

Commanders Safety Course Study Guide


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Over 270 total pages ... SUBJECT: Jumpmaster Course Student Conduct, Graduation Requirements and Grading Criteria The purpose of this memorandum is to outline the requirements for a student to successfully complete the United States Army Jumpmaster course within the administrative point system and all graded exams. 1. Students attending the Jumpmaster Course must conduct themselves in an appropriate and disciplined manner, on-duty and off-duty. Students who violate provisions of the Uniform Code of Military Justice (UCMJ) will be quickly disciplined, and may be permanently dropped from training with subsequent assignment as a non-graduate. You will receive a briefing from your NCOIC on your conduct while assigned to the Jumpmaster Course. Any violation of the items in the briefing may result in being dropped from the course. 2. Students must meet the following requirements on all exams in order to graduate from the US Army Jumpmaster Course: a. Nomenclature Exam. Student will be presented with 25 items of equipment chosen on a random basis. Student must score a minimum of 70% to receive a "GO". b. Actions During Decent Exam (pre-jump). Student will be given 30 minutes in which to recite Actions During Decent in its entirety. Student must score a minimum of 70% to receive a "GO". c. Written Exam. Student will be given one hour to answer 100 questions, to include True/False, Multiple Choice, and Fill-in the Blank. Student must score a minimum of 70% to receive a "GO". In addition to the tested material, students may lose 16 points on the exam for not following the instructions given during the test brief. d. JMPI Exam. Student will have five minutes in which to JMPI three jumpers, one wearing combat equipment, two hollywood jumpers. Using proper sequence, and proper nomenclature while identifying all deficiencies. Student must score a minimum of 70% to receive a "GO". e. Practical Work Inside the Aircraft (PWAC) Exam. Students will be graded on hand and arm signals, and door check procedures, in an Air Force fixed wing aircraft while in flight. Student must score a minimum of 70% to receive a "GO". In addition to the tested material, students may lose points on the exam for improper rigging of equipment, or failure to follow instructions. 3. Students will be given one retest for each exam (Nomenclature, Actions During Decent, Written, or PWAC) where they fail to meet the 70% standard. Students must score a minimum of 70% on any retest in order to receive a "GO." Passing scores on a retest will count towards the student's grade point average as 70%, regardless of the number of correct or incorrect answers on the exam. Students that fail to achieve the 70% standard on a retest will be dropped from the course. 4. Students who maintain an 80% or higher grade on the Nomenclature, Actions During Decent, PWAC and Written exams will be considered "Re-Entry Qualified." Re-Entry Qualified students will receive two additional attempts to pass the JMPI test. Students that fail to maintain re-entry status will still receive three attempts on the JMPI test. 5. The use of administrative points will assist the cadre in enforcing standards throughout the course. Students will begin the course with 100 administrative points and my loose re-entry status if accrued administrative points drop below 80%.

Relatively brief and seemingly unassuming, Philipian is frequently underestimated by its readers and users. This guide shows that what lies within this letter is much more complicated and dynamic than many expect. After surveying the major historical problems and the methods scholars use to arrive at competing solutions, Marchal focuses on the letter's famous hymn of Christ—a rare glimpse into a tradition created by the community in Philippi, even earlier than Paul's letter. Given its impact and potential, the hymn deserves sustained attention, including its connections to slavery and other modes of social power. Turning to the letter as a whole, Marchal asks how this letter fits with types of argumentation in Greco-Roman culture, moving then into a detailed sketch of the rhetorical patterns in the letter, from unity and sameness to hierarchy and modeling. Feminist and empire-critical approaches are presented alongside more traditional assumptions and ideas throughout, signaling how choices in approach and starting points have historically affected the scholarly visions and communal uses for Philipian. In the final chapter the letter is put to a series of atypical uses, as the insights of queer theories are brought into surprising interaction with the arguments in the letter. Tarrying over unmentionable ideas and provocative moments that readers typically race past, this chapter takes the reader from the hierarchical heights of a cosmic Christ to the depths of excrement being emptied from the same body, from the arguments of waste to revealing asides about human waste and feminine lack. The performative power and possibilities of Paul's letters has never been stranger nor more subversive of the too often destructive and dehumanizing uses of biblical images, ideas and arguments.