Case Studies in Moral Courage Leadership and Ethics Training for Chaplains and Servicemembers

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This work is dedicated to my wife, Jasmyn, and my son, Aiden, for their neverending support.

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Contents

Section 1–Introduction 1

Section 2–Relevant Information 2
Important Terms 7
Physical Courage 7
Moral Courage 8
Servicemember 9
Chaplain 9
Military Ethics 9

Section 3–Courage, Moral Courage and Ethics 10
Courage in Literature 15
Moral Courage in Literature 16
Ethics in War: Sources of Moral Guidance 19
Kidder's Model. 26
Chaplains and Moral Courage 31

Section 4–Case Studies 33
Chaplain B.H. Roberts – WWI and the Flu 34
Chaplain Emil Kapaun – Korea, POW. 39
Chaplain Claude Newby – Vietnam 41
Private First-Class Sven Eriksson–Vietnam 45
1st Lieutenant Elsie Ott–WWII 48
Specialist Joseph Darby–Abu Ghraib. 51

Bibliography 54

Section 1–Introduction

The case studies and information about moral courage present in this guide were created as a resource for military chaplains and servicemembers to use in their respective military environments. Moral courage is a concept of human identity that develops through care and consideration and must be established prior to any morally challenging situation. As such, it was important that each facet of this work fit into its own space to create a cohesive, comprehensive, and effective resource.

This work and the information provided as a resource engaged with the literature of ethics and morals training, as well as the relevancy of military chaplaincy. Each of these sections covered in this guide provides information that may be useful to chaplains and servicemembers. As such, the ethics of the military are an important aspect as to mission readiness. The section on chaplains is also relevant because of how important chaplains are in a combat and garrison environment. Often, their presence alone can be enough to raise the bar of moral and ethical behavior.

Lastly, each of the stories or case studies presented were selected for a specific intent. In the military, morally challenging situations can arise. As such, the experiences and outcomes that were used in this resource are each unique in their own way and present their own dilemmas. The cases in this resource cover a variety of ethical dilemmas and can be used to create dialogue with servicemembers as they explore and discuss different ethical situations.

Through applying a lens designed by Rushworth M. Kidder to examine ethical dilemmas, this model focuses on aspects within the entire story of a person's use of moral courage through a balanced look at ones principles, the danger they face, and the endurance/courage they need to follow through with their choice/s. This work includes a review of the history of courage, both physical and moral. It also examines ethics and morality training in the military. It covers the relevance and effectiveness of chap-

lains in encouraging morality among servicemember in the Armed Forces. Finally, it presents case studies usings Kidder's model as a template to understand the dilemma, and also includes questions that can be used to generate dialogue with servicemembers about moral and ethical situations.

Section 2–Relevant Information

A major part in the personal development of servicemembers currently serving in the Armed Forces is their desire to be a warrior. As author, philosopher, and military ethics specialist Shannon E. French wrote concerning warrior ethos, a warrior is one who "has to be morally superior in some way [to their enemy]."[1] She discovered this common theme in her efforts to teach young midshipmen and marines at the United States Naval Academy in Annapolis, MA. In her classes she would ask her students to describe five words in the context of what it means to be a warrior: murderer, killer, fighter, victor, conqueror.[2] In most cases, each of the servicemembers present would deny all of them because individuals who were described by these epithets were not at the moral standard to which the servicemembers felt a warrior should be. An individual that would be called by one of these titles were either too guided by personal gain, or too likely to be swayed by emotions to make poor decisions. Evident from their own rejection of these titles is the servicemember's recognition of their need for a higher moral position.

The need for servicemembers to have a higher moral and ethical standard has not gone unnoticed by the United States government. In 2006, the Pentagon began a program to provide "additional military ethics training, including lessons in 'core warrior values'" to servicemembers fighting in Iraq.[3] Robinson, who discussed this training in his article, "Ethics Training and Development in the Military," pointed out that this new training focus

1. Shannon E. French, *The Code of the Warrior: Exploring Warrior Values Past and Present* (New York: Rowman & Littlefield Publishers, Inc., 2003), 1.
2. French, *Warrior*, 1.
3. Paul Robinson, "Ethics Training and Development in the Military," *The US Army War College Quarterly: Parameters* 37, no. 1 (2007): 23.

"highlighted the growing importance of ethics training and development in the military," explaining how ethics trainings were rare in most countries.[4] It has only been in the last couple of decades that militaries around the globe have begun to establish their own schools in ethics.[5]

Ethics are important to the individual servicemember and to the effectiveness of an entire fighting force in both accomplishing their mission and keeping the faith with the government and civilian population that supports them. The Armed Forces of any community are supplied by the population and supported by internal contributions, whether fiscally or otherwise. Robinson pointed this out in his discussion of what it means to be a good soldier. He asked the question, "When under fire, does [a soldier] worry whether the man next to him is an adulterer, or merely whether he is brave and knows how to use his weapon?"[6] In any case, a servicemember is first going to want to know they can trust the person next to them to be a capable fighter, because that is the consequential piece to survival in a firefight.

Yet, the morally ambiguous nature of a person has become increasingly more important in the modern world. While at first glance it seems a simple deduction to allow servicemembers to rely only on each other's ability to perform under fire even if their personal moral convictions are dubious outside of military service, Robinson added that the modern servicemember is "under increasing public scrutiny, and if their members behave in a fashion which the public deems morally reprehensible it may destroy public support for their mission."[7] Servicemembers must be increasingly more aware of the potential effect their choices and behaviors could have on themselves and the military because of how the public

4. Robinson, "Ethics," 23. Robinson specifically pointed out how, as an example of the new focus on ethics training, both Canadian and French militaries began their own ethical training systems in 1997 and 2002 respectively.
5. For example, in the Army each branch within its organization has a chaplain that teaches ethics in their schools of infantry, artillery, engineers, military police, and others.
6. Robinson, "Ethics," 25.
7. Robinson, "Ethics," 25.

might perceive their actions. Morally questionable behavior can have a much greater negative effect on mission outcomes than ever before in the history of warfare.

Establishing a strong moral center requires training and leadership that understands what it will take for a servicemember to fight well in war. The question is not one of simple bravery, but of a paring between the ability to perform the role of a servicemember as well as the ability to maintain ordinary morality. Hilliard Aronovitch put it this way, "Effective fighters are also ethical fighters, good soldiers in the one sense are also good soldiers in the other sense… Hence, good soldiers must in certain ways be good persons as well."[8] A servicemember then, must be someone who has both been able to succeed at training in military settings and maintain within themselves a strong moral code that, while described as ordinary, is anything but.

Ethical and moral training is not effective without developing a capacity and awareness of what it means to act upon this knowledge.[9] The ability to act in the heat of the moment, deciding what is right or wrong is best titled "moral courage." This concept is relatively new, with most of the scholarship on it having originated in the late 1990s and into the early 2000s as scholars and ethical educators recognized a need for a deeper understanding of what it meant for any individual to act when in *extremis*.

Moral courage is more than a willingness to fight through difficulty or do something physically dangerous. In history, courage has often been seen as merely a physical quality, something Aristotle himself had described circa 350 BC. He felt it was "the balance between cowardice and

8. Hilliard Aronovitch, "Good Soldiers: A Traditional Approach," *Journal of Applied Philosophy* 18 (2001): 17.

9. Throughout this work, ethics are perceived as the study of right and wrong behavior (see footnote 25). Morals are perceived as the internal guiding forces of a person that helps them make their own decisions. As such, ethics refers to the external outcomes of choices within a community, while morals refer to the internal decision-making of individuals within said community.

rashness."[10] With this in mind, scholar Vicki D. Lachman described how Aristotle's focus was only on the physical aspects of courage, especially in warfare. She then added her own definition of moral courage:

> Moral Courage is the individual's capacity to overcome fear and stand up for his or her core values. It is the willingness to speak out and do that which is right in the face of forces that would lead a person to act in some other way. It puts principles into action… Moral courage enables individuals to admit to wrongdoing and ethical dilemmas steadfastly and self-confidently.[11]

For Lachman, moral courage is something that happens whether or not there is a physical impetus and instead depends on the values a person holds that they are willing to defend through potentially damaging consequences.

Physical and moral courage have different consequential outcomes. For physical courage, individuals are often praised for fighting through a bodily challenge or appearing strong in the face of opposition. While it can be gallant and meaningful at times, it does not always rely on principles simply because a person could perform this kind of courage with many varying versions of morality. Acting with moral courage, however, often comes with consequences of "humiliation, rejection, ridicule, unemployment, and loss of social standing."[12] An individual willing to express their beliefs and fight for their values often faces damaging consequences.

At the forefront of the vanguard for moral courage is the chaplain. By their own device, these individuals seek to serve as professionals within the military profession. Chaplains are first members and ministers within their own respective faiths. When entering military service, they live by

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10. Vicki D. Lachman, "Moral Courage: A Virtue in Need of Development?" *MEDSURG Nursing* 16, no. 2 (2007): 131.
11. Lachman, "Virtue," 131.
12. Lachman, "Virtue," 131.

the standards they bring with them from the pastoral culture and doctrine to which they belong.[13] Their devotion to God from whatever spiritual perspective they bring with them into the military lends itself to a standard that servicemembers can lean on and learn from.

Having a spiritual background and professional training leads chaplains to a greater understanding of themselves and the values they have that give them moral courage. Military chaplains undergo rigorous spiritual training to receive master's degrees in divinity and chaplaincy.[14] With these degrees, they can provide pastoral counseling and guidance for those they serve, as well as being standard-bearers for servicemembers when in challenging moral and ethical arenas. Military leaders are not ignorant of this fact either. In World War II (WWII), Fleet Admiral Chester W. Nimitz stated: "By their patient sympathetic labors with the men, day in and day out and through many a night, every chaplain I know contributed immeasurably to the moral courage of our fighting men."[15] Evident in Admiral Nimitz statement is the impact chaplains can have upon servicemembers' ability to perform to their greatest potential.

Thus, chaplains contribute to the moral courage of the fighting men and women of the armed forces. Nevertheless, moral courage like any other concept or trait is learned or acquired through education and self-awareness. Moral courage is like a muscle and requires training and self-inquiry to develop. By applying a model developed by Rushworth M.

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13. Department of Defense, *The Appointment and Service of Chaplains,* DOD Instruction 1304.28 (Washington, DC: Department of Defense, 2021), 5, https://www.esd.whs.mil/Portals/54/Documents/DD/issuances/dodi/130428p.pdf?ver=scWFipz2YzfxGxhj5mdYwg%3D%3D.
14. Department of Defense, *The Appointment and Service of Chaplains*, 7.
15. Admiral Chester W. Nimitz, USN, quoted from CMDR Herbert L. Bergsma, CHC, USN, *Chaplains with Marines in Vietnam 1962–1971* (Washington D.C.: History and Museums Division HQ USMC, 1985), 3.

Kidder[16] to multiple cases of individuals within the military, this work will provide training that chaplains can use as they coach each other. It will also provide training that line officer leaders can use with their servicemembers. Cases will be selected both from military chaplains of varied denominations and from servicemembers of different socioeconomic and military backgrounds. Moral courage is of utmost importance in developing effective chaplains and warfighters that can make good moral decisions in the most difficult circumstances.

Important Terms

To help understand the terms used throughout this project, the following definitions are examined:

Physical Courage

An expression of ability when in the face of physical threat, usually found in a person's actions to ensure their own safety or the safety of others. A characterization of physical courage might look like a person willingly running into battle or saving a child who is drowning. It is bound by an understanding that outcomes from acting with physical courage may be positive, but a person's internal motivations are potentially ambiguous, meaning that a person could have their own internal motivations for being physically courageous. It also has the potential to decay with time

16. Rushworth M. Kidder, *Moral Courage* (New York: HarperCollins Publishers, 2005), 8. Kidder proposes a model that identifies moral courage through a three-part Ven diagram which includes three vectors: principles, endurance, and danger. As a person encounters a moral dilemma, they must confront each of these concepts, whether internally or physically. Their decision will be heavily affected by each of the areas present in the model. This model was selected because it shows in a graphic way how the parts of a person interact in a challenging, moral decision moment. For more details see the section on this model beginning on, 27.

and through overuse.[17] It may often be "principle-related, [but] we don't require that it be principle-driven."[18]

Moral Courage

Characterized by prosocial behaviors[19] in which an individual takes a stand against something fearful. Moral courage is based upon virtues, principles, and a willingness to follow through with a decision to act even through difficult and potentially damaging consequences with little or no promise of direct reward.[20] The consequences of the decision may vary and could involve physical harm but are generally thought of as professional or

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17. See Kidder, *Courage*, 9–10, and William I. Miller, *The Mystery of Courage* (Cambridge: Harvard University Press, 2002), 65. For the parts of this definition taken from W.I. Miller's book, the specific reference is found on page 65, but physical courage is discussed within chapter four, "Courageous Disposition." Here, Miller provides a deeper dive into the variations in how servicemembers often express their courage.
18. Kidder, *Courage*, 10.
19. Hans Werner Bierhoff, "Prosocial Behavior," *Psychology Press* (2002): 179. Bierhoff defines prosocial behaviors as a version of helping others that is not motivated by any professional obligations or based on organizational ties. In this sense, it is a type of helping that alludes to a person's own perspectives on what is good for society, without going as far as altruism, which is direct action for the sake of benefiting another.
20. This definition is a derived from a combination of definitions from Kidder, *Courage*, Lachman, "Virtue," Rielle Miller, "Moral Courage: Definition and Development," *Ethics Resource Center* (2005): 1–32, Leslie E. Sekerka and Richard P. Bagozzi, "Moral Courage in the Workplace: Moving to and from the Desire and Decision to Act," *Business Ethics: A European Review* 16, no. 2 (2007): 132–149, and Silvia Osswald, Tobias Greitemeyer, Peter Fischer, and Dieter Frey, "What is Moral Courage? Definition, Explication, and Classification of a Complex Construct," *Psychology of Courage* (2010): 149–164. In each of these sources, moral courage is given a clear definition, usually involving some form of identifying a person's behavior as being intrinsically motivated and characterized by actions that come in direct conflict to self-serving options, meaning that greater consequences are likely from the action.

social consequences.[21]

Servicemember

This term alludes to any member of the "uniformed services," which consists of any individual serving in the Army, Navy, Air Force, Marine Corps, Coast Guard, and members in the Commissioned Corps of the National Oceanic and Atmospheric Administration (NOAA) and the Commissioned Corps of Public Health Services.[22]

Chaplain

In this work, chaplain alludes to those who serve in the armed forces. These individuals are credentialed religious leaders, endorsed by their respective religious organizations, and carry the responsibility to provide for "the spiritual and moral well-being of servicemembers and their families."[23] They often perform these duties in diverse settings through providing religious services, pastoral care, and counseling, conducting various retreats or seminars, and ministering on the battlefield.[24]

Military Ethics

While this is a broad category, military ethics are the modern best practices that are expected and employed when in the act of warfighting.

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21. Lachman, "Virtue," 131.
22. United States Veterans Association, "Office of Public and Intergovernmental Affairs," *va.gov*, last updated Mar. 11, 2021. Accessed first on Feb. 12, 2022. https://www.va.gov/opa/persona/active_duty.asp#:~:text=The%20term%20%E2%80%9Cservice%20member%E2%80%9D%20means,of%20the%20Public%20Health%20Services.
23. Military Onesource, "The Unit Chaplain: Roles and Responsibilities," Nov. 28, 2018, accessed online Feb. 12, 2022. https://www.militaryonesource.mil/family-relationships/spouse/getting-married-in-the-military/the-unit-chaplain-roles-and-responsibilities.
24. Department of the Army, *Religious Support*, FM 1-05 (Washington, DC: Department of the Army, 2019), 1.2 – 1.7.

These ethics, based on the modern definition of ethics,[25] are the organizational standards of the military in which the goal is to delineate proper behavior within the military and on the battlefield.[26]

Section 3–Courage, Moral Courage and Ethics

In this chapter, this work will focus first on the historiographical sources of courage, both physical and moral. In these sections, major sources in history will be analyzed for their contributions to the conversation of what courage is and how it is expressed in the human form, with a particular focus on the battlefield. The goal in these sections is to discover how courage has been represented over time, looking at its evolution into how it has changed as a concept and a behavior in modern society.

This chapter will also include a brief overview of modern military ethics, with a focus on just war theory. By including this review into what moral warfare looks like, the relationship between moral courage and modern military service will be more evident. Along with the review of military ethics, the relevance of military chaplaincy will also be established in preparation for a review of a specific model and definition of moral courage derived from Rushworth M. Kidder's book, *Moral Courage*.[27] With a study of this model and its implications, the literature review will incorporate six stories from the lives of military chaplains and servicemembers as examples of how moral courage has played out on the battlefield of American military history.

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25. Ethics has been described as "the field [which]…involves systemizing, defending, and recommending concepts of right and wrong behavior." Internet Encyclopedia of Philosophy, "Ethics," http://www.iep.utm.edu/ethics/, cited from George B. Roswell IV (LT. Col, USMC), "Marine Corps Values-Based Ethics Training: A recipe to Reduce Misconduct," *U.S. Army War College* (2013): 2.
26. See Roswell, "Marine Corps," 2, and the Lieber Code.
27. Kidder, *Courage*.

Courage in Literature

Approaching definitions of "courage" is a challenging task. Courage, though it sounds simple enough in thought, is an elusive concept to discover in practice. It seems that the closer a definition gets to a true meaning, it becomes more difficult to identify.[28] Yet, courage is still a defining force in the lives of every person living, as life is full of challenges and decisions. It is even more evident and necessary in the lives of those who devote themselves to military service. Developing courage, especially moral courage, is an important facet in the lives of servicemembers in the armed forces as it will heavily influence their ability to act under pressure in ways that reinforce their own convictions as well as supporting their mission at hand.

Courage has undergone many exhaustive studies, starting with both Aristotle's *Nicomachean Ethics* and Plato's *Laches*. For Aristotle, courage was only a battlefield principle. Aristotle founded his philosophy on fear, that "there are many types of fearful things that any noble man should rightly fear, but the most fearful thing is death."[29] With his narrow focus on this version of death, it was easy for him to conclude that true courage was not accessible unless it was found on the battlefield staring down an enemy that wanted to kill you. He furthered this statement by saying, "Circumstances which bring out courage are those in which a man can show his prowess or where he can die a noble death, neither of which is true of death by drowning or disease."[30] Aristotle left no room for a more modern definition that has caused his work to fade as time has passed. Rielle Miller supported this position in her statement, "In today's society, opportuni-

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28. See W.I. Miller, *Mystery.* One of the best examples of his struggle to identify courage is his recognition of how it can be misused on the battlefield, "when calls to courage have been calls for injustice, calls to plunder, rape, and murder, calls to die for dubious reasons" (page 5). See Also Richard Kraut, Plato, *The Stanford Encyclopedia of Philosophy*, Edward N. Zalta (ed.): 2017. https://plato.stanford.edu/archives/fall2017/entries/plato/.
29. R. Miller, "Definition and Development," 7.
30. R. Miller, "Definition and Development," 7.

ties to battle for one's country, to sacrifice one's life for one's country are not as readily available…the opportunities for battlefield courage…have become almost obsolete even for most of our military."[31] Physical courage still has its place, but it is not the sole representative of what courage can mean in modern practice.[32]

In Plato's *Laches*, multiple characters are having a conversation, discussing how their own children should be taught courage.[33] Laches, Nicias, and Socrates—Plato's characters—work through multiple angles to see if they can nail down a definition of courage. Through this discussion, R.E. Allen, who wrote a translation of Plato's work, pointed out that the dialogue addressed two main concepts of courage: "the raw animal spirits raised in battle, which may yet be accompanied by dishonesty, and that courage which, because it is allied to wisdom, is allied to justice."[34] With his conclusion, Allen pointed out how courage alone has at least two major veins: whether it is a full-fledged act of physical bravery in the face of uncertain odds, or an act supported by knowledge with a sense of certainty and validity in the purposes of its enaction. On the battlefield, this is often seen in more ambiguous ways in the intense and extraordinary acts of bravery of individuals, especially those who receive the Medal of Honor,

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31. R. Miller, "Definition and Development," 8.
32. An important note in the discussion of courage is its Greek roots. The word for "courage" in Greek is *ἀνδρεία*, or "Andreia." It is best defined as "manliness." Thus, courage in its historical roots (i.e., the perspectives of Plato and Aristotle) is seen as a definitive part of the manly identity. Courage is directly tied to what makes a man truly manly in his actions. For a more in-depth review of "andreia," see Ralph M. Rosen and Ineke Sluiter, eds., *Andreia: Studies in Manliness and Courage in Classical Antiquity* (Boston, MA: Brill, 2003).
33. Ironically, their motivating question was an argument of whether it was courageous for their children to train while wearing armor or not.
34. R.E. Allen (Trans.), *Plato: Ion, Hippias Minor, Laches, and Protagoras* (New Haven: Yale University Press, 1996).

America's highest medal given in battle.[35]

Laches spent much of his arguments seeking to justify the warrior's position and actions in war. He had two main definitions of courage: "Courage is standing your post," (190E–192B) and "Courage is perseverance of Soul," (192B–194E). In the former, Laches sought to identify courage as a servicemember's ability to take a stand, wherever the battle might be, holding the line on the battlefield. Yet, Socrates refuted him in the narrowness of his argument, challenging him to think "about those courageous [not just] in war but in perils at sea, and all who are courageous in disease and poverty and politics…" (191D). With this, Laches offered his latter position on courage: that it involves a sense of perseverance of the soul. In this case, the courageous person is willing to endure the hardships they face. However, this too falls short, because it is possible for a person to persevere in folly instead of wisdom, in which case a person would not be courageous (192D), just as a person who uses wisdom to get gain may also not be courageous (192E). All these comments of Laches and Socrates simply point to the vagueness that accompanies understanding what it means for a person to express physical courage, especially as Allen pointed out that they were unable to arrive at their own definition, for this was Plato's mission. He stated, "The *Laches*, like other early dialogues, teaches not by telling the reader what to think, but by showing him how to begin to think, and why it is important to think."[36] In the case of courage, it is a personal question to understand how an individual expresses theirs.

As an example, Laches and his interlocutors were fictional companions of Tim O'Brien, a modern American servicemember who served in the Vietnam era. While he was on track for greater academic successes, he was conscripted into the US infantry. He characterized himself as a person

35. For a strong introduction into the bravery of men in battle and the ambiguous decisions they must make, as well as their courage that often constitutes receiving the Medal of Honor, see John McCain, *Why Courage Matters* (New York: Random House, 2004).
36. Allen, *Plato*, 59.

to get involved in helping others, accentuated by his childhood reading of the *Hardy Boys*, and later familiarization with Plato, and "enough Aristotle to make [him] prefer Plato."[37] For O'Brien, working with the writings of Plato and Aristotle assisted him in his personal education of what it meant for him to serve on the battlefield and discover his own self-identified characteristics of courage. He felt a comradery with these ancient soldiers because the physical courage of the battlefield had been theirs first.

It was into this quandary that William Ian Miller offered a definition of courage. He stated that the battlefield charge is the most important aspect of what characterizes the actions of a servicemember. The charge "is the first thing to think about when thinking about courage. People who do it are remembered as brave, win, or lose. They are heroes, forever. It seems like courage, the charge."[38] Miller furthers the concept of physical courage in war, that any person willfully taking control of their physical selves and diving onto the battlefield amid bullets and likelihood of death is a true conception of courage. It is evident from even his conclusion that perception of the acts conducted by individuals in the charge in some ways makes them courageous. This is a major theme of physical courage: that it is perceived as a brave and daring act.

W.I. Miller also inferred that courage had begun as a principle of self-preservation. A strong, more modern, environmental example gives context to his conclusions: the American wild west. Miller stated,

> [Courage is] constituted narrowly as the capacity to face death in feud or war, courage was frankly granted to be necessary to defending self,

37. Tim O'Brien, *If I Die in a Combat Zone Box Me Up and Ship Me Home* (New York: Dell, 1973), 22. See also W.I. Miller, *Mystery*. In chapter three, Miller dissects O'Brien's words on courage to a fuller extent than is necessary in this work.
38. W. I. Miller, *Mystery*, 33. Miller cites himself from his other work, William Ian Miller, "Near Misses," *University of Michigan Law School* 1 (1999): 10–11, in which he philosophized about the varying distinctions of 'near misses' and how we perceive them in daily living. He related the topic to courage in that near misses are sometimes the result of not putting in just a little bit more effort.

> family, and one's own against external threat, and thus absolutely crucial to securing the space in which other virtues could develop.[39]

From this description that Miller supposed, courage was the capacity a man had to provide for and defend what was his. At its base form, physical courage, in the setting of the Wild West, is the ability a person had to respond to the difficulties evident in daily living, which usually involved a heavy likelihood of bodily harm or death.

Switching to the context of the battlefield, men in battle are more courageous when they are part of a good unit. Geoffrey Regan, in his exhaustive study of courage on the battlefield from the medieval ages through WWII, pointed out how Lord Wavell believed that "soldiers fought best when they were part of a good unit. For the ordinary soldier, the good unit is the man's military home and family…fighting [because] he feels a valued part."[40] It is the unit to which a servicemember belongs that can heavily influence their ability to feel courageous, contributing greatly to their motivation for fearless action when on the battlefield. Courageous service is thus heavily supported by the structures that maintain the fighting force, especially in the context of straightforward physical courage.

With time passing, perspectives on courage have changed. From examples of individuals, especially leaders in wars, it is evident how battlefield courage has become something less than it was in history, like in the *Laches*. In WWI, Siegfried Sassoon served on the front lines. In his memoir, he wrote: "War was inevitable and justifiable. Courage remained a virtue. And that exploitation of courage, if I may be allowed to say a thing so obvious, was the essential tragedy of the War, which, as everyone now agrees, was a crime against humanity."[41] Even though his courage in battle

39. W.I. Miller, *Mystery*, 8.
40. Geoffrey Regan, *Fight or Flight: An Inspiring History of Courage Under-fire—True Battlefield Stories of Extraordinary Acts at the Moment of Truth* (New York: Avon Books, 1996), 9.
41. Siegfried Sassoon, *Memoirs of a Fox-Hunting Man* (New York: Penguin Books, 2013), 256.

is easily recognized, Sassoon still saw how courage was exploited in the Great War as a tool in engaging servicemembers in the fight. If only physical courage is enabled and encouraged in servicemembers without regard for their moral perspectives and desires, the potential for negative consequences rests squarely on commanding officers who run the battlefield.

General Omar Bradley offered another poignant statement in the need for a fuller understanding of how courage is engaged on the battlefield. He stated, "Ours is a world of nuclear giants and ethical infants. We know more about war than we know about peace, more about killing than we know about living."[42] For General Bradley, war was no longer about having the best technology to decimate the enemy, but awareness of the costs it took in human lives. In the context of physical courage, Bradley's words ring with a need to adapt to a more modern perspective on war ethos, which begins with a greater understanding of the ethics and morals of warfighting.[43]

Moral Courage in Literature

Courage on the battlefield began as a moral principle. As was mentioned above, Aristotle saw courage as a physical virtue, one that made the actor in a courageous moment a better person. James H. Toner described Aristotle's concept this way: "At the time of an act, *we are* [sic]; we do the act and *we become*. What we become, [sic] we are. The next time we encounter a challenge, we are better than we were before."[44] In Aristotelian logic, this concept is like a virtue cycle in which the actor becomes a better and better person through his or her acts, which makes sense when Aristotle believed that "Thus it is for a noble end that a courageous man

42. Omar Bradley (Gen.), *The Collected Writings of General Omar N. Bradley, 1945–1949*, vol. 1 (1967): 588–89. General Bradley was an outspoken military leader in pushing military and political leaders towards better avenues of reconciliation and communication after WWII and other conflicts.

43. See the section on Ethics in War beginning on p. 20.

44. James H. Toner, *Morals Under the Gun: The Cardinal Virtues, Military Ethics, and American Society* (Lexington: University Press of Kentucky, 2000): 111.

endures and acts as courage demands."[45] The underlying assumption was that individuals, when acting courageously, were acting for a moral and worthy cause. Yet, this version of courage has been outgrown by society. Peter Olsthoorn wrote:

> The requirement of courage having a worthy cause, was apt at a time when citizen soldiers themselves deliberated on which enemy to march against, while the idea of courage being a mean between cowardice and recklessness fit the Greek use of the phalanx; an excess or a deficiency of courage would likely destroy it.[46]

Olsthoorn's conclusion is important in how he recognizes the modern distinction between the courage of the past and the courage of the present. To understand where moral courage fits on the battlefield, it is of foremost importance to understand that a servicemember's physical courage in the modern world is no longer couched in a bifurcating moral dilemma of what phalanx to fight for.

Physical courage, while still relevant as a facet of human action in the face of imminent physical danger, has undergone a process of aging, giving way to a deeper version of courageous action: moral courage. This concept of courage has been used in academic thought for centuries, with one of its first definitions coming in the 1800s. Attributed to Henry Sidgwick, he wrote how moral courage is that, "by which men face the pains and dangers of social disapproval in the performance of what they believe to be duty: for the adequate accomplishment of such acts depends less on qualities not within the control of the will at any given time."[47] And yet, even with this definition, he had added a separation between it and courage on the battlefield, in that physically courageous acts of the battlefield are

45. Aristotle, *Nicomachean Ethics*, trans. Martin Oswold (Indianapolis: Bobbs-Merrill, 1962), 70–71.
46. Peter Olsthoorn, "Physical and Moral Courage in the Military," *Journal of Military Ethics* 6, no. 4 (2007): 271.
47. Henry Sidgwick, *The Methods of Ethics*, 7th ed. (London: Palgrave Macmillan, 1962), 333.

not relevant to the morally courageous acts of a civilian person in society. The conclusion from these deductions would be something like, "a soldier acts physically courageous on the battlefield while a civilian acts morally courageous back home in his office." However, this kind of conclusion is not tenable in the modern world.

Moral courage is a virtue found in consistent, effort-filled attempts to be better. William Miller offered this distinction: "Physical courage decays under the intense and relentless demands of combat while moral courage needs its daily constitutional; it grows by the doing of deeds that require its mobilization."[48] From his statement, W. I. Miller recognized that physical courage is a finite resource. Eventually, it runs out or is burned out by overuse. In some cases, physical courage might even be overcome by skill and precision, in which acts are no longer physically courageous. Yet, moral courage grows with its use, making it a more sustainable and significant resource in the development of effective military and civilian leaders.

Moral courage is therefore an internal principle, developed by the individual. W. I. Miller produced a poignant definition of it, "Moral courage has come to mean the capacity to overcome the fear of shame and humiliation in order to admit one's mistakes, to confess a wrong, to reject evil conformity, to denounce injustice, and to defy immoral or imprudent orders."[49] This distinction is unique in how it places danger in the intersection of what brings about a moral cause or action. Moral courage is found in what a person is willing to face when it comes into conflict with their own beliefs or values. For a person to be prepared to act in moral courage, they must be aware of themselves in a much deeper way than physical courage would ever demand.

Rielle Miller, in establishing her own definition of moral courage,

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48. Miller, *Mystery*, 65.
49. W. I. Miller, *Mystery*, 254. Also cited in Olsthoorn, "Courage in the Military," 273. Olsthoorn used Miller's definition to point to how moral courage is much more difficult to pin down scientifically. It extends past the sheer need to protect the body.

produced what she described as the five main components that identify it in action. For a person to be using moral courage, they must have first recognized the presence of a moral situation; second, they must see the need to make a moral choice; third, they will make an appeal to their virtue and reason; fourth, they must act, following through with their moral decision; and finally, their behavior must rise above the presence of fear, not allowing it to impede their chosen path.[50] From these five steps, it is evident how *individual* the nature of moral courage in action is. A person must be willing and able to, as R. Miller concluded, "risk and accept all the consequences *as an individual.*"[51] When moral courage is enabled and enacted by a person, they are choosing to act from their own insight and personal development, with full acceptance of any outcomes from their moral choice.

Ethics in War: Sources of Moral Guidance

Before a survey of foundational events that support modern ethics in war can begin, it is important to note how moral courage is one of the most important aspects inherent to modern servicemember's ability to perform his or her duty. While the larger perspective of the military might perceive issues of moral courage as secondary to "the warrior ethos and the role of the military in defense of the nation,"[52]—perspective primarily focused on physical courage—moral courage serves to ensure that servicemember's emotional and mental health is kept intact in the face of potentially challenging, morally damaging moral situations. A person with a clear understanding of his or her morals and potential actions, given a morally challenging situation, is more able to act in ways that safeguard his or her mental state, especially as the moral atmosphere of the military is not

50. R. Miller, "Definition and Development," 31.
51. R. Miller, "Definition and Development," 31. Italics in original.
52. Nathan K. Finney, and Tyrell O. Mayfield (eds.), *Redefining the Modern Military* (Annapolis, MA: Naval Institute Press, 2018): 35 (Electronic edition).

static.[53] At the leadership level, recognizing the autonomy of servicemembers to act with moral courage creates an environment in which leaders understand their two-way relationship with their subordinates. An ethics trainer in the Norwegian Defense Forces wrote, "The primary, fundamental motive for teaching ethics in the military is neither to clean up the act of military operations under the gaze of media, nor to make military operations more efficient. We teach ethics in the military because we want to promote good and prevent evil."[54] It is not the intent of ethics to give simple justifications of actions, but instead to guide individuals toward being better people.

Recognizing the individuality of the servicemember is not a new concept, and in fact, has been a part of American military style since the Revolution. Major General Friedrich Baron von Steuben, the Prussian drillmaster tasked with training the Continental army, stated concerning ethical leadership in the military:

> In the first place, the genius of this nation is not in the least to be compared with that of the Prussians, Austrians, and French. You say to your soldier, 'Do this, and he doeth it; but I am obliged to say, This [sic] is the reason why you ought to do this and that; and then he does it.[55]

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53. See Martin L. Cook, *The Moral Warrior: Ethics and Service in the U.S. Military* (Albany, NY: State University of New York Press, 2004): xi. Here, he mentions the changing atmosphere of warfare, specifically pointing to "dramatic changes in the technology" of warfare, that these advancements can "radically change the moral symmetry of risk in combat." While not particularly relevant to this more straightforward study of military ethics, it is poignant to note an instance in which servicemembers would be required to understand and engage with their work in a higher, more morally aware way.
54. Tor Arne Berntsen and Raag Rolfsen, "Ethics Training in the Norwegian Defense Forces," in *Ethics Education in the Military*, ed. Paul Robinson, Nigel De Lee, and Don Carrick (Hampshire, England: Ashgate Publishing, 2008), 96.
55. John McAuley Palmer, *General Von Steuben* (New Haven: Yale University Press, 1937), 157.

General Von Steuben saw how different the servicemembers of America were, noting how he had to explain the moral reason to his subordinates if he wanted to see real action from them. It is interesting that even as America was forming its military might, recognizing the moral responsibility of the servicemember was a main component in military leadership.

War always involves the taking, or threatening, of human life. As such, it is a human question that all cultures have had to work through to address. Martin L. Cook pointed out that "every human culture has felt the need to justify in moral and religious terms any taking of human life."[56] The topic of killing has always been a focal point in conflicts between groups of people, just as it will often be on the mind of servicemembers. Their ability to act on the battlefield will depend on their personal convictions of what is right and wrong, coupled with their willingness to trust the orders of leadership.

Ethical and moral behavior has lasting impact for the servicemember. Author Dave Grossman studied the act of killing in war, including his experiences collaborating with veterans from Vietnam. He wrote on the concept of dehumanization, in which militaries would train their servicemembers to become better killers by removing the human aspect of the enemy. This was usually accomplished through derogatory and demeaning euphemisms. He said, "If your propaganda machine can convince your soldiers that their opponents are not really human…then their natural resistance to killing their own species will be reduced. Often the enemy's humanity is denied by referring to him [or her] as a 'gook,' 'Kraut,' or 'Nip.'"[57] Interestingly, Grossman discovered from his interviews with many Vietnam veterans that those who had managed to maintain a per-

56. Cook, *Moral Warrior*, 21. For a more in-depth review of cultural perspectives on multiple topics, including warfare and military ethics, see Mary L. Foster and Robert A. Rubinstein, *Peace and War: Cross-Cultural Perspectives* (New Brunswick: Transaction Books, 1986).

57. Dave Grossman, *On Killing: The Psychological Cost of Learning to Kill in War and Society* (New York: Back Bay Books, 1995), 161. Hereafter Grossman, *On Killing*.

spective of acceptance and admiration for the people and culture of Vietnam were better for it, living more complete lives.[58] For some though, they could not, resulting in events like Mi Lai, to which Grossman stated:

> It can be easy to unleash this genie of racial and ethnic hatred in order to facilitate killing in time of war. It can be more difficult to keep the cork in the bottle and completely restrain it. Once it is out…the genie is not easily put back in…such hatred lingers over the decades, even centuries.[59]

Without a sense of the humanity in the enemy, a nation at war can easily become desensitized to the importance of human life, even if it is only for the sake of protecting the warriors sent to fight.

Multiple sources of guidance have been produced in history as foundational events and documents to guide moral and ethical behavior on the battlefield. These sources can educate those who are morally conscientious in how they can frame their actions "to maintain moral integrity…in order to explain to themselves and others how the killing of human beings they do is distinguishable from the criminal act of murder."[60] What follows is a brief review of these sources.

One of the major sources of guidance in modern warfare are The Hague Conventions of 1899 and 1907.[61] At these conferences, treaties were signed into effect by multiple nations adopting many standards that would affect military leadership and scope of available actions in war. In the 1907

58. Grossman, *On Killing*, 163.
59. Grossman, *On Killing*, 163.
60. Cook, *Moral Warrior*, 21.
61. See the Avalon Project for access to primary source documents for all the Hague conventions. For the documents pertaining specifically to the laws pertaining to warfare, see Yale Law School, "Laws of War: Laws and Customs of War on Land (Hague II); July 29, 1899," *The Avalon Project: Documents in Law, History and Diplomacy* (2008), accessed online 28 Feb 2022, https://avalon.law.yale.edu/19th_century/hague02.asp.

convention on warfare, most of what was accepted by the nations and written into international laws and treaties, had been written by Francis Lieber, a German-born U.S. jurist and political philosopher. His work, *Code for the Government of Armies*,[62] was signed by Abraham Lincoln during the Civil War in 1863 as the code for Union Forces. This code addressed everything from the ethical foundations of warfare and emancipation to the individual acts of servicemembers during war.

After World War II, the Geneva Convention of 1949 was held, which sought to update and revise legislation from the 1929 convention.[63] Specifically, they revised issues relating to Prisoners of War and civilians caught in the crossfire. The intent at the Geneva Convention was to establish guidelines for overseeing the lines between combatants and their objectives with civilians and their objects. One was well within the bounds of war as a target for either enemy, the other was to be off limits to protect and respect life.

Alongside these two major conventions, the U.S. military has its own guiding manual for warfare. Updated 2019, *The Commander's Handbook on the Law of Land Warfare*, written by the Department of the Army and by the United States Marine Corps Training and Education Command, this manual provides in-depth direction for officers giving orders in war, spe-

62. Francis Lieber, *General Orders No. 100: Instructions for the Government of Armies of the United States, in the Field* (New York: War Department, 1863).
63. Yale Law School, "Geneva Convention (III) Relative to the Treatment of Prisoners of War; August 12, 1949," *The Avalon Project: Documents in Law, History and Diplomacy* (2008), accessed 28 Feb 2022, https://avalon.law.yale.edu/20th_century/geneva03.asp.

cifically focusing on Laws of Armed Conduct (LOAC).[64] In it, leaders are given guidance on everything from general education on LOAC to the specifics of interacting with civilians. With this document, the U.S. Military has a strong footing for its own governance, meaning leaders can search and understand what might be appropriate given any battlefield setting. The *Handbook* is also a strong resource for servicemembers to recognize the range of their own actions and the virtues and principles important to them when in conflict.

With these sources in mind, it is important to briefly note a major contributor to their development: Just War Theory.[65] Martin Cook attributed its development to the fourth century rise of Emperor Constantine and the combination of Christian and Greco-Roman thought. Before Constantine, Christianity had functioned as a pacifistic system, meaning they did eschewed war, exemplified by the fact that prayer for the emperor was "a

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64. Headquarters, Department of the Army, and Headquarters, United States Marine Corps, *FM 6-27 MCTP 11-10C The Commander's Handbook on the Law of Land Warfare* (Washington, D.C.: Department of the Army, 2019). This recent publication provided updated guidance and material from the 1956 original. LOAC is also related to International Humanitarian Law (IHL). For a review of IHL see Harvard University, "What is IHL?" *IHL Research Initiative: IHL Primer Series* 1 (2009): 1–4.

65. For an in-depth and case-based approach to just war, see James M. Dubik, *Just War Reconsidered: Strategy, Ethics, and Theory* (Lexington: University Press of Kentucky, 2016). As an example of the ethical arguments around modern perspectives on just war, see Maja Zehfuss, "Culturally Sensitive War? The Human Terrain System and the Seduction of Ethics," *Security Dialogue* 43, no. 2 (2012): 175–190. The author wrote concerning the changing scenery of warfare and the effect involving culture can have on the mission. During the mid-2000s, the U.S. Army employed the Human Terrain System (HTS) which used teams of cultural specialists and anthropologists as an attempt at mitigating the effects of war. Yet, according to Zehfuss, this program proved more ethically challenged than it was beneficial, especially in the context of these teams potentially providing information that would get other people killed, something that would be unjust. See also Cook, *Moral Warrior*, 23.

proper limit of their support."[66] Yet, after Constantine's conversion and years of subsequent invasions, Christian thinkers began contributing to the dialogue surrounding warfare. Most notably was Augustine of Hippo. Cook summed up Augustine's perspective in these words:

> History, [he] argued, is morally ambiguous. Human beings hope for pure justice and absolute righteousness…[he] firmly believed that the faithful will experience such purity only at the end of time…but until that happens, [humanity] will experience only justice of a sort, righteousness of a sort.[67]

As such, Augustine saw war only as something pursued with the goal of peace. War was only just if it was "waged not for motives of aggrandizement, or cruelty, but with the object of securing peace, of punishing evil-doers, and of uplifting the good."[68] Augustine's perspectives reflect the moral dilemma present in the conflict between Christianity's pacifistic origins with the recognition that force, and violence will be necessary at times to protect innocents and punish criminality. In the modern sense, however, just war is no longer based on religious principles, but affected by the political atmosphere and secular nature of the governments of the world.

In today's social network society, servicemembers are consistently in the public eye. Their actions can often have great effects, whether it is on the battlefield or on media. As Robinson pointed out, servicemembers' choices have had to rise to an increasingly more stringent model: "The

66. Cook, *Moral Warrior*, 23.
67. Cook, *Moral Warrior*, 23. The author provides a deeper description and study of how just war theory developed through history. He pointed to changes made during the conflicts between the Spanish and the New World, with colonialization and wars with Indigenous peoples bringing about new additions to the theory. It was also adapted during the Protestant Reformation as reformers developed their own perspectives.
68. BBC, "History of War Ethics," (2014), accessed 28 Feb 2022, https://www.bbc.co.uk/ethics/war/just/history.shtml.

armed forces of the world are under increasing public scrutiny, and if their members behave in a fashion which the public deems morally reprehensible it may destroy public support for their mission."[69] With an awareness of this secondary or tertiary effect in mind, it becomes a dual responsibility both of the servicemember and the entire military training body, to manage the ethical and moral perspective they employ when in the battlespace. Engaging with ethics and morality in this sense is a strong position to begin from.

Accepting concern over the visibility of the modern servicemember to the public, tradition alone is not enough when it comes to training morality and ethical behavior to modern servicemembers. Robinson pointed out in his article that, for most of history, the approach of militaries to training ethics was to simply "use a form of osmosis, in which military institutions shaped the character of their members by unseen and gradual influences."[70] This, however, is quickly becoming an unsustainable option as lifestyles and society changes regarding the demographics of servicemembers and the characteristics of society at large. Inevitably, this means that a greater effort to provide ethical and moral training is required as the military moves forward.

Kidder's Model

Moral courage is a concept that functions well when studied through a framework. As has been observed in literature, courage is a difficult concept to define. Whether it is from a perspective of validity of actions, like *Laches*, or about bravery like Aristotle's works, courage can escape those who seek it because it is usually found in conjunction (or juxtaposition) with other characteristics. This is what makes a model so effective: they often incorporate other facets of a person's identity, giving students a better opportunity to develop their own perspectives and courses of action.

69. Robinson, "Ethics," 25.
70. Robinson, "Ethics," 25.

While other models of developing moral courage exist,[71] this work focuses on the aspects and applications of only one.

The model forming the framework for this project is from Rushworth M. Kidder's work, *Moral Courage*. He was an academic-turned journalist, who sought to understand ethical dilemmas and how to approach them. He founded the Institute for Global Ethics in 1990 and spread his message across the globe in workshop and seminar settings. He was a strong voice against ethical indifference, to which his work seeks to battle.[72] He had made it one of his life's missions to educate and expand understanding on the topic of moral courage and ethical behavior.

In his book, Kidder offered his own visual to identify what it takes to develop and act with moral courage:

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71. See Sasha Chanoff and David Chanoff, *From Crisis to Calling: Finding Your Moral Center in the Toughest Decisions* (Oakland: Berrett-Koehler Publishers, 2016), and Laurence Thomas, "Two Models of Courage," *Dialogue* 27, no. 4 (1988): 687–695. In the former, the Chanoff's build upon a framework of self-development that seeks to engage a person in an awareness of their identity and courses of action when faced with complex decisions. See pages 6–7 in their book for an introduction to the model. In the latter, Thomas wrote to the concept of courage always being a virtue. He proposed two models, the first of which saw courage: the principle and the manifest action models. In the first, courage is about the agent's belief in his or her actions being moral or noble. In the second, courage is bound by the formidability of obstacles in relation to the noble or ignobility of the agent's motivations. These models are described in detail on p. 692.
72. Douglas Martin, "Rushworth M. Kidder, Journalist Who Studied Ethics, Dies at 67," *The New York Times* (2012), accessed online 13 Dec. 2021, https://www.nytimes.com/2012/03/26/us/rushworth-m-kidder-ethicist-dies-at-67.html.

Kidder's Model of Moral Courage: Three Elements of Moral Courage[73]

In defining how these circles relate, he stated that a decision comes in this three-pronged format, "a commitment to moral *principles*, an awareness of the *danger* involved in supporting those principles, and a willing *endurance* of that danger."[74] In this way, Kidder was able to aptly put into words and visual the intersection at which moral courage commonly acts. Servicemembers must understand what danger, principles, and endurance might mean to them.

Danger is the easiest to identify, at least initially. At its simplest form, it is the possibility of loss or bodily harm. Yet, danger can present itself in many forms, especially for a person acting with moral courage. Historically, courage was found simply in a willingness to defend others, and especially to prove oneself. Societies used to be honor-based, as W. I. Miller stated, in which "proving one's courage was *the* rite of passage, and the only way to pass the test was to overcome dangers that were, first and foremost, physical ones."[75] In facing danger, courage is found. While the dangers present in moral courage may not always be physical, they still pose the threat of having to accept loss or pain. W. I. Miller also pointed out that, in the relationship between morals and danger, one must be aware of the "doubt that one's morals were operating too much in one's interest

73.Kidder, *Courage*, 8. This is the location of Image 1 in the book.
74. Kidder, *Courage*, 7. Italics in original.
75. W.I Miller, *Mystery*, 12.

to be trusted for their virtue."[76] He makes a poignant statement here in the importance of recognizing that moral courage often comes with the knowledge that you are not acting in your own best interest. In fact, understanding that you are putting yourself at risk is a major qualifier in using moral courage because it often has consequences that will hurt your future, whether physical or social.

Endurance is found most simply in a willingness to keep going even if things are difficult. This is most simply portrayed again in the physical sense. A person can work to endure increasingly physically strenuous activity because the body is adaptable. The same can be said of emotional and spiritual endurance. It takes time and effort to create within the self the power and willingness to endure hazards for the sake of a moral and ethical cause. W. I. Miller put it this way, "moral courage needs its daily constitutional; it grows by doing the deeds that require its mobilization. Standing up for what we think is right is not easy, but it may well get easier if we cultivate the habit of doing so."[77] Endurance encapsulates both the effort and the intention it takes to keep fighting for a worthy cause. Kidder felt it most closely related to the age-old military question of "is this the hill you want to die on?"[78] What to endure is a choice each person must face when dealing with a difficult moral and ethical situation, which might end up needing great moral courage.

Lastly, principles are the most important feature of moral courage because they form a road map through which people engage with their world. As in W. I. Miller's mention of the daily constitutional, so must values be something that are continually used in a person's life. Principles and virtues form the standards that define willingness to accept any danger and endure any challenges that might come next. Concerning a person's willingness to adhere to principles, Kidder suggested this question, "What course of action will arise when I give the highest weight to principles and

76. W.I. Miller, *Mystery*, 37.
77. W.I. Miller, *Mystery,* 65.
78. Kidder, *Courage*, 136.

conscience rather than to outcomes and consequences?"[79] Principles are able to give a person enough reason and purpose to accept the fight without thought of consequence. If a principle has more weight than what it might cost in the end, then any action towards living up to that principle is likely to be morally courageous.

Moral courage requires introspection and evaluation if it is going to develop into a stronger human characteristic. Another of Kidder's contribution to his model included his own evaluation techniques. He considered moral courage a concept that should "be nurtured, taught, practiced, and attained on a broad scale."[80] Uniquely, and although he recognized the potential for moral courage to become an intellectually understandable concept, he felt it was best discerned through "a hands-on, street-corner pedagogy."[81] As such, he pointed out three types of training that are necessary for a person to develop his or her moral courage: discourse and discussion, modeling and mentoring, and practice and persistence.[82] By engaging in these three styles of learning, servicemembers and chaplains will better develop their own moral courage because they will have the education necessary to support them on the battlefield and in morally ambiguous settings.

Kidder's model of moral courage is formulated as the intersection between danger, endurance, and principles. As people seek to understand thoroughly what dangers might be present in their sphere, as well as having put in the time to have the capacity to endure what might come next, they are ready to engage their principles in defense (or offense) of what they believe to be right, whether it is what would be in their best interests or not.

79. Kidder, *Courage*, 108.
80. Kidder, *Courage*, 213.
81. Kidder, *Courage*, 214.
82. Kidder, *Courage*, 214. These three types of training are the main influence in the types of questions that the author has developed to facilitate proper development of moral courage when studying the provided case studies. See Appendix A for examples.

Chaplains and Moral Courage

Before presenting the cases for use with Kidder's model, a brief overview of the vital role of chaplains in relation to moral courage is presented next.

A morally courageous person is confident. As a Marine Corps manual states, "The confident mindset is always aware of themselves and how they influence others… Being authentic is important to our characters because truthfulness and virtue is what we defend."[83] While this confidence is specifically meant to define a marine, it is applicable to many, especially chaplains. Within the military, the chaplaincy is an important part of infrastructure to maintain its ability as a fighting force across all branches and designations.

Moral identity is a fundamental expectation of an officer in the Armed Forces. The Uniform Code of Military Justice (UCMJ), in describing the character of military leaders, states, "there are certain moral attributes common to the ideal officer…a lack of which is indicated by acts of dishonesty, unfair dealing, indecency, indecorum, lawlessness, injustice, or cruelty."[84] It is a fundamental expectation of a military officer to embody the above characteristics. Chaplains, as staff officers in their respective branches of the Armed Forces, are expected to live by this standard, as well as the standards they bring with them from their faith tradition.

The religious professionals that become chaplains are selected and trained with care. The military "begins with leaders already designated

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83. LT Glenndon C. Genthner, "Marine Mindset: USMC Values Building for Junior Marines," *Marine Corps Spiritual Fitness Program* (2019), 202.
84. "UCMJ Article 133," Cited from https://www.armfor.uscourts.gov/digest/IIIA59.htm, which describes usages of Article 133 in court cases, accessed 2 Mar 2022.

elsewhere as religious, and sociologically re-certifies them."[85] Chaplains are qualified in their respective faiths, then reintegrated into the military. They then take on the role of providing religious support to the men and women of the Armed Forces. They must be credentialed and endorsed by their respective faith groups. This ensures both the government's ability to manage who can become chaplains, as well as the chaplain's ability to live by their faith.

Chaplains are phenomenal examples of individuals that seek to live by their moral codes and ethical standards. They have built their lives on enduring principles and have chosen a path of danger—both physically and emotionally—knowing and accepting the risks. Often chaplains have undergone rigorous training in understanding their own identity and how they interact with others and with their own dogmas. Chaplains in military settings help to ensure that servicemembers can learn from and lean on them in any setting.[86] They are also individuals who are able and willing to fight in war and choose to maintain their higher moral identity, often providing training and support as ethics educators.[87]

As an example of how effective chaplaincy can be in the military, the Norwegian Defense Forces use chaplains as the sole providers of ethical training. These chaplains are "careful not to push a particular set of values onto the soldiers, but [they] rather strive to make the soldiers reflect on the

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85. Ed Wagonner, "Taking Religion Seriously in the U.S. Military: The Chaplaincy as a National Strategic Asset," *Journal of the American Academy of Religion* 82, no. 3 (2014), 703.

86. See Department of the Navy, *Privileged and Confidential Communications to Chaplains*, SECNAVINST 1730.9A (Washington D.C.: Department of the Navy, 2018). Here, the Navy gives a full delineation of how chaplains function as a resource to servicemembers.

87. See John Schoaubroeck, et al., "Embedding Ethical Leadership Within and Across Organizational levels," *Academy of Management Journal* 55, no. 5 (2012): 1053–78. Chaplains engaged with educators to provide ethical research and leadership among the U.S. Army on the battlefield.

consistency and applicability of their own set of values."[88]
Chaplains also stand as examples of the relevancy of moral courage because their placement within the battlespace is an intersection of both physical and moral courage. In the settings of military chaplains, they are both confronted with the possibility of death, as well as the necessity of standing up for morally correct principles.[89] As S. French wrote, "a true warrior has to be morally superior" or he is potentially allowing him or herself to become corrupted.[90] Chaplain (Cpt.) Dan Stallard added, "Fighting by a higher ethical code restrains the warrior in combat from committing atrocities or being inhumane. A warrior who fights by a higher moral standard… is less likely to suffer psychological, moral, or spiritual injury."[91] Chaplains can engage with servicemembers as an antidote to the evils and hardships of warfare because they must maintain their own higher ethical standards to serve from a religious perspective. Their faith should stand as an indicator of their desire to live by well-established morality.

Section 4–Case Studies

Following are the five selected cases for review that will be used in conjunction with Kidder's model as resources in training environments for chaplains and servicemembers.[92] In each section, a short biography of the individual will be given. After which, each case study will have a background description of the event, followed by the sections of Kidder's Model: values, danger, and endurance. In these sections, I will seek to

88. Berntsen, "Defense Forces," 95.
89. Rielle Miller, "Moral Courage: Definition and Development," *ERS* (2005): 3.
90. Shannon E. French, *The Code of the Warrior* (New York: Rowman & Littlefield, 2003), quoted in Chap (CAPT) Dan Stallard, USN, "First to Fight: Warrior Virtue in an Age of Moral Relativism," *Marine Corps Gazette* (2017): 70.
91. Stallard, "Warrior," 70.
92. While five stories were selected, six cases are presented because the story of Chaplain Claude Newby and Private First-Class Sven Eriksson is separated into two parts. In doing so, this one case has a dual purpose in providing insight for both chaplains and servicemembers alike.

express a fair representation of what the individual expressed or did, and the things that happened because of his or her moral courage. This work does not seek to validate or make assumptions about the moral courage of the individual, only to provide an opportunity for others to study and reflect on these sometimes heroic, and sometimes grave, experiences.

Chaplain B.H. Roberts – WWI and the Flu

Background: B.H. Roberts was born in 1857 in England. His mother, Anne, eventually converted to The Church of Jesus Christ of Latter-Day Saints (LDS) followed shortly by his father, Benjamin. As time passed, his father fell into drinking and away from the Church. Anne chose to go west across the ocean, to join the main group of the church in the states but could not take all her children with her. Unbeknownst to her, Anne left young Roberts behind in the care of unsavory people.[93] He was worked much like a slave from an early age. Because of the struggle of these early years, he pushed himself to be successful.

Roberts was very multifaceted. His resume by the time he became a chaplain was extremely accomplished. Truman Madsen described him thus,

> He was a child stone sawyer, a boy plainsman, a silver mucker, a schoolteacher, a missionary, a scholar-journalist, an editor, a playwright, an orator, a defense attorney, a theologian, an essayist, a pamphleteer, a congressman, a historian, a soldier-chaplain, a husband, a father, a member of the third highest quorum of his church, a Seventy.[94]

By the time the U.S. was getting involved in WWI, Roberts had passed his 60th birthday. He was originally opposed to the war but, as time progressed, his position changed. He saw how America's involvement was a righteous

93. Truman G. Madsen, *Defender of the Faith: The B.H. Roberts Story* (Salt Lake City, UT, Deseret Book, 1980), Chapter 1, ebook version.
94. Madsen, *Defender,* Preface.

cause. He began to act upon his moral courage, leading rallies to encourage the men of his church men to join the military in support of American involvement. To the families of those who enlisted, Roberts promised: "if their sons go to the trenches, I will go with them."[95] For the men that would go to war from Utah, B.H. Roberts became their father figure.

Roberts served well and faithfully in the field. Yet, he faced some difficulty in becoming the active-duty chaplain he wanted to be. The military denied him his request to be on active duty because of his age. Truman Madsen described what he did next, "within a few minutes he wiped away many years of political feuding with Senator Reed Smoot, saying he would beg if necessary, to get a reversal of the decision."[96] Roberts got his reversal but was demoted in rank from major to lieutenant. His desire to serve as the chaplain to the sons of his faith was more important than rank. Also relevant to this stage of his pursuit of military service was his requirement to attend Army training. He passed everything they asked him to do, keeping up with his men throughout their training and becoming the "first latter-day Saint to serve in the Chaplain's Corps of the United States Army."[97]

After successfully passing his training programs at Camp Kearny, CA

95. John Sillito, "Drawing the Sword of War Against War: B.H. Roberts, World War I, and the Quest for Peace," *Utah Historical Quarterly* 87, no. 2 (2019): 103.
96. Madsen, *Defender*, Chapter 15 Oldest Chaplain.
97. Ardis E. Parshall, "Chaplain B.H. Roberts Pleads for the Lives of His Men," *The Keepapitchinin* (August 2008), accessed 2 Mar. 2022, http://www.keepapitchinin.org/2008/08/21/chaplain-bh-roberts-pleads-for-the-lives-of-his-men/.

and, having provided great leadership and support to his LDS troops,[98] he, and his men were shipped to France. While there, they saw only limited action before the armistice was signed. This did not mean Roberts did not see trial and heartache, nor was he spared the work of a chaplain. Fourteen of his men were claimed by the influenza virus. Of these soldiers he said, "These men had made just as complete a sacrifice of their lives to their country as had any who have fallen…the heroism of the soldier consists in the fact that he offers his life to his country."[99] For Roberts, giving one's life for God and country was the ultimate sacrifice.

The Event: The experience of B.H. Roberts that will be used in the case study with Kidder's model happened after the 145th had been in France for some time. Right before they were to head to the front, an outbreak of the flu struck the camp, eventually taking the lives of 14 members of the unit. Below is a first-hand account of how Roberts managed the situation as their chaplain:

> Chaplain Roberts did not hesitate to minister among his stricken boys almost day and night. Nevertheless, the terrible disease continued to grow worse. In a few days there were hardly enough well soldiers to take care of the sick ones. Within three days thirteen of our finest soldier boys had died; and had to be buried in common holes in the ground – wrapped only in the stars and stripes.

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98. Ardis E. Parshall, "Chaplain B.H. Roberts Leads a March of the Mormon Battalion," *The Keepapitchinin,* (March 2009), accessed Dec. 4, 2020, http://www.keepapitchinin.org/2009/03/24/chaplain-bh-roberts-leads-a-march-of-the-mormon-battalion/. While at Camp Kearny for training, B.H. Roberts organized a Mormon Battalion Reenactment as an exercise in Mormon history and in military discipline and commitment. In this reenactment, Parshall wrote how "B.H. Roberts described for them what their ancestors had achieved. They planted [the] flag on the bluff and sang 'We'll rally round the flag, boys.'" This experience was important to the men because it connected them to their heritage and to the cause they were committed to as American soldiers, something accomplished through Robert's exemplary leadership.
99. Sillito, "Sword," 109.

It was a case of an unusual situation calling for an unusual remedy. [sic] and Chaplain Roberts was quick to meet the challenge.[sic] he called a special sacrament and testimony meeting. It was the first and only one of its kind held in the regiment. For it was strictly a Latter-day Saint service, with all the soldiers – Mormon and non-Mormon alike – invited to attend.

And what a service it was! When the bread and water, blessed by Chaplain Roberts and passed to the soldiers also by him personally, was offered to those boys and men, toughened by the thoughts of war, – very few of them declined the sacred emblems. Then Chaplain Roberts opened the meeting to testimonies, inviting all to take part. I was mildly surprised when some of the soldiers, considered to be rather careless and rough, began to take a part in the service. But I was positively astonished when several of the soldiers, known by all to be – at least outwardly – tough and bad, arose and bore their testimonies. They testified concerning spiritual manifestations which they had witnessed – and even had part in. Many of the soldiers shed tears; and all were exceedingly sober.

Then Chaplain Roberts bore his own testimony and offered a prayer. What a powerful testimony! And what a mighty prayer! Long and earnestly this devoted servant of Cross and Country pleaded with the great God to spare the lives of his soldier boys. "Our Father," said he, "if it be necessary that any more of the lives of our boys should be taken, then let them die in battle, and not at the hands of this terrible disease – away out here, thousands of miles from home and loved ones!"

It was enough. The great God heard and answered. And no more sol-

diers of our regiment died – either by the "flu" or in battle.[100]

In this event and the experiences surrounding it, B.H. Roberts exemplified moral courage. He recognized quickly that he was facing a moral dilemma, with men dying that he was to care for. Instead of avoiding them or choosing to fade into the backdrop of the cruelties of war, Roberts instead immediately began ministering to his men. He was with them day and night, risking himself in the process. He took the time to serve the men individually, as well as preparing and engaging the men in a religious service that called them all to faith, even blessing them with no more deaths.

Questions:

Discussion – Describe and discuss in partners or small groups the concepts of principles, danger, and endurance present in Roberts' event. In what ways was he expressing moral courage? Discuss your thoughts on his use of worship in the event.

Mentoring – How does Roberts serve as a mentor through his choices in this event, especially concerning the specifics of how his soldiers died? What do you learn individually from his story? How do you feel his choices affect your future choices as a chaplain when seeking to affect the morale of those you serve?

Practice – When in your service as chaplains, how does Roberts' story help you feel more prepared? Discuss with a partner how you feel you might act given a similar situation to what Roberts went through.

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100. L. Valess Dewey, "True Patriotism," *Liahona: The Elder's Journal* (Sept. 1939): 152–53. Cited from and verified by Parshall, "B.H. Roberts Pleads." Parshall took the time to discover the validity of this story through research at the University of Utah's records. He pointed out that the disparity between the 14 that passed and the 13 mentioned by Dewey was because the 14th man had passed in a hospital and thus likely outside of Dewey's AO.

Chaplain Emil Kapaun – Korea, POW

Background: Father Emil Joseph Kapaun had felt a strong pull to ministry from an early age and was ordained a priest in June 1940 when he was 24 years old.[101] He served at his home parish, St. John Nepomucene, until 1944, when he joined the Army Chaplain Corps and fought at the end of WWII. He left the corps, planning on pursuing education and service in the Catholic church, but found himself back in the Army Chaplaincy in 1948. In 1950, the Korean War broke out, and Chaplain Kapaun found himself deployed to Korea.

The Event: Chaplain Kapaun's unit was at the front of the fighting in Northern Korea, having been sent by the U.S. to block the advancing Korean Army in June of 1950. They were pushed back into South orea until additional American units arrived, causing the North Koreans to withdraw all the way back across the 38th parallel. However, the battle took a turn for the worst when China entered the fight.[102]

Kapaun's unit was at the front when they were overrun by the invading Chinese Forces. Kapaun was known for his battlefield demeanor, "tireless in battle, moving among the soldiers, ignoring enemy fire, comforting the wounded, [and] administering last rights and offering mass whenever and wherever he could."[103] When the Chinese Army overran the American position, Kapaun chose to stay behind with the wounded he had gathered rather than retreat and leave them to the enemy. He went on to do much for them as they survived the horrid conditions of their POW camp in Korea.

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101. For an in-depth look at the journey of young Emil Kapaun as he became the exemplary priest he was in his later years and in his service as a chaplain, see William L. Maher, *A Shepherd in Combat Boots: Chaplain Emil Kapaun of the 1st Cavalry Division* (Shippensburg, PA: Burd Street Press, 1997.)
102. Lawrence P. Grayson, "Serving God and Country: The Story of Army Chaplain Father Emil Kapaun," *Our Sunday Visitor* (May 2021),accessed 4 Mar. 2022, https://www.osvnews.com/2021/05/28/serving-god-and-country-the-story-of-army-chaplain-father-emil-kapaun/.
103. Grayson, "Serving God."

Eventually, his condition worsened, he contracted pneumonia and had a blood clot, and was removed from among his fellow soldiers to die alone on the 23rd of May, 1951.

There are many examples of moral courage in Kapaun's service in the POW camp. One of the first happened when Kapaun and the wounded were first captured by the enemy. He pleaded for the safety of those present, seeking to keep them alive and cared for. At one point, he "saw an enemy soldier about to shoot a wounded American. He calmly walked over, pushed the soldier's rifle away, picked up the injured man and carried him back to the other prisoners."[104] He even carried that servicemember for miles until they stopped at the prison camp.[105] He was adamant about ministering to the wounded, consistently pushing the Chinese to let him be with them, often with little success. Yet, he was known for his skills at stealing food for others and sneaking into the wounded barracks to be with the men.[106]

Questions:

Discussion – In the context of principles, danger, and endurance, what aspects of Chaplain Kapaun's choices exemplify his moral courage? Discuss the moral nature of Kapaun's decisions while in the POW camp.

Mentoring – How does Kapaun's example affect your pastoral identity? What parts of his decision-making process do you align with?

Practice – Place yourself in the POW camp with Kapaun. What deci-

104. Grayson, "Serving God." The man was Herb Miller who lived to attend the Medal of Honor ceremony for Father Kapaun in 2013, according to Grayson's article.
105. Franklin Rausch, "'All Man, All Priest': Father Emil Kapaun, Religion, Masculinity, and the Korean War," *Journal of Korean Religions* 6, no. 2 (Oct. 2015): 74.
106. Ray M. Dowe, Jr., 1st Lt., as told to Harold H. Martin, "The Ordeal of Chaplain Kapaun," *The Saturday Evening Post* (Jan. 1945): 60.

sions would you make, based off his? Discuss with a partner instances of moral choices you have made that remind you of Kapaun's decisions.

Chaplain Claude Newby – Vietnam

Background: Claude Newby, like B.H. Roberts, was older when he pursued a career as a chaplain in the Vietnam war. His history is a bit more extensive—he had multiple careers before his tours in the late 1960s. Chaplain Newby was born in East Tennessee and was known for his willingness to challenge authority, and for his desire for spiritual truth. In one instance, he challenged the local pastor about the Bible mentioning being born of the Spirit, the pastor did not have an answer for him.[107] Newby decided not to go to that pastor's church, and for a while did not attend any religious services. He enlisted in the Army at 16 years old and served in Germany with the 287th Cavalry, Mounted Military Police, and was one of the last to serve on horseback.[108] Soon after his time in Germany, he took a job as a prison guard at Alcatraz. That position was short lived, and he became a police officer in Ogden, UT. He joined the Church of Jesus Christ of Latter-day Saints and earned a teaching degree at BYU.

While working as a seminary teacher for the Church, a position in which he taught the youth of his area about the Gospel of Christ, he had a friend suggest he become a chaplain. At first, he was ambivalent, but decided to apply. He was rejected because of his medical history. Helga, his wife, challenged him to be faithful, "I still believe *we* will be chaplains (Italics in original)."[109] She was right. The Army called and told him and Helga that he had been accepted, and the Army swore him into their ranks. The real trouble came as he sought his endorsement from the leaders of the Church. President Gordon B. Hinckley, then an Elder and leader in

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107. Don L. Searle, "Chaplain Claude Newby: Faith is His Field Gear," *Ensign* (June 1987), accessed online 26 Mar. 2022, https://www.churchofjesuschrist.org/study/ensign/1987/06/chaplain-claude-newby-faith-is-his-field-gear?lang=eng.
108. Tom Benic, "Chaplain Likes Humping," *Cavalair: 1st Air Cavalry Division* 4, no. 1 (1970): 8.
109. Claude Newby, *It Took Heroes* (New York: Presidio Press, 2000), 9.

the church military department, was perplexed that the army had accepted Newby, and did not know what to do. He called the current President of the Church at the time, who told him to go ahead and set Newby apart as a chaplain,[110] although he expressed some serious reservations.[111]

Chaplain Claude Newby saw the most intense action of these three chaplains. He requested a position with the front-line units, standing and serving alongside his men even in the heat of battle.[112] For him, it was his purpose to "voluntarily share the danger, discomfort, and uncertainty the infantrymen endured."[113] His service on the frontlines of the Vietnam conflict brought him face to face with many gruesome and saddening experiences.

Of the many examples of bravery and courage Chaplain Newby exemplified in his service in Vietnam, one stands out as a moment of moral courage, a multifaceted story that will be used both as a case study for chaplains and for servicemembers. Chaplain Newby and a servicemember both made hard choices to fight for what they believed was right in the face of strong opposition, even to the point of damaging consequences. And, for the servicemember, multiple near-death experiences, most of which occurred at the hands of his fellow soldiers. His experience will be described in more detail in his case study to follow.

The Event: The events of this story have been the source material for a news article, a book, and were adapted into a feature film that was

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110. In the LDS tradition, a "setting-apart" is a form of ritual or priesthood action in which an individual is called to a position of authority or responsibility within the church organization, as well as giving them a spiritual blessing of strength and support from God. For further details about Latter-day Saint chaplaincy, see The Church of Jesus Christ of latter-day Saints, *Guidelines for latter-day Saint Chaplains* (Salt Lake City, UT: The Church of Jesus Christ of Latter-day Saints, 2017).
111. Newby, *Heroes,* 10–11.
112. Benic, "Chaplain," 8.
113. Newby, *Heroes,* 8.

directed by Brian De Palma and starred Michael J. Fox and Sean Penn.[114] However, most of the details for Newby's case are taken from his book, *It Took Heroes.*[115]

In mid-November 1966, Former Private First-class Sven Eriksson (the pseudonym given him by Lang) was assigned with four others to a five-man pony team mission.[116] Two other servicemembers oversaw the small unit, Sergeant Meserve and Corporal Clark, with the other two being cousins. They were to go out into the jungle as a scout team, collecting information on the enemy, near a target hill designated "Hill 192." Before leaving on mission, Meserve briefed the team, telling them that they were going to leave early on their mission so that they could kidnap a young Vietnamese woman, named Mao, to "*boost morale*."[117] In the ensuing events, the young woman was gang raped by the four other members of the pony team, eventually killed by Clark. Other details are included in the case study focusing on Eriksson.

Sven tried to notify is command, but no one listened. Eventually, after he was transferred for his own safety, he observed another servicemember interacting with Chaplain Newby, and chose to disclose these events to that chaplain, using his fellow servicemember as a trustworthy support.[118]

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114. Daniel Lang was the reporter that interviewed Sven, the servicemember (with a pseudonym) that reported the event to Chaplain Newby. The reporter authored the following article, eventually turning it into the book cited after, which was published in 1969. Daniel Lang, "Casualties of War: An Atrocity in Vietnam," *The New Yorker* (Oct. 1969), accessed online 3 Mar 2022. https://www.newyorker.com/magazine/1969/10/18/casualties-of-war. Daniel Lang, *Casualties of War* (New York: Open Road Media, 2014, reprint edition). And, in the late 1980's, it was adapted into a feature film. *Casualties of War*, directed by Brian De Palma (Columbia Pictures, 1989).
115. Newby, *Heroes*, Chapter 6.
116. A pony team during the Vietnam conflict was a 4 to 5-man scout team that went on patrol to gain tactical information.
117. Newby, *Heroes*, 52.
118. Newby, *Heroes*, 57.

Chaplain Newby listened to Eriksson, describing his reaction in these words:

> With years of law enforcement experience, I tended not to accept things as they first appeared. So, I listened with a policeman's ear to Sven's strange story, not doubting serious crimes had been committed, for Sven's demeanor convinced me of this from the start. Rather, I listened to detect the depth of Sven's involvement in the incident he unfolded.
>
> Soon, though, my suspicious policeman's nature yielded to the more compassionate and trusting chaplain. In Sven, I discerned a soul wracked with guilt, not for crimes committed, but for having failed to prevent atrocities against Mao, or die trying.[119]

Soon after their conversation, and with Sven's permission, Chaplain Newby notified the Criminal Investigation Detachment (CID). The investigators came, listened to the soldier, then took him with them upon leaving. Newby was told to speak to no one. Nevertheless, he chose to disclose the enfolding events with his endorsing body, and eventually to his commanding chaplain, Chaplain McGraff. His reasons for disclosure were that he felt his church should know the gravity of the situation, especially if the events he engaged in became public, something he thought "seemed probable considering the growing antiwar, pro-enemy movements"[120] back home. Concerning his commanding chaplain, the morning after Eriksson's visit, chaplain Newby had been notified that he would be transferred into Eriksson's unit, the same unit where the other four men were still assigned. This meant he would be the chaplain to those involved in the reported incident, and he had details (confidential) about these men that they were unaware of. Newby told McGraff he was violating CID instructions in telling him, but felt it was good for McGraff to know of the potential conflicts of interest. Chaplain McGraff told him to take the transfer, expressing trust

119. Newby, *Heroes*, 57–58.
120. Newby, *Heroes*, 59.

in Newby's abilities.

The last major detail of Newby's experience was his interactions with the other four members of Eriksson's pony team. In the Army, it was regulation for the chaplain "to interview any soldier charged with a capital crime."[121] Newby had to interview the men that he already knew so much about. He worked to navigate the interviews, focusing on their spiritual needs, avoiding the details of their crimes. Later, many of the men involved in the incident, even up the chain of command, had some form of reprimand or conviction.

Questions:

Discussion – discuss with a partner or in a small group about the nature of how Chaplain Newby came to be a part of the larger events on Hill 192? How do you feel about his response to the servicemember upon hearing the story?

Mentoring – What aspects of Newby's ministry were present before he became aware of the event? What choices did he make afterwards that were potentially morally ambiguous but indicate his own moral courage? What are your thoughts concerning his responsibility to minister to the perpetrators of Mao's abuse and murder?

Practice – Put yourselves into Newby's shoes on a battlefield like he was. How would you react to hearing a story like Eriksson's? What parts of your life need to be in place for you to be prepared to be ready for that moment?

Private First-Class Sven Eriksson–Vietnam

Background: Sven Eriksson, as we know him, grew up in a small farming community in Minnesota. He came home from Vietnam in April 1968, only twenty-four years old but carried the burden of traumatic mem-

121. Newby, *Heroes*, 59.

ories, and, as Lang described, he "[wasn't] sure that he would care to hold on to his recollections."[122] Before he left for Vietnam, the Minnesotan had married his friend and childhood sweetheart, Kirsten. They did not have any children. For Kirsten, she was hopeful that her husband would have the opportunity to share his narrative with Lang. She had not heard all details concerning the incident, but she felt it would "do him good to talk to someone else."[123]

The Event: One of the first major points to mention in Eriksson's story was his awareness of other experiences like what happened to Mao. "In one form or another…they took place almost daily…" Lang continued, "he told me that beatings were common—random, routine kicks and cuffings that he saw G.I.s administer to the Vietnamese. Occasionally, official orders were used for justifying gratuitous acts of violence."[124] Thus, it was early on in his tour in Vietnam that Eriksson saw his fellow servicemembers empowered to enact their own forms of subjugation on the local population. What was also an interesting note from Lang's interview was how Eriksson pointed out that these kinds of atrocities of war were being perpetrated against the Vietnamese by the Vietcong as well. The natives were caught between the two forces.

In mid-November 1966, Eriksson was assigned to Sgt. Meserve's five-man pony team. They were to perform a recon mission on Hill 192. Before they left though, Meserve briefed the team, even telling them they would be leaving early to take Mao from the local village. Their mission was going to last five days, to which Eriksson noted that "out in the field, in territory that could turn hostile at any moment, the men in the patrol would be very much on their own and this would be so even if a high-ranking officer were in charge."[125] The men would have complete control over their time and their actions, something that Meserve had planned to take advan-

122. Lang, "Casualties," 1.
123. Lang, "Casualties," 2.
124. Lang, "Casualties," 6.
125. Lang, "Casualties," 9.

tage of. Meserve stated how they would take the girl, use her for most of the five days, and dispose of her so that she could not accuse them. Eriksson thought it might have been a joke but was not sure and approached a fellow servicemember. They chose to let it go.

Meserve and Clark abducted the girl while the others looked on. After locating a base of operations, they began setting up to take advantage of Mao. Eriksson, who did not want to participate, was consistently ridiculed, and belittled by the others, something that was challenging to his soul. He did not want to be identified or ostracized as the one that was "scared of doing this…[or] scared of doing that."[126] Yet, even after the sexual abuse and subsequent murder, Eriksson never participated in abusing Mao. At one point, he even gave her some of his food instead of taking advantage of her.[127] However, he still made the difficult decision that there was nothing he could do for her. He said, "I had decided, outside, that there wasn't a thing in the world I could do for her. It was the hardest decision I've ever had to make, and it couldn't have been the best possible one, or Mao wouldn't be gone today."[128]

The morning of the second day, Meserve and Clark had decided it was time for Mao to "be got out of the way."[129] This was a major moment of moral courage for Eriksson, because Meserve told him that it would be his job to kill the girl, since he had not participated in the rape the day before. Meserve threatened to kill Sven, reporting him as K.I.A. He refused blatantly and braced himself for death.[130] It did not come, and Clark did the killing, first stabbing her with a knife and then shooting her as she tried to escape.

Back at camp, Eriksson tried to get others involved, to bring judge-

126. Lang, "Casualties," 13.
127. Lang, "Casualties," 14.
128. Lang, "Casualties," 17.
129. Lang, "Casualties," 17.
130. Newby, *Heroes,* 55.

ment on the other four in his team. Yet even his commanding officer told him to let it go, that "what's happened is the way things are, so why try to buck the system? …Better relax about that Vietnamese girl, Eriksson. The kind of thing that happened to her—what can you expect in a combat zone?"[131] Eriksson also told his Captain, who also, in a bind, chose only to chew out the four perpetrators, not taking the events any further. Eriksson found himself ostracized from most of the other servicemembers in his platoon. Surviving these experiences, and even one of attempted friendly fire on his life, Erikson eventually found the chaplain, Chaplain Newby, and began the process of obtaining justice for Mao.

Questions:

Discussion – Discuss with a partner or small group the nuances of Eriksson's situation (his identity, his age, his rank, the assignment, etc.). What aspects do you feel are most consequential in the outcome of the event? How do you react to Eriksson's choices?

Mentoring – What do you feel you learn from Eriksson? If he were talking to you directly, what do you think he would say, concerning his decision-making on Hill 192? What consequences do you see because of Eriksson's choices in context of their moral weight?

Practice – Take a moment to write down how you feel you would respond to your peers and ranking officers if you were in a similar situation. How confident do you feel you could act according to your principles?

1st Lieutenant Elsie Ott–WWII

Background: The story of Elsie Ott offers a unique perspective into air medical evacuation, or air MEDEVAC. Before WWII, the U.S. Military had not engaged with the idea of air evacuation for injured personnel. According to Aaron Severson, before the early 1940s, "[the] U.S. Army

131. Lang, "Casualties, 23.

was surprisingly ambivalent about the idea of medical evacuation by air. There had been experiments with Air ambulances before WWI, but early setbacks had soured the Army brass's enthusiasm."[132] It was not until 1942 when the U.S. Military started the process of creating a training unit and establishing resources for air MEDEVAC teams. These teams were trained at Bowman Field in Louisiana, graduating its first class in February 1943.[133]

Elsie S. Ott was born in 1913 in New York. After graduating from high school and then nursing school, and working as a nurse, she enlisted in the U.S. Army Nurse Corps, gaining the rank of a 2nd lieutenant (LT). By 1942, she was assigned to the 159th Station hospital in Karachi, India.[134]

The Event: In January 1943, the Army assigned Lt. Ott to the first air MEDEVAC mission. She was assigned five seriously ill patients and was responsible for getting them from Karachi to Walter Reed Hospital in Washington D.C. At the time, she had less than a year of military experience with no flight time or transport preparation.[135] "Two of her patients were partially paralyzed and another was being shipped home due to severe manic depression and psychosis."[136] Ott's only help was a medical

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132. Aaron Severson and Elizabeth Hanink, "Lt. Elsie Ott, RN (1913-2006), and the First Globe-Spanning Wartime Medevac," *Working Nurse* (Oct 2019), accessed online 4 Mar 2022, https://www.workingnurse.com/articles/lt-elsie-ott-rn-1913-2006-and-the-first-wartime-medevac/.
133. Beverly Ford, "Voices of Our Past: Flight Nurse Training in World War II," *Air Medical Journal* 23, no. 5 (Sept. 2004): 18.
134. Richard Sheposh, "Elsie Ott," *Salem Press Biographical Encyclopedia* (2020), accessed online 4 Mar 2022, https://eds-s-ebscohost-com.erl.lib.byu.edu/eds/detail/detail?vid=1&sid=a56b4245-66ad-404b-9c36-3534c3aa1f46%40redis&bdata=JnNpdGU9ZWRzLWxpdmUmc2NvcGU-9c2l0ZQ%3d%3d#AN=125600074&db=ers.
135. "Honoring the American Heroine: The Story of 2nd Lt. Elsie S. Ott," Purple Heart Foundation, March 10, 2017, accessed 4 Mar 2022, https://purpleheartfoundation.wordpress.com/2017/03/10/honoring-the-female-heroine-2nd-lt-elsie-s-ott/.
136. Severson, "Ott."

ward staff sergeant that had chronic arthritis, and she was only given warning of the mission less than 24 hours ahead of their departure. She gathered as many supplies as she could for the week-long journey, outfitting their plane, a C-47 Transport,[137] with various items she could get her hands upon, "blankets, sheets, two cots, and two mattresses."[138]

LT Ott provided enough medical care and constant support for her five patients throughout the weeklong trip, where all arrived home safely. What is even more noteworthy, is the fact that she took on an additional eleven patients at one of the scheduled stops.[139] Another interesting aspect concerning her journey was that "at any destination not controlled by the USAAF, Ott was expected to arrange and pay for meals for herself and her patients out of her own pocket."[140] Upon arriving in Washington D.C., Ott was so exhausted that she could not even remember her name, referring to her dog-tag to do so.[141] Through Ott's report, the Army was able to improve Air MEDEVAC in many ways, also earning her the Air medal, the first woman to receive it.[142]

Questions:

Discussion – What do you find unique to Ott's story? How was she able to express moral courage during her ordeal? What do you find most

137. This plan was not meant for medical care but for transport. The Army's doctrine of MEDEVAC prior to 1942 was to use the planes that transported troops into their theaters would bring those needing evacuation back with them. See Ford, "Flight Nurse Training," 18.
138. Sheposh, "Elsie."
139. Sheposh, "Elsie."
140. Severson, "Ott."
141. Sonja Wickard, Petty Officer 2nd Class, "Woman's History Month Woman of the Week," *Department of Defense Videos* (2019), accessed online 4 Mar. 2022, https://dod.defense.gov/News/Special-Reports/Videos/?videoid=666485.
142. Yvonne Johnson, "Did You Know? World War II Army Nurse 2nd Lt. Elsie S. Ott was the First Woman Awarded the Air Medal," *APG News* (Mar. 2015), accessed online 4 Mar. 2022, https://www.newspapers.com/clip/10842106/elsie-ott-new-york-first-woman-awarded/.

courageous about her story?

Mentoring – Discuss with a partner or small group how her example can affect your ability to perform under pressure. What parts of her story stretch you the most?

Practice – If you were given a new assignment with little to no preparation and equipment, how do you feel you would respond? How would Ott's example assist you in doing so?

Specialist Joseph Darby–Abu Ghraib

Background: Another relevant example of a servicemember expressing moral courage are the events that happened at Abu Ghraib in 2003, and its aftermath in 2004. At the height of the war in Iraq, American forces were guarding prisoners in Abu Ghraib outside of Baghdad. Over the course of several months, prisoners were subjected to many awful and inhumane treatments. In ensuing investigations these treatments were detailed as "varieties of physical and sexual abuse…including the beating of prisoners with broom handles, the threat of rape, dog attacks on the prisoners, and the requirement for prisoners to stand for long periods of time."[143] The final report produced by the Army noted that "numerous incidents of sadistic, blatant, and wanton criminal abuses were inflicted on several detainees. This systemic and illegal abuse of detainees was intentionally perpetrated by several members of the military police guard force."[144] From this evidence it was clear that multiple servicemembers had fallen into the pit of secrecy and indecency, mutually accepting each other's behavior and engaging in a practice of covering up their bad decisions and amoral actions.

143. Seymour Hersh, "Torture at Abu Ghraib," *New Yorker* 80, no. 11 (2004). Cited from Kristina E. Thalhammer et al., *Courageous Resistance: The Power of Ordinary People* (New York: Palgrave MacMillan, 2007), 71. Hersh details even more gruesome and despicable acts in his article, including a bloody dog attach on a prisoner.

144. Antonio M. Taguba, MG US Army, "Article 15-6 Investigation of the 800th Military Police Brigade," *US Department of Defense* (Washington D.C, 2004): 15.

The Event: One individual was all it took to shine light on the wrongful, illegal, and completely inhumane actions happening to the POWs at Abu Ghraib. Specialist Joseph M. Darby, an MP (Military Police–E4) reservist, was the one to blow the whistle on what was happening at the military prison. He was a perfect example of moral courage in a military setting. According to reports made of the events, Darby received digital images of abuses happening to prisoners from a fellow servicemember, someone he worked with.[145] Instead of choosing to not act, he took steps to get the evidence out.

Putting this into the greater context, Darby was taking major risks. Others had taken offense at what was happening, even taking their thoughts to superiors, but did not follow through to the extent that Darby did. Another soldier had witnessed some of the inhumane acts of the prison guards, concluded they were wrong, and had done his best to not "be part of anything that looked criminal."[146] This other soldier could have pushed harder for justice, but his moral courage had not been strong enough to bring him to challenge the authority of the prison guards. Darby though, when he encountered the images present on the CD received from one of his peers, chose to turn it in to the Army's Criminal Investigation Division (CID). Darby described his thoughts on the actions of his peers, stating, "I've always thought that it probably happened where they took out jailhouse justice on [the prisoners] and beat them. And then slowly thought, 'well, we did this. What else can we do?' And then it slowly progressed up until what it became."[147] Darby himself recognized the human nature of people to start small and suddenly find themselves doing heinous acts.

Questions:

Discussion – As a group, what do you think are the main contributing

145. Hersh, "Torture," accessed Jan 2022, https://www.newyorker.com/magazine/2004/05/10/torture-at-abu-ghraib.
146. Hersh, "Torture."
147. Joseph Darby, "Interview by Sharon Toffey Shepela," Telephone Interview and Tape Recording, Sept. 20, 2006. Cited from Thalhammer, *Resistance*, 54.

factors to the eventual outcome of abuse at the prison in Abu Ghraib? How do you think the soldiers were able to let themselves become so desensitized to their choices? How was Darby able to avoid becoming like his peers? What are your ethical standards concerning prisoners?

Mentoring – How do Darby's decisions influence your own? What costs did Darby endure for his principles concerning the treatment of the prisoners at Abu Ghraib? How does his willingness to endure these consequences affect you?

Practice – Imagine you are in Darby's shoes. How do you feel you would react to your peers in a similar situation? Consider the differences between Darby's choices and the other servicemember that felt similar, but did not take action like Darby.

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