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Chaplain Corps Activities

Moral Leadership

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SUMMARY

DA PAM 165–19
Moral Leadership

This new Department of the Army pamphlet, dated 27 November 2020—

o   Supports all Army professionals in understanding Army concepts of moral leadership for personal, institutional, and operational education, training, and development with conceptual foundation from current Army leader development policy, doctrine, and practice, as well as historical moral and ethical foundations (throughout).

o   Supports Army professionals in understanding that in accordance with existing policy and doctrine on leadership and the Army Profession, that moral leadership is not separate from concepts of Army leadership, and should be understood as being fully nested with and subordinate to Army leadership doctrine (Army Doctrine Publication 6–22) (throughout).

o   Supports Army professionals tasked with moral leadership training in understanding the concept of moral leadership in regards to self-development and implementation of moral leadership training within the institutional and operational domains (throughout).

o   Clarifies general concepts of moral leadership, moral development, moral reasoning, and ethical decision making applicable to the total force with discussion on the Army ethic, the Army Values, the spiritual dimension, and the impact of religious freedom and diversity (throughout).

o   Clarifies the moral leadership role of the Army Chaplain Corps executed in the defined capabilities and responsibilities for moral advisement, moral leadership, and training including issues of pastoral care, confidentiality, internal advisement, and moral injury (throughout).

Chaplain Corps Activities

Moral Leadership

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Chapter 1
Introduction

1–1. Purpose

This publication supports all Army professionals in understanding concepts of moral leadership in support of current Army leader development policy, doctrine, and practice. The Army has long held that the moral aspects of leadership are critical for Army professionals and leaders. Chapter 2 describes the general concepts of moral leadership as it applies to the total force. Chapter 3 describes the moral leadership role of the Chaplain Corps (CHC) in defined capabilities and responsibilities for moral advisement and training. While moral leadership is a concern of every Army leader, the CHC has since its founding been charged with responsibility to help ensure the Army aspires to highest moral standards. On 29 July 1775, almost a year before the Declaration of Independence, the Continental Congress acted on General Washington's request to authorize one chap-lain for every Continental Army regiment. This action prioritized the importance of building an Army that was morally and spiritually strong. Providing moral and ethical leadership continues to be a critical aspect of the CHC mission (see FM 1 – 05 and AR 165 – 1). The Army continues to charge the CHC with responsibility to support MLT by placing HQDA proponency and responsibility for moral leadership with the CHC as leader of the Chaplain Corps (see AR 350 – 1). Chapter 4 concludes with concepts of Moral Leadership Training (MLT) in self-development, institutional, and operational domains to support the planning and execution of relevant and effective MLT and development programs.

1–2. References and forms

See appendix A.

1–3. Explanation of abbreviations and terms

See glossary.

1–4. Moral leadership, character, and readiness

a. The Army acknowledges moral leadership as a critical support to character development and is expected to be of increasing importance in support of total force readiness. The U.S. Army Operating Concept describes significant readiness challenges the Army will face when anticipating armed conflict marked by increased complexity, threats, enemies, and adversaries that are becoming increasingly capable and elusive. These challenges highlight the need to develop morally sound leaders and cohesive teams that will thrive in conditions of complexity and uncertainty. Therefore, Army concepts and the Army's Force 2025 and Beyond comprehensive strategy identify leader development as a near-term priority, noting that competent ethical leadership cannot be substituted with advanced technology or sophisticated weaponry.

b. Character is central to leadership throughout Army doctrine as required to develop mutual trust and cohesive teams within mission command, which in turn strengthens resilience and personal and unit readiness. Character development is a unifying theme within The Talent Management Concept of Operations for Force 2025 and Beyond; is an essential requirement for Leader Development (Army Leader Development Strategy, ADP 6–22); and is integral to the Army meeting five of the Army Warfighting Challenges (4, 8, 9, 10, and 19*). ADP 6–22 clarifies the centrality of morals and values in leadership. Intrinsically or individually, character is one's true nature including identity, sense of purpose, values, virtues, morals, and conscience. Operationally, character is an Army professional's dedication and adherence to the Army ethic, including Army Values, as consistently and faithfully demonstrated in decisions and actions.

c. Moral leadership is critical to three logically distinct, but related, aspects of total force readiness by enhancing and developing a sustained, motivated, and ethical force:

(1) *Sustainment readiness.* By preparing and influencing Army professionals to be mentally strong and resilient during periods of hardship, crisis, or stress to enhance moral injury prevention.

(2) *Motivational readiness.* By helping Soldiers and leaders integrate deeply held personal core beliefs and values with moral foundations in order to motivate individual efforts to accomplish Army missions.

(3) *Ethical readiness.* By influencing Army professionals and organizations to accomplish missions as an ethical force. Ethical failures even at the lowest tactical levels can have devastating strategic impact on mission and the Army's standing with Americans and the international community.

Chapter 2
Moral Leadership Concepts

2–1. Morals and ethics

a. Morals refer to a sense of right and wrong in principles, values, and conduct. Federal law recognizes the moral responsibility of every Army leader stating: "All commanders and others in authority in the Army are required to be vigilant in inspecting the conduct of all persons who are placed under their command, guard against and suppress all dissolute and immoral practices, and to correct, according to the laws and regulations of the Army, all persons who are guilty of them." (See Title 10, United States Code, 7233 (10 USC 7233)).

b. The office Army professionals enter upon taking their oath is not a physical workspace; it is a moral workplace. Every Department of the Army (DA) Civilian, enlisted Soldier, and officer takes an oath morally committing themselves to support and defend the Constitution of the United States and fulfill their duties in faithful obedience to lawful authority. An oath is a public moral commitment that binds Army professionals to accepting risk of serious personal harm or even death. Moral failures can devastate the Army's standing with Americans and the international community. In combat operations, Soldiers must balance between the need to obey superiors without hesitation and legal and moral use of violence in service of the Nation (see ADP 6–22).

c. While the terms moral and ethical are often used interchangeably, the two overlapping terms may be distinguished. Moral may be understood to refer to general right and wrong in the broadest sense. Ethical systems, codes, norms, and expectations for conduct should seek to be moral. This is true of the Army ethic described as having "its origins in the philosophical heritage, theological and cultural traditions, and the historical legacy that frame our Nation" (see ADP 6–22).

d. Ethics refers to a system of moral principles, or rules of conduct recognized in respect to a class of human actions, a particular group or culture. Ethics reflects upon how morality is practically applied to decisions made in contexts and communities, such as the Army, that possess shared guidelines, norms, expectations, and commitments. Some ethics are universally applicable throughout the Army, such as the Army ethic, the Army Values or the Joint Ethics Regulation's detailed guidance regarding gifts, political activity, nonfederal entity relationships, and conflicts of interest. Some ethics are particular to more local or specific standards of moral or professional behavior.

e. Authoritative laws, directives, and policy establish moral and ethical boundaries for conduct by Army professionals, especially regarding use of lethal land power. Where laws of armed conflict and rules of engagement fail to provide clear courses of action, decisions should conform to moral aspects of the Army ethic. Ethical issues are simple to assess when law or the Army ethic are clear. For example, ongoing willful violations of the law of war or rules of engagement are clearly unethical, but ethical reasoning is often complex and difficult in practice, requiring deep analysis and critical thinking. For such complex cases, multiple ethical perspectives may help leaders think through ethical concerns. Brief descriptions of some of these ethical perspectives include the following:

(1) The virtue perspective, which looks toward desirable character traits of the individual to understand what is ethical in the form of desirable virtues such as courage, justice, and benevolence, and how best to instill such virtues.

(2) The deontological perspective, which understands ethical outcomes derived from a set of agreed-upon values and rules rather than the consequences of the action.

(3) The utilitarian perspective, which seeks decisions producing the greatest good and best outcome for the greatest number as most favorable.

f. Concepts from Army Design Methodology can help frame the right problem and consider ethical implications in detail (see ATP 5–0.1). Appendix C contains a sample ethical decision-making framework employing Army Design Methodology with basic ethical perspectives. Appendix D provides an alternate ethical decision-making framework suggested by the Joint Ethics Regulation.

2–2. The Army Ethic

a. The Army ethic is the set of enduring moral principles, values, beliefs, and laws that guide the Army profession and create the culture of trust essential to Army professionals in the conduct of missions, performance of duty, and all aspects of life. It has origins in the philosophical heritage, theological and cultural traditions, and the historical legacy that frame our Nations ethical core. The Army ethic, which is described at length in ADP 6–22, is summarily expressed in appendix B.

b. The foundations of the Army ethic depicted in figure 2–1 motivate and guide appropriate conduct in the Army. Legal and regulatory standards found in codified documents such as the U.S. Constitution, the Uniform Code of Military Justice, and the U.S. Code of Federal Regulations are part of the Army ethic, as are other legal requirements such as lawful orders, the law of armed conflict, and rules of engagement. Deliberate failure to meet these minimum legal norms for ethical conduct may result in legal punishment or other consequences. In addition to legal foundations, the

Army also draws the moral foundations of its ethic from traditions, customs, and documents with moral content and civic importance. The Army ethic establishes moral and ethical boundaries for conduct by all Army professionals.

The Framework of the Army Ethic		
	Legal Foundations	*Moral Foundations*
Army as Profession (Laws, values, and norms for performance of collective institution)	**Legal - Institutional** ● The U.S. Constitution ● Titles 5, 10, 32, USC ● Treaties ● Status-of-forces agreements ● Law of war	**Moral - Institutional** ● The Declaration of Independence ● Just war tradition ● Treaties ● Trust relationships of the profession
Individual as Professional (Laws, values, and norms for performance of collective institution)	**Legal - Individual** ● Enlistment ● Commission ● Office USC—Standards of Exemplary Conduct UCMJ Rules of engagement Soldier's Rules	**Moral - Individual** Universal Norms: ● Basic rights ● Golden rule Values, Creeds, and Mottos: ● "Duty, Honor Country" ● NCO Creed ● Army Civilian Corps Creed ● Army Values ● The Soldier's Creed, Warrior Ethos
NCO noncommissioned officer u.s. United States UCMJ Uniform Code of Military Justice USC United States Code		
The Army Ethic is the evolving set of laws, values, and beliefs, embedded within the Army culture of trust that motivates and guides the conduct of Army professionals bound together in common moral purposes.		

Figure 2–1. Foundations of the Army Ethic

c. The Army Values. The Army Values are part of, and inherent to, moral principles of the Army ethic, and specifically include:

(1) *Loyalty.* Bear true faith and allegiance to the U.S. Constitution, the Army, your unit, and other Soldiers. This means supporting the military and civilian chain of command, as well as devoting oneself to the welfare of others.

(2) *Duty.* Fulfill obligations. Duty is the legal and moral obligation to do what should be done without being told.

(3) *Respect.* Treat people as they should be treated. This is the same as the Golden rule: "do to others as you would have done to you."

(4) *Selfless service.* Put the welfare of the Nation, the Army, and your subordinates before your own. This means putting the welfare of the Nation and accomplishment of the mission ahead of personal desires.

(5) *Honor.* Live up to the Army Values. This implies always following your moral compass in any circumstance.

(6) *Integrity.* Do what is right, legally, and morally. This is the thread woven through the fabric of the Army ethic. It means honesty, uprightness, the avoidance of deception, and steadfast adherence to standards of behavior.

(7) *Personal courage.* Face fear, danger, or adversity (physical or moral). This means being brave under all circumstances.

2–3. Religion and the spiritual dimension

a. The spiritual dimension as defined in the Army is based on an individual's core religious, philosophical, psychological, or personal values, and forms an individual's sense of identity, purpose, motivation, character, and integrity. 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 (see AR 350–53 and AR 600–63).

b. Individual beliefs rooted in personal religion and spirituality are often critical considerations of moral leadership. An Army professional's moral and ethical viewpoint and their motivation to follow what they understand to be right are shaped and driven by these personal core values and beliefs defined as the spiritual dimension.

c. Religion may be described as a set of beliefs concerning a divine or transcendent cause, nature, and purpose of the universe typically accompanied with devotional and ritual observances along with an accompanying moral code governing the conduct of human affairs. Most Army professionals identify with some form of religious belief underlying the spiritual dimension, and religion is therefore often (but not always) the critical factor in individual moral outlook and motivation. Moral leadership involves a leaders' ability to understand and respect religious and spiritual beliefs in order to influence moral behavior in Army organizations.

d. Strong support for the exercise and practice of religion is reflected in DoD and Army policy concerning the accommodation of religion. This requires leaders to ensure that Soldiers and Department of the Army Civilians have opportunity to practice their faith, at times requiring exception to generally applicable rules in order to avoid a substantial burden to a person's sincere religious belief (see DoDI 1300.17 and AR 600–20). Army leaders should foster respect for the diverse religious, spiritual, and philosophical traditions that constitute spiritual beliefs that make America and its Army strong. This respect is applied to all, to those holding to sincere religious belief, or no religious belief at all. Consistent practice of one's own religion, character and integrity reinforces the moral norms of the Army ethic.

2–4. Integrating the Army Ethic and personal belief

a. Personal moral beliefs grounded in the spiritual dimension inform and motivate Army leaders' actions, decisions, and leadership philosophies. Such personal viewpoints must be consistent and integrated with adherence to, and pursuit of, the Army Ethic, Army Values, and mission objectives. Personal morality inevitably extends beyond Army Values, including diverse cultural, religious, and philosophical beliefs and traditions.

b. The Army Ethic and Army Values are the common foundation upon which all Army professionals should base their ethical conduct. Personal convictions may provide further motivation and philosophy to build upon this foundation. The guidelines of the Army ethic do not provide specific courses of action for all moral and ethical issues or situations Army professionals face. However, in official actions and decisions, personal convictions and values must align with the Army ethic and Values to which Army leaders and professionals have committed themselves by oath. Army leader development, education, and all domains of training should seek to spur reflection and articulate clarity on how an individual best integrates and applies their own personal beliefs with the Army ethic.

2–5. Army leadership and moral leadership

a. Leadership. Leadership is the activity of influencing people by providing purpose, direction, and motivation to accomplish the mission and improve the organization (see ADP 6–22). This definition applies to all Army professionals both military and civilian.

b. Moral leadership. Army leadership is expected to be inherently moral. Moral leadership is the process of influencing people by providing moral purpose, direction, or motivation to accomplish the mission and improve the organization consistent with the Army ethic.

c. Character. Throughout Army leadership policy and doctrine, character is listed first among the three leader attributes (see AR 600–100 and ADP 6–22). The other attributes are presence and intellect. Character is described as the moral and ethical quality that help leaders determine what is right and gives a leader motivation to do what is appropriate regardless of the circumstances or consequences. It is in the process of becoming a person of strong character that one develops as a good leader (see AR 600–100).

d. Moral courage. Army leadership doctrine emphasizes moral courage as a critical aspect of moral leadership. Moral courage is the commitment to do what is right despite risk, adversity, and fear. It empowers leaders to stand firm on values, principles, and convictions in taking responsibility for decisions and actions. Army leaders must be prepared to balance moral interests in protecting Soldiers' safety and lives while ensuring mission accomplishment.

(1) Moral courage to make hard decisions, risking Soldiers' lives and using lethal force against opposing forces is morally justifiable to protect the Nation and is often a requirement where the best decision entails cost to personal safety, reputation, or career advancement.

(2) Moral courage enables ethical and moral decisions when facing pressure from superiors preferring opposing short-term objectives; it may also require resistance to subordinates' preference for reduced exposure to hardship or risk of injury.

(3) Moral leadership seeks to instill moral courage throughout Army organizations to foster climates that encourage speaking out against sexual harassment, hazing, rules of engagement violations, and other immoral conduct.

2–6. Moral leadership respects diversity and religious freedom

a. Army leaders are expected to demonstrate the moral and ethical compass for their organizations but must do so without using their official position to coerce particular religious convictions upon others.

b. The First Amendment of the U.S. Constitution states, "*Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof….*" Pluralistic concerns represented by the First Amendment are concerns reinforced in other mandates of law and policy. Civil rights and equal opportunity law and policy undergird an Army commitment to provide equal opportunity and fair treatment for military personnel and families without regard to race, color, sex, religion, sexual orientation, or national origin. DoD 5500.07–R, Joint Ethics Regulation (JER) requires all Army leaders and Soldiers to "adhere strictly to (this) policy of equal opportunity." Furthermore, under the JER, leaders avoid official actions and statements appearing to endorse religious groups or organizations.

c. Army professionals have a right to religious expression in the workplace, but must avoid statements or actions that could suggest or imply official government endorsement, or preferential treatment, of non-Federal entities such as religious organizations or faith groups in accordance with the JER, paragraph 3–209. Personal moral and religious convictions that make up the spiritual dimension may, and should, inform and motivate Army leaders' official leadership philosophies, decisions and actions. Such personal viewpoints should be consistent with faithful adherence and pursuit of these pluralistic principles grounded in the First Amendment and Army Ethic and Values.

Chapter 3
Chaplain Corps Roles and Moral Leadership

3–1. Chief of Chaplains roles related to moral leadership

a. The CHC is charged with exercising HQDA responsibility for moral leadership for the entire Army (see AR 350–1). Related to this broad Armywide responsibility, the CHC is specifically charged as leader of the CHC to:

(1) Advise the Secretary of the Army and the Chief of Staff of the Army on chaplaincy matters (to include the required capability to advise commands at all echelons on morals and ethics discussed in para 3–2).

(2) In coordination with the Assistant Secretary of the Army (Manpower and Reserve Affairs) (ASA (M&RA)), develop and provide training at Army schools on topics to include ethics, moral leadership, spiritual fitness and Soldier and Family readiness.

(3) Establish and maintain strategic-level leader development venues, working groups, and councils.

(4) Advise and coordinate with the Armed Forces Chaplains Board and the Joint Staff Chaplain on matters of morals and ethics.

(5) Provide advice and assistance to Army leaders on the religious and spiritual connections associated with the moral responsibilities of command, ethical decision- making, personal values, and personal relationships.

b. The CCH fulfills these Armywide responsibilities by providing leadership and technical supervision to all Chaplain Corps personnel who execute MLT on behalf of the CCH. As leader of the Chaplain Corps in this regard and moral leadership matters, the CCH is responsible for the following:

(1) Assist the ASA (M&RA) by developing and implementing Chaplain Corps policy, plans and programs.

(2) Direct Chaplain Corps support and assistance in resilience programs.

(3) In coordination with the ASA (M&RA), direct the professional training and development of all Chaplain Corps personnel to include provision of specialized training to chaplains in Ethics, Biomedical Ethics, and Chaplain Clinical Ethics.

(4) In coordination with the ASA (M&RA), develop and publish the chaplaincy training strategy, annual Chaplain Corps training guidance, and training products executed at the garrison, State, and/or territory, region, or command level.

(5) Lead and support commanders' chaplain-led MLT programs supporting the Army Profession and Ethic that:

(a) Address the religious, moral, social, and ethical dimensions of Soldier and civilian actions in war and peace time operations.

(b) Build cohesive units with morally sound and strong Soldiers, DA Civilians, and Families by addressing moral, ethical, social, and spiritual issues.

3–2. Chaplain Corps capabilities and functions

a. General. Alongside CHC responsibilities described in the preceding paragraph, there are functions assigned to the Chaplain Corps at every echelon of command. These functions, or required capabilities, are authoritatively captured under broad headings that may be summarized as a) provide religious support and b) advise the command (see AR 165–1 and FM 1–05). These CHC capabilities are critical supports to moral leadership.

b. Provide religious support. For sustainment and readiness purposes, the Army requires the CHC capability to perform or provide RS in supporting free exercise of religion and resiliency. This capability includes, but is not limited to, religious functions in the traditional sense of the word religion such as worship services, rites and sacraments, and religious education. Additionally, this capability includes general spiritual and pastoral care for all. Religious support, explained in Army doctrine as a CHC role, is applicable and relevant for all personnel including functions such as general pastoral counseling and care regarding moral and family life issues. Paragraph 3–3 describes the personal and confidential pastoral care functions that support moral leadership in ways only the CHC is responsible and capable of providing for all those affiliated with a religion, as well as those who are not. For most Army professionals who do indeed identify with a particular religion, faith-specific RS functions (for example, worship services, rites, sacraments, ordinances, and religious education) are fundamental to moral leadership, since the spiritual dimension of these religious adherents grounds their sense of identity, purpose, motivation, character, and integrity, enabling one to build inner strength (and) behave ethically.

c. Advise the command on religion, morals, and ethics. The chaplain advises commands at all echelons on religion, morals, ethics, and morale (see AR 165–1, FM 1–05, and ATP 1–05.04). This advice capability breaks down further into external (see ATP 1–05.03) and internal (see ATP 1–05.04) advisement. External advisement is concerned with the mission impacts of the religious environment of a population within an area of operations; it is the internal advisement CCH capability that is of particular importance, impacting moral leadership and is described in paragraph 3–4.

3–3. Pastoral care, confidentiality, and moral leadership

a. General description. Pastoral care and counseling may be defined to include crisis intervention (stress management, fear, grief, or trauma), visitation at medical and confinement facilities, suicide prevention and intervention, and counseling for religious formation and spiritual direction (see FM 1–05). The CHC capability of confidential pastoral care and counseling for all personnel, regardless of their religious affiliation or lack thereof, is the Army's unparalleled and essential capability supporting moral development and action at all echelons. This capability allows individuals to safely reflect upon and discuss ethical issues or challenges that occur in the workplace, combat, or family life. Education, training, and integration of personal belief systems with the Army ethic are important to moral character development. However, as important as a cognitive foundation is for moral leadership, critical leader development in the moral sphere also occurs in the line of duty where complex ethical choices are made in ill-defined and stressful circumstances. Confidential pastoral counseling permits safe reflection and dialogue to occur as moral and ethical issues arise.

b. Confidentiality and trust. Candid personal discussion of the most sensitive moral problems, whether in personal relationships or work, requires the highest degree of trust. Confidentiality may be the most pivotal factor in personal willingness to discuss sensitive moral and ethical issues. A professional trusted counselor competent and willing to take time to discuss these problems helps Army professionals value, remember, and apply aspirational ethics and screen out inappropriate hidden motives, bias, or prejudice. This helps avoid moral failures in the present and develops moral leaders for the future. Only the Chaplain Corps can offer the security and trust of complete confidentiality in one-on-one pastoral counseling.

c. Legally enforceable directives. The policy of robust confidentiality for chaplain's pastoral counseling is backed by legally enforceable directives expressed in Military Rule of Evidence (Mil. R. Evid.) 503, in the Manual for Courts-Martial and AR 165–1. Privileged communications under Mil. R. Evid. 503 prevent disclosure of communication with a chaplain or religious affairs specialist if a) the communication was made as a formal act of religion or "matter of conscience", and b) the communication was intended to be confidential. If this Mil. R. Evid. 503 standard is met no federal authority can compel or permit a chaplain or religious affairs specialist, operating under 10 USC authority, to reveal this confidential information unless the counselee consents to and permits such disclosure.

d. Exceptions. Exceptions in confidentiality for chaplains do not exist as they do for other professional advisors. National security and harm to self or others are not exceptions allowing revealing a confidence. Admission of criminal or moral wrongdoing by a counselee is not an exception, no matter how serious the crime. Even a counselee's expressed intent to commit future crimes is not an exception (see Mil. R. Evid. 503). No other Army professional to include medical and behavioral health personnel offer such unqualified confidentiality to enable complete trust to make way for candid discussion of the most sensitive moral problems. These pastoral discussions allow chaplains to

help counselees consider purpose, motivation, and direction toward proper moral behavior that is fundamental to moral leadership.

3–4. Internal advisement and moral leadership
a. General description. Internal advisement is a required RS capability that advises on religion, morals, and morale within units, and ethical decision making of the command (see ADP 1–02 and ATP 1–05.04). While the provide capability is focused on sustainment of individuals in matters of personal concern, the advise capability focuses on issues that impact military operations or unit and individual readiness. The provide religious leader function may overlap in some instances with internal advisement. For example, a commander could desire to meet with a chaplain one-on-one to confidentially discuss how to make a difficult ethical decision on an operational matter from both a personal religious perspective (provide) and a professional ethical sense (advise). Advisement to the command on morals and ethics is not limited to the commander and immediate staff, but accessible to every Army professional who acts on behalf of the command. Mission command philosophy underlines this as a commander's responsibility, and mission orders do not micromanage, but instead provide intent and boundaries within which subordinate leaders exercise initiative to decide and act in furthering command intent (see ADP 6–0).

b. Confidentiality available for operational advisement. Moral and ethical advisement on Army decision making is provided in a variety of formats to include formal and informal staff communication to individuals and groups serving in an official Army capacity. The same confidential privilege available for pastoral counseling involving matters of conscience and ethical advisement discussed in paragraph 3–3 is available for one-on-one internal advisement on official operational issues.

c. Chaplain Corps uniquely situated for moral leadership advisement. All Army leaders should be familiar with how the Chaplain Corps is uniquely situated among military branches, professions, and staff positions to advise and train the Army on matters of morals and ethics in order to promote moral leadership. Reasons include:

(1) The CCH has the authoritative responsibility for moral leadership in the Army according to policy and doctrinal capabilities (see paras 3–1 and 3–2).

(2) Chaplains serve as members of a commander's personal and special staff and are among a small group of unit leaders required to have direct access to commanders for the candid discussion of moral and ethical issues.

(3) Chaplains possess a unique ability by nature of their official duties to move throughout all echelons and sections within an organization to people of highest and lowest rank and influence, confidentially listening to opinions. This provides a broad basis for candid assessments of moral issues on behalf of leadership.

(4) The complete confidentiality chaplains offer commanders and other unit decision makers when discussing ethical and moral issues provides a place to discuss issues freely and candidly, without risk of disclosure. Non-religious operational matters are privileged matters, under Mil.R.Evid. 503, if they involve ethics or morals as matters involving conscience (issues of right and wrong) whenever the advisee intends the conversation to remain confidential.

(5) Army chaplains are by professional necessity trained and experienced to hold together with integrity both a) full commitment to one's own personal religious-spiritual convictions and b) pluralistic constitutional concerns to serve diverse military communities. Chaplains do not use their office to impose particular religious views on others.

d. Internal advisement and reporting misconduct. It often takes substantial moral courage to appropriately confront and/or report illegal, unethical, or immoral behavior to enforce high moral standards in an organization, especially when reporting peers and subordinates. The internal advisement capability to speak confidentially with a chaplain about others' illegal or unethical conduct in a unit should therefore be a well-known option in all Army organizations. Any Army professional can speak confidentially with a chaplain about ongoing behavior in total anonymity. The advisee can decide after the conversation with the chaplain to remain anonymous concerning the report about others' misconduct at no personal risk, while allowing the chaplain to go forward and act upon the information to help ensure continued unethical or illegal conduct in the unit does not continue. Army professionals should all be aware that even if a person fears going on record and filing an official report or statement, there is no good moral excuse for not coming forward to a chaplain to at least anonymously report significant ongoing misconduct in the unit.

3–5. Moral injury, the Chaplain Corps, and moral leadership
a. Moral injury described. Moral injury is a form of psychological, mental, or spiritual trauma, distinct from post-traumatic stress disorder (PTSD) but often accompanied by PTSD, whereby an individual's observation of, or participation in certain acts runs counter to deeply held moral beliefs. Those who witness or perpetrate acts (or failures to act) that violate deeply held moral beliefs (such as can occur in combat) may later associate those memories with feelings of deep conflict and consternation. Moral injury can also be related to mental stress or discomfort from holding two or more opposing beliefs or values, performing actions contradictory to one or more beliefs or values, or confrontation with information that conflicts with existing beliefs or values. For example, a Soldier may strongly value

the sanctity of human life but also hold a strong sense of duty and honor in participating in lethal combat and defeat of national enemies and may suffer ongoing intense feelings of conflict over taking a human life in combat. Moral injury can lead to severe emotional, psychological, behavioral, spiritual, and social impact if left untreated and unresolved. Moral injury is often compounded by PTSD and may contribute to high suicide rates for military personnel who have deployed to combat.

b. Moral leadership training and moral injury. Chaplain-led MLT aims to foster command climates where immoral and unethical behavior is minimized rather than tolerated. MLT strengthens moral commitment and actions and may significantly prevent or mitigate moral injury incidents. MLT also encourages individual understanding and development of personal professed value systems integrated with the Army ethic and Values. Furthermore, MLT can familiarize Army professionals with moral injury concepts, fostering climates where those who struggle with moral injury are encouraged to seek out confidential pastoral care or behavioral health help. ATP 1–05.04 provides further conceptual and practical guidance to the CHC on how to assess, plan, prepare and execute MLT as a form of internal advisement.

c. Moral injury and chaplain counsel. As part of a multidisciplinary team approach, chaplains offer unqualified confidentiality uniquely addressing issues in pastoral counseling beyond the confidentiality behavioral health professionals may offer, even extending to illegal misconduct. Chaplains as religious leaders, are best situated to provide sensitive counsel regarding personal spiritual issues and belief systems to help moral injury counselees seek resolution, deeper understanding, forgiveness for self or others, and peace to sustain a counselee's self-identification as a moral individual and leader.

Chapter 4
Moral Leadership Training and Education

4–1. General
a. The foundational concept grounding all MLT and education is described in chapter 2 of this publication. The CHC, with proponent and doctrinal responsibilities described in chapter 3 has a critical role at the strategic, operational, and tactical level, advising all Army commands and organizations on moral leadership development and training. This chapter shows how the Army and CHC can conduct assessment planning, development, and the execution of MLT and education. The CHC performs this role in support of the Leader Development Program and Center for the Army Profession and Leadership. This chapter provides guiding principles on how MLT and education are synchronized throughout all three domains of training. MLT and moral-ethical education are matched with experience in leader development to enable ethical decision making and positive moral influence on key individuals, organizations, and institutions both within and beyond the Army (see fig 4–1).
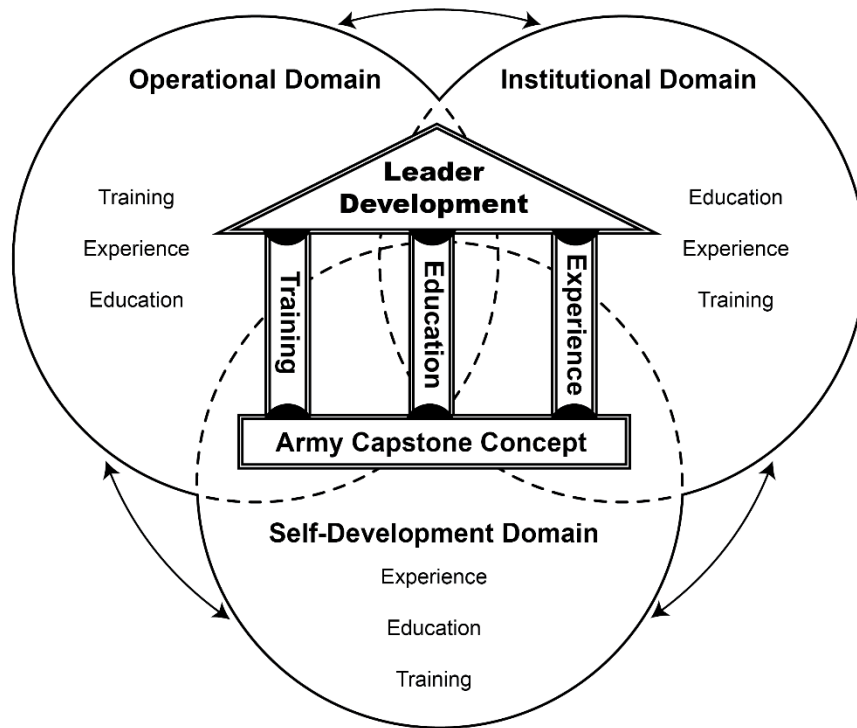
Figure 4–1. The Army Leader Development Model

b. The Army Learning Concept for Training and Education provides important concepts supporting MLT and education planning, development, and execution. Many decisions have a moral-ethical component. MLT should present complex moral dilemmas forcing leaders to consider tactical, operational, and strategic implications of moral failures and success for Army missions, especially in war. MLT should help trainees consider and experience situations of ambiguity and chaos where they can demonstrate reliance upon the unchanging ethical imperatives of the Army ethic and Values, leading them to self-initiated moral leadership development.

c. Almost every decision has a moral-ethical component. CHC senior leaders at strategic and institutional levels support the development of systems and procedures that enable the infusion of moral concepts and lessons learned into all types of operational and institutional training. While the CHC is the HQDA proponent for moral leadership and MLT, in both institutional and operational training, Army instructors and trainers external to the CHC will often provide or incorporate moral-ethical concepts into training and education. MLT and education in all domains should be interactive, engaging, challenging, and adapted to trainees' learning levels. MLT at the collective level should emphasize collaborative approaches to addressing moral challenges. For example, the total force should be familiar with CHC confidential services available at every echelon of Army service described in chapter 3, enabling team collective solutions to garrison and operational moral challenges.

4–2. Moral leadership training and ethics in the institutional training domain

a. The CHC exercises HQDA proponency for moral leadership to influence institutional moral-ethical learning primarily through the U.S. Army Combined Arms Center Command Chaplain's coordination and supervision of chaplains assigned as ethics instructors at Army centers and schools. Chaplains provide formal ethics instructors across the Army, including approximately 22 chaplain ethicist subject matter experts serving 20 organizations including the Sergeant Major Academy, Command and General Staff College, Army War College, Medical Institutions, and the National Defense University. While all chaplains are trained to levels of sufficient competency for general moral and ethical advisement and MLT, these chaplain ethicists are selected to receive 12–15 months of advanced civil schooling

obtaining Master's degrees from many of the best university ethics programs in the nation. These chaplain ethicists make up an ethics subject matter expert community of practice serving and supporting Army wide training at the strategic, operational, and tactical level.

b. The CHC synchronizes moral-ethical institutional learning efforts with CAPL using a five-phase systematic process used by Army centers and schools to guide learning product development activities such as, analysis, design, development, implementation, and evaluation (ADDIE). The ADDIE process supports development of Army learning products, surmounts learning gaps, focuses learning on critical moral-ethical learning requirements, identifies specific learning objectives, provides assessment and/or evaluative feedback, and identifies alternative learning methods to build upon in the operational domain (see fig 4–2).

c. Moral and ethical institutional learning is critical to meeting the Army's need for strategic thinkers possessing sufficient intellectual tools to serve as planners, advisors, and leaders at the most senior levels of command. The Army recognizes this to be a long-term process that builds upon formal education with tools useful in operational assignments, broadening assignments, and self-development. Institutional moral and ethical education and training encourage critical and creative thinking that evaluate contrasting viewpoints, apply historical lessons, and employ ethical reasoning frameworks such as those listed in appendixes C and D. In order to best support personal integration and future use of these intellectual tools, individuals should be encouraged to further refine and employ these ethical reasoning frameworks and personal ethical philosophy integrated with their personal spiritual and philosophical viewpoints. This learner-centric approach increases likelihood that individuals will be motivated for continued operational use of these tools for career-long moral leader development aligned with the Army Ethic and Values.
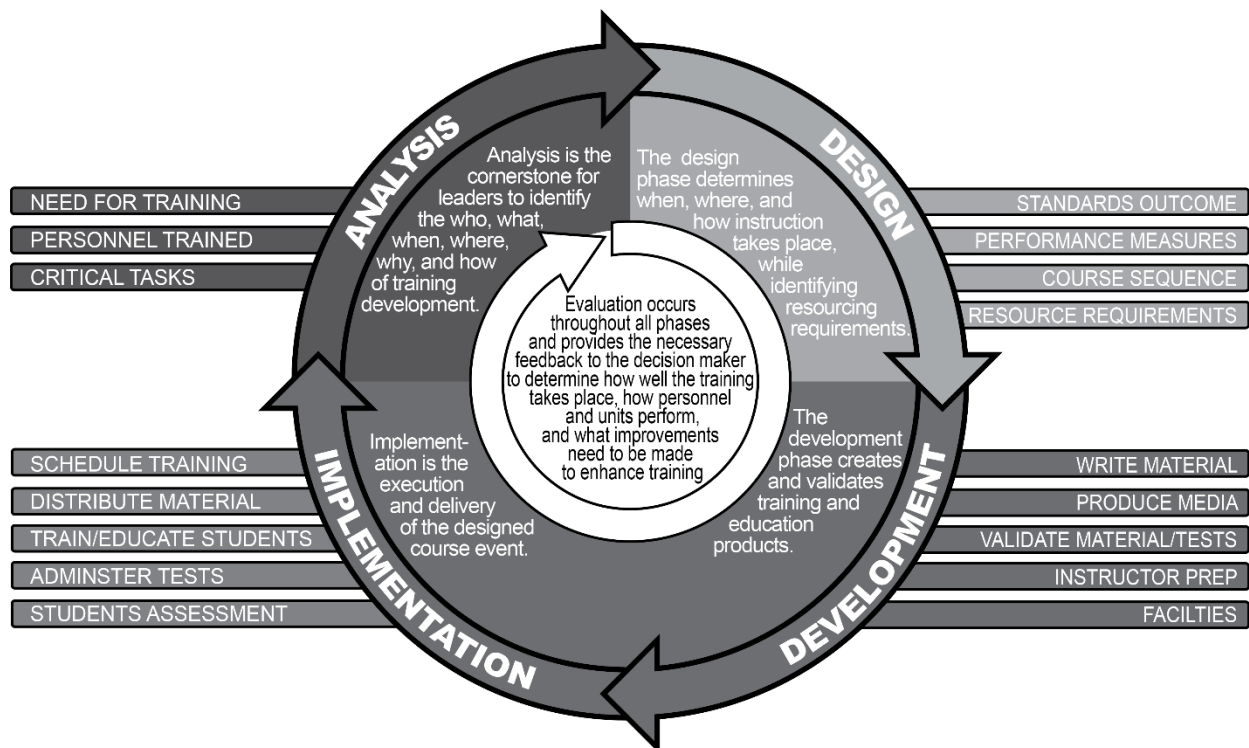
Figure 4–2. The analysis, design, development, implementation, and evaluation process for learning product development

4–3. Moral leadership training and the operational training domain

a. Commanders are responsible for MLT and development in their units. Chaplains are the primary advisors and executors of MLT in Army units in the operational domain, recommending relevant topics and content based on staff assessment, planning, preparation, and execution. AR 600–100 provides a background for Army leadership philosophy and policies in general for unit training. MLT looks to doctrinal publications such as ADP 6–22, ADP 1, and ATP 1–05.04 as discussed in chapter 2 of this publication. Chaplains at all echelons seek opportunities to incorporate ethical dilemmas and MLT into other types of required and scheduled training according to the unit's standard mission essential task list (METL). Standard METLs are available on the Army Training Network (ATN), Digital Training Management System (DTMS), and Combined Arms Training Strategy (CATS).

b. Supervisory chaplains generally ensure subordinate chaplains and religious affairs specialists create training plans for their organizational level consistent with the CHCs' annual training guidance and unit training guidance. MLT programs are best planned to ensure training is integrated into unit and command training plans and budget with due consideration of prospective missions and deployment cycle limitations, working in close coordination with S–3/G–3 staff and operational planning processes (see AR 350–1). MLT is not limited to military personnel but also appropriately addresses DA Civilians.

4–4. Assessment supporting effective operational Moral Leadership Training

a. General. Army policy and doctrine allow unit commanders and chaplains wide latitude to determine appropriate MLT topics and programs for their units. This wide range of potential moral topics corresponds to a parallel need for chaplains to conduct assessments to ensure MLT leverages training opportunities suitable to the unit and assigned missions where operational training will occur. Assessments and planning must be coordinated with chaplain technical supervisory channel guidance (see AR 165–1). ATP 1–05.04, chapter 2 provides detailed guidance on how chaplains can assess moral-ethical challenges and needs in a unit. These issues arise from ongoing moral issues and problems or may be anticipated issues based on future assigned missions, such as in preparation for combat or operational deployments. The information gained from these sources is valuable to not only decide upon specific MLT topics but is critical in providing informative data for training materials. Sources of MLT unit assessment and analysis can include:

b. Direct unit ministry team observations. CHC personnel possess unique abilities to personally interact with all unit personnel in areas of professional and personal concern to enable identification of moral issues and trends. No unit operational area (for example, detention facilities, and combatant targeting working groups/cells) should be exempt from chaplain visitation to assess potential moral-ethical issues. Some contexts require advance coordination or approval to ensure proper safety and risk mitigation, ensuring chaplains have proper clearance. Confidential pastoral care conversations generate rich sources of knowledge of ongoing organizational ethical issues such as suicidal ideation, alcohol and drug problems, and other at-risk behaviors that are otherwise hidden to other Army unit leaders.

c. Chain of command. CHC personnel should listen to candid assessments from unit leaders in the chain of command down through the lowest organizational levels, particularly to NCO leaders, concerning perceptions of practical moral and ethical problems.

d. Equal opportunity advisors. EO advisors can be valuable sources of information and report on trends and at-risk behaviors and unit issues or concerns with moral implications.

e. Sexual Harassment/Assault Response and Prevention professionals. While individual names and details are often unavailable (restricted reports), SHARP professionals can also be valuable sources of information, and report on trends and at-risk behaviors and unit issues or concerns with moral implications.

f. Medical personnel and behavioral health specialists. While individual names and details are often unavailable, medical personnel can be valuable sources of information and reports on trends and at-risk behaviors with moral implications.

g. S–1/G–1 personnel. S–1/G–1 staff can provide relevant reports to chaplains such as ad hoc queries on a wide variety of personnel characteristics at the unit level, or G–1 Public Health Command reports comparing Armywide health issues and trends affecting operational readiness and preventive health and safety with moral implications.

h. Judge advocates, military police, and law enforcement personnel. These military personnel can provide unit and military community trends and reports on crime, military justice issues, or Joint Ethics Regulation recurring issues with moral implications.

i. Inspector general personnel. IG personnel can be valuable sources of information and advice to support assessment and partnership considering the IG charge to assess or investigate alleged violations of the Army ethic and to assist commands in training leaders on the moral principles of the Army ethic and Values.

j. Social media sites. Certain social media sites used by unit members can present CHC personnel with ongoing discussion of practical moral challenges and complaints in the unit and community, although caution is advisable in confirming allegations and facts underlying that information.

k. Surveys and focus groups. Commanders use command climate surveys and focus groups to assess command climate issues within units in both garrison and deployed operational environments (see AR 600–20). Chaplains may obtain reports generated from these surveys that routinely provide assessment information on equal opportunity, sexual harassment/assault, and leadership issues relevant to internal ethics and morale. UMTs and chaplain sections may also develop surveys to assess moral issues and needs adapted to the context of their organizations; survey content and implementation should be coordinated in advance with servicing judge advocates to ensure compliance with Privacy Act concerns.

4–5. Determining moral leadership training topics following unit/organizational assessments

a. General. The assessment of unit moral-ethical issues provides chaplains with an informed perspective, and enables the selection and determination of the best MLT topics to recommend as part of command and staff planning processes in operations (see ATP 1–05.04 and FM 6–0).

b. Universal moral leadership training topics. The following three topics should be incorporated into planned programs of operational MLT. Degrees of emphasis will consider specific unit/mission assessments and trainees' learning capacities:

(1) Summary review of the Army ethic and application of morals and ethics in the Army (see chap 2).

(2) Provision of moral-ethical reasoning frameworks (see the two examples provided in apps C and D). Providing trainees a way in which to think through difficult moral-ethical problems promotes disciplined thinking that facilitates MLT and increases awareness of available resources Army professionals may use for future moral-ethical challenges.

(3) Familiarization and relevance of confidential CHC services. MLT should always inform trainees of the opportunity to speak with a chaplain confidentially about any moral-ethical challenge, personal or professional. Trainees should understand there are no exceptions to the full confidentiality chaplains provide in discussing any moral and ethical matter. Moral and ethical matters are matters of conscience and afforded legally protected confidentiality. The confidentiality can cover discussion of one's own misconduct, or that of others. Anyone preferring anonymity in reporting others' moral or illegal misconduct to the chaplain may do so one-on-one, allowing further action to address unit moral problems without disclosing sources of information. This can yield a positive deterrent effect in units, with potential wrongdoers knowing others may anonymously report their misconduct without risk. Great moral courage is sometimes necessary in coming forward openly and on the record to report moral or criminal misconduct. In contrast, MLT instructs that there is no excuse for failing to, at least anonymously, come forward to report ongoing misconduct or moral problems to a chaplain. The chaplain can then take action to address the problem with other Army leaders without attribution to the source of the information. This type of MLT encourages individuals to use chaplain corps services to promote self-development in pursuit of the Army Ethic and Values.

c. Sample Moral Leadership Training topics. In addition to the three topics listed above for inclusion in MLT programs, the following topics can also be used:

(1) Detailed discussion of legal and moral frameworks supporting the Army Ethic (see fig 2–1).

(2) Review and discussion of oaths, creeds, and norms of conduct and the moral purpose and impact of oaths.

(3) Discussion of how spiritual fitness (see AR 600–63) and religious-spiritual formation serve as a basis for character and moral behavior (see paras 2–3 and 2–4).

(4) Moral dimensions underlying respect and accommodation for diverse forms of religious exercise and belief in the workplace, informed by policy on religious accommodation (see DoDD 1300.17 and AR 600–20).

(5) Different philosophical approaches to ethics (see the approaches listed in app C) and how they support making best decisions when facing difficult moral choices.

(6) Moral dimensions of duty, honor, sacrificial service, and courage in combat.

(7) Moral injury prevention and responses.

(8) The history of the religious, philosophical, and military heritage reflected in the Army ethic and its underlying framework documents such as the Declaration of Independence and U.S. Constitution/Bill of Rights.

(9) Historical case studies and lessons learned from moral-ethical military successes and failures.

(10) Moral-ethical dimensions and foundations of lawful orders and the Uniform Code of Military Justice.

(11) Moral-ethical dimensions and foundations of the just war tradition and law of armed conflict (see DoD Law of War Manual and FM 6–27).

(12) Safety and its moral implications.

(13) Moral responsibility and courage in suicide prevention/intervention training.

(14) Moral dimensions of sexual harassment and assault prevention and reporting.

(15) Moral implications of alcohol and drug abuse and available Army resources for assistance.

(16) Moral dimensions of support of equal opportunity policies, programs, and diversity in the Army.

(17) Moral-ethical dimensions of medical readiness, physical fitness, and resilience supporting strong moral character and personal responsibility.

(18) Moral dimensions and impacts of violations of stewardship (moral aspects of financial management and caring for subordinates' professional development).

(19) Moral dimensions of hazing, bullying, and other behavior that undermines appropriate dignity and respect of persons (see AR 600–20).

(20) Moral purposes and impacts of command policies regarding fraternization and improper relationships.

(21) Moral dimensions of Social media use policy and moral-ethical purposes and implications.

(22) Moral dimensions of destructive management styles.

(23) Addressing and reporting different types of unethical conduct by different means (direct confrontation, supervisory and command channels, chaplain, inspector general, judge advocates, law enforcement).

(24) Moral implications of counterproductive leadership.

4–6. Unit Moral Leadership Training planning considerations

a. General. After MLT topics are determined, chaplains should lead staff planning coordination in order to ensure the best mode and content of training of MLT topics at the unit level.

b. Determination of trainer-facilitators. The CHC is the designated proponent for MLT implementation, exercised in large part by chaplains assigned to units as staff advisors. MLT may also be effectively trained by non-CHC personnel. Determination of appropriate MLT trainers must consider whether the training is exclusively and primarily MLT (in which case chaplains will usually be the first option to conduct the training) or will be integrated with unit training being led by other command personnel. Determining trainers-facilitators should also consider the topics to be addressed, the best staff, subject matter experts, or other professionals to assist or lead the assigned topics. For example, if planning determinations are made that legal topics are going to be heavily emphasized (for example, UCMJ topics and/or the law of armed conflict), coordination with judge advocates to assist or lead the training is appropriate. Deciding who will facilitate training is also a matter of determining how many iterations of training will occur. If training and discussion are being facilitated in small groups simultaneously, appropriate facilitator-trainers must be identified and coordinated. Unit chaplains should consider with supervisory chaplains whether other CHC personnel are available to assist or conduct training. In many cases, CHC personnel external to the unit may be best suited to train various topics or groups. Finally, chaplains should consider the potential benefits and persuasive weight that command team and senior leaders may lend to certain MLT topics if chosen as training leaders or facilitators. If facilitating candid and open discussion among junior ranks is important to a particular type of training, chaplains may want to design programs that ensure the choice of trainer-facilitators will not hinder discussion by rank, position, or personality.

c. Determination of training group composition and size. MLT planning must consider whether chosen topics and other contextual unit factors and ongoing missions make large mixed groups necessary or appropriate for practical reasons, or whether groups will be divided into medium or small sized groups based on section or rank. Chaplains should ensure that the commander's intent is understood on the presentation of issues such as: Will senior officers and NCOs be mixed with junior officers and enlisted personnel? What are the benefits and drawbacks of mixed groups? How sensitive are the topics addressed? Is critique of leadership policies and behavior expected and need to be encouraged or carefully controlled? What are the limits of communication about issues discussed based on group composition, such as in the case of ongoing investigations? Chaplains should consider recommendations to train MLT topics as part of ongoing command programs for leader development and sergeant's time training.

d. Training formats and methods. Planning and preparation of MLT require careful consideration of training formats and methods. If training suggests a design for multiple trainer-facilitators in the unit other than the chaplain, the command should provide clarity in orders or guidance in memoranda of instruction and/or training materials that ensure control of training content with any guidance balanced against individual trainer-facilitator styles and strengths to foster maximum student engagement. Chosen topics, group size and composition, time, and resource constraints are key considerations in planning the ideal format mix of lecture, discussion, case studies/vignettes, written materials, handouts, and audio-visual products. Chaplains should consider incorporating learning tools and products developed at the Center for the Army Profession and Leadership and U.S. Army Chaplain Center and School.

e. Planning evaluation of Moral Leadership Training. The responsibility for developing evaluation plans and conducting evaluations is assigned during the planning phase for all training events (see AR 350–1). MLT as a command-training event should include plans for performance evaluation compared to a standard approved by either the command or technical supervisory chaplain channels. The evaluation may be informal and conducted by personnel either internal or external to the unit trained. At the conclusion of training, the use of after-action reviews provides personal feedback to trainers.

4–7. Moral Leadership Training and the self-development training domain

a. MLT in the self-development domain includes planned and goal-oriented learning that reinforces and expands an individual's spiritual, religious, and philosophical knowledge base and self-awareness on moral-ethical matters. Moral leadership education and training in institutional and operational domains should aim to set conditions and interest in continued learning and growth on moral and ethical issues and development of personal moral views. Chaplains at all echelons must seek to make appropriate MLT resources available that are meaningful, engaging to use, and accessible when needed.

b. The chaplain ethicist community of practice and chaplains assigned in institutional training domains such as the U.S. Army Chaplain Center and School should encourage development and use of learning products made available to all Army professionals in diverse fields such as targeting and bioethics in order to keep personnel prepared for changing technical, functional, and leadership responsibilities throughout their career. Successful self-development as a moral leader can be enhanced by defined goals, regular self-assessment, candid moral performance feedback, and greater overall self-awareness. Individual development plans are a recognized tool used for issues of moral development and training. Due to the personal and often private spiritual-religious nature of moral and ethical issues, chaplains at all echelons are ideal leaders to assist individuals in providing feedback, and in helping Army professionals establish/refine individual development plans to guide moral improvement, integrating personal beliefs and spirituality with the Army Ethic and Army Values.

4–8. Moral Leadership Training resources
Further resources for use in institutional, operational, and self-development training domains include the following:

a. Center for the Army Profession and Leadership. The Center for the Army Profession and Leadership maintains training and education support resources available at http://capl.army.mil in support of the Army Ethic, Values, and character development. These resources include training support packages, video case studies, ethical training modules, virtual simulations requiring ethical decisions in video scenarios, brochures, and other facilitator training tools and materials.

b. U.S. Army Chaplain Center and School. The USACHCS provides MLT support packages, best practices, and moral-ethical training resources available at https://usachcstraining.army.mil/. Army professionals are encouraged to share MLT training resources developed for their organization to the Training Directorate of USACHCS at usarmy.jackson.usachcs.mbx.cdid@mail.mil.

Appendix A

References

Section I

Required Publications

Unless otherwise stated, all publications are available on the Army Publishing Directorate (APD) website at: https://armypubs.army.mil/. DoD publications are available at https://www.esd.whs.mil/. USCs are available at http://www.gpo.gov/fdsys/.

AR 165–1
Army Chaplain Corps Activities (Cited in para 1–1.)

AR 350–1
Army Training and Leader Development (Cited in para 1–1.)

AR 350–53
Comprehensive Soldier and Family Fitness (Cited in para 2–3*a*.)

AR 600–20
Army Command Policy (Cited in para 2–3*d*.)

AR 600–63
Army Health Promotion (Cited in para 2–3*a*.)

AR 600–100
Army Profession and Leadership Policy (Cited in para 2–5*c*.)

DoD Law of War Manual
(Cited in para 4–5*c*(11).) (Available at https://tjaglcspublic.army.mil/dod-low-manual.)

DoD 5500.07–R
Joint Ethics Regulation (Cited in para 2–6*b*.)

10 USC
Armed Forces (Cited in para 2–1*a*.)

10 USC 7233
Requirement of Exemplary Conduct (Cited in para 2–1*a*.)

Section II

Related Publications

A related publication is a source of additional information. The user does not have to read a related reference to understand this publication. Unless otherwise stated, all publications are available on the APD website at http://armypubs.army.mil/. DoD publications are available at http://www.dtic.mil/.

ADP 1
The Army

ADP 1–02
Terms and Symbols

ADP 5–0
The Operations Process

ADP 6–0
Mission Command: Command and Control of Army Forces

ADP 6–22
Army Leadership and the Profession

AR 25–30
The Army Publishing Program

ATP 1–05.4
Religious Support and Internal Advisement

ATP 6–22.5
A Leaders Guide to Soldier Health and Fitness

DoDD 1304.19
Appointment of Chaplains for the Military Departments

DoDI 1300.17
Accommodation of Religious Practices within in the Military Services

DoDI 1304.28
Guidance for the Appointment of Chaplains for the Military Departments

FM 1–05
Religious Support

FM 6–27
The Commander's Handbook on the Law of Land Warfare

10 USC 1789
Chaplain-led Programs: Authorized Support

10 USC 7073
Chaplains

10 USC 7217
Duties: Chaplains; Assistance Required of Commanding Officers

10 USC 7231
Command: Chaplains

Section III

Prescribed Forms

This section contains no entries.

Section IV

Referenced Forms

Unless otherwise indicated, DA forms are available on the APD website: https://armypubs.army.mil, and DD forms are available on the Office of the Secretary of Defense website http://www.esd.whs.mil/dd/.

DA Form 2028
Recommended Changes to Publications and Blank Forms

Appendix B

The Army Ethic

The Army Ethic, described at length in ADP 6–22 consists of specific oaths, creeds, and norms of conduct that undergird the Army Ethic. See figure B–1.

The Army Ethic
The Heart of the Army

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

This We'll Defend.

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

Trusted Army Professionals

Honorable Servants of the Nation — Professional of Character:

We serve honorably — according to the Army ethic — under civilian authority while obeying the laws of the Nation and all legal orders; further, we reject and report illegal, unethical, or immoral orders or actions.
We take pride in honorably serving the Nation with integrity, demonstrating character in all aspects of our lives.
In war and peace, we recognize the intrinsic dignity and worth of all people, treating them with respect.
We lead by example and demonstrate courage by doing what is right despite risk, uncertainty, and fear, we candidly express our professional judgment to subordinates, peers, and superiors.

Army Experts — Competent professionals:

We do our duty leading and following with discipline, striving for excellence, putting the needs of others above our own, and accomplishing the mission as a team.
We accomplish the mission and understand it may demand risking our lives and justly taking the lives of others.
We continuously advance the expertise of our chosen profession through lifelong learning, professional development, and certifications.

Stewards of the Army Profession — Committed Professionals:

We embrace and uphold the Army Values and standards of the profession, always accountable to each other and the American people for our decisions and actions.
We wisely use the resources entrusted to us, ensuring our Army is well-led and well-prepared, while caring for Soldiers, Army civilians, and families.
We continuously strengthen the essential characteristics of the Army profession, reinforcing our bond of trust with each other and the American people.

LOYALTY — DUTY — RESPECT — SERVICE — HONOR — INTEGRITY — COURAGE

Figure B–1. The Army Ethic

Appendix C

An Ethical Reasoning Framework within Design Methodology

C–1. General
The following ethical reasoning framework can help a leader reason through complex ethical problems or decisions consistent with Army design methodology (see fig C–1). Design methodology entails understanding operational environments, framing problems, and developing approaches to solving problems (see ADP 5–0). For ongoing unit morale, or ethical-moral problems, command climate and unit culture and subcultures are the operational environment in which problems and approaches are framed. Although there are other philosophical approaches to moral and ethical decision making, these five of teleology, deontology, means utilitarianism, actor-focus, and environment-focus represent a variety of lenses through which leaders can discern ethical dilemmas.

An Ethical Reasoning Framework for Examining Options

1. **Understand the Situation or Environment**

   Why has this situation developed? What is causing moral friction? What cultures, customs, values, or religious factors are in play?

   Understand applicable laws, rules, and guidance.

2. **Define the Situation or Problem**

   What needs to change? What moral challenges are involved? Are they black-and-white or morally gray? What are the concerns? Identify personal and organizational values, assumptions, and biases.

3. **Develop an Approach (considering different ethical lenses/paradigms/models)**

   Consider different approaches for addressing the moral issue that has been identified. Formulate a strategy (ends, ways, means, and risks); evaluating moral strengths and weaknesses. Consider various ethical lenses for pros and cons. The five ethical lenses below represent a sample of ethical lenses that can be used in consideration of strategy development.

   1. Teleological ethical lens — aim at good, morally commendable objectives. This ethical lens corresponds to the objectives (ends) element of the strategy formulation process.

   2. The deontological ethical lens — follow binding moral rules. This ethical lens corresponds to the concepts (ways) element of the strategy formulation process.

   3. The utilitarian ethical lens — employ resources wisely to maximize human flourishing. This ethical lens corresponds to the resources (means) element of the strategy formulation process.

   4. The actor-focused ethical lens — consider how the actor has internalized morality and meaning. This lens views the actor as morally decisive, and provides insights into senior leader morals and meaning.

   5. The environment-focused ethical lens — focus on the environment, considering two alternative viewpoints. Moral objectivism holds that universal moral principles exist and cross cultures. Moral relativism maintains that moral judgments are relative and culturally bound. This lens focuses on cross-cultural moral judgments, the advisability of making such judgments, and the impact of such judgments on decision-making.

   Adjust your approach to gain and maintain the moral high ground; minimize moral risk.

4. **Consider and evaluate biases/assumptions.**

   What factors enhance or decrease ethical behavior? Is the decision aligned with the professional military ethic? Has the environment or problem changed, so that I need to reframe?

5. **Decide on a course of action and implement.**

6. **Continuously assess situation, problem, and approach.**

   What is missing? How to sustain the course of action?

Figure C–1. An ethical reasoning framework for examining options

C–2. Teleology

Teleology as a form of moral philosophy has existed since the days of the early Greek philosophers. This approach focuses on the end or goal. Ultimately, the approach of teleology asks the question: What is the good end toward

which we are moving? What is the morally commendable result that we intend to achieve? In the thought of both Plato and Aristotle, the concept of telos includes the assumption that time, being, and spirit have purpose. Teleology as an ethical lens views the objective or goal of an act as determining if that act is morally commendable. To capture this moral insight while developing an approach to address a problem, the military senior leader or advisor should ask the question: Are we aiming at good, morally commendable goals or objectives (ends)? If not, what adjustments ensure morally commendable ends?

C–3. Deontology
Deontology moves the moral lens from the ends to the ways or nature of the act. Where teleology judges that an act is morally commendable, or not, based on the objective or purpose of the act, deontology judges based on the nature of the act. Deontology, deriving from the Greek work dei (it is necessary, or obligatory), holds that certain acts by their very nature are universally right and obligatory, while other acts are universally wrong and prohibited.

C–4. Means utilitarianism
Means Utilitarianism moves the moral lens, this time away from the ends and ways of a decision to the compounded impact of a decision. The goal of utilitarianism thought is to bring about the greatest happiness for the greatest numbers. Where deontology judges certain acts by their very nature to be right or wrong, irrespective of the consequences of those acts, utilitarianism judges the opposite. Utilitarianism maintains that the consequences of an act determine whether that act is right or wrong, irrespective of the moral nature of the act.

C–5. Actor focused
The actor-focused lens shifts the moral focus from the act to the actor. With teleology, deontology, and means utilitarianism, the act determines what is praiseworthy—either the good ends intended by the act, the right ways followed by the nature of the act, or the wise use of means maximizing the positive consequences of the act. With the actor-focused lens, the being of the actor is decisive. There are two distinct approaches in terms of the actor-focused lens: virtue ethics and moral individualism. Virtue ethics is a foundational ethical thought process often used in the military environment centering on core values such as competence, character, and commitment. Moral individualism focuses instead on the personal perceptions and situational conditions of the individual.

C–6. Environment
The final lens in the applied ethical framework for the profession of arms focuses on the environment, offering two alternative viewpoints. Moral objectivism holds that universal moral principles exist and cross cultures, allowing for meaningful moral judgments between people of different cultures. Moral relativism maintains that moral judgments are relative to cultures, and authoritative only in a descriptive sense for those who accept those judgments. This lens is especially important where coalition partners may hold moral commitments at odds with those of other leaders on the ground.

Note: This framework is adapted from Ethical Reasoning at the Strategic Level: An Applied Ethical Framework for the Profession of Arms, School of Strategic Land power Faculty Paper (Jonathan Shaw, Carlisle Barracks, Pennsylvania: U.S. Army War College, September 11, 2014).

Appendix D

The Joint Ethics Regulation Ethical Decision-Making Framework

DoD 5500.07–R, Section 65 recommends DoD employees consider incorporating the following plan to ensure careful review of ethical consequences when all solutions seem proper under existing laws and regulations.

D–1. Define the problem
Proceed from a general statement of the problem to specific statements of the decisions under consideration. As you take the following steps, such as identifying goals and naming stakeholders, new problems or needed decisions may become apparent. Be willing to add these to your problem list as you go.

D–2. Identify the goal(s)
Proceed from a general statement concerning the end-result considering both long term and short term. Be prepared to add to this list as you take the following steps. Goals are something for which to strive. They are statements of the best possible. Achievement of the absolute best for everyone involved is not always possible. Many problems do not allow for win/win outcomes. Be prepared to fall somewhat short of some goals for the sake of ethics and other considerations.

D–3. List applicable laws or regulations
Laws and regulations are basic constraints within which official decisions are made. Until all relevant laws and regulations are considered, ethical decision-making is impossible. Although it is conceivable that an ethical decision could violate a law or regulation, such circumstances are rare.

D–4. List the ethical values at stake
Listing the ethical values at stake can awaken you to problems and goals that you may not have otherwise considered. It may alert you to stakeholders you may not have recognized. Listing the values reminds you of your commitment to them at a time when the stress of the problem may cause you to forget.

D–5. Name all the stakeholders
A stakeholder is anyone who likely affected by a decision. Many stakeholders will be apparent because of the previous steps you already followed. More will occur to you as you give the matter a few minutes of thought. Do not forget to include yourself and the people who may depend on you for support, both at work and at home. As you list the stakeholders, try to note the way your decision could affect them. In other words, name what is at stake for the stakeholder.

D–6. Gather additional information
Gathering information is frequently overlooked step. The stress from the problem urges speedy solutions. However, hasty decisions usually create problems of their own. Take the time to gather all necessary information. Ask questions, demand proof when appropriate, check your assumptions.

D–7. State all feasible solutions
By this time, some feasible solutions will have presented themselves with other solutions found by sharing the lists and information you have pulled together and brain storming. As you state the feasible solutions, note the impact on each stakeholder in addition to the potential impact of each feasible solution.

D–8. Eliminate unethical options
There may be solutions that seem to resolve the problem and reach the end goal but solutions that are clearly unethical. Remember that short-term solutions are not worth sacrificing our commitment to ethics. The long-term problems of unethical solutions will not be worth the short-term advantages. Eliminate the unethical solutions.

D–9. Rank remaining solutions
Other solutions may not be clearly unethical but may be questionable. You may have to rely on intuition or gut feelings to weed out these solutions. Put these possible solutions at the bottom of your list. Rank the remaining solutions, which are all ethical ones, in order of how close they bring you to your goal and solve the problem.

D–10. Commit to and implement the best ethical solution
Commitment and implementation are vital to the ethical decision-making process. Determining which solution is the best ethical one is a meaningless exercise unless implementation of the ethical solution follows. If the right decision is not implemented the door is left wide open for others to implement unethical solutions.

Appendix E

An Ethical Reasoning Model within the Military Decision-Making Process

E–1. General
The following ethical reasoning framework, the Army ethical Reasoning Model, helps leaders merge ethical decision making into the Military Decision-Making Process (MDMP). The Army ethical Reasoning Model, integrated into the MDMP using four steps, includes three ethical lenses. This is the model for ethical reasoning based on the Rest Model but framed in the following way. The steps of the model are:

a. Recognize the conflict. The first step in moral and ethical reasoning is to be able to see the true nature of the ethical challenge as well as the values, beliefs, and virtues that are in tension and what is at stake.

b. Evaluate the options. Like the MDMP, the individual leader or Soldier who understands what the conflict is will begin to develop various ways, or COAs, that can resolve the challenge in an ethical, effective, and efficient manner. In this step, the three lenses (rules, outcomes, and virtues) interpret and evaluate the potential courses of action (COAs) for ethical resolution.

c. Come to a decision. The Soldier must decide the best COA to resolve the ethical challenge in a manner that is in line with the moral principles of the Army Values and is ethical, effective, and efficient.

d. Act. The final step is where the reasoning process culminates with action. One must decide to act, and act despite risk, challenges, and potential adversity. The person must accept responsibility for taking the action and its results.

E–2. Ethical lenses
In the Army ethical reasoning model, these three ethical lenses are described as Rules, Virtues, and Outcomes. While similar in nature there are slight variations:

a. Rules. The governing laws, regulations, and policies that both influence and directly determine whether an action is or is not right.

b. Outcomes. The lens is the same as it focuses on the result of the action and its consequences on mission success, people, and other factors.

c. Virtues. The lens is the same but judged through the moral principles and values within the Army Values.

E–3. The Military Decision Making Process and Ethics
The Military Decision Making Process (MDMP) integrates the activities of the commander, staff, subordinate headquarters, and unified action partners to understand the situation and mission; develop and compare courses of action; decide on a course of action that best accomplishes the mission; and produce an operation plan or order for execution.

a. The MDMP helps leaders apply thoroughness, clarity, sound judgment, logic, and professional knowledge to understand situations, develop options to solve problems, and reach decisions. This process helps commanders, staffs, and others think critically and creatively while planning. The MDMP results in an improved understanding of the situation and a plan or order that guides the force through preparation and execution.

b. The Ethical Reasoning Model, when used throughout the MDMP, ensures the discernment and implementation of ethical decisions. By incorporating the Ethical Reasoning Model within the MDMP, leaders and Soldiers can:

(1) Identify ethical considerations in planning the mission.

(2) Prepare for the inevitability of moral dilemmas, and develop solutions or ways to mitigate morally complex and ambiguous situations.

(3) Reach ethical decisions.

(4) Establish shared understanding of acceptable or prudent ethical risk.

(5) Develop individual character and enhance organizational climate.

c. When incorporated with the MDMP, the Ethical Reasoning Model serves as an aid for reaching an ethical decision. This involves identifying ethical considerations in the mission, evaluating the options using the ethical lenses, committing to a decision, and acting within the existing MDMP process. Within the military decision-making process, there are at least four points at which commanders and planning staff can draw attention to ethical considerations and incorporate ethical reasoning into the MDMP.

E–4. Mission Analysis
a. In mission analysis, the commander and staff should identify the ethical considerations of the situation and mission they are about to undertake. Some considerations are specified or implied tasks in the higher headquarters order with other considerations identified through critical thinking and intelligence collection on the enemy and environment. Examples might be the treatment of prisoners of war in accordance with the Geneva Conventions, dealing

with child Soldiers, or forbidding personnel to accept gifts from the impoverished and crisis-stricken population. In the process of identifying ethical considerations, they may identify a potential ethical conflict, for example a conflict between the moral principles of U.S. forces and the local culture. When incorporated with the MDMP, the Ethical Reasoning Model serves as an aid for reaching an ethical decision. This involves identifying ethical considerations in the mission, evaluating the options using the ethical lenses, committing to a decision, and acting within the existing MDMP process.

b. During this phase, the commander may wish to give some specific ethical guidance as part of their initial commander's intent or establish a certain ethical component as decision criteria for the eventual COA comparison. Commanders can clearly state what they find as important, and which areas need care and attention. For instance, the commander may indicate to spare civilian targets as much as possible when conducting missions. Initiating fire on suspicious positions is only once there is absolute certainty concerning the presence of the adversary in the position or building in question. This helps create shared understanding of the ethical risk the commander is willing to accept as prudent risk.

(1) *Suitable.* Does the COA solve the problem and is it legal and ethical?
(2) *Feasible.* Does the COA fit within available resources?
(3) *Acceptable:* Is the COA worth the cost or risk?
(4) *Distinguishable.* Does each COA differ significantly from the others?
(5) *Complete.* Does the COA contain the critical aspects of solving the problem from start to finish?

E–5. Course of Action Development, Analysis, and Comparison
In Course of Action Development, Analysis, and Comparison, the planning staff should evaluate the options using the ethical lenses of rules, outcomes, and virtues. According to FM 6–0, during COA Development, planners examine each prospective COA for validity using the following screening criteria: If a COA is not ethical, effective, and efficient, then it cannot be the right decision. This is revealed in the feasible, acceptable, or suitable (FAS) test. When a COA does not meet the screening criteria, the COA is eliminated prior to COA Analysis in order to not waste time on invalid COAs. Throughout COA Analysis, to include war-gaming, the staff continues to consider the ethical lenses as they refine and improve the COAs. In COA Comparison, the staff evaluate the COAs against established decision criteria, which may include some that are ethical in nature.

E–6. Course of action approval
Ultimately, the commander decides what to do in COA Approval. By including ethical considerations in the decision process, the commander ensures that the selected COA satisfies the necessity of being ethical, effective, and efficient –whenever possible. Finally, the staff produces the order, ensuring the ethical considerations in the commander's intent are effectively communicated to the subordinate units who will accomplish their commander's vision exercising disciplined initiative and taking prudent risk. Communication of the order, back briefs, and rehearsals are important to ensure subordinate commanders have a shared understanding of what qualifies as prudent risk. For example, it may result in some modification to the ROE to capture the limits on type and method of force.

Note: This framework is adapted from James Rest, Darcia Narvaez, et al. Post-conventional Moral Thinking: A Neo-Kohlbergian Approach. New York: Psychology Press, 1999, pp. 100–103 and Jack D. Kem, "Ethical Decision Making: Using the 'Ethical Triangle'." Public Administration and Management, Num. 1, 2006, pp. 22–43..

Glossary

Section I

Abbreviations

ADP
Army doctrine publication

ATP
Army techniques publication

CAPL
Center for the Army Profession and Leadership

CHC
Chief of Chaplains

COA
course of action

DA
Department of the Army

DoDI
Department of Defense instruction

FM
field manual

JER
Joint Ethics Regulation

MDMP
Military Decision-Making Process

METL
Mission Essential Task List

MLT
Moral Leadership Training

RS
religious support

UCMJ
Uniform Code of Military Justice

UMT
Unit Ministry Team

USACHCS
U.S. Army Chaplain Center and School

Section II

Terms

Army Ethic
The evolving set of laws, values, and beliefs, embedded within the Army culture of trust that motivates and guides the conduct of Army professionals bound together in common moral purpose.

Army Values
The baseline, core, and foundation of every Soldier. They define all Soldiers: who they are, what they do, and what they stand for. They drive Soldiers internally (their beliefs) and externally (their actions), at home and work, in peace and war.

a. Loyalty. Bear true faith and allegiance to the U.S. Constitution, the Army, your unit, and other Soldiers. This means supporting the military and civilian chain of command, as well as devoting oneself to the welfare of others.

b. Duty. Fulfill your obligations. Duty is the legal and moral obligation to do what should be done without being told.

c. Respect. Treat people as they should be treated. This is the same as do unto others as you would have done to you.

d. Selfless service. Put the welfare of the Nation, the Army, and your subordinates before your own. This means putting the welfare of the Nation and accomplishment of the mission ahead of personal desires.

e. Honor. Live up to all the Army Values. This implies always following your moral compass in any circumstance.

f. Integrity. Do what is right, legally, and morally. It means honesty, uprightness, the avoidance of deception, and steadfast adherence to standards of behavior.

g. Personal Courage. Face fear, danger, or adversity (physical or moral). This means being brave under all circumstances (physical or moral).

Character
Dedication and adherence to the Army Values as consistently and faithfully demonstrated in decisions and actions.

Climate
The state of morale and level of satisfaction of members of an organization.

Ethics
A system of moral principles or rules of conduct recognized in respect to a particular class of human actions, group, or culture.

Leadership
The activity of influencing people by providing purpose, direction, and motivation to accomplish the mission and improve the organization.