



2017

RELIGIOUS SUPPORT

ETHICS

SMARTBOOK

CHBOLC

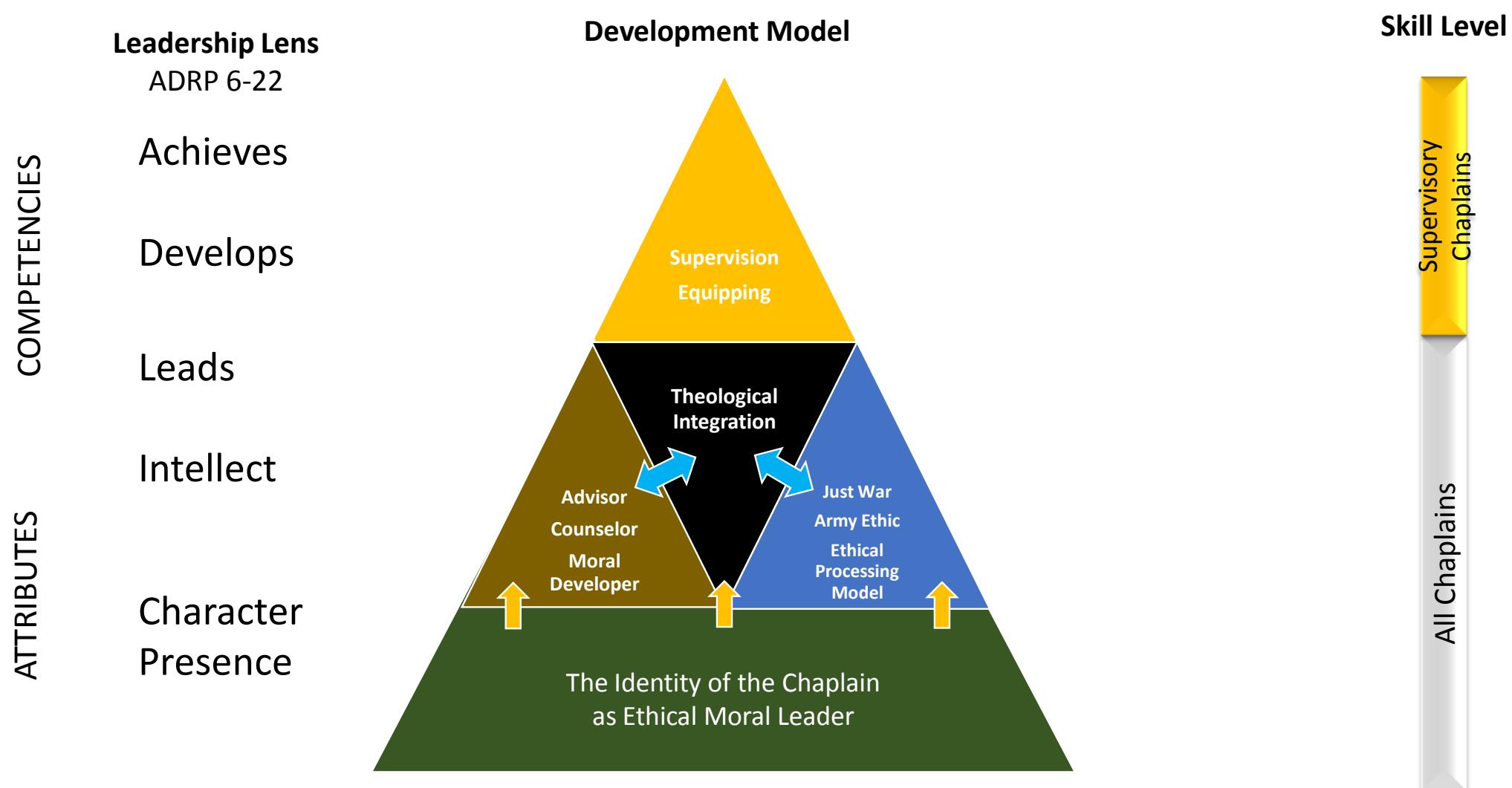
Chaplain (Major) Tim Cross, US Army Chaplain Center & School, 27 January 2017

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DEVELOPING CHAPLAINS ETHICALLY & MORALLY

A Model for the Chaplain as Ethical Moral Leader



This is the overarching goal of all Ethics instruction entry level chaplain receive. Identity is foundational to how a chaplain will lead, advise, counsel, and develop others morally. It is the “Be” portion of their role as leaders in any setting. Chaplains will then grow in the “Know” with ethical focus on the Army Ethic, the Army Profession, the Army Ethical Processing Model, Just War Tradition to name a few. In this process chaplains will be better equipped to fulfill the “Do” as internal advisors, counselors, and moral developers in their respective ministry settings. The developmental process will also drive how one integrates their personal faith and/or theology thus equipping them to better lead others ethically and morally. The endstate results with chaplains that are still positively developing and in time equipped and ready to supervise, develop, mentor, and equip subordinate chaplains.

Advise Leaders on Ethical Issues

1. Identify Role of Chaplain as Ethical Moral Advisor

So where does this identified task/role come from? Why is this expectation or responsibility given to Chaplains?

- **AR 165-1, 2-3 (2)** – “As the professional military religious staff advisor, the chaplain advises the commander and staff on morals, morale, ethical issues, and the impact of religion on all aspects of military operations.”
- **AR 165-1, 3-3** Chaplain as professional military religious advisor
- **FM 1-05, 1-13** Religious Staff Advisor
- **FM 1-05, 1-31** – “To fulfill their function as staff advisors, chaplains require at least a secret clearance. This allows them access to the unit operations center and ensures that the chaplain is involved in the unit’s operational planning process.”
- **ATP 1-05.4** Religious Support and Internal Advisement



2. Identify an Ethical Moral Issue

Useful definitions when approaching ethical moral issues:

Ethic - rules of behavior based on ideas about what is morally good and bad

Moral – relating to the principles of right or wrong behavior

Moral actions – deeds that can be considered right or wrong according to some standard of morality

Ethical Dilemma - is a situation in which values/rules/outcomes are in conflict

Ethical issues know no boundaries and can be fall into all realms; sexual, financial, environmental, relational, professional, etc.

It is also not limited geographically, where a Soldier is that is the ethical battlespace they are operating in.

Five Essential Characteristics of the Army Profession



Tools for Identifying Ethical Issues:

*Army Ethic

*Army Profession

*Army Values

*Ethical Climate Assessment Survey (ECAS)

Doctrine, Regulation, SOPs, UCMJ, etc.

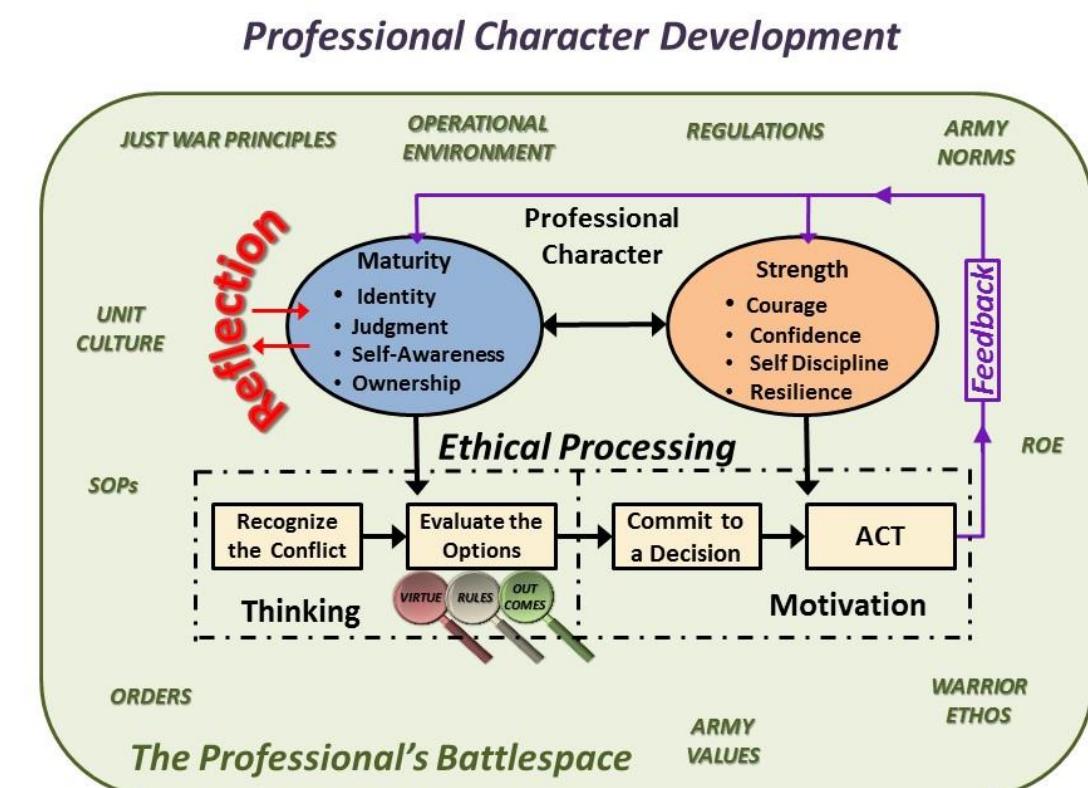
Constitution

Faith, Spirituality, Sacred Text

Military & Ministry Experience

3. Employ Ethical Processing Model to Determine Ethical Course of Action

The Army Ethical Processing Model is a critical tool to keep in our rucksack. It may prove to be valuable in not only identifying an ethical/moral problem but more importantly in developing the ethical COA to present to a Commander or Soldier. It also may be invaluable when a Commander or Soldier brings the issue to the Chaplain in order to seek their help determining a solution to the issue.



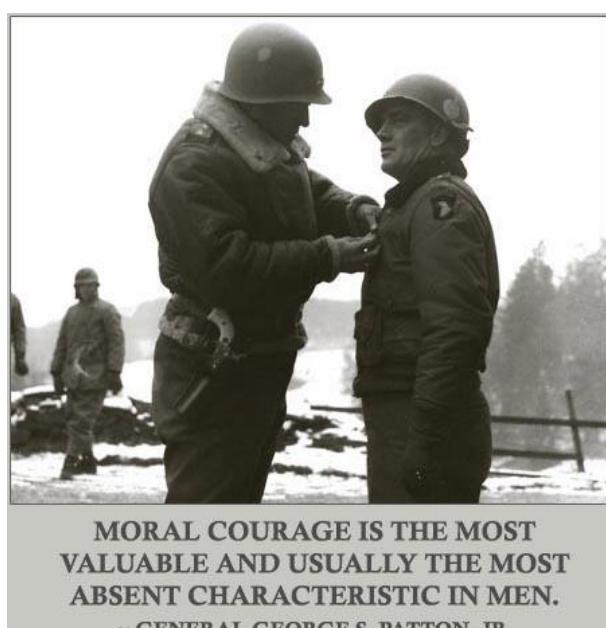
4. Prepare for Advisement

In order for a Chaplain to be effective in advising a Commander on ethical issue, one must prepare for such an event. In fact there are three areas to be concerned with:

1) PREPARE – Prepare by ensuring the issue is the issue. Investigate and research the matter at the lowest level possible. Attempt to address some matters at the lowest level by using the immediate leadership. Some matters do not need to reach the desk of the Commander while others have strategic and professional consequences that require escalating to their level. Be mindful of matters where the truth resides in the middle. A ministry of presence is crucial to Chaplains becoming aware of such ethical issues. If you have only received one side of an issue, it would be wise to exercise tact in obtaining the other side or other perspectives to matters before bringing it to the attention of the Commander. Do your homework by not only identifying the issue but also by using EMDMP to identify a prospective ethical COA for the issue/problem.

2) PRACTICE – If what needs attention is important and critical then rehearse how you would bring it to the Commander's attention. Lean on above identified support personnel on how you may war game such an advisement session. Write down important details such as identified issue and any recommended ethical COA. Think through what must be said and do not "shoot from the hip" when addressing ethical/moral issues in your Battalion. Allow others to assist with identifying prospective questions that a Commander may ask during an advisement session. Have answers ready for prospective questions but be mindful that one cannot prepare for every detail. An appropriate response to such questions should be, "Sir/Ma'am, I don't know the answer to that question but I will do my best to secure an answer."

3) PLAN – Most military Commanders do not like the word "ambush" unless they are the one conducting it. So don't ambush a Commander with an unexpected issue unless it is an emergency or critical event. All other issues should require a Chaplain to act as a staff officer by scheduling the advisement session. Do your best to coordinate with the S1 or XO to conduct such an engagement with the Commander. Others usually manage the appointment calendar for a Commander so be respectful of that measure. Scheduling the appointment is a professional courtesy to the Commander. With all that being said, as special staff, the Battalion Chaplain still has direct access to the Battalion Commander. Allow that to be your default if the first approach proves to be problematic. Also be professional in appearance and voice.



5. Advise Commander

Effective Ways to Advise:

- Build Trust and Relationship
- Candor and moral courage
- Be approachable
- Active Ministry of Presence
- Be professional in demeanor, body language, appearance
- Approach from ethical moral high ground
- Demonstrate conviction
- Communicate in Commander's language and use Army vocabulary

Promote Moral Development

1. Conduct Ethical Risk Assessment

- Receive CDR's initial guidance
- Conduct UMT unit survey
- Survey Unit Leaders and other UMTs
- Interview Soldiers
- Conduct informal visits



2. Brief Courses of Action to a Commander



Think through how you may complete the following statement, "Sir/Ma'am, based off your initial guidance and my field assessment, I would like to conduct training on the following _____ or I recommend that we do _____." Chaplains should be prepared to answer why this training or this topic.

Steps to consider:

- Identify 2-3 COAs before engagement with CDR
- Brief CDR on these possible COAs
- Receive the CDRs guidance (once again it is their program) – follow this final guidance & execute with their blessing

3. Develop Moral Leadership Training Program

- 1) Who is the Target audience for Moral Leadership Training?
 - 2) What will the topic or subject be?
 - 3) What methods will be utilized to conduct the training?
 - 4) What are the administrative concerns ? (key people to involve, location, resources needed, time)
- (Utilize the MLT Planning Form to clarify the above details)



4. Conduct Training



Key Considerations when conducting MLT:

- Do not deviate from CDR's guidance
- Conduct training with quality/excellence/care, and ensure it is a participatory event
- Practice or rehearse training
- Have checklist to ensure content/materials/equipment are good to go
- Perform site survey prior to training event if possible, if not arrive earlier than scheduled training to conduct setup and respond to any issues
- Follow plan so that you do not waste the time of target audience.

5. Conduct AAR of MLT Training Event

Implied Tasks with this Step:

- Provide AAR for target audience to complete post training
- UMT conduct informal/formal AAR (formal AARs should be submitted to higher such as BN CDR, BDE CH, XO, S3) and can be shared with 1SGs/Co CDRs
- Create storyboard to capture details about training and submit to higher



Did this MLT hit the assigned target? Did this MLT achieve the intended impact? Are adjustments needed for future MLT events?

Resolve an Ethical Problem



1. Define Key Terms

(according to Websters Dictionary)

Ethic - rules of behavior based on ideas about what is morally good and bad

Ethics - an area of study that deals with ideas about what is good and bad behavior : a branch of philosophy dealing with what is morally right or wrong

(Westminister Dictionary of Theological Terms)

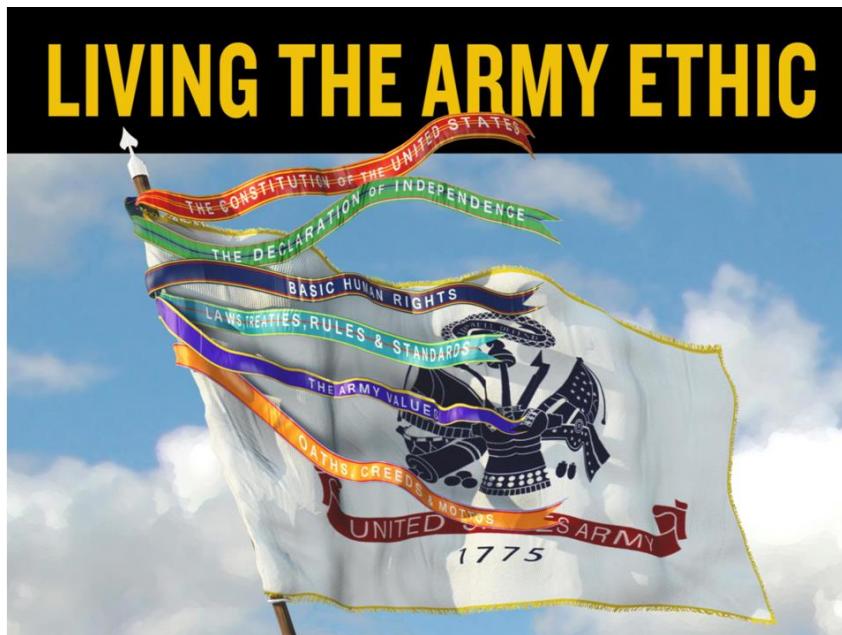
Moral – relating to the principles of right or wrong behavior

Moral actions – deeds that can be considered right or wrong according to some standard of morality

(CAPE definition/Center for Army Profession & Ethic)

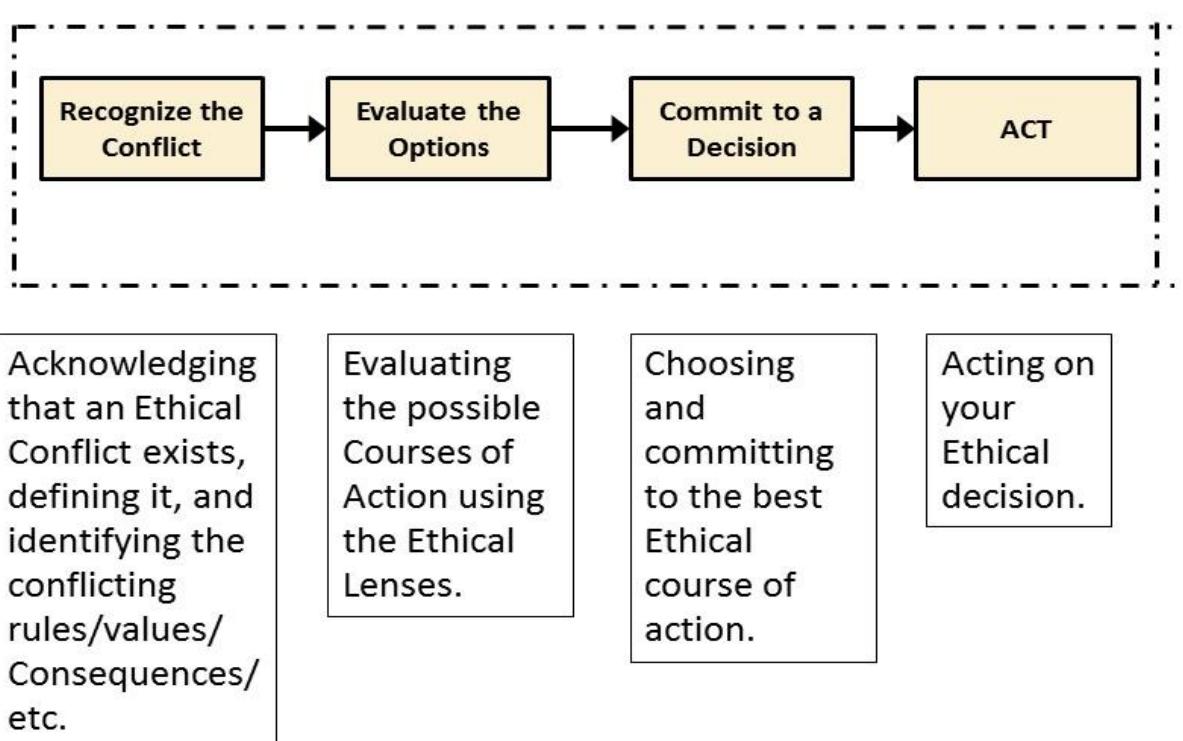
Ethical Dilemma - is a situation in which values/rules/outcomes are in conflict; or there is more than one right thing to do, but to act on one necessarily precludes acting on the others; Ethical dilemmas result when at least two clear moral principles apply to a case but they support mutually inconsistent courses of action; or when information suggests that an act is both right and wrong or the evidence is inconclusive, or a person believes on moral grounds that one both ought and ought not perform.

To resolve ethical problems one must be familiar with the Army Ethic and the Army Profession as found in ADRP-1



2. Analyze the Ethical Processing Model

“Ethical Processing” Model



Evaluate the Options	Virtues/Values	Outcomes	Rules
COA 1			
COA 2			
COA 3			
COA x			

Ethical Moral Decision Making Process (EMDMP):

This matrix is a field expedient version of the processing model that can be employed rapidly to conduct ethical reasoning in accordance with ADRP 6-22

3. Apply the Ethical Processing Model

Test out either model by observing the following vignette and conducting ethical reasoning

<https://www.youtube.com/watch?v=xVm2dbMdXRs>

4. Identify usage of Ethical Processing Model in 3 Key Areas



Internal Advisement



Counseling



**Moral Leadership
Training**

Just War Tradition

1. Identify approaches to war



- Pacifism
- Holy War
- Total War
- Just War

2. Identify principles of Just War Tradition

JUS AD BELLUM

(Why do we go to war?)

- Just Cause
- Competent Authority
- Comparative Justice
- Right Intention
- Last Resort
- Probability of Success
- Proportionality of Projected Results
- Right Spirit

JUS IN BELLO

(How do we wage war?)

- Proportionality in the Use of Force
- Discrimination
- Avoidance of Evil Means
- Good Faith
- Probability of Success
- Proportionality of Projected Results
- Right Spirit

JUS POST BELLUM

(How do we end war?)

- Post-war Order
- Post-war Restitution
- Post-war Punishment
- Post-war Reconciliation



3. Identify Chaplain and Leader Responsibilities with Just War Tradition

LEADERSHIP RESPONSIBILITIES:

- *Educating and Training in Laws of War*
- *Enforcing Rules of War*
- *Limit Unintended Civilian Deaths*
- *Leverage the role of the Chaplain*



CHAPLAIN RESPONSIBILITIES:

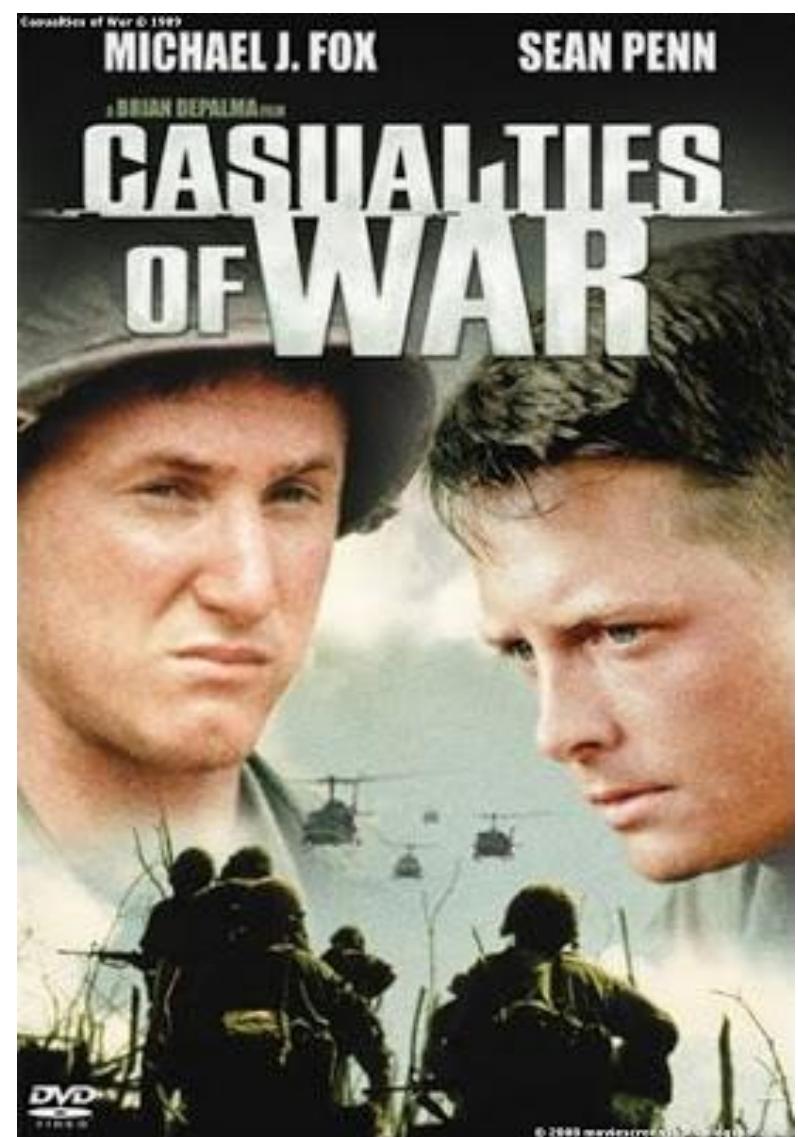
- *Educate Ethical Responsibilities*
- *Advise/Counsel the Leadership*
- *Report all Illegal/Unethical acts*
- *Provide Pastoral Care*

Moral Implications of Combat

1. Identify Moral Implications of Combat

Moral Implications To Consider:

- Reflexive Fire Training (overrides thinking)
- Dehumanization of Enemy (overrides empathy)
- Participation in torture or atrocities (overrides military ethic)
- Killing (overrides civilian moral values)
- Encountering or handling human remains (overrides revulsion, grief – desensitizes)
- Betrayal by Authorities/Superiors (disrupts trust)
- Doubt such as uncertainty about goals or mission (disrupts inner confidence)

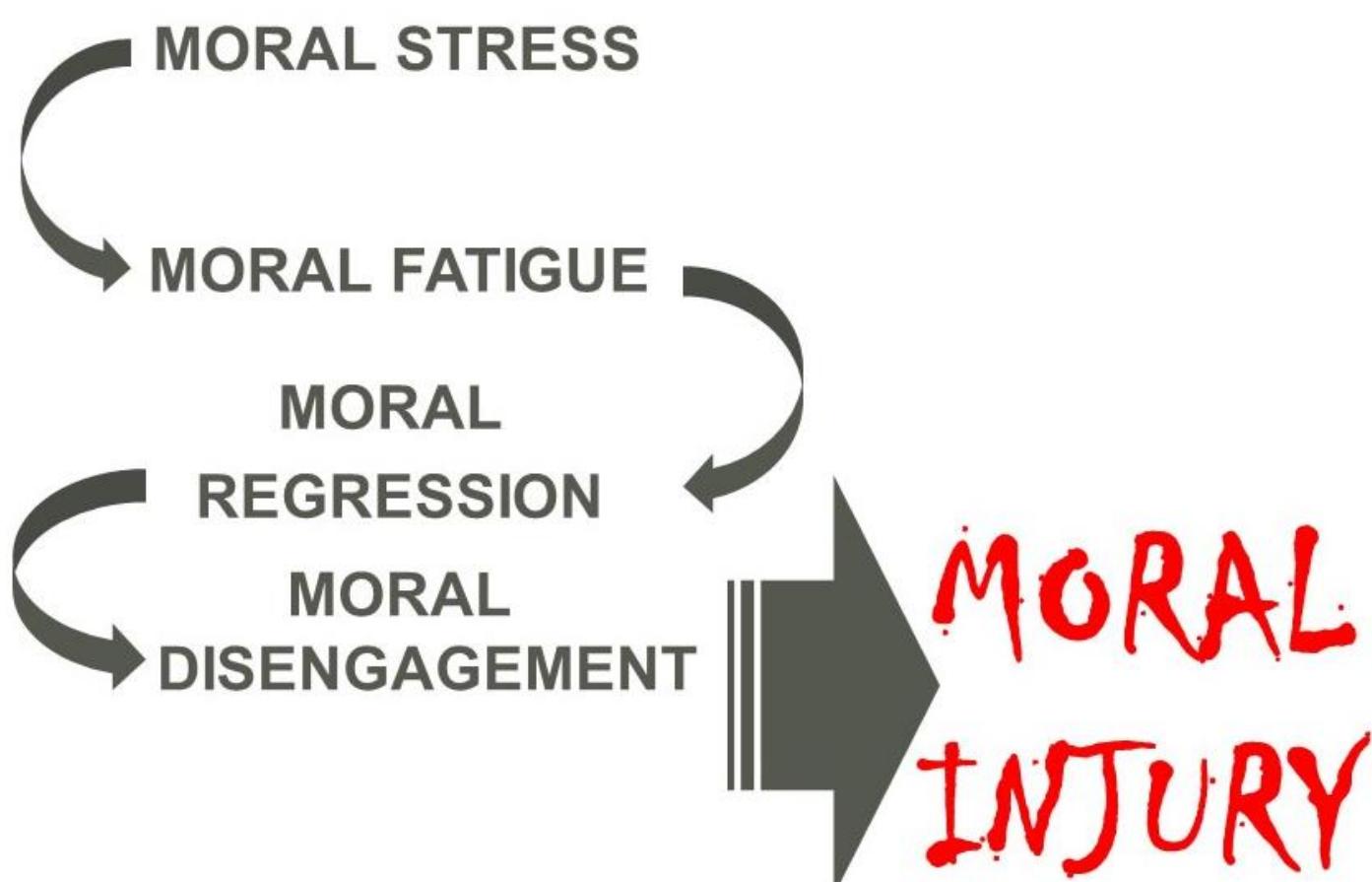


2. Define Moral Injury

Moral injury is disruption in an individual's confidence and expectations about his or her own moral behavior or others' capacity to behave in a just and ethical manner.

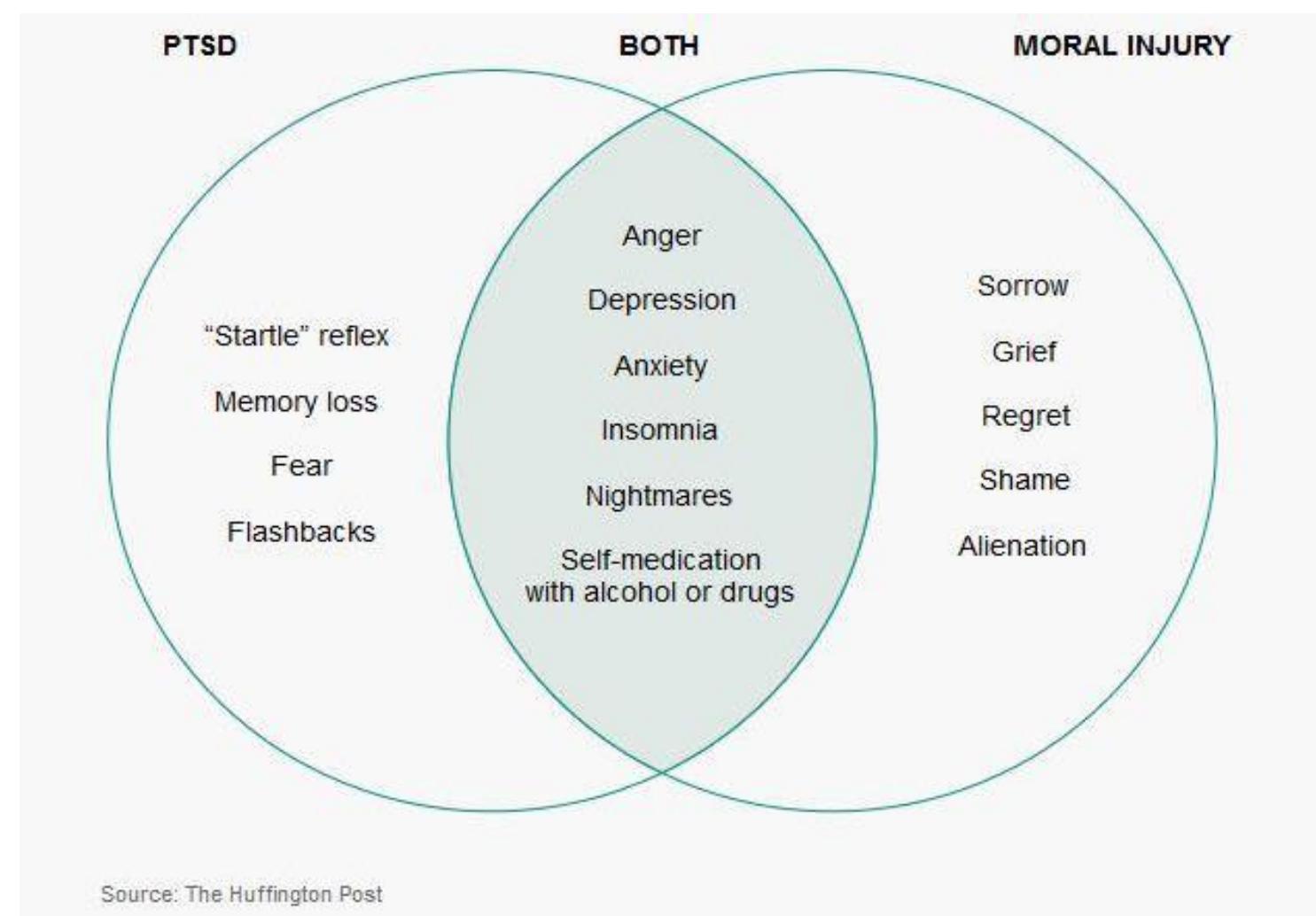
Moral injury is the psychological, biological, spiritual, behavioral, and social impact of perpetrating, failing to prevent, or bearing witness to acts that *transgress deeply held moral beliefs and expectations*.

Brett Litz, VA 2009



All Chaplains should be concerned with preventing the occurrence of this journey for all Soldiers and Leaders

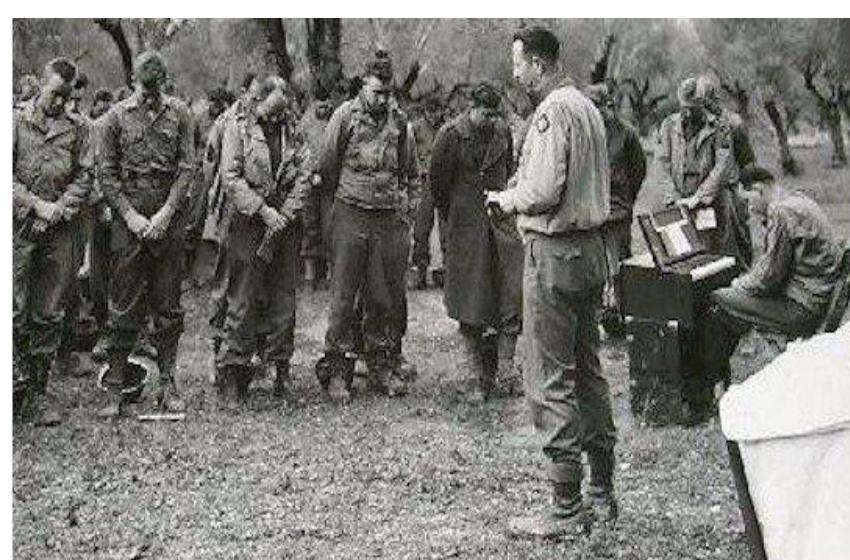
Note: Moral Injury is not the same thing as PTSD but both conditions do have overlap



3. Determine the Role of the Chaplain

SOUL CARE (Prevention)

- **Just War Tradition** – Know the content well enough to train others, will be beneficial when discussing moral and immoral actions in combat, for some Soldiers JWT brings clarity to their role and actions
- **EMDMP** – equip Soldiers with the Army ethical processing model so they are able to respond to ethical/moral dilemmas they face, it assists with moving them from relativism or subjectivism to objectivism and realism, thus they begin to evaluate choices/actions based upon our shared virtues, our defined duties, and corporate/individual outcomes
- **Counseling** – the process of counseling is not always a negative cause but an opportunity to bring clarity to complexities
- **Foster Faith** – religious support is the pathway to truly provide soul care
- **Realistic MLT** – provide moral leadership training that speaks to decisions/actions/dilemmas that may be faced in garrison and combat, note moral injury is not limited to the battlefield
- **Advisement** – occurs at all levels and is not limited to bringing attention to flaws but sometimes becomes an equivalent of a GPS in the life of leaders and Soldiers, once again with involvement in mission planning a Chaplain may speak to plans that have ethical/moral consequences that no one else sees, such prevention is indeed soul care
- **Identity** – seize opportunities to always remind Soldiers who we are and who our enemy is, JWT demands we treat them with respect and human dignity





SOUL REPAIR (Response)

- **Lamentation** – note sorrow is not a male emotion, may manifest itself as anger
- **Rituals/Liminal Space** – a Chaplain/a Chapel may represent such a space, faith based rituals are worthy to employ here, movement is from the profane to the sacred, it is visual experience for many whereby it represents the spiritual/moral
- **Non-verbal activities** – art, music, drama, dance, etc.; ways that one may express themselves positively in a non-therapeutic way
- **Spiritual Practices** – never disregard the elements of faith or spiritual disciplines, meditation/prayer, faith based reading; this is best done in community with others
- **Service to Others** – process whereby one makes amends
- **Talking** – feeling heard is empowering, moving from an event/choice dominating life to informing life