Developing Good Soldiers: The Problem of Fragmentation within the Army

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The division of soldiers’ lives into professional and personal domains that are insulated from each other—a feature of a phenomenon known as fragmentation—is a significant problem for members of the U.S. Army Profession. Whereas this problem usually arises organically within military service, the past 12 years of combat and the Army’s posture of persistent conflict seem to have intensified this problem. We argue that the Army Profession campaign, the Army’s main program for moral development, fails to recognize the problem of fragmentation and provide resources which are intentionally meant to combat it. Instead, it seems to serve as a catalyst that further fragments soldiers’ lives. We also argue that the Army Profession campaign and the Comprehensive Soldier Fitness program—which emphasizes the emotional, social, familial, and spiritual domains of soldiers—fail to view the domains of soldier fitness as constitutive of moral development. This, we believe, needs to change. We conclude by contending that an attempt to make this change would enable the Army to draw more fully from the resources of its commitment to virtue theory. Leaders and soldiers should use the resources that virtue theory provides with respect to self-perception, virtue-relevant goals, and the emotions to promote soldiers’ moral development.

Key Words: Fragmentation, Moral Self, Persistent Conflict, Army Profession, Virtue Theory

1. Introduction

Fragmentation, a phenomenon which often involves the division of one’s self into professional and personal domains that are insulated from each other, is a serious problem for soldiers in today’s U.S. Army (hereafter ‘Army’). This type of professional-personal fragmentation arises organically in military service, and thus frequently poses a significant challenge for the profession of arms of any country in any era. That challenge is particularly acute for the current Army Profession as its members come to terms with almost 12 years of combat in an era of persistent conflict that will stretch indefinitely into the future. Given this, it seems that any program that the Army implements for moral development ought to recognize fragmentation and provide resources and practices to combat it.
In this paper, we will argue that the Army’s center of gravity for moral development, the Army Profession campaign,\(^2\) fails to account for fragmentation. Furthermore, it seems to serve as a catalyst that furthers the fragmentation of soldiers’ lives. This follows from the manner in which the campaign limits moral aspiration to a domain-specific good, professionalism, and excludes the many other goods which are necessary for human beings to flourish. Thus it seems that the Army Profession campaign is not sufficient for soldiers’ moral development.

Some may point to the Army’s Comprehensive Soldier Fitness program as the resource that the Army uses to address this problem. Here they could highlight the program’s emphasis on the emotional, social, familial, and spiritual domains of soldiers’ lives. We argue, however, that this is not the case. Neither the Army Profession campaign nor the Comprehensive Soldier Fitness program promote the view that these domains are constitutive of moral development. The prevailing view among leaders and soldiers in the Army is that moral development consists in professionalism, and resilience or behavioral health consists in emotional, social, familial, and spiritual fitness. Because of the ways in which the Army has shaped and continues to shape the leaders and soldiers of other nations, the same view regarding professional development may prevail in those armed forces as well. Given this international scope and the reasons we mention above, we contend that leaders and soldiers ought to use the resources that the Comprehensive Soldier Fitness program provides for the moral development of soldiers. To do this, they will have to see the domains that it deals with as constitutive components of moral development. We conclude by suggesting that an attempt to unite the concerns of the Comprehensive Soldier Fitness program with moral development would enable the Army to draw more fully from the resources of virtue theory, with which it shares a number of common goals.
2. Sources of a Soldier’s Self

Today, the Army offers a new identity for all who join its ranks—the Army Professional. Men and women often begin to assume this identity from the very first day that they shed civilian clothes, and put on their uniforms. Those who enter the active duty Army must serve full-time for a minimum of three years, barring any conditions or behavior that would be grounds for an early separation. During those three years, soldiers live on or near an Army installation, and spend most of their time learning and inculcating the standards, discipline, customs, traditions, skills, and values of the Army. All of this contributes to the development of a soldier’s professional identity. Yet, the presence of this new identity raises questions, which we will take up shortly, about how a soldier’s professional identity should relate to his or her personal identity. Contrary to the myth that the Army takes a new recruit, “breaks them down,” and rebuilds them into a different person altogether, a soldier’s personal identity, who they were before entering the Army, survives even basic training. Furthermore, who a soldier is independent of their roles within the Army Profession also contributes to a soldier’s personal identity. Taken together, a soldier’s professional and personal identities constitute their moral self.

By “moral self” we mean the cognitive, affective, personal, and social dimensions of an individual’s moral behavior. All of these factors contribute to how an individual evaluates the moral salience of situations (see e.g. Punzo, 1996). In other words, one’s identity constitutes part of one’s moral self. When someone becomes a parent, for example, they assume a new identity. For many people, “being a parent” entails the exercise of patience toward their children. As a result, on the occasion that their children are slow to understand or respond, they perceive that a moral issue is at stake—namely, whether they ought to exercise patience or not—based on their
identity as a parent. Accordingly, a soldier’s two identities, professional and personal, are better understood as subsets of the soldier’s moral self.

Some soldiers find it difficult to integrate these two domains into one holistic moral self.

Nancy Sherman has succinctly described that challenge:

[T]hough soldiers don uniforms and then take them off, the transitions are rarely seamless. For many, soldiering is not just a job or a career; it is an identity, it is who they become. Leaving it behind is not easy. Finding a moral self capacious enough for both civilian and warrior sensibilities becomes the presiding challenge (Sherman, 2010: 4).

As Sherman notes, many soldiers find that their professional moral self eclipses their personal moral self. This hinders their ability to integrate one with the other. As such, soldiers may, knowingly or unknowingly, compartmentalize their professional moral self from their personal moral self. As we explained in the previous section, this compartmentalization and disintegration of one’s life into separate and isolated domains is known as fragmentation. Soldiers who serve in the Army for any length of time will face the challenge of overcoming the fragmentation of their moral selves.

So far we have described the organic fragmentation that grows as a practical outworking of a soldier’s service within the profession of arms. Therefore, much of what we have said applies to any solider of any country during any era. Indeed, this type of fragmentation poses a threat even to soldiers who have never served in combat. Yet for those who have served in combat, the threat of fragmentation and the challenge to integrate their professional moral self and personal moral self is made even greater. It is to this issue that we now turn.
3. Combat and the Fragmentation of a Soldier’s Moral Self

Some combat veterans find it extremely difficult to integrate their professional and personal moral selves after they return from deployment. Consider the following quotation from a veteran of Afghanistan:

Every day that passes, I find myself longing for the visceral reality that is combat. I can safely say it is only in those fleeting moments of a firefight that I’ve felt truly alive. In a society where the transition from warzone to civilization takes a matter of days, the rapid change tends to leave a rift between two selves. One self is who you were during the war, while the other is who you were before it. Readjusting to the world after deployment is the reunification of these two selves. After merging them together, you are left with the person you have become after experiencing the realities of conflict. For some people, this rift is never truly closed—the second self tugs at the back of the brain, begging to return to a place where the adrenaline delivered by combat can be reintroduced (Gibbons-Neff, 2012).

Not all combat veterans, of course, share the sentiments that this veteran expresses. Some veterans have no desire to return to war, particularly those who continue to grieve over the losses they experienced in combat. Nevertheless, the challenge to integrate one’s personal identity with one’s identity as a combat soldier is something that many combat veterans face. Consider the following example from the life of a U.S. soldier who served in Iraq.

Corporal Sanchez grew up with a strong sense of the importance of doing what is right. He entered the Army because he believed his Nation needed soldiers who would do the right thing in tough situations. During a deployment to southwest Baghdad, Sanchez was part of a cavalry troop that established traffic control points in order to secure neighborhoods that were the target of search and seizure operations aimed at confiscating illegal weapons. While on one such mission, Sanchez was providing security for the traffic control point by manning the machine gun from the turret of his vehicle. His section leader, Sergeant Taylor, was in charge of
the checkpoint and made sure that all the proper control measures were in place so that motorists stopped their vehicles at a designated point for an identification card check.

During the first hour of their mission, a car approached the traffic control point. It was moving at a normal pace, but the driver was not heeding the warning signs that Taylor’s section posted, and continued to approach the checkpoint. When the car passed the warning signs, Taylor gave verbal commands in Arabic as well as hand and arm signals to tell the driver to stop. The car kept moving closer to the checkpoint. As the car passed the traffic cones, Taylor fired a warning shot with his rifle. The car still continued to move. Even after driving over the spike strips that the squad placed as a final control measure, the car stayed on course. It seemed to Taylor that the driver may have been intent on getting close enough to the checkpoint where the blast radius of a car bomb could inflict the most damage. Taylor ordered Sanchez to fire his machine gun at the car. Sanchez did so and hit the car, which quickly came to a stop. The driver exited the car, and fell to the ground. After searching the driver and the vehicle, Sanchez’s section found no weapons or explosive devices on the vehicle. Yet the passenger, who was the driver’s fourteen year old son, was dead from multiple gunshot wounds.

A subsequent routine investigation of the incident found that both Sergeant Taylor and Corporal Sanchez acted appropriately within the line of duty and rules of engagement. After returning from deployment, however, Sanchez continues to ponder something that troubles him: “The Army says I did the right thing, so why do I feel so guilty? How can I say I am a good soldier when I killed an innocent boy?” With respect to the Army’s concept of honorable service as a professional, Corporal Sanchez could identify himself as a good soldier. At the same time, though, he struggles to see himself as a good person, because he feels guilty for taking an innocent life. His moral self clearly is fragmented.
Sanchez’s story illustrates one way among many through which combat furthers the fragmentation of a soldier’s moral self. Since 2001, the typical U.S. active duty soldier has deployed to combat multiple times. As a result, many U.S. soldiers have found that their professional moral self quickly and comprehensively eclipses their personal moral self. This presents a challenge for character development for soldiers who serve in an Army postured for an environment of persistent conflict.

4. Persistent Conflict and the Fragmentation of a Soldier’s Moral Self
While operations in Iraq have ceased, and operations in Afghanistan will slow over the next year, Army senior leaders describe the contemporary operational environment of the Army as one of “persistent conflict.” This means that many U.S. soldiers will remain in an indefinite wartime posture, with a high probability of a regular cycle of deployments. Former Chief of Staff of the Army, General George W. Casey, Jr., described such persistent conflict as follows:

Persistent conflict is defined as protracted confrontation among state, nonstate, and individual actors who are increasingly willing to use violence to accomplish their political and ideological objectives. While we in the Army cannot determine when this era of persistent conflict is going to end, we know that—for the foreseeable future—American servicemen and women will continue to be in harm’s way defending our way of life (Casey, 2011: 1).

Given the burdens, responsibilities, losses, and trauma that are commonplace in combat, there is tremendous potential in an era of persistent conflict for soldiers’ lives to come apart in a relatively short period of time. Even if combat operations subside, an era of persistent conflict will entail regular deployments for U.S. soldiers. The demands of the profession may, and frequently do, affect soldiers’ personal lives. This is perhaps most clearly seen, for example, in the breakdown of the relationships between soldiers and their families.
The wife of Brigadier General Sinclair, who is undergoing court martial proceedings for sexual misconduct, describes the impact of such prolonged professional demands.

Since 2001, the wars in Iraq and Afghanistan have destabilized our life. We have moved six times in 11 years. On average, our kids change schools every two years. Between five deployments, site surveys and training operations, Jeff has spent more than six of the past 10 years away from his family. None of this is meant to excuse infidelity. I expected more of Jeff, and I think he expected more of himself. But we’re fooling ourselves if we don’t recognize the larger reality. My friends who are married to other combat leaders have been my anchor during this crisis. We understand that our soldiers may come home disfigured or injured in such a way that we will become lifelong caregivers. We also understand that they may not come home at all, and if blessed with a reunion, they may carry emotional baggage few could understand. My friends know that it could have been their heartbreak as much as mine. This is the only time in U.S. history that our nation has fought a decade-long war with a volunteer Army. Doing so has consequences. Nothing good can come of families being chronically separated for a decade or more (Sinclair, 2012).

As Mrs. Sinclair observes, it seems highly plausible that the chronic separation endemic to the Army’s era of persistent conflict is a fact that has significantly contributed to the fragmentation of soldier’s lives. One reason for this, we believe, is that contemporary soldiers face a novelty in the history of the Army—the possibility of spending their entire career as a soldier deploying every three to five years. Over the course of a twenty year career, an individual could spend between four and seven years away from home. Moreover, many such individuals will spend this time in combat. While this is true of soldiers in general, it has been particularly true of those in senior leadership positions.

Consider, for example, the case of General Petraeus. Petraeus spent approximately 70 of the 104 months between September 11, 2001 and March 2011 away from his family. During this same period of time, Petraeus deployed for combat four times. In total, Petraeus was deployed for over six years between September 2001 and March 2011. While we recognize that Petraeus served in several unique capacities during this period of time that required his frequent and
lengthy deployments, we want to emphasize that many other senior leaders ranging from battalion commanders to brigade commanders have served a similar number of deployments that required a similar length of time away from family and in combat zones. Moreover, as a commander of coalition forces in Iraq and Afghanistan, Petraeus and other American officers in similar roles since him had and continue to have a significant influence on the theory and practice of international forces in terms of their moral and professional development. These forces include but are not limited to the militaries of Afghanistan, Australia, Canada, Denmark, Iraq, Italy, Germany, the United Kingdom, and Russia. Thus it seems that there are numerous significant reasons why any model for character development in the Army must take into account both the organic fragmentation of soldiers’ lives, and how combat and persistent conflict exacerbate this.

5. Character Development in the Army
In light of the threat that fragmentation poses to soldiers’ moral selves, we believe that character development in the Army should include the integration of soldiers’ professional and personal moral selves. On the one hand, this view is consistent with the Army’s account of the human dimension in Army operations. The Army wants soldiers to cultivate integrity, and its senior leaders seem to maintain that this requires that soldiers align their personal and professional character traits and values so that they are integrated in an internally consistent manner. That is, because behavior comes from character, according to the Army, soldiers who possess the aforementioned type of integrated character will act virtuously in all domains of their life.

On the other hand, however, our claim that character development in the Army should include the integration of soldiers’ professional and personal moral selves does not seem compatible with the current practices and programs of the Army. Consider, for example, two of
the most influential and formative moral programs within the Army—the Army Profession campaign and the Comprehensive Soldier Fitness program. The Army launched the Army Profession campaign in December 2010 as a response to several lapses of conduct that shocked both military personnel and civilians. Its purpose was to “refresh and renew our understanding of our profession.” As part of this campaign, the Army took up the question: “What does it mean to be a professional soldier?” To answer this question, the Army established the Center for the Army Profession and Ethic (CAPE), and gave it the task to develop two institutional concepts, the Army Profession and the Army Ethic. These two concepts would serve as the basis for future character development programs. Toward that end, CAPE developed a Master Army Profession and Ethic Trainer (MAPET) course. The MAPET course certifies instructors who will train others to master the Army Profession concepts and create character development programs based upon those concepts. As a result, through the MAPET course, the Army Profession campaign has become the center of gravity for the Army’s character development programs.

While the Army Profession campaign clearly has a number of strengths, it does have at least one serious weakness: it conceptually and practically limits the scope of character development to the professional domain of a soldier’s moral self. Indeed, the entire campaign is based on the presupposition that a soldier’s character consists in “an Army professional’s dedication and adherence to Army Values and the Profession’s Ethic as consistently and faithfully demonstrated in decisions and actions.” (The Army Profession, 2012: 15) Therefore, the scope of character development within the Army Profession campaign is limited to a soldier’s professional moral self. By limiting moral aspiration to a context-specific good, professionalism, the Army Profession campaign actually exacerbates the problem of
fragmentation. Because the campaign almost solely focuses on the development of character traits within the professional domain of soldiers’ lives, it fails to help soldiers develop in a holistic manner. In this sense, the campaign does not adequately appreciate the challenges soldiers face to integrate their professional and personal moral selves.

There is yet another form of fragmentation that the tenets and practices of the Army Profession campaign encourage that relates to the Comprehensive Soldier Fitness program. For some reason, the Army Profession campaign does not associate character development with cultivating fitness in the emotional, social, family, physical and spiritual domains of soldiers’ lives. Instead, the program encourages soldiers to see these as matters that belong to their resilience—a soldier’s ability to recover from combat and the mechanisms involved in the process of recovery. In addition, the Comprehensive Soldier Fitness program is set up to support the idea that professional character development is distinct from fitness in its five domains. Thus within these two Army programs lies a conceptual fragmentation between character development, which speaks to professionalism, and resilience, which speaks to emotion, etc. This conceptual fragmentation leads to a fragmented approach to a soldier’s overall development. One can see this when one considers the type of response Corporal Sanchez could expect to receive if he divulged his overwhelming feelings of guilt to his friends or section leader.

When Corporal Sanchez tells his friends or section leader that he is overcome with guilt for killing an innocent child at a check point, they will likely send him elsewhere for help. They might refer Sanchez to their unit chaplain, a doctor, or psychologist. Note that these referrals require Sanchez to seek help from those who are not normally his friends or mentors. Furthermore, and perhaps most importantly, Sanchez would not normally perceive these
caregivers as professional soldiers. From Sanchez’s perspective, he leaves the professional domain even when he talks to an Army chaplain, doctor, or psychologist. In his counseling sessions with them, Sanchez would likely believe that he is not receiving professional development, but some kind of emotional or psychological first aid. Like a soldier healing from a gunshot wound, Sanchez (as well as his friends and leaders) would construe that he is taking a knee from the profession of arms for a period of time until he can return to the real work of a professional soldier.  

We contend that this approach does more harm than good. Once again, it seems that at least one significant problem with this model is the fact that Corporal Sanchez and those who know him best (and could provide the most consistent care for him) do not see the type of care he receives as a function of professional, let alone moral, development. Emotional concerns, they will at least implicitly support, fall outside of the domain and expertise of professional soldiering. It is only professionals who are not really professional soldiers that can help Corporal Sanchez with his emotions, for only they have the resources to do so. This sort of reasoning often lies behind decisions to send soldiers like Corporal Sanchez to receive professional help from those who soldiers do not construe as professional soldiers.

We believe that although it often is true that leaders and friends of soldiers do not have the resources to help soldiers like Corporal Sanchez, it simply is false to support, even if only implicitly, that emotional concerns are not constitutive to the moral development of good soldiers. All of the domains of a soldier’s fitness are relevant to the shape of their character and the actions that are a product of their character. Therefore, soldiers like Corporal Sanchez need a more holistic and integrated view of what it means to be soldier. They must not think that a good soldier simply is a professional soldier in the sense that the Army Profession campaign suggests.
This is simply not true. Rather, a good soldier is one who has developed and continues to
develop as a whole person. So when soldiers experience emotional turmoil like Corporal
Sanchez, they need to recognize that the emotional challenges that they face from war do have an
impact on both their professional and personal domains. Strictly receiving “professional”
development will not be enough for them. Nor will it be enough if they receive help for their
personal lives without seeing how it relates to their professional activities. The Army could avoid
both of these shortcomings if it incorporated the strengths of the Comprehensive Soldier Fitness
program in its model for character development. Furthermore, such integration is in keeping with
the Army’s commitment to virtue theory. It is to a brief consideration of this that we now turn.

6. Virtue Theory and the Holistic Development of Soldiers

We believe that virtue theory is a good place to look for resources that will help Army leaders
and soldiers understand and perhaps mitigate the problem of fragmentation. Part of the reason
behind our suggestion is that the Army shares a common goal with virtue theory when it comes
to character development. Both aim toward the cultivation of virtues like loyalty, respect, honor,
and courage, as well as the development of the whole person across each domain of his or her
life. Consider, for example, the following quotation from a doctrinal manual on the human
dimension in Army operations.

The moral component of the human dimension is rooted in character, and from
character comes behavior… Therefore, soldierly conduct must involve the
practice of values and virtues until doing the right thing becomes habitual virtuous
conduct that takes on the qualities of duty… Leaders serve as moral exemplars by
their conduct… The objective of moral development must be the practice of the
military and civic virtues and the internalized dispositions to live by those values
all day, every day, professionally and in the Soldier’s private life. This is what
integrity is all about—aligning individual and professional values in such a way
that beliefs and behaviors are internally consistent (TRADOC Pam 525-3-7,
2008; emphasis added).
This excerpt from TRADOC Pam 525-3-7 stresses the importance of a holistic approach to character development, i.e. “aligning individual and professional values in such a way that beliefs and behaviors are internally consistent.” What resources can virtue theory provide to enable the Army to achieve this goal?

One way to answer this question is to note that a central concept of virtue theory is that human beings must reflect upon who they are and who they ought to be. This calls for a sense of self that recognizes the multiple identities that one possesses (e.g. professional and personal). It also requires some means to relate those multiple identities with each other in order to develop united moral selves. We want to consider a way to relate soldiers’ multiple identities (e.g. soldier, spouse, parent, etc.) to one another through their personal goals such that they constitute a united moral self.

Following the lead of certain philosophers and moral psychologists, we argue for a “goal theory” approach for the integration of one’s identities into a united moral self. We contend that the development of one’s moral self, toward either fragmentation or integration, is related to one’s personal goals. If soldiers examine these goals, we believe that they can do two things that will help integrate their lives. First, to the extent that soldiers construe the moral salience of their goals, it is possible for soldiers to transform personal goals into moral goals. Second, soldiers can then broaden the scope of their moral goals such that they bear upon each of their identities. In other words, goals are an important variable that influence one’s character development. If soldiers align their goals with a holistic sense of self and regular construals of the moral salience of situations, then they can also begin to overcome fragmentation.

In order to see how this works, consider the case of someone who is an Army officer and a parent. Thousands of men and women in the Army share these two identities. Within that group
of people, many take these two identities to be in conflict (hence fragmentation). One prominent retired officer whose story is featured in the movie *We Were Soldiers*, Lieutenant General Harold “Hal” Moore, rejected that view, and took these identities to be complementary. One particular scene from the movie illustrates how Moore’s sense of self (i.e. his identities), his goals, and his construal of the events of each situation are interrelated in a unified way.

A young officer in Moore’s battalion who recently became a father asks then Lieutenant Colonel Moore a question. “What do you think about being a soldier and a father?” Moore replies, “I hope that being good at the one makes me better at the other.” Aside from the affection he shows toward this new officer and father, he conveys a point of view in this simple yet profound answer that is relevant to our discussion of character development.

First, Moore takes his identities as father and soldier to be complementary, rather than compartmentalized and isolated from one another. There is no fragmentation here. Second, he aspires to be both an excellent soldier and father; in pursuing excellence as a soldier, he also pursues excellence as a father. This does not mean that being a good father necessarily follows from being a good soldier. If that were the case, fragmentation would not be the significant problem for soldiers that it is. Professional concepts would, after all, turn out to be sufficient for moral development. Rather, Moore construes that these goals have something in common—certain character traits like compassion, empathy, patience, etc. that are constitutive of being a good father and a good soldier. In this way, they are properly called virtue-relevant goals.

In the context of this goal theory approach, we could say that one’s identity motivates the development of the moral self by steering virtue-relevant goals. Yet, we could also identify a reciprocal process at work here. The integration of one’s identity occurs as a consequence of one’s virtue-relevant goals, and the perception that one is acting in a certain role in a given
situation. What we can take away from this discussion of virtue-relevant goals is that soldiers must aspire to excellence in each domain and role of life.

We believe that once soldiers commit to a more comprehensive sense of identity, one in which they see themselves as more than members of the profession of arms, they will realize that the Army Profession concepts are insufficient for their holistic development. The view we are championing demonstrates that identity steers the choices of virtue-relevant goals, which in turn motivates the development, as well as the integration, of one’s moral self. We hope to demonstrate the merits of this view in future work on this topic, where we contend that soldiers can do this best when there is a positive social influence (e.g. mentors, friends, leaders, etc.) that inspires and promotes this kind of development. For now, we hope to have shown how virtue-relevant goals serve to unite one’s moral self, and that soldiers ought to select virtue-relevant goals to facilitate both personal and professional development.

Turning back to Corporal Sanchez’s situation, how do virtue-relevant goals relate to the emotional turmoil of soldiers like him? We should recall that the integration of emotion within an account of moral development is also a distinctive feature and strength of virtue theory. Robert C. Roberts states this at the outset of his account of the emotions and moral psychology. The involvement of emotions in what may be broadly termed the “moral” character of our lives is pervasive and deep. Because emotions are often impulses to act, their quality strongly affects the quality of what we do. Those who are prone to strong and inappropriate fear and anger tend to act and behave in a certain set of familiar ways, while compassion and the emotions of friendship incline people to actions of another kind. These two sorts of emotional tendencies, and many others, may coexist in a single person, thus making people complex and morally puzzling (Roberts, 2003: 1-2).

The specific ways in which, as Roberts describes, Sanchez’s guilt, for instance, may affect his behavior at a later date is something we hope to address in the future. For now, we want to point out that Sanchez can think about his emotions in terms of his virtue-relevant goals. That is to say,
he can broaden the scope of his goal to be a just person such that it incorporates the other identities he possesses (i.e. son, brother, friend, etc.). From a more realistic vantage point of how his multiple identities constitute his moral self as a whole, Sanchez will be able to begin to process anew his actions in Baghdad, their consequences, his feelings about them, and their ramifications for his development as a person.

7. Conclusion

We have argued against the Army’s current program for moral development. In its place, we have championed a model for character development in the Army, situated in virtue theory, which addresses the problem of fragmentation, and can begin to provide at least some of the resources needed to understand and perhaps mitigate the fragmentation of soldiers. This model inspires soldiers to develop character in the professional and personal domains of their moral selves. It also encourages soldiers to acquire goods that are external to the Army profession but are relevant for members of that profession. We have stressed the need and ability of this model to incorporate virtue-relevant goals and to account for the role that emotion plays in developing character. In the future, we aim to provide a fuller account of this model of character development in a manner that highlights the strengths and resources of the Army’s current force structure, as well as the Army Profession campaign and Comprehensive Soldier Fitness systems. For now, we hope to have shown that there are good reasons to believe that the development of good soldiers involves more than professional development.
NOTES

1. Western philosophers have recognized and tried to address the phenomena of fragmentation for centuries. Perhaps the most famous ancient/medieval account of this is in Augustine’s *Confessions*, particularly Book VIII (see e.g. Augustine, 1963). For contemporary treatments of fragmentation, see e.g. Adams (2006); Annas (2011); Brewer (2009); and MacIntyre (1985, 1988, 1990).

2. The Army Profession campaign proper began in 2010 as a research and steering project for the Army’s approach to moral development. It ended in 2011 after making numerous findings about institutional strengths and weaknesses related to the Army’s moral theory and practice over the previous decade. In light of these findings, the Army implemented courses of action to improve its moral development programs. In this paper, we retain the use of this term to refer to the concepts and methodologies that persist from this campaign in the Army’s current approach to moral development.

3. Since 2010, senior leaders in the Army have reinvigorated the concept of the Army professional soldier. The professional soldier of today’s Army is conceptually distinct from the citizen-soldier, for example, of World War II. Furthermore, all soldiers, not just officers, are considered professionals in the Army’s current understanding. This is also a conceptual innovation. Not all armies describe their enlisted soldiers as professionals. Ironically, the German Army, which developed and championed the concept of a professional military, has replaced the concept by returning to the citizen-soldier ideal. See Robinson, (2007b, 267) who writes, “The German concept of Innere Führung stresses that a soldier must be a ‘citizen under arms’. Perhaps, in the context of the dynamics of honour, this is a more
suitable conception of the soldier than the somewhat exceptionalist ‘warrior’ ethics preferred by some other armed forces.”

4. Most of the new soldiers entering the Army arrive at basic training with one small duffel bag of personal items, enough to get them through a day or two of travel until they report to their training facility. The Army provides nearly every article of clothing they will need from that point forward. In fact, most soldiers will not wear civilian clothes again for at least six weeks. During Paul’s Cadet Basic Training at the United States Military Academy, he remembers looking in the mirror at his new haircut, uniform, and military bearing, wondering who he was and if his former self would ever return.

5. An independent element of a soldier’s life includes, for example, one’s role as a husband. In spite of the popular adage, “if the Army wanted you to have a wife, it would have issued you one,” being a husband (or not) is not dependent upon one also being a soldier.

6. For treatments of the moral self and identity, see e.g. Blasi (1984); Coly and Damon (1993); Power (2004); Taylor (1989). We understand character development to involve the integration of a soldier’s professional and personal moral selves. This understanding is compatible with concepts of character development the Army has employed in the past. We will discuss this below.

7. There are at least two approaches to overcome this challenge: compartmentalize or integrate the identities. Since the Army is interested in character, we argue that it must provide a model that integrates. However, in its current model, the Army compartmentalizes by inspiring soldiers to embrace the Army Profession and Ethic.

8. “Persistent conflict and change characterize the strategic environment. We have looked at the future and expect a future of protracted confrontation among state, non-state, and
individual actors who will use violence to achieve political, religious, and other ideological ends. We will confront highly adaptive and intelligent adversaries who will exploit technology, information, and cultural differences to threaten U.S. interests. Operations in the future will be executed in complex environments and will range from peace engagement, to counterinsurgency, to major combat operations. This era of persistent conflict will result in high demand for Army forces and capabilities.” A Statement on the Posture of the United States Army, 2008, submitted by The Honorable Pete Geren and General George W. Casey Jr. to the committees and subcommittees of the United States Senate and the House of Representatives, 2d Session, 110th Congress, 26 February 2008.

9. Paula Broadwell and Vernon Loeb indirectly provide a rich discussion of these trends throughout their biography on Petraeus. See (Broadwell and Loeb, 2012).

10. In his sixteen years of service in the Army, Paul has seen the Army express a great deal of interest in defining, developing, and assessing character. When he was a cadet at the United States Military Academy, from 1991-1995, part of his plebe knowledge was to memorize the purpose statement of the Academy, which was: “to provide the nation with leaders of character who serve the common defense.” That purpose is now part of a comprehensive mission statement for West Point, demonstrating that the Academy is still committed to the goal of producing leaders of character. In 1997, the Army produced a list of seven Army Values in order to define more clearly the institution’s professional ethics. Those values are loyalty, duty, respect, selfless service, honor, integrity, and personal courage. Those values form a mnemonic (LDRSHIP), and soldiers in basic training memorize and recite the values daily as part of the Army’s project to shape their professional identity. The Army Values have become something of a list of cardinal martial values.
11. *An Army White Paper: The Profession of Arms*, Ft. Monroe, VA: Headquarters, Training and Doctrine Command, December 8, 2010, p. 1, which served as the catalyst for the Army Profession campaign, cites Abu Ghraib as an example of the Army’s “struggle” to uphold professional standards. More high profile examples, after Abu Ghraib, could be added to show that the Army has not only struggled in some areas, but is in danger of undermining the trust of the American people. On March 12, 2006, U.S. soldiers from the 101st Airborne Division murdered a family of four in Iraq. Staff Sergeant Robert Bales is accused of killing 16 civilians in Afghanistan on March 11, 2012. A former commander of Africa Command, General “Kip” Ward was demoted from four stars to three stars as a result of his misuse of government funds and equipment for personal gain. General David Petraeus (Ret.) resigned as director of the CIA after admitting to an extra-marital affair. The last two examples are particularly noteworthy in light of the Army Profession campaign’s approach to moral development. Presumably both general officers, by virtue of their rank, would have intentionally identified themselves as professionals and demonstrated such by their commitment to the Army profession over decades of service.


13. The Army Profession is defined as “A unique vocation of experts certified in the design, generation, support, and ethical application of land power, serving under civilian authority and entrusted to defend the Constitution and the rights and interests of the American people.” *The Army Profession*, West Point, NY: Center for the Army Profession and Ethic, October, 2012 (v. 2), 2. The Army Ethic is “the evolving set of laws, values, and beliefs deeply embedded within the core of the profession’s culture. This ethic is practiced by its
members to motivate and guide the conduct of individual members bound together in
common moral purpose.” Ibid., 11. Whereas the Army Profession picks out a set of skilled
and ethical practitioners, the Army Ethic picks out a set of values that guides ethical
practice.

14. The MAPET Course is “designed for leaders and trainers who are responsible for advising
and supporting their commanders, commandants, and civilian leaders in managing a
professional character development program at a unit/organization, or an Army

15. Beginning January 2013, the Army will spend an entire year using concepts from the Army
Profession campaign as the curriculum for its character development programs.

16. This is not to say that soldiers do not frequently talk with one another about their thoughts
and emotions. However, when those thoughts and emotions become chronic, or start to
affect a soldier’s job performance or military bearing, they will often consult a first line
supervisor, health care provider or chaplain. Given the Army’s vigilance regarding suicide
prevention, soldiers are attuned to the warning signs that might point to depression or
suicidal ideation. This, rightfully so, makes soldiers more likely to seek help from outside
sources.

17. Soldiers frequently express their desire to get back to “real” soldiering when they have to
seek help from unit chaplain, doctor, or psychologist. This, we believe, is yet another
example of their fragmented understanding of how being a professional soldier relates to
being a holistically healthy person.

18. The Master Resilience Trainer program has mitigated this problem by training unit-level
subject matter experts in concepts of resilience drawn from the Comprehensive Soldier
Fitness program. These Master Resilience Trainers work with their respective organizations to conduct training sessions in order to teach these resiliency concepts to soldiers. While this program has been successful in providing resources for soldiers and leaders, it has not overcome the (false) perception that resilience and professional development are not interrelated.

19. Psychologists Anne Colby and William Damon give a “goal theory” account of moral development in (Colby and Damon, 1992). They are not alone, however, in positing the role that goals play in moral development. Nancy Snow in (Snow, 2010: 53ff.) identifies “virtue-relevant goals” as a central feature of her CAPS based view of moral development as social intelligence. On her view, by using practical reasoning to select goals relevant to the content of certain virtues, people can develop or change habits of behavior by directing behavior toward those goals.

20. (Colby and Damon, 1993: 152).

21. Here we are working from the presupposition that human beings are interpretive creatures; they always interpret their experiences and the components of which their experiences consists.

22. Snow defines a virtue-relevant goal as: “a goal which, if the agent had it, would, under the appropriate conditions, result in the agent’s performing virtue-expressive, that is, virtuous, actions… An agent might have the goal of being a good parent, good colleague, good nurse, good citizen, or good friend. Having these goals would result in the agent’s performing virtuous actions, since these roles carry associated virtues.” (Snow, 2010: 53).

23. (Colby and Damon, 1992: 169).
24. Martha Nussbaum makes a similar comment in her account of the intelligence of emotions. She writes, “If emotions are suffused with intelligence and discernment, and if they contain in themselves an awareness of value or importance, they cannot, for example, easily be sidelined in accounts of ethical judgment, as so often they have been in the history of philosophy” (Nussbaum, 2001: 1).

25. In a number of academic and professional publications, authors have argued for the application of virtue theory and virtue ethics to military ethics. To our knowledge, however, no one has focused on the problem of fragmentation, which is a central concern of virtue theorists, and which promises a fruitful account of the double-life that presents a problem for many soldiers. See, for instance, Aronovitch (2001); Miller (2004); Robinson (2007a), (2007b); Olsthoorn (2007); Verweij (2007); Moelker and Kümmel (2007); Sandin (2007); Challans (2007); Matthews (2007); Snow (2009); Gorman (2010); and Wortel and Bosch (2011).

REFERENCES


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