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Although most American citizens will argue that the US Army is one of the most trusted institutions in the United States, the Army profession is under attack by losing Soldiers' trust and public confidence. The Army inculcates its professional ethic by creating a culture conducive to service to the nation. This significance promulgates through sustained training, consistent displays of competence, Army doctrine, and the perpetual pursuit of self-development. Layers of mutual trust support the Army's culture. This trust exists in three primary contexts. External trust between the American public and the Army; including American citizens devoting their lives to service and the autonomy necessary to the Army to use deadly force on its behalf. An intermediate form of trust displayed organizationally between commanders and their commands at echelon who operationally and strategically decide the pace of the Army. Finally, the innermost level of trust, the trust amongst Soldiers operationally showing their worth through competence, care, and consideration for each other. The Army must recognize that trust comes with consistent practice and application; without it, American society will question its need for its high-level of autonomy, which if degraded, could leave it susceptible to any attack.

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*The United States Marine Corps  
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Marine Corps University  
2076 South Street  
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Quantico, Virginia 22134-5068*

MASTER OF MILITARY STUDIES

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OF THE REQUIREMENTS FOR THE DEGREE OF  
MASTER OF MILITARY STUDIES


**AUTHOR:**

MAJ Darryl D. Barnett II

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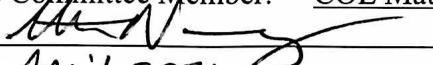
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Approved: 

Date: 29 April 2021

Oral Defense Committee Member: COL Matthew Neumeyer

Approved: 

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## Executive Summary

**Title: Trust Trials: An analysis of the Army Culture of Trust**

**Author:** Darryl D. Barnett II, Major, United States Army

**Thesis:** Although most American citizens will argue that the US Army is one of the most trusted institutions in the United States, the Army profession is under attack by losing Soldiers' trust and public confidence. To preserve the profession, the Army must inculcate a professional philosophy of trust into individual Soldiers and organizational culture.

**Discussion:** The Army has spent a significant amount of time and resources focusing on defining its culture in the form of the Army Profession. The Army inculcates its professional ethic by creating a culture conducive to service to the nation. This significance promulgates through sustained training, consistent displays of competence, Army doctrine, and the perpetual pursuit of self-development. Layers of mutual trust support the Army's culture. This trust exists in three primary contexts. External trust between the American public and the Army; including American citizens devoting their lives to service and the autonomy necessary to the Army to use deadly force on its behalf. An intermediate form of trust displayed organizationally between commanders and their commands at echelon who operationally and strategically decide the pace of the Army. Finally, the innermost level of trust, the trust amongst Soldiers operationally showing their worth through competence, care, and consideration for each other.

**Conclusion:** Both the Army's culture and the Army's relationship with American society are built on trust. This trust that is both fragile and dynamic is ever-evolving. There are common threads between what defines trust and culture amongst professions. However, one thing remains the same: trust hinges on an expectation of results. For the Army to build and sustain a culture of trust that inculcates a professional Army, leaders must lead by example and exemplify the trust required displayed in the organization. In the instances where Soldiers or leaders fail to live up to the Army's professed standards, the Army must efficiently and effectively adjudicate those instances to preserve the delicate trust the profession requires. The Army must recognize that trust comes with consistent practice and application; without it, American society will question its need for its high-level of autonomy, which, if degraded, could leave it susceptible to a political ploy.

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THE OPINIONS AND CONCLUSIONS EXPRESSED HEREIN ARE THOSE OF THE INDIVIDUAL STUDENT AUTHOR AND DO NOT NECESSARILY REPRESENT THE VIEWS OF EITHER THE MARINE CORPS COMMAND AND STAFF COLLEGE OR ANY OTHER GOVERNMENTAL AGENCY. REFERENCES TO THIS STUDY SHOULD INCLUDE THE FOREGOING STATEMENT.

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Winning Matters! Army Strong!

## Introduction

*"Culture is like the wind. It is invisible; yet its effect can be seen and felt."*<sup>1</sup>

– Bryan Walker, Partner, and Managing Director, IDEO

*"Trust is the highest form of human motivation. It brings out the very best in people."*<sup>2</sup>

– Stephen R. Covey

Why are trust and culture important to the Army? Trust in the Army is a fundamental building block for creating a culture that can sustain conflict. Yet, despite its significance and an institutional focus to encourage and develop trust, it is challenging to measure and more so sustain. Trust in the Army varies by grade or position—junior Soldiers to Soldiers holding leadership positions, junior leaders to more senior leaders, unit to unit, and individually from Soldier to Soldier. Trust requires significant time and patience to build, yet, a single event or sequence of events can degrade it or destroy it altogether. Trust, however, is not a means to an end. It is expertly managed in shaping the sustaining influence that Army leaders shape over time—culture.

Culture in the Army is best displayed through the character of Soldiers. It identifies the Army as a unique organization with specific values, traditions, behaviors, convictions, and relations. A constructive Army culture appeals to talent, drives Soldier opinion, influences gratification and fulfillment, and impacts performance. In comparison, destructive culture is displayed in the lack of constructive character, devoid of or a failure to adhere to values and tolerates substandard behavior, leading to influences that create a toxic environment. Destructive

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<sup>1</sup> Bryan Walker & Sarah Soule, *Changing Company Culture Requires a Movement, Not a Mandate*, Harvard Business Review (2017), 4.

<sup>2</sup> Stephen Covey R. *The 7 Habits of Highly Effective People: Powerful Lessons in Personal Change*. 25th anniversary ed. (New York: Simon & Schuster, 2013), 24.

culture degrades trust and leaves Soldiers with a pessimistic outlook, with diminished motivation in committing themselves to the profession.

Both together and individually, the concepts of culture and trust have long been explored by academics, theologians, sociologists, and philosophers. The separate explorations of culture and trust maintain that they each require the choosing between the self-sacrifice of group cooperation and self-interest. This social dilemma in which personal and communal interests diverge creates a conflict where the person must choose to change their behavior or environment.<sup>3</sup> America's sons and daughters, who choose to change their behavior and accept the Army culture's inculcation, sacrificing for various reasons, come together and accept the title—Soldier.

This research focuses on the relationship between culture and trust in the Army and how it specifically relates on three levels:

1. External to the Army, at a societal level between American citizens and the Army institution,
2. Laterally across the Army in the form of culture and command climate,
3. And at an interpersonal level between Soldiers.

Trust is dynamic and is always in flux. Culture, as the collective of Soldier behaviors, opinions, and emotions, shapes and influences the way American citizens trust the Army in addition to the way Soldiers trust their commands or another Soldiers.

Recent polarizing events call into question if the US Army is inculcating its professional ethic into the culture. Most American citizens would argue that the US Army is one of the most

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<sup>3</sup> Ben Jann and Wojtek Przepiorka. *Social Dilemmas, Institutions, and the Evolution of Cooperation*. (Berlin/Boston: Deutsche Nationalbibliothek, 2017), 110.

trusted institutions in the United States; however, the Army profession is under attack by a silent enemy who shows itself in many ways. To preserve the profession, the Army must preserve the American public's trust while inculcating a professional philosophy of trust into individual Soldiers and organizational culture.

The Army inculcates Soldiers into its professional ethic or culture through the formation of trust, which exposes the importance of two interrelated but distinct domains. The first revolves around American public trust being vital to the Army. Its ability to function as a profession with the autonomy to yield the ethical tender of lethality provides security to the American public. The second is the internal function of the professional Army, which encompasses distinct realms of trust. The Army culture of trust maintains the responsibility to inculcate soldiers with its professional ethic using doctrine and training. In addition, the interpersonal development of trust between Soldiers and the influences that affect small units, and the organization gives the Army the credibility necessary to function with autonomy within American society.

### **Background**

Various disciplines have long explored the concepts of culture and trust. Trust is universal since it is an innate human capacity and is in operation wherever people gather together.<sup>4</sup> At the core of the Army is the Soldier, a team member who works every day at progressively building trust. This trust, built both individually, Soldiers to Soldiers, and collectively, as an organization, functions to internally empower ethical decision-making and to externally garner the support required of autonomy. Accordingly, when in the public domain, building trust often requires a more deliberate effort. Since most Soldiers perform their daily

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<sup>4</sup> Angelo Kinicki and Mel Fugate, *Organizational Behavior: A Practical, Problem-Solving Approach* (New York, New York: McGraw-Hill Education, 2018), 213.

duties on a secure base, out of the public eye, and often, not in support of the civilian population, American society does not get the regular interaction to build trust in the same manner. Therefore, building trust is more of a campaign and must be earned over time through observations of culture, peripheral interactions while not working, or in times of disaster support.<sup>5</sup> Most importantly, once trust is earned, both Soldiers and the Army institution must continue cultivating and advancing the relationship.

## **Culture and Trust**

### *Culture*

The key for the United States Army to operate in a dynamic environment, as a well-trained organization, ready to answer environmental or social threats, both foreign and domestic, at a moment's notice, is culture. Culture is shaped by organizational leaders providing priorities, values, and institutionally focused goals. In the Army, leaders use the Army Values, The Army Ethic, The Army Profession of Arms, Army Doctrine Publication 6-0: Mission Command, and Army Regulation 600-20 "Army Command Policy," as tools to communicate the desired direction of culture. Still, leaders must continually validate and shape culture by modeling behaviors consistent with the Army's intended message.

Culture denotes shared beliefs, social norms, and standards that influence governing rules, regulations, and modus operandi. These standards must be prescribed, adaptable, and continually refined over the life of the institution. By and large, the culture defines the

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<sup>5</sup> Ibid.

institution. Culture dictates the lens of acceptable behavior, how things are learned, and how members of the institution behave.<sup>6</sup>

Fundamentally, leaders use culture to mold collective ideology. The deliberate molding of culture remains important because the culture is judged in context—by judging soldiers' current actions and, consequently, by evaluating history—deciding if previous Soldiers' actions were obligatory. Leaders must look to shape an organizational culture that looks to mitigate the institution's inadequacies and subsequently provide the required structures for implementing change. With the inadequacies of society and the Army being a subset of society, leaders must drive culture to improve the capacity to overcome the complicated challenges and dynamic nature of society.

Leaders can use culture to influence individual Soldier behavior. The Army maintains a robust culture that impacts a soldier's views and behavior, as well as the collective philosophy and actions of the organization. For example, a Soldier in a "beneficial" communal culture, held to strict prescriptive standards, instinctively defaults to the communal thoughts or behaviors. Conversely, a Soldier in a "destructive" communal culture with lenient standards is more disposed to default to innate thoughts and behaviors.<sup>7</sup>

### ***Trust***

The Army often executes its mission under conditions of great consequence, bringing to the forefront that trust is essential. With this assertion of trust, the professional Army must aim to grow its institutional infrastructure, support growth through learning, and define the institution's

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<sup>6</sup> Kinicki and Fugate, *Organizational Behavior: A Practical, Problem-Solving Approach*, 215.

<sup>7</sup> Alfred Kroeber and Clyde Kluckhohn, *Culture: A Critical Review of Concepts and Definitions* (Washington, DC: American Psychological Association, 1952), 223.

culture for the practical application of knowledge. For a learning organization, these elements are reliant on one another and are indivisible. Trust in the Army is an essential element for the cooperation of the members of any culture and is an important precursor to the productive behaviors necessary for Army relations.<sup>8</sup> Trust supports the development of innovative ideas that improve the institution and cultivate a positive relationship between Soldiers.

For Soldiers, trust is an indispensable part of their personal relationships with peers and their professional connections with mentors and superiors. It undergirds all relationships and is a tenet inherent to social, cultural, and spiritual connections. For instance, it is vital for clergy and counselors, specific to their ethical codes, to build relationships of trust that enable an expressive or emotional connection. Without this connection resulting from trust, they are ineffective and unable to perform their professions' duties; the same exists with the Soldier.

Army Doctrine Publication, 6-0, asserts that "Trust is gained or lost through everyday actions more than grand or occasional gestures . . . Trust comes from successful shared experiences and training, usually gained secondary to operations but also deliberately developed by the commander. During shared experiences, the commander, subordinates, and Soldiers' two-way communication and interaction reinforce trust. Soldiers expect to see the chain of command accomplish the mission while taking care of their welfare and sharing hardships and danger."<sup>9</sup> Put another way, the Chairman of the Joint Chiefs of Staff, General Mark A. Milley, speaks of the same unique trust stimulated by a professional Soldier's conduct, which demonstrates the value of submission not only to trust but also to trust to discipline and training.<sup>10</sup> This trust joined

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<sup>8</sup> Robert Axelrod, *The Evolution of Cooperation*. (New York: Basic Books, 1984), 90; JB Barney and Mark Hansen, *Trustworthiness as a Source of Competitive Advantage*, *Strategic Management Journal*, (Strategic Management Journal, Wiley , 1994) 178, 179

<sup>9</sup> Headquarters, Department of the Army (Army Doctrine Publication 6-0: Mission Command, 2012), 1-7, 2-5.

<sup>10</sup> Mark Milley, [VIDEO] CSA Trust Matters in Three Ways. Center for the Army Profession Leadership (CAPL: 2016), 0:30-0:44.

with the characteristic perseverance of the Soldier, the courage to meet any adversary, and the strength to complete any task, explains the unique responsibility of the Army profession.

The Army's trust concept is a challenging notion, not readily identified or measured; yet, its influences are acclaimed, felt, and referred to by every Soldier. In all contexts, trust for Soldiers is a psychosocial experience connecting the individual's resolve to the inner mental debate.<sup>11</sup> It often results in an action, an idea, or a choice. Situationally dependent, Soldiers freely submit to trust without reluctance, and in others, even when the Soldier is unwilling, the situation demands trust.

Research codified in Army Doctrine Publication 1-0 “The Army Profession” shows that the Army understands that trust is a powerful social device.<sup>12</sup> Correspondingly, academics alike explore trust to expand their profession's institutional knowledge of trust in disciplines such as philosophy, law, politics, and economics. Irrespective of the beholder, trust is dynamic enough to keep pace with society—the expectation of trust evolves as societal norms evolve and static enough to sustain a relationship with limited communication or interaction.

When are Soldiers engaged in trust? In the Army, trust comes from the reciprocal nature of the subordinate and superior relationship to two Soldiers who depend on each other to complete a simple task. According to Malcolm Gladwell, people can choose to trust or choose not to trust, but the choice must be made.<sup>13</sup> Even under the most meaninglessness of circumstances, there remain choices that affect trust. For example, a Soldier who fails to conduct a before actions Preventive Maintenance Check and Service coupled with a leader who fails to ensure the check was completed, could lead to an international incident on a public road in a

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<sup>11</sup> Carmen Poulin, Lynne Gouliquer, and Jessica McCutcheon, *Violating Gender Norms in the Canadian Military: The Experiences of Gay and Lesbian Soldiers* (Sexuality Research & Social Policy 15, no. 1, 2018) 68-69.

<sup>12</sup> Headquarters, *Department of the Army* (Army Doctrine Publication 1-0: The Army Profession, 2019), 1-1 – 1-3.

<sup>13</sup> Malcolm Gladwell, *Talking to Strangers: What we should Know about the People we Don't Know* (The Little and Brown Company, Boston, MA, 2019), 62.

foreign country. Though the preventive check is a meaningless act when a catastrophe occurs, trust is degraded, and protective measures are employed to prevent further degradation.

In the Army, trust empowers decision-making, both ethical and unethical, affecting culture, relationships, and the organization's effectiveness or success. It is built on relationships that, at times, strain for many reasons but still requires empathy and understanding. Consider the amount of trust Soldier's place in their support systems—in family and friends, doctors, educators, and spiritual leaders. Trust influences everything in every capacity, and no matter how small, trust has a catalytic effect that can change any situation.

## Chapter I

### Trust, the Army, and the American People

*"The Soldier is the Army. No army is better than its Soldiers. The Soldier is also a citizen. In fact, the highest obligation and privilege of citizenship is that of bearing arms for one's country."<sup>14</sup>*

– General George S. Patton Jr.

The trust of society in any governmental institution lies in the trust of the leaders that govern these organizations. This trust, ingrained in cultural norms and communicated through socialization, builds trust through leaders who direct the culture and controls the institution's performances. From a cultural view, society projects the same amount of trust in institutions as trust in people (Figure 1).<sup>15</sup> Though trust in institutions has occasionally deteriorated, it has also

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<sup>14</sup> The United States Army Infantry School Journal, Volume 78, (January-February, 1988), 37.

<sup>15</sup> William Mishler and Richard Rose *What are the origins of political trust?* (Comparative Political Studies, 2001), 132.

recovered—abating after public scandal and gradually recovering over time.<sup>16</sup> Like any organization, trust in the Army ebbs and flows based on its leaders' actions; actions that the Army currently has the autonomy to adjudicate appropriately. However, if the Army and its leaders fail to navigate misconduct appropriately, it will be forced to face the repercussion of failing to do so, leading to a degradation of trust. The Army is a microcosm of American society where the issues that socially and culturally affect the American public also have social and cultural implications in the Army. Further, due to the extended autonomy, the American public expects Soldiers, who are entrusted with defending the Constitution and the collective public interest, with being circumspect in their eligibility of public trust by being better citizens and more capable than their civilian counterparts.

The Army has a unique culture that encompasses a peculiar language, recognizable artifacts, rituals, and a specific method for affairs.<sup>17</sup> For those who observe the Army peripherally, the Army may seem esoteric, perplexing, or antiquated. Nonetheless, to comprehend its complexities, it is necessary to have a general understanding of the Army institution. This chapter focuses on the Army's deteriorating relationship with American society and how the Army must prioritize the principles that influence societal trust in the Army.

### **A Microcosm of Society**

A constant to life is to experience change. Thus, understanding the Army's relationship with American society follows the Army's evolution alongside societal change. All organizations experience constant change, or in any case, this is a theory of the sociological perspective.<sup>18</sup> Put another way, as people evolve, society evolves, as society evolves, so does the Army. The Army brings together citizens from dissimilar backgrounds with diverse historical orientations to

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<sup>16</sup> Megan Brenan, *Confidence in Key U.S. Institutions* (Gallup Social Poll: Gallup, Inc, 2020), figure 1.

<sup>17</sup> Kinicki and Fugate, *Organizational Behavior: A Practical, Problem-Solving Approach*, 267.

<sup>18</sup> *Ibid.*

defend the "idea" codified in the Constitution. The Army and commanders are accountable for answering the same concerns and fears as those realized in society, including inequity, discrimination, and exclusion. In some instances, the Army has spearheaded American society in creating policies in the name of "good order and discipline" before civil laws requiring change. In others, the Army has trailed society.

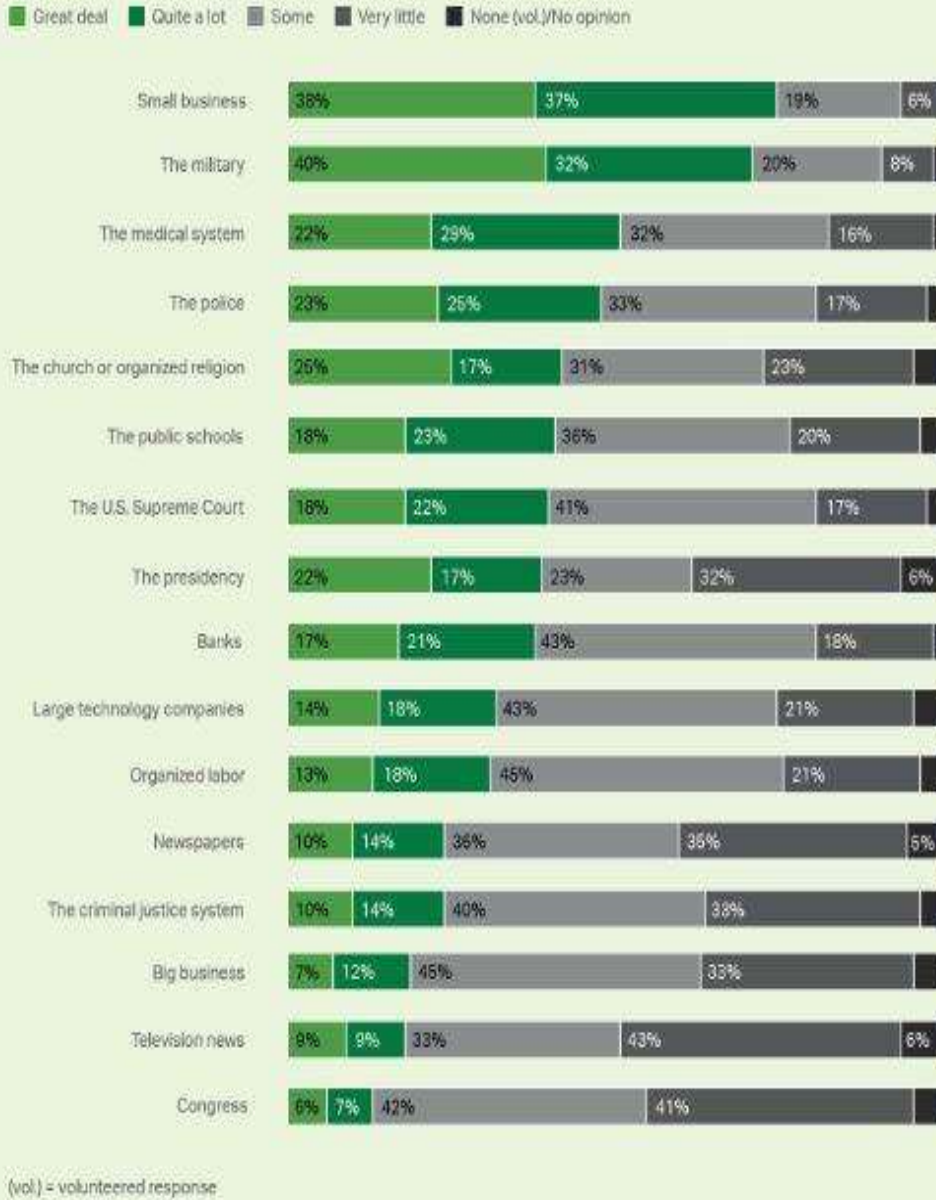
The Army is an all-voluntary force. It remains one of the most trusted institutions in American society (Figure 1).<sup>19</sup>

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<sup>19</sup> Brenan, *Confidence in Key U.S. Institutions*, figure 1.

## Americans' Confidence in U.S. Institutions

Please tell me how much confidence you, yourself, have in each one -- a great deal, quite a lot, some or very little?



(Figure 1)

2020 Gallup Social poll Assessing Americans' Confidence in US Institutions

Unfortunately, that trust and relationship are under heavy stress. It is often said that the Soldier remains the Army's most vital resource. Accordingly, vital to the sustainment of that source stock is to keep that stock supportive and available.<sup>20</sup> That source, the American people, are influenced by the actions and inactions of the Army or members. On occasion, the social effects of Army mishaps produce division among American citizens and the institution constructed for its defense. Division jeopardizes not only the credibility and trustworthiness of the relationship but also the capacity to construct, sustain, and protect the concept of an all-volunteer Army. This divide occurs in two fundamental capacities.

The first divide occurs in a social and cultural capacity that contributes to a separation between American society and the Army. While American culture evolves at the pace of societal changes, the Army works to mold a culture that historically has been resistant to change. Secondly, there lies a divide in the composition of the Army. Though a subset of the country, the Army is not a comprehensive and equitable representation.<sup>21</sup> Over the past few decades, the Army has taken substantial measures to shape a more diverse and inclusive service that appeals to the best talent society has to offer. The Army has created increased opportunities for women by removing limitations on serving in combat arms military occupational specialties, and it has removed photos and biographical information from promotion board files. However, minorities, including women, are racially and ethnically underrepresented at the Army's senior levels of leadership and influence.<sup>22</sup> The counterargument to this assessment will say that minorities are more visible in today's Army than in any other period in its history; somewhat true. The Army

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<sup>20</sup> This sentence speaks to retaining the support of the public to attract the best and brightest to join the Army over other governmental and public institutions. Though one could argue that the public will always support and join the Army profession, the Army will not attract the most talented civilians without a high perception of a trusting environment.

<sup>21</sup> Council on Foreign Relations—Editors, *Demographics of the U.S. Military* (updated June 2020), 3.

<sup>22</sup> *Ibid.*

has increased minority representation over the last decade.<sup>23</sup> However, the leadership of the Army is still not representative of American leadership in society. This lack of equitable representation results in a perceived lack of trust in the skill and professionalism of minorities. Further, this lack of representation fuels a perceived distrust that contributes to why portions of the American public may not trust American institutions, including the Army.

### **Social and Cultural Implications of Public Trust**

The idea of the trust between the American public and the Army is a dynamic relationship that requires sustained effort. Economic specialists Michael Pirson, Kirsten Martin, and Bidhan Parmar all assert that public trust is "the degree to which the public—meaning society at large—trusts [an organization] in general."<sup>24</sup> Pirson et al. contend that both societal factors and technical expansion increase the need for public trust in governmental organizations, as the historical influence mechanisms have been rendered moot.<sup>25</sup> Amid numerous other federal organizations, the Army has experienced societal trust eroding events. Events such as Soldier suicide, sexual assault, and violent crime—like the death of Specialist Vanessa Guillen and the associated leadership failures—has eroded confidence in the Army's ability to appropriately adjudicate.<sup>26</sup> Therefore, the Army becomes burdened with the responsibility for any portion of the attrition of societal trust and, consequently, would be made to endure the repercussion of the potential loss of autonomy.

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<sup>23</sup> Amanda Barroso, *The changing profile of the U.S. military: Smaller in size, more diverse, more women in leadership* (Pew Research Center, 2019), 2.

<sup>24</sup> Michael Pirson, Kirsten Martin, and Bidhan Parmar. *Public Trust in Business and its Determinants* (Business & Society 58, no. 1, 2019), 158.

<sup>25</sup> Ibid; These mechanisms include structuralism, interactionism, and social choice.

<sup>26</sup> Headquarters, Department of the Army, *Report of the Fort Hood Independent Review Committee* (2020) 2; Comments provided by COL Matthew Neumeyer (April 15, 2021) speaks to confidence in the Army's ability to handle internal issues.

While the military services currently hold the highest level of trust among American institutions, legislation recently passed by Congress demonstrates that Congress too has shown a lack of trust in the military profession.<sup>27</sup> Over the last two decades, the Army has experienced several internal issues with misconduct leading Congress to enact oversight. These Congressional actions point to a degradation of autonomy, highlighted acts of oversight aimed at constraining Army commander options.<sup>28</sup> Fundamentally, the enactment of Congressional oversight is a device that expresses to the Army and the military community all together that Congress does not trust the Army's ability to manage the crisis.

The U.S. military abides by the Uniform Code of Military Justice, which provides the commander the ability to self-regulate—retaining control within an institution or community that the Army is devoid of accountability to an external authority.<sup>29</sup> As a result, the Uniform Code of Military Justice affords the commander a spectrum of selections in adjudicating offenses. Accordingly, commanders employ discretionary or unrestricted judgment without having to answer corresponding cases in the same way.<sup>30</sup> Nonetheless, on behalf of the American public, the congressional concern is one about trust in the Army Profession to appropriately adjudicate within itself correctly. According to the Army's definition of a profession, if the Army maintains its status of a "profession," it must hold within its ethical principles the ability to self-regulate.<sup>31</sup> For the sake of the profession, the Army must concentrate on aggressively pursuing

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<sup>27</sup> Ramsey Cox, *Senate Passes Amendments on Sexual Violence, Mental Health in the Military* (The Hill, November 28, 2012).

<sup>28</sup> Rick Maze, *Senate Cracks Down on Sex Assaults in Military* (The Navy Times: November 28, 2012), 2.

<sup>29</sup> Headquarters, Department of the Army (Army Doctrine Publication 1-0: The Army Profession, 2019), 2-5.

<sup>30</sup> As an example, a given commander having to make a sexual assault determination for cases with dissimilar context, evaluating a rape case versus inappropriate touching. Under UCMJ the commander has discretion, under congressional legislation—The Combating Military Sexual Assault Act of May 15, 2019—both are equal.

<sup>31</sup> Headquarters, Department of the Army. (Army Doctrine Publication 1-0: The Army Profession, 2019), 2-7.

answers to Congressional concerns and endeavor to demonstrate its defensible position as a self-regulating body.

The idea of mutual trust between the American public and the Army is deeply-seated in, and accordingly stimulated by, direct social or behavioral evidence.<sup>32</sup> The conduct of the Army projects what the Army perceives as necessary. Therefore, public suspicion or worst distrust is motivated by the perception that the Army is exhibiting a disregard or turning a blind eye to the very values that the Army names as foundational.<sup>33</sup> For the Army, it is vital to remember that trust, and its antithesis, influences everything, even when society or another Soldier fails to emit a signal that they have been immediately affected. The object of influence ranges from the Soldiers and families internal to the Army system to the American public who peripherally see the Army to foreign nations who decide their level of cooperation based on national institutions' conduct.

## **Chapter II**

### **The Army Culture of Trust**

"We [Soldiers] are defined by what we do repeatedly, therefore excellence is a habit, not an act."

– *Philosopher Will Durant*<sup>34</sup>

The Army profession, described by Army Doctrine Publication 1-0, is a collection of trusted and disciplined professionals, certified in the ethical tender of lethality, was established to

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<sup>32</sup> Cone, Robert W. *Enduring Attributes of the Profession: Trust, Discipline, and Fitness* (Military Review, 2011), 22; "Behavioral evidence" points to the behavioral or social result of an action.

<sup>33</sup> Robert Caslen and Nathan Finney, *The Army Ethic, Public Trust, and the Profession of Arms, Military Review: The Professional*. (Journal of the US Army, 2011), 6-7.

<sup>34</sup> Will Durant, *The Story of Philosophy: The Lives and Opinions of the World's Greatest Philosophers* (Rockefeller Center, New York: Pocket Book, 1926), 234.

defend the American people's rights and interests under the Constitution.<sup>35</sup> Citizens volunteer to defend the American public's liberties by bearing true faith and allegiance to the Constitution. This chapter discusses the Army's key components inculcating its professional ethic and trust—a culture conducive to honorable service through doctrine (what is said), training (what is done), and competence (the convergence of the two). Hence, the union of doctrine and training that begets the competence of Soldiers guides decision-making and the manner of interactions in the Army and each command.

### **Doctrine**

The Army has a problem. Soldiers don't know or are unaware of the very doctrine used to teach and train them in preparation for conflict. The Army depends on regulations, manuals, and publications to build service stability, standard operating procedures, create expectations of acceptable conduct within the Army culture, and protect the institution, its leaders, and the American public. Army doctrine is one of the most critical pieces of shaping culture and building trust, yet Soldiers are unaware of its importance. Unequivocally, the Army must cultivate a sense of value to, even the most junior of Soldiers, communicating that reading and understanding doctrine is essential. Below are some reasons that point to why Soldiers may avoid reading doctrine.

**Mindset.** The professional nature of being a Soldier obliges both a physical and mental element. For this reason, one should not undervalue the significance of personality. According to Carl Jung, individuals host personalities that are unique.<sup>36</sup> In an Army with an abundance of dominant personality types, some Soldiers require structure, direction, and policy; these Soldiers

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<sup>35</sup> Headquarters, Department of the Army. Army Doctrine Reference Publication 1-0: The Army Profession (2015), 3-1.

<sup>36</sup> Carl Jung, *Collected works* (Princeton University Press: Princeton, N.J., 1953), 8.

are most disposed to reading doctrine. Conversely, to Jung's thesis, some Soldiers require constant motivation and a crystal-clear purpose.

**Differences in Standards.** Consciously or unconsciously, leaders breed an expectation of "the standard" based on their actions or reaction. When Soldiers observe organizational leaders who rely on "gut" or "shoot from the hip" as "the standard" instead of following prescribed doctrine, those leaders set a new standard for the organization, which becomes the status quo. Currently, the Army possesses subcultures, in the form of Operational Branches<sup>37</sup> and "Divisions,"<sup>38</sup> that often influence both the positive and negative perceptions Soldiers have of commands. At times, without their leaders' knowledge, these subcultures harbor subordinate leaders who fail to adhere to Army doctrine. When this substandard performance occurs, it is essential to resolve the substandard performance to sustain trust and culture appropriately. When leaders fail to correct substandard actions, the actions become new standards. Accordingly, when organizational leaders are not held responsible for failing to follow doctrine, the implicit messages projected to the organization communicate that doctrine is not important. The inverse is also true.

To ensure that all organization members are inculcated under the same performance measures, doctrine provides a starting point. This starting point gives Soldiers the minimum requirement to perform a particular action. In the process of inculcating Soldiers, Army doctrine

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<sup>37</sup> Headquarters, Department of the Army *Army Doctrine Publication 3-90: Offense and Defense* (2018), 3-5. "The Army groups its force structure into three general categories: combat, combat support (CS), and combat service support (CSS). Each category incorporates diverse capabilities of varying degrees of lethality, deployability, sustainability, and survivability."

<sup>38</sup> An Army Division is "usually commanded by a major general, divisions are made up of three or four brigades and include 10,000 to 15,000 Soldiers. Current divisions include airborne, armored, infantry and mountain divisions. Each can conduct major tactical operations and sustained battlefield operations. They are numbered and assigned missions based on their structures." defense.gov, 2021.

uses training to teach the recruit or Soldiers what is expected for them to learn the skill or demonstrate the behavior.

## **Training**

The unique features of starting life within Army culture oblige new Soldiers to undergo initial combat training to indoctrinate them for the profession. Much of the change of mindset from civilian to Soldier includes this enculturation. This early training process, which includes the deliberate focus on customs, courtesies, and discipline, requires substantial assimilation of Army culture. The Army introduces and models proficiencies and knowledge in the form of discipline, using the Army Ethic and Army Values to communicate the standards expected of the culture.<sup>39</sup> As the newly minted Soldier continues training, the proficiencies and knowledge for their specific military occupational specialties are also increased. In the life of a Soldier, training will never cease. As the Soldier continues their growth and competence, more becomes required for career advancement. The Soldier now owns stock in the responsibility of training others in the profession, and the appeal to explore doctrine increases. At first look, one would see an important artifact of the Army profession, discipline.

## **Discipline**

*"Discipline is the soul of an army. It makes small numbers formidable; procures success to the weak and esteem to all."*<sup>40</sup>

– Lieutenant Colonel George Washington's letter to the Captains of the Virginia  
Regiments, July 1759

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<sup>39</sup> Headquarters, Department of the Army. Army Doctrine Reference Publication 1-0: The Army Profession, (2015), 2-8, 3-2, 3-5, 5-3, A-1; The Army Values are Loyalty, Duty, Respect, Selfless-Service, Honor, Integrity, and Personal Courage; The Army Ethic (2-1, 2-3, 2-6, 3-4, A-1) are the "laws, values, and beliefs" that guides the behavior or conduct of Soldiers within the Army.

<sup>40</sup> Susan Ratcliffe edited version of the Oxford University Press, Oxford Essential Quotations (5 ed.), 2021.

Discipline is defined as "training that makes people more willing to obey or more able to control themselves, often in the form of rules, and punishments—if these are broken, or the behavior produced by training." For the Army, the importance of discipline is recognized as a decisive element of effectiveness.<sup>41</sup> It aids in constructing individual character and collective culture by inculcating the importance of Army Values, rules, and regulations. Without discipline, Army teams, platoons, brigades, and divisions would struggle to function as a single unit during operations. The start of the Army's inculcation of discipline is at Basic Combat Training, where American citizens learn the Army's style of self-discipline, team-discipline, and mission-discipline through activities and exercises. Often viewed by civilians as a strict characteristic of the Army, the view of discipline lends the Army to be seen as a rigid or "difficult" undertaking. Without a rigid systematic form of discipline to maintain values, the implied acceptance of violence and substandard behavior is communicated.

**Training as Discipline.** The Army trains America's sons and daughters to transform them into Soldiers and further prepare to send them into harm's way. The Army believes that training, done in a manner peculiar to the Army, prepares Soldiers to physically and mentally demanding undertakings at peak proficiency.<sup>42</sup> One of the Army's methods of inculcating discipline that is a defining characteristic that separates military professionals from other professions is the use of training as a discipline. Often, the discipline from training is the separator between mission success, life, and death. A frequently observed phenomenon amongst war scholars is that Soldiers who abandon their responsibilities, i.e., break contact and run from the fight, experience the most significant detriment in combat.<sup>43</sup> Consequently, this is why

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<sup>41</sup> Headquarters, Department of the Army *Army Regulation 600-20: Army Command Policy* (2020), 2-3.

<sup>42</sup> *Ibid.*

<sup>43</sup> Richard Gabriel and Karen Metz, *A short history of war: The evolution of warfare and weapons* (Carlisle, PA: U.S. Army War College, 1992), 12; John Keegan, *A history of warfare* (New York, NY: 1993), 24.

training is often regarded as a tenet of discipline. Training and discipline build trust, which when completed consistently, the Soldier presents in stressful moments.

Put another way, to train a Soldier is to discipline a Soldier. This is a positive approach to discipline that speaks to communicating the expectation of the Soldier and how they will behave. When Soldiers learn and absorb the lesson from discipline, it breaks down emotional barriers that insulate security, safety, and trust. When leaders teach or discipline positively, they instill positive images in the brain that reinforce the behaviors expected at all levels. When done correctly, the leader's behavior in discipline or trust becomes an example that mimics and improves the organization.

**Good Order and Discipline.** The notion of Good order and discipline represents an important concept that aligns each of the Army values. These principles, which are a unique requirement, vital to the Army's operational success, impact warfighter preparation and readiness. This notion of continually maintaining order and discipline separates the Army's profession apart from any other profession in American society.

The Army recognizes the importance of good order and discipline, expressing it 18 times in Army Regulation 600-20 “Army Command Policy” but has not defined its terms for governing commanders.<sup>44</sup> Accordingly, the Manual for Courts-Martial criminalizes behaviors contrary or prejudicial to good order and discipline but has nothing more descriptive of its nature.<sup>45</sup> Army leaders' use good order and discipline as a standard for evaluating Soldiers; however, this can be problematic due to ‘good order and disciplines’ dynamic nature; and the

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<sup>44</sup> Headquarters, Department of the Army *Army Regulation 600-20: Army Command Policy*, (2020). Known as “the command bible” due to its prescriptive nature about “the policies and responsibilities of command, which include the Army Ready and Resilient Campaign Plan, military discipline and conduct, the Army Military Equal Opportunity (MEO) Program, the Army Harassment Prevention and Response Program, and the Army Sexual Harassment/Assault Response and Prevention (SHARP) Program.”

<sup>45</sup> Manual for Courts Martial, United States, preamble 3; Part IV, 60c(2)(a), 2019.

human dynamic of leadership—describes the interaction between physical, mental, emotional, and relational—both exclusively in individual interactions and across the Army as a member of a team. Due to a lack of a standard definition, when the concept of good order and discipline is evaluated against a Soldier's actions, it will shift and represent different things in different contexts. Having a floating definition for a phrase foundational to its concept of discipline does not support the Army's desire to build a Soldier's trust in the institution. The lack of a finite definition weaponizes the phrase and allows commanders to create a standard when no other standard can be found. Confining the Army to a single definition may have disadvantages. However, the issue is not about the Army's inability to find consensus on the meaning but about the trust built in a leader's perspective because they are consistent.

### **Competence**

The key to building a culture, able to withstand time is competence. Competence is the convergence linking doctrine and training. Therefore, competence takes Army doctrine and training and combines them in a form where the Soldier embodies the profession. However, competence is contextual. The level of competence expected of a Soldier depends on the environment, roles, and beliefs of superiors, subordinates, and peers involved. To garner success, a Soldier must maneuver with technical, social, and operational competence. Though, notwithstanding, Soldiers who discount doctrine develop substandard habits that ultimately impact culture and degrades trust.

**Technical Competence.** Technical competence reveals what Soldiers are required to know to complete their job responsibilities. For Soldiers who lead, technical competence is about the task individually performed and about completing the task by Soldiers of whom the leader is responsible. If a Soldier leads a Bradley Fighting Vehicle, the leader or vehicle commander must

understand and govern each of the responsibilities that operate in the Bradley Fighting Vehicle. For technical competence, one need not be the expert—a common misconception by leaders, particularly Soldiers who outclassed others as a younger Soldier. To meet the threshold for technical competence, Soldiers need enough knowledge to offer beneficial guidance, make trustworthy determinations, and set intelligent priorities. Furthermore, as a leader, technical competence demands comprehension of how to manage people. Army leaders are expected to know how to plan, evaluate other Soldiers' performance, and recognize when to delegate others' roles.<sup>46</sup>

**Social Competence.** Social Competence explains the attitudes, knowledge, and behaviors required to maneuver in and around the workplace skillfully. A Soldier may understand the nature of their job, but social competence says how that job is done in separate environments.<sup>47</sup> A Soldier's success in each separate unit requires social competence—an understanding of operating within a particular organization's customs. A Soldier must understand the differences in culture and the social requirement from unit to unit and division to division. For example, a Soldier may be required to run more often in light infantry units versus mechanized or armor units. While not an exact science, social competence says that the Soldier must understand the culture's intensive requirements and assimilates to fit themselves within. Social competence is what the Soldier must exercise to effectively influence the social environment that exists in their particular organizations; the culture expects this from them. Otherwise, the Soldier will never get the resources and consideration to grow. "Soldiers must adapt to the separate context of the

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<sup>46</sup> Patrick Janssen, *Intercultural Competences* (Utrecht, Netherlands: Noordhoff Uitgevers, 2019), 28.

<sup>47</sup> Pamela Orpinas, *The Corsini Encyclopedia of Psychology*, (New York, New York: John Wiley and Sons, 2010), 273.

Army while maintaining a core element of good order and discipline to ensure trust in the Army as an institution."<sup>48</sup>

**Operational competence.** Operational competence in another profession may be known as "practical" competence. Operational competence entails not what is done but how Soldiers and leaders perform a task.<sup>49</sup> Soldiers are trained to perform their Military Occupational Specialties during their Advanced Individual Training; however, these Soldiers still must diagnose their fit and the performance of their job in their first unit—the methods included, their responsibilities to the mission, and the conditions that affect their job and the mission. In comparing technical competence to the other types, technical competence equips the Soldier to be an honor graduate in the Army Professional Military Education system. However, the Soldier requires operational and social competence to acclimate to training and the requirements of culture and the profession.

Army leaders build trust through demonstrated competence over time—includes decision making, practical understanding of the profession, and the ability to resource and equip subordinates for a mission. Whether functioning in a technical, social, or operational form of competence, leaders must search for every opportunity to build trust by explaining “the why” a particular action is important. This includes, leaders teaching and instilling discipline in subordinate Soldiers, showing them how to perform their responsibilities and retraining as necessary. In addition to, leaders acknowledging when they have a gap in understanding and together, pursuing a solution in a transparent manner. This construction of trust through transparency teaches the subordinate to have the competence to understand their shortfalls, but more important shows humility and a desire to be a career learner.

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<sup>48</sup> Comments provided by COL Matthew Neumeyer March 27, 2021.

<sup>49</sup> Orpinas, *The Corsini Encyclopedia of Psychology*, 275.

## Chapter III

### Interpersonal Trust and the Soldier

*"The most important single ingredient in the formula of success is knowing how to get along with people."<sup>50</sup>*

– Theodore Roosevelt, 26th President of the United States, Soldier, and Officer.

One of the most fragile dynamics of the Army culture of trust is the relationship of trust amongst Soldiers. Trust, interpersonally, develops deliberately and is constructed as a result of experiences with other Soldiers.<sup>51</sup> Trust, or the lack thereof, develops as Soldiers become increasingly able to forecast other Soldiers' actions—an outcome of familiarities and exchanges. These interactions offer the Soldier a read of how another is likely to be in stressful conditions, and this knowledge informs what a Soldier will consistently do in similar encounters. Therefore, the strength of the Army is in the interpersonal trust of one Soldier to another. Without interpersonal trust, individual commands and the Army experience a reduction in transparency and communication, breeding a culture rife with substandard and inappropriate behavior. This chapter discusses the influences on Soldiers' interpersonal trust and how it affects small units, commands, and the Army.

#### Trust Amongst Soldiers

The interpersonal trust among Soldiers is the most intimate level of trust in the Army. This trust, which describes the perception a Soldier has in that another, looks to understand if

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<sup>50</sup> John C. Maxwell, *The Power of People Skills*, (Newburyport, Massachusetts: Career Press, 2012).

<sup>51</sup> John Rempel et al., "Trust in close relationships." *Journal of Personality & Social Psychology*, 1985.

another Soldier would intentionally cause harm to their interest.<sup>52</sup> Accordingly, the events surrounding Fort Hood in the summer of 2020 have led many Soldiers to reflect and ask “Whom they can trust? Does my battle buddy have my best interest?<sup>53</sup> Does the command have my best interest? Does the Army have my best interest?”

While the Army focuses on leader mishaps and the failures in reporting and communication, a more applicable focus would be concentrating on the degraded levels of peer trust. Without Soldiers trusting one another, the Army will not remain effective in the completion of its missions. For the Army to function in austere and the most dangerous conditions, the individual Soldier must be willing to accept vulnerability or risk centered on the expectation that their fellow Soldier will protect them, even with their life. A Soldiers' ability to trust is essential to operational success and day-to-day operations. Whenever this trust is violated, it can negatively influence relationships and interactions with others, in addition to interactions with other Soldiers and enemy combatants.<sup>54</sup>

The link between trust and immoral conduct is a concept that is essential in understanding the dynamics of Soldier interpersonal relationships. When observing Soldier bonds of trust, two forms present themselves. First, some Soldiers naturally trust others less and are pessimistic about others' intentions. Second, some Soldiers naturally trust more and are hopeful about others'

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<sup>52</sup> Paul Vlaar, Fred Van den Bosch, and Harry Volberda, *On the evolution of trust, distrust, and formal coordination and control in inter-organizational relationships: Toward an integrative framework*, (Group & Organization Management, 2007), 32(4), 415; Eric Uslaner, *The moral foundation of trust*. (New York: Cambridge University Press; 2002), 58.

<sup>53</sup>Peter Ramsberger, "Evaluation of the Buddy Team Assignment Program." Army.mil, 2002: A partner selected or assigned to a soldier to support the other both in and out of combat. A battle buddy is not only intended for company, but also for the reduction of suicide; since each watches his partner's action's, a battle buddy can save their fellow soldier's life by noticing negative thoughts and feelings and intervening to provide help

<sup>54</sup> Ibid.

intentions.<sup>55</sup> For the former, Soldiers who are less inclined to trust have the propensity to withhold trust until there is specific evidence that other Soldiers or leaders can be trusted. These Soldiers tend to get a "bad wrap" as this lack of trust projects as a rejection of culture, leading this Soldier to be seen in a less favorable light. For the latter, Soldiers who are more inclined to trust have a tendency to embrace the feelings to believe in another Soldier even in the absence of a clear indication that another Soldier can be trusted. These Soldiers are more likely to offer second chances and are prone to respect the rights of another Soldier. However, there are some downsides to this level of trust. Soldiers who are more inclined to trust are more susceptible to being misled. When exploited, Soldiers in these situations often develop an enduring negative view of other Soldiers or the worst Army culture. Trust is often "a critical antecedent for unethical behavior."<sup>56</sup> When Soldiers willingly or unwillingly invest in a relationship of trust with another Soldier, they become vulnerable and prime for manipulation. It is also in these same places where academics have recognized opportunities for the psychological influences that may stimulate unethical behavior.<sup>57</sup>

Trust is at the core of the relationship between Soldiers and is vital in establishing dependability. No one Soldier is responsible for the success of the Army. Success takes the effort of Army teams built on interpersonal relationships. The structure of the Army requires Soldiers rely on one another, but that reliance quickly breakdown without trust. Trust that is established over time when Soldiers make appropriate decisions, which supports the projected effects of discipline. In the case where Soldiers fail to make appropriate decision, the test of trust appraises if the Army can withstand the results.

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<sup>55</sup> Sören Holmberg and Bo Rothstein, Department of Political Science, Gothenburg University, and Faculty of Social Sciences. *Trusting Other People* (Journal of Public Affairs, 2017), 1-2.

<sup>56</sup> Jeremy Yip, and Schweitzer, M., "Trust Promotes Unethical Behavior: Excessive Trust, Opportunistic Exploitation, and Strategic Exploitation." *Current Opinion in Psychology* 6, P. 217, 2015.

<sup>57</sup> *Ibid*; Include self-control, emotions, and perceptions of inequity.

## The Test of Trust and Distrust

*"To earn trust, money and power aren't enough; you have to show some concern for others. You can't buy trust in the supermarket."<sup>58</sup>*

-The Dalai Lama

The test of trust is the Army's ability to appropriately inculcate professional Soldiers with its professional ethic through training, discipline, and competence. When done correctly, Soldier's respect and protect one another and the end result is an American public who, without reservation, gives their sons and daughters in defense of the nation. When done incorrectly—the results of an inability to inculcate Soldiers that result in poorly trained, undisciplined, and incompetent Soldier's, results in Soldier's failing to respect one another. The end results become a major gap in trust between American society and the Army. The individual results of trust can often be difficult to qualify or quantify, as it is dynamic and appears different with each Soldier. When trust is lost, the results are easily identified. However, the instances that lead to distrust tend to be challenging to identify. When trust is degraded, it usually is not the result of a substantial solitary breach of trust, though those are the instances that grab the attention of tabloid headlines, but rather several minor occurrences.<sup>59</sup> An unfulfilled promise, an overlooked deadline, as well as displays of unreliability, immoral behavior, incompetence, or unsympathetic behavior, develops into a tendency.

When trust is healthy, Soldiers will not withhold the most intimate detail from one. Trust compels Soldiers to want to give themselves to the unit, as long as there is a common goal. When

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<sup>58</sup> Lisa Lambert, *In Trust: Exploring Trust-Centered Leadership*, (Dallas, Texas, 2020).

<sup>59</sup> Paul Vlaar, Frans Van den Bosch, Henk Volberda., *On the Evolution of Trust, Distrust, and Formal Coordination and Control in Inter-organizational Relationships: Toward an Integrative Framework*. (Group & Organization Management, 2007), 18.

trust is protected, Soldiers will unreservedly do more. They will feel inclined to share in the work, giving their talents, energy, and honest opinions on how well, or not, the relationship or group is functioning.<sup>60</sup> On the other hand, when trust is lost, it may not be shown outwardly due to being mistreated. As a result of the distrust, Soldiers may disengage from one another and pull apart; in some cases, one of the Soldiers may never understand why.

For Soldiers, trust incorporates both the Army institution's confidence to achieve goals and the confidence in the care or the pure intentions of the fellow Soldier to adhere to the Army Values. Trust and distrust are often regarded as two opposing ideas; social trust research accepts the two as distinct but interrelated ideas naturally flow-dependent.<sup>61</sup> For that reason, Soldier's form distrust from the negative experiences regarding another Soldier's behavior and actions or the exposure of distrust at other Soldiers' hands imparted experiences.<sup>62</sup> The trust between Soldiers is ingrained in how they act towards each other. Naturally, in a relationship, one's behavior projects the value placed in the other person.<sup>63</sup>

At the center of the Army profession is the culture formed by Army leaders; at the center of Army culture is the Soldier who holds power to either safeguard or degrades the Army through their actions. Consequently, now and again, Soldiers' actions or the inaction of leaders jeopardize the profession's autonomy. However, to preserve the profession, the Army must inculcate a professional philosophy of trust into the individual Soldier and organizational culture. Without internal trust amongst Soldiers and amongst leaders of the profession, the effectiveness of the Army becomes compromised.

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<sup>60</sup> Vlaar, Van den Bosch, and Volberda., *On the Evolution of Trust, Distrust, and Formal Coordination and Control in Inter-organizational Relationships: Toward an Integrative Framework*, 21.

<sup>61</sup> Vlaar, Van den Bosch, and Volberda., *On the Evolution of Trust, Distrust, and Formal Coordination and Control in Inter-organizational Relationships: Toward an Integrative Framework*, 26.

<sup>62</sup> The word Soldiers is being interrelated to define a peer, subordinate, or superior; These experiences include those magnified by media coverage, including recent events at Fort Hood.

<sup>63</sup> Robert Cone, *Enduring Attributes of the Profession: Trust, Discipline, Fitness* (Military Review, 2011), 5.

## Recommendations and Conclusion

### Recommendations

The best prospect to affect the perspective of the American people and the Soldier occurs at an intermediate level of trust. The following recommendations address limitations the Army can adopt to strengthen culture.

**Strengthen the Culture.** As a governmental institution, trust in the Army rests upon its unbending values and leader reliability. Accordingly, the concepts of integrity and trust are foundational principles of the Army profession, where leaders must tenaciously remedy this problem through transparency and occasionally allowing for an interservice or intraservice independent review.<sup>64</sup> This review would allow for preserving the nature of command and appease a perceived congressional need for an independent review. To bolster the effect, Army leaders must continually seek input and contribution from subordinates to understand the stresses that stimulate unethical decisions. As well, the Army must deliberately review these occurrences and address them with the same deliberateness.

**Reverse Counseling.** The Army must focus on building a strong sense of Soldier engagement to enhance Army culture. One of the best methods is implementing a system that highlights one of the most critical tools the Army has—listening. The Army currently utilizes the Defense Equal Opportunity Management Institute (DEOMI) Organizational Climate Survey or DEOCS for organizational feedback. However, because of only being required for yearly use, commands miss opportunities for subordinate feedback.<sup>65</sup> Also, these surveys possess a protection limitation that allows for the unintended exposure of minority comments. In instances

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<sup>64</sup> The interservice review would involve the other military departments providing a report. The intraservice review would involve a civilian arm of Army Criminal Investigation Command, created specifically for command investigations; the Army Inspector General performs the function but is restricted by its foundational principals of being directly attributional.

<sup>65</sup> Headquarters, Department of the Army *Army Regulation 600-20: Army Command Policy*. (2020), 8-1.

where a minority is a single voice or very few, it is easy to isolate that voice in a report. This leads to minorities omitting their concerns or fabricating concerns so as not to be found out. To prevent these issues, the Army and DEOMI must identify a mechanism to layer the report to provide additional protection.

In addition to the DEOMI survey, the Army should mandate a quarterly subordinate feedback mechanism that accompanies quarterly leader counseling. The mechanism must be simple enough to encourage subordinates' participation, consistently evaluate leaders on the same plane, and institutionally dynamic to evolve with the Army's needs.

### **Recommendation for Future Research**

In the study of Army culture and trust, there are several themes that require expanded research to best identify, shape, and maintain the Army Profession. Army leaders should pursue a better understanding of the factors that influence Soldier interpersonal trust. Researchers should study relationships of trust amongst commands, both vertical and horizontal, and track the difference between a forward-deployed unit and a garrison unit. The Army should assess professional military education, evaluating the systems that leader aptitude and management of the profession. The Army should regularly assess public trust, evaluating if American citizens approve of the Army image. This study examined American public trust, organizational trust, and the interpersonal trust internal to the profession. An objective inculcating the values of the Profession should be the professional and personal development of Soldiers who trust in each other, in their commands, and the organization. Army culture must embody the critical attributes of a reliable institution trusted by its professionals, the American public, allies, and partners.

### **Conclusion**

The Army is facing considerable challenges to its place as a profession and the American public's trust. One of the threats is the degradation of trust with American society. However, the Army must be intensely mindful of the indicators of the attrition of trust, evident in the rise of legislative concern and review. The Army must be assertive and convincing when internally adjudicating misconduct, which speaks to the Army's seriousness to address the American public's concerns.

The Army must understand that trust comes with practice. The Army profession will continually be pressed by corrosive behaviors that challenge its culture. Accordingly, the Army must develop a culture that closes ethical differences between itself and society. In 2010 the Army began the exploration to define "The Army Profession"—an education program that looked to explore Army culture and consider how to address challenges. To date, these challenges are magnified by the latest ethical mishap that has drawn the attention of military, congressional, and independent investigations. These threats represent credible reasons for concern and serve the Army notice that the occasions that the Army will be allowed to implement solutions that avert the weakening of the Army profession are limited. The Army must answer these demands swiftly and efficiently and must not be satisfied with previous success. The Army must take action to mold its culture, as budget constraints and a new generation of Soldiers demand it.

If the Army is to maintain its status as a profession, it must find ways to overcome the threats that degrade trust and culture. Society's Army must strengthen the values and ethics that inculcate its profession. America places its trust and confidence in the world's most dominant power in the land domain, and now the Army must return its support by dedicating itself to improvement.



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