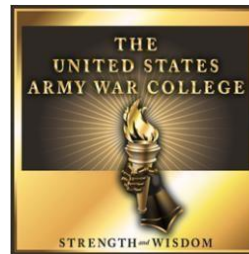


# The Army's Values to Virtue Gap: A Spiritual Challenge

by

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United States Army War College  
Class of 2015

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USAWC STRATEGY RESEARCH PROJECT

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## **Abstract**

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The Army is experiencing and increasingly observable "values to virtue" gap. This gap is most evident through the high profile breaches of moral conduct reported in the media. The Army established its seven values, coupled with other programs such as Comprehensive Soldier and Family Fitness (CSF2), to serve as the base for moral development of Army professionals. The CSF2 program states that values reside in the spiritual dimension and psychology informs us that humans have a need to believe in the supernatural. Indeed, more than eighty-four percent of Americans embrace some form of religion. Values are normally transformed into virtue through religious instruction and experience. However, many recent Army and Department of Defense policies and actions have limited the religious liberty of soldiers, undermining the effort to close the values to virtue gap. The Army can emphasize the spiritual dimension by exposing its soldiers to various religious and secular resources without endorsing and religion (or non-religion) over any other and without violating the constitutional rights of its soldiers. Failure to do so will result in the continued widening of the gap and further disconnect the force from the public it serves.





## **The Army's Values to Virtue Gap: A Spiritual Challenge**

Recent headlines reveal several senior Army officers committing acts void of moral character, such as misappropriation of funds for personal gain, toxic leadership, inappropriate relationships, sexual harassment, sexual assault, adultery, and others. These various violations of the Uniform Code of Military Justice (UCMJ) have led Congress to question the Army's ability to govern itself as a professional organization, and indeed, Congress is currently considering whether to move all sexual assault cases to civilian courts.

In response to this increasingly observable "values to virtue" gap in the Army, this paper will do three things. First, it will provide evidence that the gap exists through several high profile cases that have either been decided or are in progress at this time, and show that the gap is a systemic problem of American society in general. Second, it will analyze the effectiveness of the seven Army Values as a basis for the moral development of Army professionals and other Army programs that are intended to support that development. Third, and finally, it will provide recommendations as to how the Army should close this gap.

The methodology of this paper will explain a reason why the values to virtue gap exists by illustrating the importance of religion in providing a moral base necessary to instill each of the Army values to the point that they are displayed in virtuous behavior. This analysis will reveal that the values to virtue gap is a spiritual gap, provide evidence that the Army is undermining its own efforts in encouraging good moral behavior, and provide recommendations to the Army for closing the gap and cultivating the virtuous behavior it desires.

## Evidence of the Problem

The Army is a reflection of the culture it serves. In America, half of all marriages end in divorce and business scandals such as Enron or the Bernie Madoff scheme are common. President Clinton's affair with Monica Lewinsky, his attempted cover-up, and his commission of perjury in Congressional hearings were a breach of moral conduct at the highest level. These are just a few examples of the moral decline of American society. While the perpetrators in the Enron and Madoff cases were tried and convicted, President Clinton served out his term as President.

The Clinton scandal established the double standard for senior leaders that plagues our government today. There is no shortage of examples of senior officers committing acts void of moral character. Four such examples will be examined here: Brigadier General Jeffrey A. Sinclair, General Kip Ward, General David Petraeus, and Colonel Jeffrey Pounding.

During his court martial, Brigadier General Sinclair was charged with forcible sodomy, wrongful sexual conduct, wrongfully engaging in relationships with subordinates, misuse of government travel charge cards, possession of alcohol and pornography while on deployment, maltreatment of soldiers, conduct unbecoming an officer, and engaging in conduct prejudicial to good order and discipline. The investigation revealed that he had a pattern of such behavior, dating back to his years as a colonel. "The 27 year veteran with five combat deployments faced up to life in prison if convicted of the original charges against him."<sup>1</sup> Through the course of the trial Sinclair admitted to having an illegal affair with a junior officer that lasted three years and engaging in inappropriate relationships with two others. The government's case was undercut by allegations that his accuser, an Army captain, had lied on the stand.<sup>2</sup>

Therefore, under a plea agreement, the government dropped charges that Sinclair threatened to kill his lover and her family if she reported the affair; forced her to perform oral sex; and engaged in “open and notorious” sex with the captain.<sup>3</sup> In the end Sinclair plead guilty to adultery, improper relationships with female officers, conduct unbecoming an officer, possessing pornography, and misusing a government charge card. He was fined \$20,000, reduced to the rank of lieutenant colonel, and retired.<sup>4</sup> The last rank that Sinclair held “honorably” was lieutenant colonel, therefore he was reduced to that rank which results in a loss of approximately \$28,000 per year in retirement income. Though not stated by the Department of Defense, it is likely that Sinclair was permitted to retire as a way for the Army to ensure that his wife would receive some benefit for the years of support to her husband's service. Nevertheless, some members of Congress and advocacy groups have criticized Sinclair’s sentencing as too lenient. They have accused the military of protecting senior commanders accused of sexual misconduct.<sup>5</sup>

General Kip Ward, former Combatant Commander in charge of Africa Command, was found guilty of claiming unauthorized travel expenses. General Ward insisted on his wife traveling with him at Government expense, used military vehicles and personnel to shuttle his wife on shopping and spa trips and billed the government for an overnight stop in Bermuda, where the couple stayed in a \$750 per night suite.<sup>6</sup>

The report detailed lengthy stays at lavish hotels for Ward, his wife, and his staff members, and the use of five vehicle motorcades when he travelled to Washington. It also said Ward and his wife, Joyce, accepted dinner and Broadway show tickets from a government contractor during a trip during which he went backstage to meet actor Denzel Washington. The couple and several staff members also spent two nights at the Waldorf Astoria hotel. Ward often extended his overseas trips for personal reasons, resulting in “exponential” increases in costs.<sup>7</sup>

Secretary of Defense Leon Panetta found that his options for dealing with Ward were limited by complex laws and military guidelines. His only option was to reduce Ward to the rank of Lieutenant General, order him to repay \$82,000 to the government, and retire him.<sup>8</sup> Secretary Panetta did exactly that, bringing an unceremonious end to an otherwise illustrious career.

The highest profile of these cases was General David Petraeus' extramarital affair with his biographer and married mother of two, Paula Broadwell. During an investigation not focused on General Petraeus, the Federal Bureau of Investigation discovered that the former commander turned Central Intelligence Agency director's computer had been compromised, they uncovered this and evidence of his relationship with Broadwell as well.<sup>9</sup> This discovery precipitated his resignation bringing an abrupt and scandalous end to the career of a man who set the standard for generalship with his keen intellect and unequalled effectiveness in navigating the Washington establishment and media. Petraeus' future held no limits, and many expected him to make a successful presidential run in 2016. Now a little more than two years later, it appears that Mr. Petraeus' indiscretion has returned to haunt him as the FBI and Justice Department prosecutors have recommended bringing felony charges against him, claiming that he provided classified information to his lover while he was the Director of the CIA.<sup>10</sup> It is now up to the Justice Department to decide whether to pursue an indictment.

The last example to be discussed here is possibly the most vile of all. Colonel Jeffrey Pounding, a Special Forces Officer, the Deputy Director of the National Guard Bureau's Strategic Plans and Policy Directorate (J-5), is now facing court martial

charged with assault, adultery, and conduct unbecoming of an officer.<sup>11</sup> Colonel Pounding was an Army War College Fellow at Texas A&M University during the 2010 academic year. During his fellowship he entered a relationship with a woman in November of 2009, which quickly turned sexual, according to the woman, and continued for two years. All that time, he knew he was HIV positive but never disclosed that fact to his partner.<sup>12</sup> Pounding is accused of having sex with a woman who was not his wife during three different time periods. According to the charges he exposed his partner to the HIV virus, a means likely to produce death or grievous bodily harm.<sup>13</sup> The woman has tested negative for the virus twice. With the incubation period for the virus being seven years, however, she is still at risk of testing positive through October of 2018. If convicted Pounding could receive a maximum sentence of 15 years confinement, dismissal from the service, and total forfeiture of all pay and allowances.<sup>14</sup> Perhaps it is time for the Army to finally hand out a maximum punishment. If all charges are proven and this case doesn't warrant the maximum punishment, it is hard to imagine what would.

Whatever happened to being an officer and a gentleman?

### The Army Values

Soldiers enter the Army with personal values developed and nurtured over many years of personal experience. By taking an oath to serve the Nation and the institution, one agrees to live and act by a new set of values. The Army Values consist of the principles, standards, and qualities considered essential to helping soldiers make the right decision in any situation.<sup>15</sup> The seven Army Values that all soldiers must possess are: loyalty, duty, respect, selfless service, honor, integrity, and personal courage.<sup>16</sup>

Loyalty begins when each soldier swears a sacred oath to support and defend the Constitution of the United States. Soldiers have an obligation to be faithful to the Army and its people. Loyalty is a two-way street between leaders and subordinates. The loyalty of subordinates is a gift that a leader earns by training them well, treating them fairly, and living the Army Values.<sup>17</sup> Leaders who are loyal to their subordinates will never allow their soldiers be misused or abused.

Duty extends beyond what is required by laws, regulations, and orders. Professionals constantly pursue excellence, not merely the minimum. Part of fulfilling one's duty is to exercise initiative to fulfill the purpose, not merely the letter, of the assigned tasks and orders.<sup>18</sup> In rare cases, a leader's sense of duty must also detect an illegal order and refuse to obey it. Leaders have no choice but to do what is ethically and legally right.<sup>19</sup>

Respect means treating others as they should be treated. People are the Army's most precious resource and deserve dignified and respectful treatment.<sup>20</sup> America, and therefore the US Army, is very culturally diverse, with people from a wide range of ethnic, racial, and religious backgrounds. Army leaders should consistently foster a climate that treats everyone with dignity and respect, regardless of race, gender, creed, or religious belief.<sup>21</sup>

Selfless Service means doing what is right for the Nation, the Army, the organization, and subordinates.<sup>22</sup> While the needs of the Army and the Nation should come first, it does not imply neglect of family or self. Such neglect diminishes a leader's effectiveness. A strong but harnessed ego, high self-esteem, and a healthy ambition can be compatible with selfless service, as long as the leader treats his people fairly

and gives them the credit they deserve.<sup>23</sup> Individuals must give up self-interest for the good of the team.

Honor provides the moral compass for character and personal conduct for all members of the Army.<sup>24</sup> Honor is consistent with high standards in word and deed. Honor requires a person to demonstrate continuously an understanding of what is right, taking pride in the community's acknowledgment of that reputation, and provides the strength of will to live according to Army Values.<sup>25</sup>

Integrity is conduct based on high moral standards, with soldiers who are honest in word and deed even when no one is watching. Soldiers of integrity do the right thing because their character permits nothing less. Serving with integrity is dependent on whether the leader inherently understands right from wrong and how to do what is right, even at personal cost.<sup>26</sup>

Personal Courage is composed of physical courage and moral courage. Physical courage requires overcoming fears of bodily harm or even death and doing one's duty.<sup>27</sup> Moral courage is the willingness to stand firm on values, principles, and convictions.<sup>28</sup> It enables all leaders to stand up for what they believe is right, regardless of the consequences.

If every soldier lived his or her life according to Army Values, the service would be a harmonious and highly effective organization, void of moral transgressions. The Army Values appear in every formal school that the institution offers. They are posted on the walls of every unit, and training time is allocated to them through Leader Development Programs (LDP), and yet we still have problems even at the highest levels.

In order to address the "values" to "virtue" gap one must understand the definition of each term. Values are the quality of a thing that makes it more or less desirable or useful.<sup>29</sup> Virtue is general moral excellence, a specific moral quality regarded as good, or excellence in general.<sup>30</sup> Based on these textbook definitions, the seven army values can serve as an effective basis for moral development but will not result in the desired conduct unless they are instilled as virtue. Therefore, we must find the missing component that enables shared values to be expressed through virtuous behavior.

### Other Army Programs

The Army has developed many programs to address the character of its soldiers and leaders. Every level has leader development doctrine and training, and a collaborative effort exists with the University of Pennsylvania to develop, train, and execute the Comprehensive Soldier and Family Fitness (CSF2) program. CSF2 emphasizes resiliency, teaching soldiers to deal with stress and deterring negative behaviors like alcoholism, infidelity, and suicide. "CSF2 accomplishes its mission by assessing and training specific mental and physical resilience and performance enhancement techniques and skills. These techniques and skills increase physical, emotional, social, spiritual, and family strengths (the Five Dimensions of Strength) through the judicious application of different combinations of services offered through the CSF2 Program components."<sup>31</sup> Army doctrine defines each of the five dimensions of strength in Army Regulation 350-53. However, the word "values" only appears in the definition of the spiritual dimension.

#### Spiritual dimension



Identifying one's purpose, core values, beliefs, identity, and life vision define the spiritual dimension. These elements, which define the essence of a person, enable one to build inner strength, make meaning of experiences, behave ethically, persevere through challenges, and be resilient when faced with adversity. An individual's spirituality draws upon personal, philosophical, psychological, and/or religious teachings or beliefs, and forms the basis of their character.<sup>32</sup>

Therefore, it is impossible to have a meaningful discussion about values without discussing the practice of spirituality, religion. Yet the Army has applied very little ink to the role that religion plays in shaping the values that result in virtuous conduct.

### The Role of Religion

Since the Army is a reflection of the populace it serves, we must begin by analyzing the religious demographics of the American people. According to a 2012 Gallup poll, 51.9% of Americans identify themselves as Protestant Christians, 23.3% as Catholics, 2.1% as Mormons, 1.7% as Jewish, .6% as Muslim, 2.6% other non-Christian religions, and 15.6% as no religious identity, with 2.2% having no response.<sup>33</sup> In the aggregate, 81.1% of Americans use the Bible as their base religious text. Protestants, Catholics and Mormons (a total of 77.3%) use both the Old and New Testaments, while and Jews (1.7 %) use the Torah (or Old Testament) exclusively. Therefore, more than eighty percent of Americans have chosen a religion that uses the Bible as their authoritative text.

The same poll, however, reveals that only 64% of Protestants, 60% of Catholics, 81% of Mormons, and 34% of Jewish believers attend organized religious services regularly (defined as at least once a month).<sup>34</sup> In other words, it is reasonable to deduce that these religious believers do not regularly read or study the Bible, Torah or Book of Mormon on a regular basis. This helps to explain the values to virtue gap within the Judeo-Christian community.

The Army claims in AR 350-53 that values reside in the spiritual dimension and 81.1% of Americans who express a religious identity have chosen a religion that uses all or part of the Bible as their base text. Therefore, the argument made here is from a Judeo-Christian perspective, not to discount other religious beliefs, but to describe how the spiritual dimension addressed through religion provides the glue that connects values with virtuous conduct, a link that can apply to other religions as well. Before, we explore how religion has an impact on the values to virtue gap we must first obtain an understanding of why humans turn to religion.

A 2010 article in American Psychology Association Journal states that, "Religion may fill the human need for finding meaning, sparing us from existential angst while also supporting social organization..."<sup>35</sup> The article cites several studies from the neurological and sociological perspectives conducted by the scientific community which concluded that the human mind has a need to believe in the supernatural. These studies help explain why over 85% of the world's population embrace some form of religious belief.<sup>36</sup> The real issue is not how we as humans became this way, whether designed this way by God or by some neurological imbalance. Since the focus of this paper is on the values to virtue gap and values reside in the spiritual dimension it would be helpful to understand how the religious text used by over eighty percent of Americans speaks to values and virtue.

### The Bible on Values and Virtue

The Old Testament lays out the basic standards or values in the Ten Commandments. You must not have any other god, make an idol, or misuse God's name. You must remember the Sabbath and honor your parents. You must not murder, commit adultery, steal, lie, or covet your neighbor's possessions.<sup>37</sup> These values are

essentially duties, things that the believer must or must not do. However, there are also many examples such as the Tenth Commandment (“Do not covet your neighbor’s house, wife, etc.”)<sup>38</sup> that forbid wanting certain things. Such commandments address one’s inner thoughts or virtue.

The New Testament teachings of Jesus are more virtue focused. The famous Sermon on the Mount (Matthew 5-7) is a powerful description of virtue-based ethics. In these passages, Jesus transforms several Old Testament values into inner virtue. He equates murder with anger, adultery with lust, and commands the believer to give, pray and fast in private so as not to bring attention to oneself.<sup>39</sup> Jesus was consistently clear that it was better to be a good person than to do good deeds.

Therefore, to bridge the values to virtue gap, the Bible establishes the values (what to do), then provides a moral reason to transform those values to virtue (who to be). This example is from the Judeo-Christian tradition which provides an eighty percent solution to understanding the spiritual dimension of the problem, given the representation of Jews and Christians within American society. Other religions such as Islam, Buddhism, and Hinduism approach this gap in very similar fashion through their own religious doctrines, and deserve equal attention if the Army wishes to address the spiritual dimension necessary to closing the values to virtue gap that it clearly faces.

#### Army Contributions to the Gap

The U.S. Government is crippling the virtue of the Army through policies and actions that violate a soldier’s right to his/her religious beliefs and the free exercise thereof, rights guaranteed in the First Amendment to the Constitution. In April 2013, Army, Air Force, Navy, and Marine Corps bases blocked the Southern Baptist Convention’s website, due to what the military’s software filter labeled "hostile

content."<sup>40</sup> The Department of Defense restored access to the SBC's website and blamed the blockage on a software glitch. Likewise, an October 2013 briefing at Camp Shelby, Mississippi classified the Christian-based American Family Association (AFA) as a domestic hate group alongside the Ku Klux Klan, the Neo-Nazis, the Black Panthers, and the Nation of Islam.<sup>41</sup> The slide displayed a picture of Westboro Baptist Church preacher Fred Phelps, who is in no way associated with AFA, holding a sign that read "No special law for fags."<sup>42</sup> The Army revised the briefing to remove religious groups of good reputation such as the AFA, but only after conservative media brought public pressure to bear.<sup>43</sup>

In May of 2013, several news reports stated that an anti-Christian group was petitioning the Department of Defense for new rules that would subject soldiers to court martial for sharing their faith. These reports were overstated and the Department of Defense quickly issued a statement reiterating its policy that personal evangelism is permitted and military personnel would not face court martial if they evangelize.<sup>44</sup> However, the statement also said that proselytization is considered a Uniform Code of Military Justice offense. This statement has led to confusion and fear within the force.

Webster's defines evangelize as "to preach the gospel to or to convert to Christianity."<sup>45</sup> Proselytize is "to try to convert to one's religion or to persuade to join something."<sup>46</sup> The only difference in the two definitions is that "evangelize" only applies to Christianity. This should inflame those of non-Christian faiths because by definition they cannot "evangelize," so if they try to convert someone to any other religion they will be guilty of proselytization and subject to UCMJ punishment. Based on recent events, however, Christians are nervous as well. Due to the similarity of the two definitions

Christians within the military fear that DoD will characterize their activity as proselytization. This policy comes dangerously close to violating First Amendment rights of our soldiers due to its ambiguity. A simple word choice could bring UCMJ action against a soldier who is simply exercising the free practice of his/her religion.

Evidently, this confusion has already resulted in non-judicial punishment at least once. In November 2014 Army Chaplain Joseph Lawhorn conducted suicide prevention training for the Airborne Ranger Training Brigade at Fort Benning, Georgia. During the course of the training he shared his personal struggles with depression and the methods and techniques he personally used to combat it, which included his faith journey.<sup>47</sup> Chaplain Lawhorn, one of the few Army Chaplains who has earned the Ranger tab, made available two sets of resource material, one of which was religiously based and one that was not, and participants were free to take either or both as they chose.<sup>48</sup> Chaplain Lawhorn had to appear in the Brigade Commander's office on Thanksgiving Day to receive a letter of concern from Colonel David G. Fivecoat. Lawhorn's attorney has requested that the letter of concern be removed, calling Fivecoat's action a violation of the Chaplain's constitutional rights. Indeed, a chaplain may by law speak on matters of faith, spirituality, and religion during suicide prevention and the fact that one unidentified person was offended by it is irrelevant.<sup>49</sup> Georgia Congressman Doug Collins sent a letter to COL Fivecoat, stating that he found it counterintuitive to have someone lead a suicide prevention class, but prohibit that person from employing personal testimony. The intent of the Army's equal opportunity policy was to protect the personal beliefs of military personnel, Collins argued, and the Colonel's action had unfairly singled out Chaplain Lawhorn's freedom of expression.<sup>50</sup>

Though each of these four recent incidents might appear minor, taken together they form a trend in today's Army. If this trend continues, the army runs the risk of becoming an organization that violates the First Amendment by denying its soldiers the right to the free exercise of their religion. Members of the Army take an oath to protect and defend the Constitution of the United States, but if our policies and actions run contrary to this founding document, then we as an institution fail in upholding the first army value--and that makes the rest of the list irrelevant.

### Recommendations

Most people are first introduced to religion in their childhood, which can be problematic because children learn through a deontological lens, that is to say it stresses rules and duties, moral obligation, and right action. Children associate doing good with obeying their parents and teachers, and cannot differentiate between doing good (values) with being good (virtue). Therefore, they usually learn to associate religion with a list of restrictive rules. Many reject religion as they mature, especially if they do not experience the benefits of virtuous behavior. A common result is "teenage rebellion," a state that normally extends into the twenties, the very age of our young soldiers. Some fail to mature in faith to a point that they understand and experience the benefits of virtuous behavior. These individuals will naturally question and usually violate those rules when they have the freedom to do so. Others who were not raised in a religious setting will probably see no benefit in religion. When these soldiers join the Army it is our responsibility to instruct them in the Army Values and explain the importance of the spiritual dimension of living a virtuous life. The Army actually performs this duty fairly well, but it is not enough to tell a young soldier to live the Army Values and practice spiritual fitness. Soldiers may have no idea what the CSF2

instructor is talking about, or if they do, they may not have a healthy view based on their childhood experience. These soldiers will most likely view religion as a nuisance that interferes with their new found sense of freedom. The same view may extend to older soldiers as well, if they have never had a positive religious experience.

Several means exist to achieve the ends that the Army desires: soldiers who live their lives in a virtuous manner.

First, the Army should prosecute and sentence those who commit moral breaches of a criminal nature to the fullest extent of Uniform Code of Military Justice, without regard to rank, prior service record or contributions. Such an unequivocal policy will send a clear message that the Army will not tolerate immoral behavior. Such a change will be a challenge the views of our young soldiers, who firmly believe that a double standard currently exists, one that punishes enlisted men for minor infractions but allows senior officers to get away with much more serious crimes. While the Army seeks to instill the Army Values and develop soldiers of virtue, it is naive to assume that doing so will eliminate all future cases of moral violations. Nevertheless, actions have consequences, and when actions are immoral and criminal, the consequences must be severe enough to punish the violator and deter the others.

Second, since it is well documented that human beings are predisposed to believe in the supernatural, and that 85% turn to religion to meet that need, the Army should improve the Chapel experience to attract more soldiers and families. The Army can learn a great deal from the practices of growing churches across the country. These churches use modern, contemporary music and preaching that focuses on virtuous principles with relevant life applications. Such worship has proven effective in

reaching those that are seeking a spiritual experience in today's environment, especially young adults. The Army consists of soldiers from seventeen to sixty-two years of age, from many different backgrounds and traditions, so one style of worship will not be effective with all. Therefore, traditional worship services should also be offered for those who prefer them.

Third, CSF2 spiritual modules should include representations from different faith groups: Catholic, traditional and contemporary Protestant, Latter Day Saints, Judaism, Islam, and others. If faith groups are not available within the installation's religious support community, the post Chaplain should locate reliable partners from off-post. Religion plays a major role in the lives of the majority of Americans, and an Army that continues to devalue religion will no longer be a reflection of the populace it serves.

Fourth, some soldiers will choose not to believe or not to participate in any religious activity to address their spiritual fitness, and this is their constitutional right as American citizens. Nevertheless, the Army has the responsibility to serve the spiritual needs of these soldiers as well. Secular materials such as motivational books, recordings, and videos produced by life coaches can be effective here. These resources should be kept in a library, maintained by unit master resiliency trainers, and lent to the soldiers free of charge. When locally available, tickets to secular motivational seminars should also be provided for these soldiers also free of charge. If a particular issue arises in the life of a soldier, referrals to licensed secular counselors should be available.

As the Army implements the recommendations found in this paper, it must remember that the First Amendment forbids preference for any religion or belief system.



Nor should the Army support agnosticism, humanism, or atheism. Every soldier has the right to choose any form of religion and not be prohibited from exercising it. Tolerance is necessary and all soldiers must uphold it. Tolerance means allowing and respecting beliefs and practices of others without necessarily sharing them.<sup>51</sup> Finally, it is imperative to emphasize that, while the Constitution provides every soldier freedom of religion, it does not guarantee every soldier freedom from being offended.

### Conclusion

The Army has seven well defined values that soldiers must uphold through virtuous conduct. Sadly, simply stating these values has proven insufficient for the moral development of Army professionals, as indicated by the examples of Sinclair, Ward, Petraeus, Pounding, and others. The Army states in its CSF2 manual that values reside in the spiritual dimension, but it is the very dimension which the Army has thought about least.

According to numerous scientific studies, human beings are predisposed to believe in the supernatural, which explains why 85% of the world's population believes in some form of religion. The spiritual dimension is the conceptual space where values transform into virtue, usually (though not always) through the practice of religion.

The Army can address its values to virtue gap in four ways:

The first is the aggressive prosecution of moral breaches that violate the UCMJ. Soldiers committing such breaches should receive the maximum allowable punishment to punish the offenders and send a message to the force that Army leadership is serious about moral conduct.

Second, the Army must revise the chapel experience to be more modern, inviting, and relevant to our soldiers.

Third, the CSF2 program must do a better job in introducing soldiers to different religions and secular resources.

These recommendations will require resources, but they are necessary to close the spiritual gap that exists in our current programs, which will in turn close the values to virtue gap. If the Army continues to contribute to this gap by minimizing the importance of religion to the spiritual dimension of the soldier's experience, it runs the risk of losing its standing as the most trusted governmental institution, because it will cease to be an accurate reflection of the American people.

## Endnotes

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<sup>17</sup> Ibid.

<sup>18</sup> Ibid.

<sup>19</sup> Ibid.

<sup>20</sup> Ibid.

<sup>21</sup> Ibid., 4-6.

<sup>22</sup> Ibid.

<sup>23</sup> Ibid.

<sup>24</sup> Ibid.

<sup>25</sup> Ibid., 4-7.

<sup>26</sup> Ibid., 4-8.

<sup>27</sup> Ibid.

<sup>28</sup> Ibid., 4-9.

<sup>29</sup> Webster's New World Dictionary, 2nd ed., s.v. "Value."

<sup>30</sup> Ibid., s.v. "Virtue."

<sup>31</sup> U.S. Department of the Army, *Comprehensive Soldier and Family Fitness*, Army Regulation 350-53 (Washington, DC: U.S. Department of the Army, June 19, 2014), 6.

<sup>32</sup> Ibid., 7-8.

<sup>33</sup> Gallup, "In U.S., 77% Identify as Christian," December 24, 2012, <http://www.gallup.com/poll/159548/identify-christian.aspx> (accessed January 31, 2014).

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<sup>49</sup> Ibid.

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