Department of the Army
Pamphlet 165–16

Religious Activities

MORAL LEADERSHIP

DRAFT

Headquarters
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UNCLASSIFIED

SUMMARY of CHANGE

DA PAM 165—16
Moral Leadership

This pamphlet supersedes DA Pam 165-16, dated 30 October 1987.

This major revision, dated 22 July 2013—

Provides updated instructional guidelines and restated purpose for Moral Leadership Training. (chap 1)

Provides a new explanation and definition of Moral Leadership within the context of The Army Ethic defined in ADRP 1 (chap 2)

Describes the role of the UMT in supporting moral leadership training in the Operational Environment(chap 4)

Describes the role of the UMT in supporting moral leadership training in the Garrison Environment (chap 4)

Describes the role of the UMT in assessing the moral climate within a unit and advising the command on moral leadership issues (chap 5)

Provides a selection of instructional resources to aid the UMT in leading a more effective moral leadership training program. (Appendices)

Presents a revised format which describes the principles of Moral Leadership through chapter narratives while accounting for more detail or explanation in easy to use and updated tables of information (Throughout)

RESERVED

Foreward

The Army's moral leadership program seeks to identify and teach aspects of the Army values and the central tenets of moral foundations, address the ethical issues of the day, and to provide skills to develop Army professionals, Families, and DA Civilians' ethical and moral conscience. Moral leadership training should support the freedoms instituted in the Constitution and the Bill of Rights, mission command, and provide practical knowledge and develop ethical decision making to assess today's moral and ethical climate.

The United States is a diverse nation, drawing from different traditions, cultures and religions. It was founded as a place where people can live free under the protection of the Constitution while allowing for personal differences and respecting the rights and dignity of all people. Thomas Jefferson wrote, "We hold these truths to be self-evident, that all men are created equal that they are endowed by their Creator with certain unalienable Rights that among these are Life, Liberty, and the pursuit of Happiness."

Trust is the foundation of the Army Ethic. It provides guidance, a framework of understanding, and a resource when making difficult decisions. The proponent for moral leadership training is the Army Chief of Chaplains. The chaplain will advise the commander, teach classes to help develop a Army professionals' moral compass, and provide counsel to authorized personnel and Families to build a moral foundation in the Army to ensure the freedom of the United States of America.

The Army's moral leadership program takes into consideration the diversity of thought, religion and culture found within the United States. It is vital within a diverse population to provide a moral foundation built upon the founding documents of the United States (Constitution, Bill of Rights, and Declaration of Independence). These documents along with current Army publications are a foundation for training moral leadership. Religion and culture play a vital role in an individual's moral foundation. Instructors should pursue open, honest, and civil instruction and discussion with respect for all persons.

This document consolidates pertinent information from the The Army Profession (ADRP 1.0, 31 August 2012) regarding the Army Profession and Ethic and moral leadership foundations and provides resource material for aiding both classroom instruction and professional impact in terms of Moral Leadership. Suggestions for use of the materials are outlined in the "Notes for the Instructors" and further specific instructional assistance is provided in each chapter and the appendices.

DRAFT

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28 June 2013

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Pamphlet 165–16

This pamphlet contains copyright information
Religious Activities: Moral Leadership

History. This publication is a major revision of DA Pam 165-16, dated 30 October 1987.

Summary. This pamphlet provides information and instructional guidance for directing moral leadership training.

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

Proponent and exception authority. The proponent of this pamphlet is the Army Chief of Chaplains. The proponent has the authority to approve exceptions or waivers to this pamphlet that are consistent with controlling law and regulations. The proponent may delegate this approval authority, in writing, to a division chief within the proponent agency or its direct reporting unit or field operating agency, in the grade of colonel or the civilian equivalent. Activities may request a waiver to this pamphlet by providing justification that includes a full analysis of the expected benefits and must include formal review by the activity's senior legal officer. All waiver requests will be endorsed by the commander or senior leader of the requesting activity and forwarded through their higher headquarters to the policy proponent. Refer to AR 25–30 for specific guidance.

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, 200 Army Pentagon, Washington, DC 20310–0300.

Distribution. This pamphlet is available in electronic media only and is intended for command levels C, D, and E for the Active Army, the Army National Guard/Army National Guard of the United States, and the U.S. Army Reserve.

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Chapter 1
Notes for the Instructor

1-1. Purpose and General Information
a. This pamphlet sets forth guidelines to provide moral leadership training and guidance in support of the commander's overall program to build cohesive units with strong Army professionals, DA Civilians, and Families by addressing a variety of moral, ethical, social and spiritual issues.

b. The materials in this pamphlet and the supporting training aids found in the appendices are aimed not only at the chaplain instructors who will lead these classes but to all chaplains who are tasked with providing moral leadership guidance to their command. This means that the chaplains will have great flexibility in developing the subject. They should strive for dialogue and maximum participation by all members of the class. They should feel challenged to develop the topic to meet the needs of their particular situation.

c. The materials should be enlarged and enlivened out of the instructor's own knowledge and experience. He or she may use the appendices both for professional enrichment and as a source of materials to be used in the preparation of lesson plans. Chaplains can be selective in what is taken from the suggested material.

d. The materials in this pamphlet are designed to encourage active student participation in moral leadership classes. The following educational guidelines should be foremost in instructors' minds in preparing for each class period.
(1) Chaplains should use their knowledge and experience so that they serve as catalysts in the learning process.
(2) Chaplains are primarily resource persons and, as such, should consciously plan to involve the students in the learning process by drawing out their understanding of the basic ideas of each topic.
(3) The ideas of individual students should be used as a means of helping their peers grasp the moral leadership insights involved in the discussion.

e. The materials in these lessons do not present exhaustive or definitive answers to questions inherent in the topic. The question and answer arrangement of the resources, rather than a lecture-oriented format, is designed to involve the students in a discussion with each other and the instructor.

f. The content of these materials deals with that consensus of values that preserves and nurtures Army leadership and represent those values that make up our national life, and above all the Army professional's life in a military unit.

1-2. References
Appendix E provides required and related publications and prescribed and referenced forms.

1-3. Explanation of abbreviations and terms
Glossary provides abbreviations and special terms used in this pamphlet.

1-4. Chapter 2 Summary

This chapter provides an overview of moral leadership training policy and execution. The fundamentals of moral leadership provide the basis for the TTPs addressed in the proceeding chapters.

1-5. Chapter 3 Summary

This chapter describes the role of the Unit Ministry Team (UMT) in moral leadership training in training for and working in operational environments.

1-6. Chapter 4 Summary

This chapter describes the Chaplain Corp's role in moral leadership training, execution and assessment in garrison environments. It discusses the effectiveness of moral leadership programming within a unit and other moral leadership activities with a garrison environment.

1-7. Chapter 5 Summary

This chapter defines and describes the chaplain's role in advising the command on moral leadership and ethical decision-making. Effectively assessing the moral and ethical climate of a unit requires leaders who understand the Army Ethic, Army Values, UCMJ and are proactive in addressing individual and unit situations that may be at odds with the Army Ethic and Army Values as well as characteristics and certification criteria of the Army Profession.

Chapter 2
Moral Leadership Overview

2-1. Moral Leadership defined

Moral leadership in the Army reflects a clear vision of right and wrong based on specific ethical guidelines. Moral leadership requires that leaders possess the courage to live out those beliefs, and the wisdom to advise superiors, peers and juniors as they balance personal values, Army values, and established laws.

2-2. Moral Leadership Policy and Execution

      a. The moral leadership-training program of the Army addresses a broad range of moral concerns and the impact on the profession of arms and the conduct of war. Moral leadership training focuses on education and the application of current Army Values and the virtues and values that were formative in the shaping of America and are still present in the contemporary military setting. This training recognizes the inherent dignity of all people, the value of the State, the virtues of leadership, selfless citizenship, and duty. Moral leadership training also examines the religious and spiritual connections associated with ethical decisionmaking, personal values, and personal relationships.

      b. AR 165-1 and AR 350-1 state that the Chief of Chaplains is the proponent for moral leadership training, exercising HQDA responsibility for moral leadership training in the Army. Center for the Army Profession and Ethic (CAPE) has the responsibility to advance the Army Profession, its Ethic and character development of Army professionals.

c. A key attribute to an Army professional is character. Character is a person's moral and ethical qualities; it helps a leader determine what is right and gives a leader motivation to do what is appropriate, regardless of the circumstances or consequences.

d. The unit chaplain serves as the supporting agent in the execution of the moral leadership programming, assessment of the ethical and moral climate, and advising the command on all matters of religion and morals, and morale as affected by religion.

e. Objectives of the moral leadership program are as follows:

(1) Establish a command program of moral leadership training.

(2) Enhance professional virtues and values within the members of the command.

(3) Instill the values of responsible citizenship and service to country.

(4) Develop cohesion in the exercise of understood moral and ethical standards.

(5) Provide moral leadership material for the command.

(6) Explore the connection between morality, personal values, and religion.

(7) Teach relational skills.

(8) Advise the commander.

f. Moral leadership training is the commander's program, and all subjects will be approved by the commander. The chaplain is the commander's staff officer responsible for conducting the moral leadership program. As such, he/she will participate in planning, resourcing, coordinating efforts to present the moral leadership instruction in accordance with their primary staff functional responsibility. (AR 165-1)

2-3. Moral Leadership Army Ethic

a. The Army Ethic is the evolving set of laws, values and beliefs, deeply embedded within the core of the profession's culture and practiced by its members to motivate and guide the conduct of individual members bound together in common moral purpose. (ADRP 1)

b. The Army, like other professions, regulates the behavior and effectiveness of Army professionals and units through its ethic. The Uniform Code of Military Justice (UCMJ), regulations, and policies set the minimum standard for behavior. Effectiveness is an outcome of the Army Ethic, as praticed by stewards of the profession. The Army Ethic provides aspiration and inspiration to do the right thing. Simple compliance with laws and regulations rarely generate an understanding of why a prescribed behavior is right and good. The Army Ethic provides this moral dimension, embedded in each of the five essential characteristics of the Army Profession: Trust, Military Expertise, Honorable Service, Esprit De Corps, and Stewardship of the Profession.

c. The Army Ethic is varied in its sources and its content. Parts of the Army Ethic originate from codified, legal documents carrying the force of law, such as the Constitution and the UCMJ. Army professionals conduct their individual duties according to the legal part of Army ethic. The Army considers an individual's performance less than dutiful if it does not meet the minimum standard of the codified legal norms. The Uniform Code of Military Justice prescribes penalties for Army professionals who neglect their duties.

d. The Army draws the other portion of its Ethic from traditions and legal documents with immense moral content and importance for all Americans. These include the Constitution, Declaration of Independence, the Just War Tradition, and the golden rule for interpersonal behavior. The Army weaves these moral foundations throughout its

culture and subcultures within it. The Army believes these moral foundations are effective and passes them on to succeeding generations through mentoring, customs, and traditions.

e. Adherence to the Army Ethic is built upon a personal moral framework deriving from a person's religious tenants or philosophy of life, cultural upbringing, and personal experience.

f. The Army professional aspires to achieve a high level of performance beyond a minimally prescribed set of duties. As a result, Army professionals seek to perform all tasks within the legal requirements of UCMJ, filtered through a moral vision. This aspiration leads to trust between society, leadership and peers. Citations for bravery and the Warrior Ethos are examples. Citations for bravery recognize actions above and beyond the call of duty that reflect the Army professional's action under such motivation. The Warrior Ethos reflects an Army professional's desire to attain commendable virtue by committing to the mission and to fellow Army professionals motivated by the indispensible but intangible motivating spirit within the Army Ethic, its ethos.

g. Within the Army ethic are five essential characteristics of the profession: Trust, Military Expertise, Honorable Service, Esprit De Corps, and Stewardship of the Profession. These five essential characteristics along with three Certification Criteria – Competence, Character and Commitment – provide the foundation for the Army Ethic. The Army Ethic is an integrated and coherent whole; while it may be divided for instructional purposes, it applies to all that an Army professional is and does, everywhere, always.

2-4. Essential Characteristics

In providing for a professional standing Army, the American people place special trust and confidence in military personnel to always put the Nation first before personal welfare. The first requirement as an Army professional is to preserve this sacred confidence. We do this by ensuring that we uphold the five essential characteristics in everything we do, every day, and in every location where we serve. As the foundation of the military profession must be centered on maintaining the trust of the American people, the five essential characteristics must be continuously reinforced in the conduct of our duty as Army professionals.

2-4. a. Essential Characteristic: Trust

(1) Trust is not only one of the five essential characteristics, but is a vital part of leadership. Mission command requires building cohesive teams through mutual trust to carry out the commander's intent through disciplined initiative in the conduct of unified land operations.

(2) Trust is the bedrock upon which we ground our relationship with the American people. Trust includes, trust between Army professionals; trust between leaders and Army professionals; trust between Army professionals and DA Civilians; and, trust between Army professionals, DA Civilians, their Families and the Army.

(3) Trust is "assured reliance on the character, ability, strength, or truth of someone or something." It is the essence of being an effective Army professional. Trust has a vital moral component, empowered an individual's character, values, spirituality, and/or religion.

(4) Our ability to fulfill our strategic roles and discharge our responsibilities to the Nation depends upon trust between Army professionals; between Army professionals and their leaders; among Army professionals, DA Civilians, their families, and the Army; and between the Army and the Nation. Ultimately, the Nation trusts the Army to provide land power when, where, and how combatant commanders need it. Loss of trust has a negative effect on esprit de corps, military effectiveness, and public opinion.

2-4. b. Essential Characteristic: Military Expertise

(1) Military expertise refers to the design, generation, support and **ethical** application of land power.

(2) The Army professional develops and maintains professional knowledge in four broad fields.

(a) The *military-technical* field encompasses the doctrine of how the Army applies land power, including the integration and adaptation of technology, the organization of units, and the planning and execution of military operations.

(b) The *moral-ethical* field describes how the Army applies its combat power according to law and the expectation of our citizens. As society's trusted moral agents who may be called on to wield deadly force on behalf of the nation, Soldiers must follow binding moral rules, on and off duty.

(c) The *political-cultural* field prescribes how personnel and units operate effectively across and outside the Army's institutional boundaries. Land operations require cooperation with other Armed Forces, foreign militaries, other government agencies (our own and those of other countries), and all manner of human societies.

(d) The Army specializes in *leader development* because good leaders are the qualitative multiplier on any battlefield, the most dynamic element of combat power.

2-4.c. Essential Characteristic: Honorable Service

(1) The term honorable service describes that high level of devotion to duty in the defense of the nation, which is consistent with the Army Ethic.

(2) Honorable service, even in the face of difficulty, is always a requirement for the Army professional. All warfare challenges the morals and ethics of those involved. For example, an enemy may not respect international conventions and may commit atrocities with the aim of provoking retaliation in kind. Any loss of discipline on the part of Army professionals is then exploited in propaganda and magnified through the media. The ethical challenge rests heavily on small-unit leaders who maintain discipline and ensure that the conduct of uniformed personnel and DA Civilians remains within ethical and moral boundaries.

2-4.d. Essential Characteristic: Espirit De Corps

(1) Esprit de corps defines that winning spirit that lies at the heart of the Army Profession. It is embedded in our culture and sustained by traditions and customs, fostering cohesive and confident units with the courage to persevere.

(2) Discipline and pride are the hallmark of units with high esprit de corps.

(a) Discipline is behavior formed by high standards of conduct and performance.

(b) Discipline reflects the self-control needed in the face of temptation, fear, obstacles, and adversity, and the commitment to do the harder right instead of the easier wrong.

(c) Pride stems from an internalized recognition that obstacles, adversity, and fear can be mastered through discipline and teamwork.

(d) Discipline and pride go together with judgment, expertise, and experience to create military and civilian professionals.

2-4.e. Essential Characteristic: Stewardship of the Profession

(1) Stewardship of the profession describes the responsibility of Army professionals to ensure the profession maintains the five essential characteristics now and into the future. This involves continuously striving for excellence in the performance of Duty; efficiently, effectively, and ethically managing the Army's resources, property, systems, and installations.

(2) Stewardship reflects the Army professional's responsibilities to the Army and nation. As professionals, we remain responsible for today's missions, even as we build a better Army for tomorrow's challenges.

(3) We ensure that our profession is capable of succeeding in whatever missions our nation gives us. Through stewardship, Army professionals commit to the long-term effectiveness of the profession.

(4) To be an Army professional and a steward of the profession is not just a job, it is a sacred calling or office. When Army professionals are sworn in, they enter not just a physical workspace; but an ethical workspace. The oaths taken by Army officers and Army Civilians conclude with "...and that I will well and faithfully discharge the duties of the *office* [emphasis added] upon which I am about to enter."

2.5. Certification Criteria

Three Certification Criteria drive the process of verification and validation of an Army professional's readiness to fulfill responsibilities and perform assigned duties with discipline and standards.

a. Competence. Army Professionals' demonstrated ability to successfully perform their duties and to accomplish the Mission with discipline and to standard.

b. Character. An Army professional's dedication and adherence to the Army's values, purpose, and legal moral standards as consistently and faithfully demonstrated in decisions and actions.   Character development is an individual responsibility and is built on the individual's values, moral commitments, spirituality, and religion.

c. Commitment. The resolve of Army professionals to contribute Honorable Service to the nation, to perform their duties with discipline and to standards, and to strive to successfully and ethically accomplish the mission despite risk, challenge and adversity.

2-6. Leadership

a. Leaders at all levels are to be a moral compass of their unit. Moral leaders know how to manage themselves and act with self-control and virtue.

b. A moral leader possesses vision and emotional intelligence, utilizes diversity to build unity and ensures mission success.

c. Chaplains and chaplain assistants support leaders at all levels through religious support activities which include pastoral care, personal example, moral leadership training, and command advisement. In moral leadership training, the chaplain addresses various issues of moral development, spiritual resilience, and religious strength based on the commander's intent and chaplain's background.

d. ADP 6-22 and ADRP 6-22 address Army leadership principles that apply to officers, noncommissioned officers, enlisted Soldiers and Army Civilians. They describe leader attributes and core leader competencies. A key attribute is character, an individual's moral and ethical qualities; it helps the leader determine what is right and follow through with appropriate action, regardless of the circumstances or consequences.

Chapter 3
Moral Leadership in Operational Environments

3-1. General

a. Within an operational environment, the chaplain monitors a unit's moral climate in the face of difficulty, stress, and challenge. A moral leader is a leader who is capable of acting with an understanding of right and wrong.

b. Assessment of moral climate is one of the key responsibilities for the Unit Ministry Team (UMT). The chaplain advises the commander on matters of religion, morals, morale as affected by religion and on the impact of indigenous religions on military operations. This advice includes assessment of moral and ethical decision-making and requires the chaplain and chaplain assistant to be proactive in addressing such issues. (FM 1-05 and FM 7-15 provide more information on the duties and responsibilities of the chaplain).

3-2 Operational Environments

a. The operational environment is a composite of the conditions, circumstances, and influences that affect the employment of capabilities and bear on the decisions of the commander (JP 1-02). Army leaders plan, prepare, execute, and assess operations by analyzing the operational environment in terms of the operational variables and mission variables.

b. Operational environments are not static. Within an operational environment, an Army leader may conduct major combat, military engagements and humanitarian assistance simultaneously. Army doctrine has always stated that Army forces must be prepared to transition rapidly from one type of operation to another. A rapidly changing operational environment demands consistent adherence to the and moral decision-making.

3-3 Leadership

a.   Leadership in combat requires every Army professional and DA Civilian to accept a set of values and virtues that contributes to a core of motivation and will. If the individual fails to accept and live the Army Values, the unit may fail in its mission and Army professionals or DA Civilians may die unnecessarily.

b.   The chaplain has a unique role in military leadership as a religious leader of character and competence. A chaplain must be a leader in moral/ethical responsibilities in addition to providing religious support. Both are vital for people who must fight and win the nation's wars and serve the common defense of the United States.

c. Moral leadership in operating environments begins with living in accordance to the Army Values, Oath of Enlistment, and one's personal faith. These standards must be more than paper; they must be a way of life. When leaders do not follow these foundational concepts, they undermine the foundation of leadership and the principles necessary to prosecute all operations.

d. UMT's must consistently communicate a moral and ethical message. This message must be true to the Army Values and the foundational documents of our nation. This communication requires open dialogue with commanders, peers, and subordinates.

e. Moral communication is accomplished through classes, religious acts, counseling, non confrontational conversations with Army professionals at all levels, and providing actionable information for leaders to build a moral and ethical climate in their unit.

f. Evaluation is possible when UMTs are integrated into a unit's daily life. By visiting work and living areas, participating in high stress events, and being a part of the planning and AAR process, UMTs can advise commanders on the morale and moral climate of a command.

3-4 Moral Courage

a. Moral courage, even in the face of difficulty, is always a requirement for the Army professional.

b. All Operating Environments challenge the morals and ethics of Army professionals. Lack of sleep, food, fear, and separation from Family magnifies stress and the potential for moral laps.

c. A loss of discipline exploited in propaganda and broadcast by the media will break down unit cohesion.

d. The weight of ethical challenges rests on junior leaders who are at the tip of the spear and often separated from senior leaders and advisors. If leaders do not process information through moral thought, the consequences can adversely affect mission accomplishment and long-term mental and spiritual health of Army professionals.

e. The UMT is in a unique position to serve as a moral leader within a unit. Moral efficacy is the belief that one is capable of acting effectively as a moral agent. Numerous studies have shown that, with higher moral efficacy, individuals are more likely to convert moral judgments and intentions into ethical actions.

f. The Ethical Decision Making Model (Appendix B) can assist in determining what is morally commendable in a given situation.

g. Chaplains and chaplain assistants at all levels help commanders apply ROE by

advising on the moral and ethical implications of proposed COAs. Senior UMTs consider the restrictions and constraints of the ROE when recommending religious support policy to the command. (FM 1-05, 3-8)

Chapter 4
Moral Leadership in Garrison Environments.

4-1. General

a. UMTs have a unique role in assessing ethical and moral decisionmaking and to advise the commander regarding such issues.

b. Chaplains provide religious, moral, and ethical leadership to the Army by advising commander on issues and their impact on Army professionals, Family Members, and unit operations.

c. Chaplains advise commanders on the moral and ethical nature of command policies, programs, actions, and the impact of such policies on Army professionals and Families.

d. They advise the command in garrison on such issues as:

(1) Accommodation of religious practices for Army professionals, Families, and authorized Civilians to support the free exercise of religion.

(2) Religious and ethical issues in the area of training, doctrine and unit SOPs.

(3)The needs and concerns of Army professionals, Families, and authorized Civilians, to include suicidal ideation, alcohol or drug abuse, sexual assault, diversity, human dignity, and other at-risk behaviors impacting mission accomplishment.

(4) Issues of well-being, from institutional and individual perspectives.

(5) Morale as a unit recovers from combat operations.

4-2. Moral Leadership Pastoral Care

a. UMT's perform or provide religious support for all religious faiths. The moral foundation for many people is their religious faith. Each chaplain provides religious acts, training, and sacraments to Army professionals, Family members, and DA Civilians within the guidelines of a DOD-recognized ecclesiastical endorser.

b. For those Army professionals, Family members, and DA Civilians who do not share a similar faith, a chaplain must provide needed religious acts, training, and sacraments by providing chaplains of different faiths, using lay leaders, or providing material to strengthen the moral, ethical, and religious foundation of all authorized individuals.

c. Within a garrison environment, chaplains have the opportunity to offer moral development training programs for Army professionals, Families and authorized Civilians.

d. A significant part of a UMT's responsibilities in garrison is building the Family, which includes providing professional development training for Army professionals and Families and providing personal counseling for Army professionals and Families. Professional development training can address issues such as stress management, marriage and family relationships, child rearing, and moral/ethical decision making. (Annex B)

e. In designing moral leadership programs, chaplains can use resources from the Center for Spiritual Development at USACHCS, Center for the Army Profession and Ethic (CAPE), The Simon center for the Professional Military Ethic, United States Institution for Peace (USIP), International center for Religion and Diplomacy (ICRD), religious scripture, as well as other sources and situations.

f. When properly resourced, UMTs can conduct moral leadership training quarterly. Training needs to be flexible, collaborative, and support the command's ethical development program.

4-3. Moral Leadership Family Relationships

a. Strong relationships are a cornerstone of personal resiliency and successful child rearing. Statics show married people live longer, make more money, engage in less risky behavior, their children do better in school and wait longer to have sex. With all the personal and social benefits of marriage, it is vital to teach and advice the command on this subject.

b. A Family is unique, made up of individuals arriving in a relationship with distinct beliefs and needs. It is interconnected and interdependent individuals. This special relationship becomes part of the individual's identity. By advising the command on the importance of relationships, and teaching Families positive patterns of behavior, Families become a support to personal resiliency.

c. Teaching strong relationships begins by teaching the general differences between individuals. These ifferences do not make one individual better than the other, but it does affect the way couples relate on a variety of issues. These biological differences can be in communication, processing emotions, and determining needs and wants. Besides biological differences, culture, experience, and marital examples provide a source of conflict and strength in a healthy relationship.

d. In the strongest relationships, both members share a deep sense of meaning. They do not just "get along." They grow and maintain a sense of emotional intimacy beyond just physical intimacy. They support one another's hopes, aspirations, dreams, and build as sense of unity and purpose into the Family.

e. Building a strong relationship starts with assessing the relationship. There is a variety of ways to assess relationships. One popular way is a marriage assessment tool given one on one with a couple, in a group, or having individuals complete a "graded" instrument. All assessments gives couples a starting point to boost their relationship by showing strengths and improvement areas, as well as identifying future friction points.

f. Strong communication is key in creative problem solving. In any relationship, communication is necessary to solve conflict.   Because of the individual differences, teaching couples how to communicate effectively, understanding differences, and building a common operating picture is vital to long-term relational strength. Conflict will arise in all relationship and the need to understand how to resolve a problem is vital. This training must have a practical exercise to practice communication techniques.

g. There are many ways to teach strong relationships. It can be at an offsite location, on post, in an OPD/NCOPD, FRG meeting, etc. It can be a multiple day retreat or during a one hour discussion. Remember Strong Bonds funding is not the only way to conduct relationship training.

h. Raising Children in the Army is a demanding task, competing demands on time, multiple moves, technological and sociological changes, and separations make rising military children demanding. How parents raise children can either prepare a child for success or sow the seeds of failure. Stress from raising children affects Family relationships, personal resiliency, and unit readiness.

i. The first step in raising children is for a Family to determine its values. Values will differ from Family to Family, but there are similarities that transcend across culture, honesty, respect of oneself and others, patience, hard work, love of country, etc. Once these values are determined, write them down, discuss them so all Family members understand the value of adopting them in their lives.

j. Teaching Family values at an early age sets the conditions to combat peer pressure, to include the influence of media and internet. Studies show children with internalized value systems are more resilient, heal emotionally quicker, and are less likely to stray during the teenage years far from taught Family values.

k. Consequences help parent(s) shape children's attitudes and show the importance of Family values. Consequences are as unique as a Family, but consequences must reinforce Family values in a way they corrects behavior, but still shows the parent(s) loves and respects the individual child.

l. Things to remember while teaching parenting classes

(1) Be intentional in your parenting.

(2) Look for opportunities to teach and model Family values in daily activities.

(3) Consider having a mission statement and "wisdom to live by" on your refrigerator. Allow older children to be a part of the construction of the mission statement and wisdom to live by. It allows children to have ownership of Family Values.

(4) Remember at a certain age children care more concerned about their peers than their parent's opinions, so when children become that age connect moral consequences with social status. Example: "What will your friends think when you lie to them?"

(5) Do not be an obsessive parent all the time. It is ok for children to fail. Failure is one of the greatest teachers of lifelong lessons.

(6) When a parent(s) make a mistake model how to apologize and make restitution. Ensure verbal and physical behavior is similar to children's expectations.

(7) When teaching Family values, use stories and activities, do not lecture.

(8) Have a Family meal one time a week.

(9) Work with other helping agencies on post to develop healthy and active programs to develop parent(s) as moral leaders of their children.

Chapter 5
Advising the Command on Moral Leadership

5-1. Moral Leadership Assessment and advice

a. Assessing moral leadership and providing advice on moral and ethical matters is an important responsibility of the UMT. While the chaplain is required to provide military religious support to Army professionals, Families, and DA Civilians as directed by Title

10, the chaplain also bears responsibility as serving as a moral compass. To perform both missions, each chaplain fulfills two roles: religious leader and religious support staff officer.

b. Chaplains and chaplain assistants must assess both the moral climate of an organization and provide sound advice to leaders at all levels. To accomplish this task a leader must possess virtues, skills and knowledge.

c. Chaplains and chaplain assistants must maintain high moral and ethical standards. Chaplains ordained and endorsed by distinctive faith groups must be people of integrity who consistently live according to the highest principles of the Army Values and their distinctive faith groups they represent. Chaplain assistants also are to be people of the utmost integrity whose lives reflect high moral standards and the Army Values.

d. The chaplain and chaplain assistant provide valued advise in the areas of religion, morals, ethics, morale, and the human dimension of a command when they understand a unit's mission and commander's intent.

e. Advising the command on religion, morals, morale as affected by religion, and ethical issues, both within the command and throughout the operational environment, often includes simply being the commander's eyes and ears in the unit. Through informal and formal interaction with Army professionals, chaplains and assistants can advise commanders on morale, and when executing decisive action, ensuring the unit is meeting its professional obligations ethically and morally.

f. Chaplains and chaplain assistants need to develop skills to filter information given by Army professionals and Family members about life situations. Knowing the difference between people releasing steam and an actionable issue needing command attention is a sign of maturity. Knowing which level of command is needed to address an issue is a sign of understanding how the Army operates.

g. Effective leaders at all levels understand they are moral agents for their organization. They are role models for others and reflect the desired leader characteristics found in ADP 6-22. Moral agency refers to the overall impact leaders have on the moral climate of a unit.

h. Accurate and timely reporting of ethical violations, within the limits of regulations, of others is also related to moral agency. To address unethical behavior in a unit, the command must be aware of the situation and therefore set conditions to promote follower reporting. Followers tend to keep their knowledge of ethical problems to themselves for a number of reasons, including fear of retaliation, a sense that nothing will be done, or a reluctance to communicate to authority. Know the regulation and the right way to support Army professionals, Families, and DA Civilians is a requirement and a moral absolute.

i. Moral leadership and a strong moral culture can be expected to enhance an individual's willingness to speak up because they are more likely to feel protected from retaliation and to believe that positive actions will be taken to address their concern.

5-2. Spiritual Readiness
a. Spiritual readiness is a command operational readiness indicator that can also help Army professionals develop ethical and moral decision-making skills. It enables the Army professional to live the Warrior Ethos and embody the Army Values. The capacity

of spiritual readiness in an Army professional affects unit morale and is an essential and critical component of the Army's Ready and Resilient Campaign. Spiritual readiness promotes individual and unit accountability for actions. Spiritual readiness is an indicator of the individual's "will to fight" and the general well being of personnel within the command. The chaplain and chaplain assistant at all levels has the responsibility to assess, monitor, predict, and train the war fighter through spiritual fitness training to achieve spiritual readiness.

b. Spiritual leadership is the core competency of the chaplain corps and the foundation of all spiritual readiness, spiritual fitness, and religious support conducted for the commander. Spiritual leadership is an art and science; commitment and professional skills are embedded in spiritual leadership. The chaplain uses spiritual leadership, professional skills, and personal insights and beliefs to define, interpret, and train spiritual readiness and, thereby, execute the core processes of religious services.

c. Spiritual well-being is important since Army professionals function more effectively when they have a support system or framework of meaning to sustain them…Spiritual fitness is the development of those personal qualities needed to sustain a person in times of stress, hardship, and tragedy. These qualities come from religious, philosophical, or human values and form the basis for character, disposition, decision-making, and integrity.

d. Spiritual fitness provides a moral foundation and with a diverse Army is different for different individuals. The chaplain is not required to perform religious acts for all authorized personnel, but to set the conditions so all persons can grow spiritually according to their faith, practice, and traditions.

Appendix A
Building Common Ground

   a. Moral Development Defined. Moral development focuses on the formation and development of morality. It seeks to understand how and why people respond in certain ways.

   b. In developing a moral conscience, individuals draw from personal values, institutional values, faith and background.

   c. There are four components of moral development:

   (1) Moral Sensitivity. Moral sensitivity is the awareness a problem exist, and considering how it will affect the individual and others. This step requires an empathetic recognition of the moral problem.

   (2) Moral Judgment. Moral judgment is the thought process of how an individual determines ethical solution to a problem. This decision making process is based upon a person's values, faith, background, as well as their moral development stage.

   (3) Moral Motivation. Once a decision is made and a moral course of action is determined, motivation is required to enable follow through. Reward and emotion can impact one's motivation to do the right thing. In a situation where inappropriate behavior is rewarded, for example, moral motivation drops. One's emotional state can also impact motivation, either positively (happiness, optimism) or negatively (depression, anger).

   (4) Moral Character. Perhaps the most difficult component to teach is moral character. Good intentions are not enough to make hard moral/ethical decisions. Moral character is required for an individual to overcome obstacles, pressure, opposition and distraction in order to make the moral choice. Persistence is often demanded in these situations in order to complete and implement the moral decision.

Appendix B
Ethical Decision Making Process

B-1. General
a. Ethical or moral conflicts arise when the Army Values, Army Ethic, and personal beliefs and values intersect with real life situations.

b. It is easy to use the above-mentioned foundations and beliefs in a classroom laboratory, but the ambiguity and stress filled events of life demand strength of character and convictions.

c. The ethical decision making process is a time tested method to select the best course of action (COA). To become efficient in this process a person needs to practice in a classroom laboratory, then a controlled environment, so in times of stress and ambiguity a person can chose the hard right over the easy wrong.

B-3. Traditional Sources of Ethical Standards
a. The Utilitarian Approach. Utilitarian approach seeks to make ethical decision based on what course of action provides the greatest good or least harm. This approach also focuses on consequences; trying to balance the greater good for a community. Utilitarianism is situation ethics without concern for specific values or virtues.

b. The Rights Approach. Rights approach seeks a solution that best protects the rights of individuals. It teaches that all actions that do not interfere with the rights of others, and do not coerce, are moral and ethical.   With this theory the rights of individual take precedence over the greater good for the community.

c. The Fairness or Justice Approach. This approach originates with Aristotle and seeks to find equality in all dealings, and if people are treated differently that defense should be based on a defensible standard.

d. The Common Good Approach. Common good approach seeks to find a common good within a community. This approach would seek to have equality for all people.

e. The Virtue Approach. This approach seeks to make decision based on a person's virtues. Traditional virtues are self-control, honesty, patience, compassion. This approach is based on living a standard in all situations no matter the consequences.

f. Natural Law **.** This approach originates from the writings of Thomas Aquinas. Aquinas believed all humans share a specific set of values. God programmed these universal values into human nature, and these characteristics are cross-cultural and timeless.

B-4. The Army's Ethical Decision Making Process
a. Define the problem. This is the hardest step. Helpful questions to ask:
    (1) What are the facts, not feelings?
    (2) Am I missing any data?
    (3) Is the data I have credible?
    (4) What is the root ethical conflict?
    (5) What Army Values or personal beliefs are in conflict?

b. Know the law, regulations or rules.   An Army professional should define the problem before determining if any laws, regulations, or rules apply in their specific

situation. In every situation there are two choices do something or do nothing, the hope is through evaluating laws, regulations or rules a simple solution will emerge. In this step, an Army professional evaluates UCMJ, Constitution, Geneva Convention, host nation laws and personal beliefs seeking guidance from legal, moral, and ethical parameters set forth.

    c. Develop and evaluate courses of actions (COA). Questions to ask:

      (1) What are the benefits and consequences of each COA?

      (2) What rights will be denied?

      (3) What COA is best for all parties?

      (4) What COA best supports UCMJ and the commander's intent?

      (5) What COA supports personal faith, convictions, and develops virtues?

    d. Choose course of action.

Appendix C
Topics and Teaching Methods for Moral Leadership

C-1. General
    a. Know why you are teaching. Subjects are taught to address the commander's moral and ethical leadership program, as well as addressing issues shaping society, profession of arms, or needs in a unit.
    b. Know your audience. When teaching any subject it is important to know the diversity and similarity of attendees. Questions such as gender, time in the Army, years in a unit, and education can all affect the method of teaching. One would not want to teach senior officers and NCOs in the same manner as a new member of the Army.
    c. Methods for teaching moral leadership
      (1) Lecture on a subject supporting the commander's intent. This method provides information on moral, ethical, or religion subjects in such a way to develop knowledge and understanding. This method could include power point, film, or other presentations. Possible subjects could be suicide prevention, sexual assault, religion of an indigence people, etc.
      (2) Storytelling (case studies). This method presents a story with a moral or ethical dilemma allowing participates to use their knowledge of the Army Ethic, Army Values, and personal faith and values to develop a solution. Allow participates to break into smaller groups and present their solution or set the conditions for open communication.
      (3) Integrate moral and ethical situations into all training. This is the most difficult, but is a powerful training method. It requires integration and staff work, but when conducted correctly it turns all training events into not only tactical or operational training but also a study in moral and ethical decision making.
    d. Suggestion for teaching
      (1) Be prepared. Have a clear understanding of the objectives and subject. Have possible questions to facilitate discussion. Be organized, so the class flows smoothly.
      (2) Review material at the Center of the Army Profession (CAPE) and Army Training Network (ATN) for possible resources.
      (3) Start with an open-ended question. First question is the most important and can set the environment for the rest of the class. Do not have a question that is answered with yes or no.
      (3) Set the room up in a manner to best teach the subject.
      (4) If discussing a controversial or emotional subject know the facts and address the subject in a sensitive manner.
      (5) Call on different people.
      (6) Listen to students.
      (7) Do not be discouraging when students present different ideas.

C-2. Range of Topics
Topics appropriate for moral leadership training include, but are not limited to—
    a. Character development and resiliency

b.   Trust in the context of team building.
c.   Moral dimensions of decision making.
d.   Family relationships and responsibilities.
e.   Drug/alcohol abuse and personal morality.
f.   Personal responsibility and integrity..
g.   Human relationships and moral responsibility.
h.   Moral dimensions of actions in combat and crisis.
i.   America's moral/religious heritage.
j.   Safety and its moral implications.
k.   Suicide prevention/intervention training.
l.   Sexual harassment prevention training.
m. Consideration of Others (CO2).
n.   Social, organizational, and individual values.
o.   Reaction to combat stress, fear, fighting, and surviving.
p.   Loss, separation, disappointment, illness, and death.
q.   AIDS/STDs as a medical, social, and moral problem.
r.   Develop a culture of respect.
s.   Character development and resiliency.
t.   Stewardship (morality-based financial management)

C-3. Case Studies

Case studies for use with unit training found at the Center for the website
(http://cape.army.mil/cssearch.php). These case studies include discussion questions
are very effective in ethics instruction to facilitate student involvement.

Appendix D
Mentorship

D-1. Current and future operating environments require adaptable leaders able to process information quickly and filter it through an ethical process to produce decisions in keeping with the highest moral standards.

D-2. Army mentorship is a voluntary relationship, where seasoned leaders provides coaching and counsel to develop junior leader to meet the every growing challenges of the future.   A mentor can be from the individual's branch, but not always exclusively. An Army professional should have many mentors during the course of a career both from their branch and from other branches. Mentorship in the Army is generally characterized by the following (ADRP 6-22, 7-69) —
   (1) Mentoring takes place when the mentor provides a less experienced leader with advice and counsel over time to help with professional and personal growth.
   (2) The developing leader often initiates the relationship and seeks counsel from the mentor. The mentor takes the initiative to check on the well-being and development of that person.
   (3) Mentorship affects personal development (maturity and interpersonal and communication skills) as well as professional development (technical, tactical, and career path knowledge).
   (4) Mentorship helps the Army maintain a highly competent set of leaders.
   (5) The strength of the mentoring relationship relies on mutual trust and respect. Protégés carefully consider assessment, feedback, and guidance; these become valuable for growth to occur.

D-3. This relationship does not require the mentor outrank an individual. It could be a senior NCO mentoring a junior officer. No matter the rank, a formal or informal development plan needs to be determined. This plan will include moral and ethical advice, books to read, expert knowledge, career development advice, and developing the mentored understanding of influence in the Army.

Appendix E
References

REQUIRED PUBLICATIONS
Unless otherwise stated, all publications are available on the Army Publishing
Directorate (APD) Web site at: http://www.apd.army.mil/.

AR 165-1
Army Chaplain Corps Activities. 3 December 2009

ADRP 1-0
The Army Profession. 31 August 2012

FM 1-05
Religious Support. 5 October 2012

RELATED PUBLICATIONS
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/.

JP 1-05
Religious Affairs in Joint Operations. 13 November 2009

ADP 6-0
Mission Command: Command and Control of Army Forces. 17 May 2012

ADP 6-22
Army Leadership. 10 September 2012

ADRP 7-0
Training Units and Developing Leaders. 23 August 2012

PRESCRIBED FORMS
None

REFERENCED FORMS
None

WEB SITES
http://cape.army.mil/
https://atn.army.mil/index.aspx

OTHER PUBLICATIONS

Hester, Joseph P. and Killian, Don R. "Moral Foundations of Ethical Leadership." *Journal of Values Based Leadership*. Winter/Spring 2010.

Kem, Jack D. "The Use of the Ethical Triangle in Military Ethical Decision Making." *Public Administration and Management.* Volume Eleven, Number 1 2006.

Glossary

ADP	Army doctrine publication
ATN	Army Training Network
Army Ethic	Evolving set of laws, values and beliefs, deeply embedded within the core of the profession's culture and practiced by its members to motivate and guide the conduct of individual members bound together in common moral purpose
ATTP	Army tactics, techniques, and procedures
CAPE	Center for the Army Profession and Ethic
TTP	Tactics, techniques, and procedures
Efficacy	The ability to produce a desired or intended result
Moral Leadership	Is a clear vision of right and wrong, courage to live those beliefs, wisdom to advise superiors, peers and juniors as they navigate balancing personal values and Army Values
Mission Command	The exercise of authority and direction by commanders and their staffs to integrate the warfighting functions using the operations process and mission orders to accomplish successful full-spectrum operations.