Chaplain Corps Activities

MORAL LEADERSHIP

Headquarters
Department of the Army
Washington, DC
XX July 2019

Summary. This pamphlet provides information and instructional guidance regarding concepts of moral leadership in the Army that undergird moral leadership training.

Applicability. This pamphlet applies to the Active Army, the Army National Guard, and the U.S. Army Reserve, unless otherwise stated.

Proponent and exception authority. The proponent of this publication is the Army Chief of Chaplains.

Suggested Improvements. Users are invited to send comments and suggested improvements on DA Form 2028 (Recommended Changes to Publications and Blank Forms) directly to Army Chief of Chaplains, 2700 Army Pentagon Washington DC 20310–0300.

Distribution. This pamphlet is available in electronic media only and intended for command levels C, D, and E for the Active Army, the Army National Guard, and the U.S. Army Reserve.
This new Department of the Army pamphlet, dated XX July 2019—

- 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.

- Clarifies general concepts of moral leadership applicable to the total force with discussion on The Army Ethic, religion and the spiritual dimension, and the impact of diversity and religious freedom.

- Clarifies particular moral leadership roles of the Chaplain Corps executed in defined capabilities and responsibilities for moral advisement and training including issues of pastoral care and confidentiality, internal advisement and moral injury.

- Supports Army professionals tasked with moral leadership training in understanding the concepts of moral leadership training in regards to self-development and the implementation of moral leadership training within the institutional and operational domains.
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Chapter 1
Introduction

1-1. Purpose
a. This Department of the Army (DA) pamphlet (PAM) supports all Army professionals in understanding Army concepts of moral leadership for personal, institutional, and operational education, training, and development. These concepts are in support of current Army leader development policy, doctrine, and practice that throughout our nation’s existence has long held that moral aspects of leadership are critical concerns for all Army professionals. Chapter 2 describes these general concepts of moral leadership applicable to the total force. Chapter 3 describes particular moral leadership roles of the Chaplain Corps executed in defined capabilities and responsibilities for moral advisement and training. Chapter 4 concludes with concepts of moral leadership training in self-development, institutional, and operational domains to support all leaders’ planning and execution of relevant and effective moral leadership training and development programs.

b. While moral leadership is a concern of every Army leader, the Chaplain Corps has existed alongside the nation’s Army since its founding, charged with responsibility to help ensure the Army aspires to highest moral and spiritual standards of character. Providing moral and ethical leadership is a critical aspect of the Chaplain Corps mission (FM 1-05, AR 165-1). The moral leadership mission for the Army has been historic and continuous since our nation’s founding. On 29 July 1775 almost a year before the Declaration of Independence, the Continental Congress acted on General Washington’s request to authorize one chaplain for every Continental Army regiment to prioritize the importance of building an Army that was spiritually and morally strong. Today the Army continues to charge the Chaplain Corps with responsibility to support moral leadership efforts by placing HQDA proponency and responsibility for moral leadership with the Chief of Chaplains as leader of the Chaplain Corps (AR 350-58). The responsibility for policy and Army-wide implementation of policy exercised at the strategic level is in close coordination with key stakeholders in support of the Army Leader Development Program (see Chapter 3 below).

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 widely acknowledges moral leadership as a critical support to character development expected to be of increasing importance in support of total force readiness. The U.S. Army Operating Concept, Win in a Complex World 2020-2040, describes significant readiness challenges the Army will face with anticipation of armed conflict marked by increased complexity, in part, because threats, enemies, and adversaries are becoming increasingly capable and elusive. This challenge highlights the need for leaders and cohesive teams that thrive in conditions of complexity and uncertainty. Therefore, Army concepts and 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 (ADRP 6-0), which in turn 
strengthens resilience and personal and unit readiness. Character development is a 
unifying theme within The Army Human Dimension Concept; the Talent Management 
Concept of Operations for Force 2025 and Beyond; an essential requirement for Leader 
Development (ALDS, ADRP 6-22); and integral to the Army meeting five of the Army 
Warfighting Challenges (4, 8, 9, 10 and 19). The Army’s two-fold description of 
character from ADRP 1 clarifies the centrality of morals and values in leadership. This 
description states that (a) intrinsically, character is one’s true nature including identity, 
sense of purpose, values, virtues, morals, and conscience, and, (b) 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. The Human Dimension Concept establishes that Army organizations will 
continue to require the capability to provide tools to improve identified weak areas and 
sustain identified strengths to provide for commitment to the Army Ethic and character 
development.

c. Therefore 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 (see paragraph 3-3 below).

(2) Motivation readiness, by helping Soldiers and leaders thoughtfully integrate most 
deeply held personal core beliefs and values with moral foundations to better motivate 
individual aspirational efforts to accomplish Army organizational missions.

(3) Ethical readiness, by influencing Army professionals and organizations to 
accomplish missions as an ethical force. Moral leadership failures 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 refers to a sense of right and wrong in principles, values, decisions, and 
conduct. Federal law recognizes Army leaders’ moral responsibility 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." (10 U.S. Code 3583)

b. The office Army professionals enter upon taking their oath is not a physical 
workspace; it is a moral workplace (ADRP 1). Every Army Civilian, enlisted Soldier, and 
officer takes an oath morally committing themselves to support and defend the 
Constitution and fulfill duties in faithful obedience to lawful authority. An oath is a public
moral commitment binding Army professionals to unlimited liability - accepting risk of serious personal harm or even death. (ADRP 1). Moral failure 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 (ADRP 1).

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 within particular communities or organizations should seek to be moral. This is true of the Army Ethic, defined in ADRP 1 as resting upon moral foundations and binding Army professionals to a "common moral purpose" (ADRP 1).

d. Ethics refers to a system of moral principles, or rules of conduct recognized in respect to a particular class of human actions or a particular group or culture. Ethics reflects upon how morality is practically applied to decisions made in particular 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 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 expected moral or professional behavior.

e. Authoritative laws, directives, and policy establish moral and ethical boundaries for conduct by Army professionals, especially in regard to use of lethal land power. Where laws of armed conflict and rules of engagement fail to provide clear discernible 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. However, ethical reasoning is often complex and difficult in practice, requiring further 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:

(1) The virtue perspective 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 understands ethical outcomes derived from a set of agreed-upon values and rules, of which the Army Values and Constitutional rights are examples.

(3) The utilitarian perspective seeks decisions producing the greatest good for the greatest number as most favorable.

f. In particularly indistinct situations, using concepts from Army Design Methodology (see ADRP 5-0) can also help frame the right problem and consider ethical implications in detail. Appendix C is 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, defined and described in ADRP 1, is the evolving set of laws, values, and beliefs embedded within the Army culture that motivates and guides
conduct of Army Professionals bound together in common moral purpose. It has origins in the philosophical heritage, theological and cultural traditions, and the historical legacy that frame our Nation. The Army Ethic framework and foundations, depicted in Table 1-1 below, motivates and guides appropriate conduct in the Army. Legal and regulatory standards found in codified documents such as the U.S. Constitution, the UCMJ, 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 can result in legal punishment or other consequences. In addition to legal foundations, the Army also draws moral foundations of its ethic from traditions, customs, and documents with moral content and civic importance. The Army Ethic establishes moral and ethical boundaries as a common denominator ethic for conduct by all Army professionals.

b. 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 your 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 do unto others as you would have done to you.

Table 1-1. The legal and moral framework of the Army Ethic

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NCO: Noncommissioned officer
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 purpose.
(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 all 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 professional 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 (physical or moral).

2-3. Religion and the spiritual dimension

a. Individual personal 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, is shaped and driven by personal core values and beliefs defined as the spiritual dimension. The spiritual dimension as defined in the Army is based on an individual’s core religious, philosophical, or human values 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 (AR 600-63, AR 350-53).

b. 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 (ATP 1-05.03, ATP 1-05.04). Most Army professionals identify with some form of religious belief underlying the spiritual dimension. Since religion is often the most important 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. The strong support for robust 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 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 (DoDI 1300.17, AR 600-20). No leader may apply undue influence, coerce, or harass subordinates with reference to matters of religion, but instead foster respect for the diverse religious, spiritual, and philosophical traditions that constitute spiritual strength that makes America and its Army strong.

2-4. Integrating the Army Ethic and personal belief

Personal moral beliefs grounded in the spiritual dimension and religion inform and motivate Army leaders’ own advice, decisions, and leadership philosophies. Such personal viewpoints must be consistent and integrated with faithful adherence 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 (ADRP 6-22). Growing understanding and consistent practice of one’s own religion, character and integrity reinforces the moral norms of the
Army Ethic. The Army Ethic is the common denominator foundation upon which all
Army professionals 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 alternatives
Army professionals face. However, in official actions and decisions these personal
convictions and values must align with the Army Ethic (and the Army Values that are a
part of that ethic) to which Army leaders and professionals have committed themselves
by oath. Army leader development, education, and all domains of training should seek
to spur on 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 process of influencing people by providing purpose,
direction, and motivation to accomplish the mission and improve the organization. This
definition applies to all Army professionals both military and civilian (AR 600-100, ADP
6-22, ADRP 6-22).
   b. Moral leadership. 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 (e.g., AR 600-100,
ADR 6-22), “character” is listed first among the three leader attributes, the other two
being “presence” and “intellect”. Character, described as a person’s moral and ethical
qualities that help a leader determine what is right, give a leader motivation to do what
is appropriate regardless of the circumstances or consequences (ADR 6-22). It is in
the process of becoming a person of strong character that one develops as a good
leader (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
(ethical), despite risk, adversity, and fear. It empowers leaders to stand firm on values,
principles, and convictions in taking responsibility for decisions and actions (ADR 6-22).
Army leaders must be prepared to balance moral interests in protecting Soldiers' safety and lives with ensuring mission accomplishment. Moral courage to make hard decisions and risking Soldiers' lives and using lethal force against opposing forces is morally justifiable to protect the Nation. These are constitutional freedoms that Army professionals are sworn to protect and defend (ADR 1). Moral courage is a requirement where the best decision entails cost to personal safety, reputation, or career advancement. Moral courage enables ethical 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. 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. Strong moral leadership respecting diversity and religious freedom
Army leaders are expected to "demonstrate the moral and ethical compass for their
organizations" (ADP 1), but must do so without using their official position to impose or
force upon others particular religious convictions without their consent. 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, gender, religion, sexual orientation, or national origin. The 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 particular religious groups or organizations. 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 particular religious organizations or faith groups IAW paragraph 3-209 of the JER. Personal moral and religious convictions that makeup 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 responsibilities related to moral leadership
   a. The Chief of Chaplains (CCH) is charged with exercising HQDA responsibility for moral leadership not only for the Chaplain Corps, but for the entire Army (AR 350-1). Related to this broad Army wide responsibility, the CCH is specifically charged as leader of the Chaplain Corps to:
      (1) Advise the Secretary of the Army, the Chief of Staff of the Army, and all DA officials and organizations on chaplaincy matters (to include the required capability to advise commands at all echelons on morals and ethics discussed in paragraph 3-2).
      (2) 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 primarily fulfills these Army-wide responsibilities by providing leadership and technical supervision to all Chaplain Corps personnel who execute these responsibilities on behalf of the CCH. As leader of the Chaplain Corps in this regard and moral leadership matters, the CCH is responsible to:
      (1) Develop and implement Chaplain Corps policy, plans and programs as proponent for the branch.
      (2) Direct Chaplain Corps support and assistance in resilience programs
(3) 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) 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 moral leadership training (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 during peace, and

(b) Build cohesive units with stronger Soldiers, Civilians, and Families by addressing a variety of moral, ethical, social and spiritual issues.

3-2. Chaplain Corps capabilities and functions

Alongside CCH responsibilities described in the preceding paragraph, there are functions assigned to the Chaplain Corps as a whole performed 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 (AR 165-1, FM 1-05). Both Chaplain Corps capabilities are critical supports to moral leadership.

a. Provide Religious Support (RS). For sustainment and readiness purposes, the Army requires the Chaplain Corps capability to perform or provide RS in supporting free exercise of religion and resiliency. This capability includes, but is not limited to, particularly 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 Chaplain Corps 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 a personal and confidential pastoral care function that supports moral leadership in ways only the Chaplain Corps is responsible and capable of providing for all those affiliated with a particular religion, and those who are not. For most Army professionals who do indeed identify with a particular religion, faith-specific RS functions (e.g., 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” (see paragraph 2-3 above).

b. Advise the command on religion, morals and ethics. The Chaplain Corps advises commands at all echelons on religion, morals, ethics and morale (JG 1-05, AR 165-1, FM 1-05, ATP 1-05.04). This “advise” capability breaks down further into external (ATP 1-05.03) and internal (ATP 1-05.04). 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 Chaplain Corps capability that is of particular importance impacting moral leadership described in paragraph 3-4 below.

3-3. Pastoral care, confidentiality, and moral leadership
a. General description. The Chaplain Corps capability of confidential pastoral care and
counseling for all personnel, regardless of their affiliation with any particular religion, is
the Army’s unparalleled and essential capability supporting moral development and
action at all echelons. This capability allows moral actors to safely reflect upon, and
discuss, potential ethical lapses or challenges that occur in the midst of the workplace,
combat, or family life. Education, training, and personal thoughtful integration of
personal belief systems with the Army Ethic are important to moral character
development. However, as important as that cognitive foundation is for moral
leadership, critical leader development in the moral sphere also occurs in the line of
duty where difficult or complex ethical choices are made in ill-defined and stressful
circumstances. Pastoral care and counseling permit reflection and dialogue to occur as
the moral issues arise. 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 (FM 1-05).

b. Confidentiality and trust. Candid personal discussion of the most sensitive moral
problems, whether in personal relationships or work, requires highest degrees 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 avoids moral failures in the present, and develops moral leaders
for the future. Only the Chaplaincy can offer the security and trust of complete
confidentiality in one-on-one pastoral counseling. This is a “no exceptions” policy of
confidentiality for pastoral counseling and 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 generally
prevents 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 authority can compel or permit a chaplain or religious affairs specialist to reveal
this confidential information unless the counselee consents to and permits such
disclosure. Exceptions 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 as it generally is for attorney-client privilege (Mil. R. Evid.
502). 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
(ADP 1-02, ATP 1-05.04). While the “provide” capability is focused on sustainment of
individuals on matters of personal concern, the “advise” capability is focused upon
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 simultaneously 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 provided to every Army
professional who takes action 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 (ADP 6-0).
ATP 1-05.04 provides further conceptual and practical guidance for the Chaplain Corps
on how to assess, plan, prepare and execute moral leadership training as a form of
internal advisement.

b. Confidentiality Available for Operational Advisement. Moral and ethical advisement
on official Army decision-making is provided in a variety of formats to include formal and
informal staff communication to both individuals and groups serving in an official Army
capacity. The same confidential privilege available for pastoral counseling discussed in
paragraph 3-3 is available for one-on-one internal advisement on official operational
advisement since moral and ethical advisement is a “matter of conscience” (issues of
right and wrong decisions and conduct).

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

(1) First, the Chaplain Corps has the authoritative responsibility for moral leadership in
the Army according to policy and doctrinal capabilities (see para 3-1 and 3-2).

(2) Second, chaplains serve as members of commanders’ personal and special staff,
and therefore are among that small group of leaders within units required to have direct
access to commanders in candidly discussing moral issues.

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

(4) Fourth, the complete confidentiality chaplains offer commanders and other unit
decision makers when discussing ethical and moral issues provides a place to discuss
these 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. For example, staff judge advocates advising on
operational matters cannot provide personal confidentiality to the commander in the
course of such official advisement. Similarly, attorney Ethics Counselors are prohibited
by the Joint Ethics Regulation (subsection 1-212) from providing attorney-client
confidentiality to advisees in the course of their ethics advisement.

(5) Finally, military 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 without improperly using one’s office to unfairly impose particular religious
trained views on others.

d. Internal advisement and reporting misconduct. ADRP 1 and the principles of moral
leadership discussed above require Army Professionals to reject and report illegal,
unethical, or immoral orders or actions. 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, no matter one’s level of
personal moral courage to go on record and file an official report or statement, there is
no good moral excuse for not coming forward to a chaplain to at least anonymously
discuss misconduct in the unit impacting ethical climate, readiness, and mission
accomplishment.

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 run counter
to deeply held moral beliefs. Those persons who witness or perpetrate acts (or failures
to act) that transgress deeply held moral beliefs (such as can occur in combat) may
later associate those memories with feelings of deep guilt and/or shame. Moral injury
may often be related to mental stress or discomfort of a) holding two or more opposing
beliefs or values, b) performing actions contradictory to one or more beliefs or values, or
c) confrontation with new information conflicting with existing beliefs or values. For
example, a Soldier may strongly value sanctity of human life alongside a strong sense
of honor in participating in lethal combat defeat of national enemies, therefore suffering
ongoing intense feelings of guilt or shame over participation in taking human life in
combat. Deeply impactful, morally injurious events can lead to severe emotional,
psychological, behavioral, spiritual, and social impact if left untreated and unresolved.
Moral injury, often compounded by PTSD may contribute to comparatively high suicide
rates for military personnel who have deployed to combat.

b. Moral leadership training and moral injury. Chaplain-led moral leadership training
(MLT) strengthens moral commitment and actions, and therefore can significantly
prevent or mitigate moral injury incidents. MLT aims to foster climates where
immoral and unethical behavior is minimized rather than tolerated. MLT also
encourages individual understanding and moral development of personal professed
value systems integrated with the Army Ethic. Furthermore, moral leadership training
can familiarize Army professionals with moral injury concepts, fostering climates where
peers who struggle with these issues are more widely encouraged to seek out
confidential pastoral care or behavioral health help.

c. Moral injury and chaplain counsel. Moral injury is related to a sense of guilt or
shame, regardless of whether such guilt or shame is warranted or misplaced. As part of
a multidisciplinary team approach, chaplains offer unqualified confidentiality uniquely
addressing these issues in pastoral counseling even extending to illegal misconduct
beyond the full confidentiality behavioral health professionals may offer. Chaplains as
religious leaders are best situated to provide sensitive counsel regarding personal
spiritual issues and belief systems to help moral injury cunselees seek deeper
understanding, forgiveness for self or others, resolution, and peace to sustain a
counsellee’s self-identification as a moral leader.

Chapter 4
Moral Leadership Training and Education

4-1. General
a. The foundational substantive content grounding all moral leadership training
(MLT) and education is described in Chapter 2 of this publication. The Chaplain Corps
with proponent and doctrinal responsibilities described in Chapter 3 has the critical role
at strategic, operational, and tactical levels advising all Army commands and
organizations on moral leadership development and training. This chapter shows how
the Army and Chaplain Corps conduct assessment planning, development, and
execution of MLT and education. The Chaplain Corps performs this role in support of
the Leader Development Program and Center for the Army Profession and Leadership.
This chapter provides guiding principles how MLT and education are synchronized
throughout all three domains of training. MLT and moral-ethical education are matched
with experience in leader development (see the Army Leader Development Model at
Figure 1-1 below) to enable ethical decision-making and positive moral influence on key
individuals, organizations, and institutions both within and beyond the Army.
b. The Army Learning Concept for Training and Education provides important concepts supporting MLT and education planning, development and execution. 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 unchanging ethical imperatives of the Army Ethic and Values, providing meaningful feedback on their performance. MLT should motivate trainees to develop a robust evaluative understanding of these foundational principles leading them to self-initiated moral leadership development.

c. Almost all decisions have a moral-ethical component. Chaplain Corps senior leaders at strategic and institutional levels support development of systems and procedures enabling infusion of moral concepts and lessons learned into all types of operational and institutional training. While the Chief of Chaplains is HQDA proponent for moral leadership and MLT, in both institutional and operational training Army instructors and trainers external to the Chaplain Corps will often provide or incorporate planned moral-ethical aspects of training and education. MLT and education in all domains should be interactive, engaging, challenging, and adapted to trainees’ learning levels as operational MLT builds upon moral-ethical education provided in learning institutions. MLT at the collective level should emphasize collaborative approaches to moral challenges; for example, the total force should be familiar with Chaplain Corps 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 Chief of Chaplains exercises HQDA proponentcy for moral leadership to influence institutional moral-ethical learning primarily through the Combined Arms Center Command Chaplain’s coordination and supervision of chaplains assigned as ethicist instructors at Army centers and schools. Chaplains provide formal ethics instructor positions across the Army, including approximately 22 chaplain ethicist subject matter experts serving 20 organizations include senior service colleges such as the Command and General Staff College, the Army War College, 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 often involving obtaining Master’s degrees in many of the best university ethics programs in the nation. These chaplain ethicists make up an Army ethics subject matter expert community of practice serving ethics needs and supporting Army wide training at the strategic, operational, and tactical level.

b. The Chaplain Corps 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 (see Figure 2-2 below) 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.

c. Moral and ethical institutional learning is critical to meeting the Army 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 encourages critical and creative thinking that evaluates contrasting viewpoints, applies historical lessons, and employs ethical reasoning frameworks such as those listed in Appendices D and E. 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 2-2. The ADDIE process for learning product development

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

a. General. Commanders are responsible for moral leadership training 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 proper 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 particularly to doctrinal publications such as ADRP 6-22, ADRP 1, and ATP 1-05.04 as discussed in Chapter 2 of this DA PAM 165-16. 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 can be found on the Army Training Network (ATN), Digital Training Management System (DTMS), and Combined Arms Training Strategy (CATS). Supervisory chaplains generally ensure subordinate chaplains and religious affairs specialists create training plans for their organizational level consistent with the Chief of Chaplains’ annual training and leader development guidance and unit training guidance. MLT programs are best planned and planned in advance to ensure training is integrated into unit and command training plans and budget with due consideration of prospective unit missions and deployment cycle limitations, working in close coordination with S-3/G-3 staff and operational planning processes (see AR 350-1, Chapter 5, Section II).

MLT is not limited to military personnel but also appropriately addresses Army Civilians.

4-4. Assessment supporting effective operational moral leadership training

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 limited training opportunities matched to the unit and to assigned missions where operational training will occur. These assessments and planning must be coordinated with chaplain technical supervisory channel guidance (AR 165-1). Chapter 2 of ATP 1-05.04 provides detailed guidance on how chaplains assess moral-ethical challenges and needs in a unit. These issues arise from current ongoing moral issues and problems, or may be anticipated issues based on future assigned missions, such as in preparation for combat deployment. Much of the information gained from these sources is valuable not only to decide upon MLT specific topics but also to provide informative data for training materials. Sources of MLT unit assessment and analysis include—

a. Direct unit ministry team observations. Chaplain Corps personnel possess unique abilities to personally interact with all unit personnel on areas of both professional and personal concern to enable identification of moral issues and trends from direct observation and conversations. No unit operational area (e.g. detention facilities, combatant targeting working groups/cells) should be exempt from chaplain visitation to assess potential moral-ethical issues, although some contexts require advance coordination or approval to ensure proper safety risk mitigation and ensuring available chaplains with 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.

b. Chain of command. Chaplain Corps 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.

c. Equal opportunity advisors.

e. 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.

f. 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 Army-wide health issues and trends
affecting operational readiness and preventive health and safety with moral implications.

gh. 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 (IG) personnel. IG personnel can be valuable sources of
information and advice to support assessment and partnership in light of 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.

j. Social media sites. Certain social media sites regularly used by unit members can
present Chaplain Corps 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 (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 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

The assessment of unit moral-ethical issues provides chaplains informed perspective,
enabling determination of best MLT topics to recommend as part of command and staff
planning processes in operations (ATP 1-05.04, FM 6-0).

a. Universal moral leadership training topics. The following three topics 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 Chapter 2).

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

(3) Familiarization and relevance of confidential Chaplain Corps 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 by definition “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 with a chaplain, allowing further action to address unit moral problems without disclosing sources of information. This has a positive deterrent effect in units, with potential wrongdoers knowing persons 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, who can then take action to address the problem with other Army leaders without attribution to the source of the information. This confidential chaplain capability is unmatched in the Army for continued moral leadership development to enable no-risk discussion and reflection upon moral issues and decisions. MLT encouragement of individuals to take advantage of this service promotes self-development subsequent to formal MLT training in pursuit of the Army Ethic, an ethic integrated with individuals’ spiritual and religious preferences.

b. Sample MLT topics. In addition to the three topics listed above appropriate for inclusion in all MLT programs, the following topics based upon assessments described in paragraph 4-5 above, are used:

(1) Detailed discussion of legal and moral frameworks supporting the Army Ethic (Figure 1-1)
(2) Review and discussion of applicable oaths, creeds, and norms of conduct (Appendix B of ADRP 1) and the moral purposes and impacts of oaths.
(3) Discussion of how spiritual fitness (as defined in the Army, AR 600-63) and religious-spiritual formation serve as a basis for character and moral behavior (paragraph 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 (DODD 1300.17 and AR 600-20).
(5) Different philosophical approaches to ethics (see e.g., the five approaches listed at Appendix E) and how consideration of these supports 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 our 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.
(12) Safety and its moral implications.
(13) Moral responsibility and courage in suicide prevention/intervention training.
4-6. General unit moral leadership training planning considerations

After MLT topics are determined, chaplains should lead staff planning coordination for ensuring the best training of these MLT topics at the unit level.

a. Determination of trainer-facilitators. While the Chief of Chaplains is the designated proponent for MLT implemented in units as a staff advisor chaplain function, MLT may often be effectively trained by non-Chaplain Corps personnel. Determination of the appropriate MLT trainers first 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 is to be integrated with other unit training being led by other command personnel. Determining trainers-facilitators also takes into account the chosen topics addressed and emphasized to consider best staff officers, subject matter experts, or other professionals to either assist or lead the assigned topics. For example, if planning determinations are made that legal topics are going to be heavily emphasized (e.g., 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 several small groups simultaneously, appropriate facilitator-trainers must be identified and coordinated. Unit chaplains should consider with supervisory chaplains whether other Chaplain Corps personnel are available to assist or conduct training, and in many cases, available chaplains or religious affairs specialists external to the unit may be well suited to train particular chosen topics or groups. Finally, chaplains should consider potential benefits and persuasive weight that command team and senior leaders may lend to certain MLT topics as training leaders or facilitators. On the other hand, if facilitating candid and open discussion among junior ranks is important to the particular type of training, chaplains may instead want to
design MLT programs that ensure the choice of trainer-facilitators that will not hinder such discussion by rank, position or personality.

b. 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 and appropriate for practical reasons, or whether groups will be divided into medium or small sized groups based on section or rank. Chaplains should recommend and ensure command intent understood on presentation issues such as the following questions. 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 addressed topics? 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 often consider recommendations to train many MLT topics as part of ongoing command programs for officer professional development sessions, noncommissioned officer professional development program sessions, and sergeant’s time training.

c. Training formats and methods. Planning and preparation of MLT requires careful consideration of training formats and methods. If training suggests a design for multiple trainer-facilitators in the unit other than the chaplain alone, 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 and 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 (see paragraph 4-6).

d. 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 (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 and the self-development training domain
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. 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.

4-8. Moral leadership training resources

Further resources for use in institutional, operational, and self-development training domains include:

   a. Center for the Army Profession and Leadership resources. The Center for the Army Profession and Leadership maintains training and education support resources available at http://cape.army.mil in support of the Army Ethic and character development. These resources include training support packages, video case studies and 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 Resources. The United States Army Chaplain Center and School (USACHCS) provides particular moral leadership training 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


AR 165-1
Army Chaplain Corps Activities.

AR 350–1
Army Training and Leader Development

AR 350–58
Army Training and Leader Development

AR 600–20
Army Command Policy

AR 600–63
Army Health Promotion

AR 600-100
Army Profession and Leadership Policy.

DOD 5500.07–R
Joint Ethics Regulation

DOD Law of War Manual

DODD 1304.19
Appointment of Chaplains for the Military Departments

DODI 1300.17
Accommodation of Religious Practices within the Military Services

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

10 USC
Armed Forces

10 USC 651
Members: Required Service

10 USC 1789
Chaplain-led Programs: Authorized Support

10 USC 3073
Chaplains

10 USC 3547
Duties: Chaplains; Assistance Required of Commanding Officers

10 USC 3581
Command: Chaplains

10 USC 3583
Requirement of Exemplary Conduct

ADP 6–0
Mission Command

ADRP 1
The Army Profession.

ADRP 5-0
The Operations Process
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 Web site at: http://www.apd.army.mil/.
Department of Defense publications are available at: http://www.dtic.mil/.

Religious Affairs in Joint Operations.

The Army.

Terms and Military Symbols

Mission Command: Command and Control of Army Forces.

Army Leadership.

The Army Ethic.

Army Leadership.

Training Units and Developing Leaders.
The Army Ethic, described at length at ADRP 1, and summarily expressed in Figure B-1, consists of specific oaths, creeds, and norms of conduct that undergird the Army Ethic. These are in appendix B of ADRP 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 defend the Constitution and our way of life. Living the Army Ethic is the basis for our mutual trust with each other and the American people. Today our ethic is expressed in laws, values, and shared beliefs within American and Army cultures. The Army Ethic motivates our commitment as Soldiers and Army Civilians who are bound together to accomplish the Army mission as expressed in our historic and prophetic motto: This We'll Defend.

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

**Trusted Army Professionals are**

**Honorable Servants of the Nation—Professionals of Character:**

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

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

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

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

**Army Experts—Competent Professionals:**

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

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

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

**Stewards of the Army Profession—Committed Professionals:**

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

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

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

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**Figure B-1. The Army Ethic**
Appendix C

An Ethical Reasoning Model within Army Design Methodology

C-1. The following ethical reasoning framework (Figure C-1) can help leaders reason through complex ethical problems or decisions consistent with Army design methodology. Design methodology entails understanding operational environments, framing problems, and developing approaches to solving problems (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 within Army design methodology.
C-2. 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 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 moves the moral lens again, 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. 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. 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.

C-7. This framework is adapted from Ethical Reasoning at the Strategic Level: An Applied Ethical Framework for the Profession of Arms, School of Strategic Landpower 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

The Joint Ethics Regulation, DoD 5500.07-R, Section 65 recommends Department of Defense employees consider incorporating the following plan to ensure careful review of ethical consequences when alternative 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 results. Achievement of the very 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 (MDMP)

E-1. 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 utilizing 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 has an understanding of 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 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 Ethic and is ethical, effective, and efficient.

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

E-2. 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 Ethic.

E-3. 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.

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.
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 are able to:
- Identify ethical considerations in planning the mission
- Prepare for the inevitability of moral dilemmas, and develop solutions or ways to
  mitigate morally complex and ambiguous situations
- Reach ethical decisions
- Establish shared understanding of acceptable or prudent ethical risk
- Develop individual character and enhance organizational climate

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 a
commander and planning staff have the opportunity to draw attention to ethical
considerations and incorporate ethical reasoning into the military decision making
process.

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, or 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 US forces and the local
culture. 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. He or she can clearly
state what he or she finds important and those areas to devote particular 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.

**Suitable:** Does the COA solve the problem and is it legal and ethical?

**Feasible:** Does the COA fit within available resources?

**Acceptable:** Is the COA worth the cost or risk?

**Distinguishable:** Does each COA differ significantly from the others?

**Complete:** Does the COA contain the critical aspects of solving the problem from start to
finish?
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 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 wargaming, 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.

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 properly 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.

Glossary

Section I
Abbreviations

ADP
Army doctrine publication

ADRP
Army doctrine reference publication

ATP
Army techniques publication

CAPL
Center for the Army Profession and Leadership

JG
Joint Guide

MLT
Moral Leadership Training

UCMJ
Uniform code of military justice

UMT
Unit Ministry Team

USACHCS
United States 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. This is the thread woven through the fabric of the professional Army ethic. 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 Ethic, including 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
System of moral principles, or rules of conduct recognized in respect to a particular class of human actions or a particular group or culture.

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