piece entitled, *Clashing Moral Civilizations: Why is Relativism a Threat to the Military?* explains why the clarity of the Ranger Creed is able to produce that kind of unity in the Rangers.

“In a sense, the military is a moral community that recognizes one can arrive at the particular moral commitments it embodies from a variety of paths. Some Soldiers come to it from a religious background, some from a familial background, some from independent reflection, etc... Moral leadership in the military starts from the moral foundations articulated in the creeds, codes, and so forth. The challenge of such leadership is to assist Soldiers in moving from mere compliance, following the moral rules out of fear or merely for the sake of career advancement, to commitment, to the internalization and ownership of that moral vision such that it becomes part of their identity.”⁴¹ (Emphasis added.)

The Ranger Creed has provided inspiration for nearly three generations of modern-day American Rangers. The Ranger Creed is all about the individual establishing his *identity* as a Ranger. What the Rangers have figured out is how to go from creeds to deeds.

Its Application (*The Ranger Creed*)

The Army white paper titled *The Army's Framework for Character Development*, in summarizing what is essentially an argument on the role of “nature versus nurture,” concludes, “. . .beyond this understanding of factors affecting character, there is no consensus in the literature regarding what must be done within education, training, and experience to inspire, motivate, and enable people to make decisions and take actions that are consistent with an ethic.”⁴² The White Paper goes on to explain, “Given this lack of consensus, the Army’s intent to provide for character development, through deliberate integration of culture, climate, and identity, is breaking new ground.” While it may be new ground at the Army enterprise level, what must be done within education, training, and experience to inspire, motivate, and enable people to make decisions and take actions that are consistent with an ethic has been tested and proven over time by the Rangers and their Creed.

Perhaps what is most important and effective about the Ranger Creed is its succinctness. It is both uncomplicated and comprehensive in describing the *identity* and *actions* a Ranger is to embody. There is an incredible intangible that comes from the individual mindset of every Ranger completely internalizing the first and last stanzas of the Ranger Creed. “Recognizing that I volunteered as a Ranger, fully knowing the hazards of my chosen profession, I will always endeavor to uphold the prestige, honor, and high esprit de corps of my Ranger Regiment.” The first stanza clearly addresses the *identity* obtained by volunteering to join the organization and the obligation to steward and safeguard its reputation and esprit once there. This is not simply a “*shared identity*”—this is “shared destiny.”

The last stanza reminds every member of the Rangers that he shares in an individual obligation to complete their mission, even if alone. “Readily will I display the intestinal fortitude required to fight on to the Ranger objective and complete the mission, though I be the lone survivor.” This obligation for every individual to achieve the organization’s objectives and mission, no matter what the personal cost, creates an organization far greater than the sum of its parts. The Ranger Creed produces a *Unity of Purpose* and *Unity of Effort* that is incalculable.

The “Objective E” Assessment Matrix

Its Source (*Objective E assessment matrix*)

This is the *Objective E* assessment matrix that employs the Ranger Creed for its *identity* and *actions*. Some of the *actions/tasks* may seem imprecise or hard to objectively assess, e.g. this from the Ranger Creed, “*I will always keep myself mentally alert, physically strong, and morally straight.*” As the mission essential task list (METL) evaluation guide for the new Security Force Assistance Brigade (SFAB) explains, “*Because all possible forms of acceptable personal conduct and behavior cannot be translated into quantifiable objective task standards...evaluators must attempt to form mature opinions on these while the unit is performing its tasks.*”⁴³ A similar application of these standards must be applied when evaluating the *actions* listed in the *Objective E* assessment matrix.

Its Relevance (*Objective E assessment matrix*)

This matrix also offers the additional *identities* of Patriot, Husband, Father, Son, and Christian for illustrative purposes. In these cases, that *identity* is determined by the relationship of the assessed individual to others, be it another individual or an organization.

Plan and Prepare		Execute		Assess	
Operational Environment	Identity	Actions	Feelings	Rating	
Combat, Field Garrison Off-Duty				Occupation Profession Calling	T, T-, P, P-, U
C, F, G, O	R- <i>Recognizing that I volunteered as a Ranger, fully knowing the hazards of my chosen profession,</i>	<i>I will always endeavor to uphold the prestige, honor, and high esprit de corps of my Ranger Regiment.</i>	<ul style="list-style-type: none"> Honorable Belonging High Morale 	C	
C, F, G	A- <i>Acknowledging the fact that a Ranger is a more elite soldier who arrives at the cutting edge of battle by land, sea, or air,</i>	<i>I accept the fact that as a Ranger my country expects me to move farther, faster and fight harder than any other soldier.</i>	<ul style="list-style-type: none"> Obligated to excel Excitement Special/elite 	P, C	
C, F, G, O	N- <i>Never shall I fail my comrades.</i>	<i>I will always keep myself mentally alert, physically strong and morally straight and I will shoulder more than my share of the task whatever it may be, on hundred percent and then some.</i>	<ul style="list-style-type: none"> Sharp, ready Physically fit Clean, guilt free Generous, helpful 	O, P, C	
C, F, G, O	G- <i>Gallantly will I show the world that I am a specially selected and well-trained soldier.</i>	<i>My courtesy to superior officers, neatness of dress and care of equipment shall set the example for others to follow.</i>	<ul style="list-style-type: none"> Respectful Sharp, ready Steward Role model 	P, C	
C, F, G, O	E- <i>Energetic...</i>	<i>Energetically will I meet the enemies of my country. I shall defeat them on the field of battle for I am better trained and will fight with all my might. Surrender is not a Ranger word. I will never leave a fallen comrade to fall into the hands of the enemy and under no circumstances will I ever embarrass my country.</i>	<ul style="list-style-type: none"> Brave Tough, well trained Reliable, loyal Love (Brotherly) Accountable 	P, C	
C, F, G, O	R- <i>Readily will I</i>	<i>display the intestinal fortitude required to fight on to the Ranger objective and complete the mission though I be the lone survivor.</i>	<ul style="list-style-type: none"> Indomitable Courage Mission focused Fearless 	C	
C, F, G, O	Rangers	<i>Lead the Way!</i>	<ul style="list-style-type: none"> Steward, Pride 	C	
These Identity, Actions, and Feelings below are not related to the Ranger Creed by directly influence the individual's performance as a Ranger					
C, F, G, O	Patriot	Support and defend the Constitution and the Country	<ul style="list-style-type: none"> Patriotism & Freedom Secure, Honorable 	C	
C, F, G, O	Husband	Love, Honor, Cherish	<ul style="list-style-type: none"> Loved, Complete Love (Paternal), Pride 	C	
C, F, G, O	Father	Material provider, teach, discipline, legacy building	<ul style="list-style-type: none"> Love (Paternal), Pride 	C	
C, F, G, O	Son	Honor and care for parents	<ul style="list-style-type: none"> Reliable, Belonging 	C	
C, F, G, O	Christian	Love God, Love my neighbor, Obey the scriptures	<ul style="list-style-type: none"> Love (Agape), Peace, Joy, Self-control 	C	
Indicates where/when Identity is relevant	The Army Ethic is used to define Identity and Actions associated with being an Army Professional.	Key Tasks (Actions) to be executed/performed in keeping with the Identity in the column to the left.	Feelings – when Actions are performed to standard	C - indicates recognition that one is fulfilling their purpose in life when performing those Actions.	
T=Actions and Feelings align 100% of the time and Identity is viewed as a calling. T-=Actions and Feelings align 100% of the time and Identity is viewed as a profession.		P=Actions executed 100% of the time. Feelings align ≥75% of the time or Identity is viewed as an occupation. P-=Actions executed 100% of the time. Feelings align <75% of the time.	U = Actions executed < 100% of the time.	T, T-, P, P-, U	

Figure 5. Objective E Assessment Matrix (Based on the Ranger Creed).

Another important consideration is that *identity* can transcend location or Operational Environment (*Combat, Field, Garrison, and Off-Duty*). For example, one is always a husband and father (as long as his wife and kids are alive) whether he is deployed in combat, on an FTX, in garrison, or on a four-day pass with his family. On the other hand, *actions* contrary to the *identity* can negate it. If one is committing adultery or not supporting his minor children, he is not really a “husband” or “father” but instead an “adulterer” or “dead-beat Dad.” In those cases, *actions* redefine *identity*.

In what might be called the paradox of proximity, there is a certain irony that it is easier to be a specific *identity* when the corresponding *actions* are not immediately required. It is easy to be a Soldier when you are home on leave. It is easy to be a parent when the kids are with the grandparents. It is easy to be a husband on the honeymoon. But those are not times when it really counts. It is harder to be a Soldier, husband, and father when you are headed back to theater for another six months after an all too short ten-day R&R—and especially while your wife is weeping and your kids are clinging to your legs crying, “No Daddy, don’t leave us, no...please don’t go!”

Its Application (*Objective E* assessment matrix)

The framework as set forth in the *Objective E* matrix, and the examples of Husband, Father, Son, and Christian, can help an individual more comprehensively evaluate and assess their ethical readiness and motives for serving. Ensuring *actions* correspond to *identity* is not always easy—nor does the system always reward the whistle-blower or the man who holds the ethical line when things are going south. But in the end, being able to look at the man-in-the-mirror, knowing he chose the right *action*, is its own reward.

The Bottom Line

(1) As mentioned earlier, these matrixes can be used as a tool for feedback from subordinates, peers, and supervisors; as an instrument to drive future self-development; or as the basis for a more improved model. One way that *Objective E* may be particularly effective is for the individual to candidly complete the self-assessment and then have a trusted peer, mentor, or advisor challenge them on their intrinsic character (one's true nature including *identity*, sense of *purpose*, values, virtues, morals, and conscience) and performance of the respective *actions*. This can provide accountability and a means to encourage and monitor self-development.

(2) The Army Ethic and the idea of “*shared identity*” is probably inadequate to “*motivate our commitment as Soldiers and Army Civilians who are bound together to accomplish the Army mission.*” Any attempt to establish an overarching “Army Ethic” that applies to both is probably incapable of addressing the extraordinary obligations of a Soldier or too demanding for a large number of Army Civilians. If the Army is serious about encouraging and expecting ethical conduct, it must demonstrate it with deeds and actions and not merely lip-service. Soldiers and Army Civilians must be required to memorize, internalize, and uphold their respective creeds. Having them, but not requiring the aforementioned, is likely to only breed cynicism.

(3) For many, if not most people, it is those *identities* that transcend *Army Professional* that provide the most meaningful purpose for their lives (e.g. Patriot, Husband, Father, Son, Christian, etc.). The Father of our Country aptly demonstrated this in his July 1776 General Order to our fledgling Army: “The General hopes and trusts that every officer and man will endeavor to live and act as becomes a Christian soldier defending the dearest rights and liberties of his country.”⁴⁴ General Washington conveyed and commended the importance of *identity*, *actions*, and *purpose* all in one simple order. The Army might be wise to recognize, acknowledge, and accept the wisdom of our founding fathers and the historical foundation of our Army. AD RP 1-03 states, “Religious support undergirds and fortifies the Warrior Ethos, especially in operations overseas [and] provides for the religious, ethical, and moral needs of the Soldiers, family members, and authorized civilians...at all levels.”⁴⁵ While there may not be *shared beliefs* anymore, those who fought to establish and found this Nation certainly understood and encouraged *established moral principles*.

(4) Finally, *Objective E* is not presented as a panacea. It is designed to help understand, assess, and improve intrinsic and operational character, and thus enhance ethical readiness. The mere exercise of thinking through the *identities*, *actions*, and *feelings* one deems important is beneficial. (A blank *Objective E* matrix is at Appendix B on page 211.) This process should also enhance an organizational environment of ethical readiness and lead to positive peer pressure, thereby promoting the execution of appropriate *actions*. It is also intended to prevent the personal and professional pain, moral injury, and embarrassment to our Army that occurs from failing to make the right discretionary decisions. Most importantly, *Objective E* is offered as a means to help Soldiers and Army Civilians enjoy the *feelings* that only come from a lifetime of having honorably and courageously executed the appropriate *actions* of their individual *identity*.

End Notes

- 1 Department of the Army, TC 4-0.01. *Sustainment Training Strategy and Guide*. June 2017, para 3-1. Retrieved 19 November 2017 from http://www.apd.army.mil/epubs/DR_pubs/DR_a/pdf/web/ARN3911_TC%204-0x01%20FINAL%20WEB.pdf.
- 2 LTG Joseph Anderson, Deputy Chief of Staff, G-3/5/7, *Maintaining the Edge: Balancing Commitments in An Era of Change*, 1 OCT 2015. Retrieved 24 January 2018 from <https://www.army.mil/article/156473>.
- 3 Note: The *Objective E* assessment matrix could be considered a hybrid of the *objective task evaluation criteria matrix* and the *training and evaluation outline* (T&EO). The T&EO is the Army's source for individual and collective task training standards and consists of the major procedures (steps or actions) a unit or individual must accomplish to perform a task to standard.
- 4 Department of the Army, ADRP 1, *The Army Profession*, 14 June 2015, vii.
- 5 *Ibid.*, para 1-17.
- 6 Tom Roeder, "Schriever Air Force Base colonel wants adultery case tossed, claims law discriminates against heterosexuals," *Colorado Springs Gazette*, June 28, 2016. Retrieved 1 December 2017 from <http://gazette.com/schriever-air-force-base-colonel-wants-adultery-case-tossed-claims-law-discriminates-against-heterosexuals/article/1579086>.
- 7 *Ibid.*
- 8 Dr. Daniel M. Bell, Jr., "Clashing Moral Civilizations: Why is Relativism a Threat to the Military?" (Produced by and for CGSC for AY16 Ethics block, Reading E105RB), 3.
- 9 The Army Capabilities Needs Analysis FY15—GAP #501028 (2015). In MEMORANDUM (ATFC-DC) FOR: General Daniel B. Allyn, Vice Chief of Staff, United States Army, SUBJECT: Capabilities Needs Analysis Fiscal Year 15 Results, (7 Dec 2015), Encl 2, Tab B Mission Command COE CNA FY15 Results Memorandum.
- 10 Department of the Army, ADRP 1, para 5-14.
- 11 The Army Capabilities Needs Analysis FY15—GAP #501028.
- 12 See https://armypubs.army.mil/pub/eforms/DR_a/pdf/DA%20FORM%2067-10-1.pdf for an example.
- 13 Department of the Army, FM 7-0 *Train to Win in a Complex World*, 5 October 2016, para 3-49.
- 14 John Wooden, Retrieved 24 January 2018 from https://www.goodreads.com/author/show/23041.John_Wooden.
- 15 General Robert B. Abrams, *FORSCOM Command Training Guidance (CTG)—Fiscal Year (FY) 2017*, 16 JUN 2016.
- 16 Department of the Army, ADP 1, *The Army*, (Including Changes 1 and 2, 2012). para 2-12.
- 17 See <https://www.biblegateway.com/passage/?search=Matthew+26%3A40%2D41&version=NIV> for actual quote. (Matthew 26:40-41).
- 18 Abrams.
- 19 *Top DoD Management Challenges—Fiscal Year 2018*, 20 November 2017. Retrieved 24 January 2018 from <http://www.dodig.mil/reports.html/Article/1377306/top-dod-mangement-challenges-fiscal-year-2018>. Note: The ten challenges were not listed in any order of importance or magnitude since all are deemed to be critically important.

20 *Top DoD Management Challenges—Fiscal Year 2018*, 20 November 2017.

21 Department of the Army, FM 7-0, para 3-48.

22 Note: Since the decision was made to use this *identity, actions, feelings* framework in the model, it was revealed that Greitens acknowledged he had an extramarital affair in March 2015 with an unidentified woman (but denied a claim that he tried to blackmail her into silence). If anything, this ethical violation reinforces the merits of the *Objective E* model that requires *actions* match the *identity* to be considered a T or T-. It also supports the need for an *internal evaluation/assessment* (an “external evaluation” could not have uncovered this until nearly two years after the event.).

23 Army White Paper, *The Army’s Framework for Character Development (Integrating Character Development within Leader Development Strengthening the shared identity of Trusted Army Professionals)*, Center for the Army Profession and Ethic, 28 August 2017. Retrieved 29 November 2017 from <http://data.cape.army.mil/web/repository/white-papers/armys-framework-for-character-development-white-paper.pdf>.

24 Department of the Army, ADRP 1, para 5-21.

25 Charles C. Moskos, “The All-Volunteer Military: Calling, Profession, or Occupation?” *Parameters, Journal of the US Army War College* 7, no. 1 (1977). (It was also reprinted in the Winter 2010-11 edition of *Parameters*.)

26 *Ibid.*, 23.

27 *Ibid.*, 24.

28 Army’s official recruiting website GoArmy.com. Retrieved 24 December 2017 from <https://www.goarmy.com/careers-and-jobs/browse-career-and-job-categories.html>.

29 Retrieved 24 December 2017 from <https://www.biography.com/people/giuseppe-garibaldi-9306762>.

30 Retrieved 24 December 2017 from <https://www.merriam-webster.com/dictionary/calling>.

31 The complete Ranger Creed in its entirety is included in the *Objective E* matrix at Figure 5 on page 205. Bold text is used to highlight *identity* and *actions*. The Ranger Creed is also presented in its entirety at Appendix A on page 210.

32 LTC Kent T. Woods, U.S. Army, *Rangers Lead the Way: The Vision of General Creighton W. Abrams*, Strategy Research Project, U.S. Army War College, 7 April 2003. Retrieved 8 December 2017 from <http://webcache.googleusercontent.com/search?q=cache:r73HBPlzx2YJ:www.dtic.mil/cgi-bin/GetTRDoc%3FAD%3DADA415822+&cd=3&hl=en&ct=clnk&gl=us&client=firefox-b-ab>.

33 Woods, 7.

34 Retrieved 23 December 2017 from <https://www.goarmy.com/ranger/about-the-rangers/ranger-battalions.html>.

35 Colonel (Ret.) Keith Nightingale, *The Ranger Creed*, May 8, 2016. Retrieved 8 December 2017 from <https://www.linkedin.com/pulse/ranger-creed-keith-nightingale>.

Note: (Colonel (Ret.) Nightingale was a plank holder in the 1st Battalion.

36 *Ibid.*

37 *Ibid.*

38 Woods, U.S. Army, *Rangers Lead the Way: The Vision of General Creighton W. Abrams*, 13.

39 Nightingale.

40 Army White Paper, *The Army's Framework for Character Development*.

41 Bell, 8.

42 Army White Paper, *The Army's Framework for Character Development*, 3.

43 Infantry Security Force Assistance Brigade Standardized METL Handbook, United States Army Maneuver Center of Excellence, June 2017, 2.

44 George Washington, *General Orders*, 9 July 1776. Retrieved 25 January 2018 from <https://founders.archives.gov/documents/Washington/03-05-02-0176>.

45 Department of the Army, ADRP 1-03, *The Army Universal Task List*, (Washington, D.C., 02 October 2015).

Appendix A—The Ranger Creed

Recognizing that I volunteered as a Ranger, fully knowing the hazards of my chosen profession, I will always endeavor to uphold the prestige, honor, and high esprit de corps of my Ranger Regiment.

Acknowledging the fact that a Ranger is a more elite soldier, who arrives at the cutting edge of battle by land, sea, or air, I accept the fact that as a Ranger, my country expects me to move further, faster, and fight harder than any other soldier.

Never shall I fail my comrades. I will always keep myself mentally alert, physically strong, and morally straight, and I will shoulder more than my share of the task, whatever it may be, one hundred percent and then some.

Gallantly will I show the world that I am a specially selected and well trained Soldier. My courtesy to superior officers, neatness of dress, and care of equipment shall set the example for others to follow.

Energetically will I meet the enemies of my country. I shall defeat them on the field of battle for I am better trained and will fight with all my might. Surrender is not a Ranger word. I will never leave a fallen comrade to fall into the hands of the enemy and under no circumstances will I ever embarrass my country.

Readily will I display the intestinal fortitude required to fight on to the Ranger objective and complete the mission, though I be the lone survivor.

RANGERS LEAD THE WAY!

Appendix B – Blank *Objective E* Assessment Matrix

Plan and Prepare		Execute		Assess	
Operational Environment	Identity	Actions	Feelings	Rating	
Combat, Field Garrison Off-Duty				Occupation Profession Calling	T, T-, P, P-, U
Indicates where/when <i>Identity</i> is relevant	The Army Ethic is used to define <i>Identity</i> and <i>Actions</i> associated with being an Army Professional.	Key Tasks (<i>Actions</i>) to be executed/performed in keeping with the <i>Identity</i> in the column to the left.	<i>Feelings</i> – when <i>Actions</i> are performed to standard	C - indicates recognition that one is fulfilling their purpose in life when performing those <i>Actions</i> .	
T= <i>Actions</i> and <i>Feelings</i> align 100% of the time and <i>Identity</i> is viewed as a <i>calling</i> . T-= <i>Actions</i> and <i>Feelings</i> align 100% of the time and <i>Identity</i> is viewed as a <i>profession</i> .		P= <i>Actions</i> executed 100% of the time. <i>Feelings</i> align ≥75% of the time or <i>Identity</i> is viewed as an <i>occupation</i> . P-= <i>Actions</i> executed 100% of the time. <i>Feelings</i> align <75% of the time.	U = <i>Actions</i> executed < 100% of the time.	T, T-, P, P-, U	