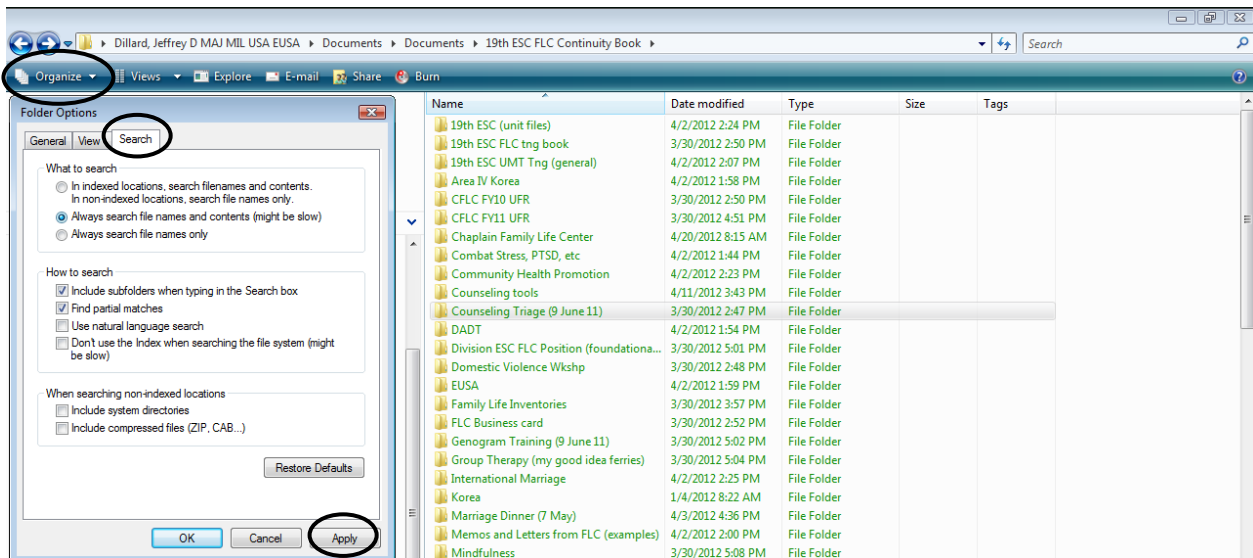


19th ESC Family Life Chaplain Continuity Files: An Introduction

If you are reading this in digital form, a paper copy of this introduction, a Chaplain Family Life Center (CFLC) SOP, and DVDs of my digital files are available in two duplicate white three-ring binders (one for each CFLC) is in the FLC office in Daegu. The binders are labeled “19th ESC FLC Continuity Files”. Our Knowledge Management POC has stated that the 19th ESC Share portal currently does not have enough space to accommodate posting all of them.

There are literally thousands of documents on the DVDs that I have either used or gathered for potential use over the years. I have tried to organize them by topic, but I realize that others do not necessarily think as I do. The best way to search and digital files is choose the broadest folder in which you want to search (e.g., 19th ESC Continuity Book), click on “Organize” and “Folder and Search Options” under it. You will see the following box appear. Click on the right tab “Search” and select “Always search file name and contents”. Then choose “Apply” and “OK”. It can be slow, but it enables you search by key words in all documents.



If you receive the message “No items match your search”, select “Advance search” and click on “Include non-indexed, hidden, and system files”. You’ll get every document with that key word.

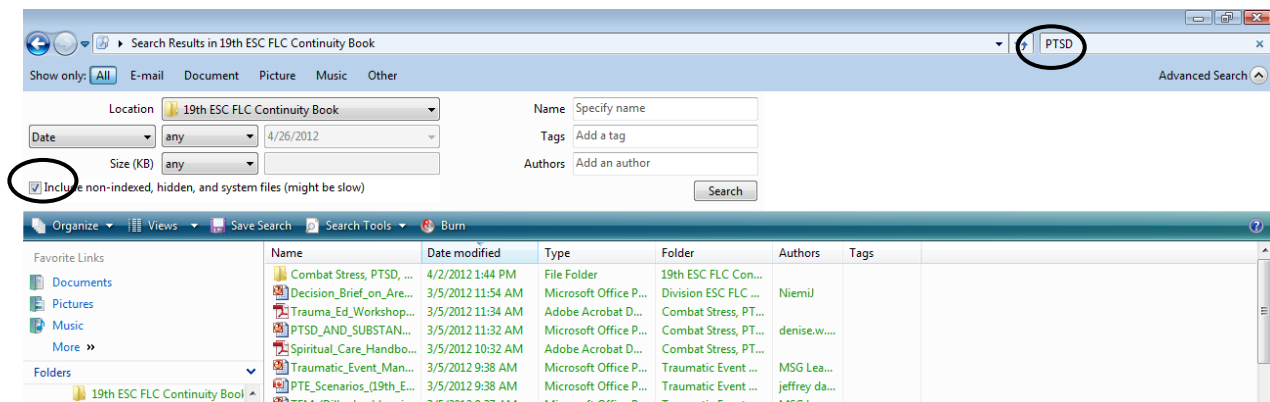


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I. RECOMMENDATIONS FOR STRATEGIC APPROACH TO SYSTEMIC CHANGE:

- Advise 19th ESC Command Chaplain on 1) systemic needs of UMTs in MSCs, USAG-D and tenants and 2) relevant FLC skills and programs so he/she can set their priorities of your work.
- Bridge gaps in relationship and helping resources among 19th ESC, USAG-D and tenant units by helping with Community Health Promotion (CHP) & Comprehensive Soldier Fitness (CSF)
 - Advice their leaders as a SME on relevant boards (sexual assault, domestic abuse, fatality reviews, etc.) with analysis of systems, and offer specific follow-up
 - Co-counsel with unit Chaplains on long-term or complex cases by actively seeking out counselees and gradually transitioning the cases to the unit Chaplains
 - Train Chaplains in unit-specific events of their choosing in CHP and CSF by jointly identifying unit needs, planning, implementing and evaluating the events
 - Support community-wide programs of CHP and CSF in Area IV and integrate Chaplains to model/coach FLC skills for additional training and supervision
- Collaborate with other Area IV care-providers (MFLCs, ASAP counselors, Daegu American School counselors, Mental Health Psychologist, Social Workers, etc.) to continually improve a “one team, one fight” attitude and approach for true Community Health.
- Maximize face-to-face time with UMTs in Area IV and 19th ESC (including regular time with the 94th MP UMT at Yongsan, Seoul and the 194th CSSB UMT at Camp Humphries): Staff-Assisted Visits (SAVs), small group training, individual meetings, their unit programs and services, pulpit supply for their congregations, etc. Do not rely on their participation in Pastoral Skills Training (PST). This is only required for first-term Chaplains, none of which are sent to Korea. I also recommend against being a pastor or co-pastor of a worship service. You only have so much time and energy to serve well as the FLC, Deputy Command Chaplain, MSC-K Brigade Chaplain, GPC Billing Official, DTS Approving Official, and other hats that may be required. If you spread yourself thin (as I did), all of your service may be mediocre.
- Initiate regular interest and concern for UMT members for potential pastoral care and counseling. A few of them will eventually come to you for help, but in the meantime their issues are growing, their stress is building, and your opportunities for genuine relationship are passing away with each cordial and superficial passing in the hallways. Most of them will not come to you because of their OPTEMPO and/or image. But, by the grace of God, through your wisdom and love, they will open up to you gradually if you continue to initiate with them.
- Initiate pastoral counseling between UMT members when you note conflict. Area IV is small enough for the community to quickly note strife among us, and we have a history of strife, too.
- Coordinate with FLCs in Area I, II (and III if billeted) for area coverage of each others’ units.

II. AN INTRODUCTORY METAPHOR, “LIVING IN A KIMCHI POT”

Some Americans (including Unit Ministry Teams) love kimchi, the Korean traditional cabbage that comes with virtually all of their meals. Kimchi is seasoned with ground red pepper, dried shrimp powder, garlic, onions and other spices and is then sealed in clay pots to ferment. This maintains all of the seasoning in the leaves of the cabbage and none is lost. Some Americans (including UMTs) don't care for kimchi.

Serving in 19th ESC and Area IV, Korea may be analogous to living in a kimchi pot. Among many Soldiers, DA Civilians (DACs), Korean National employees (KNs), and even whole sections and units (depending on their leaders) there can be thick walls of internal resistance to change: “that's how it's always been done here”, “why try so hard - I'm only here for a year anyway”, “nobody cares what we have to say” and more that maintain cultural confusions and segregation among Camps and between units, hindering any ‘breath of fresh air’.

There is also a sense of external walls that tend to close us in: limited options outside the wire, financial challenges to visiting CONUS, significant geographic dislocation from the majority of US forces in Korea, etc. And there are heavy lids that tend to seal us into this spicy mix: the urgency of North Korean threats, our higher headquarters' non-stop taskings and timelines, and more.

Some Soldiers and Family members choose to open wide, taste the new flavors of military service here and thrive on the many opportunities for discovery and growth. Others reject the dish and spend their entire tour fighting for something different. Both are a matter of choice, and both are more inclined to choose based on the contagious people around them.

As the only Family Life Chaplain in 19th ESC and Area IV, I encourage you to be intentionally contagious to spread a sense of self-awareness and openness, teamwork across traditional lines and commitment to significant long-term goals.

Because Community Health Promotion and Comprehensive Soldier Fitness (a subordinate piece of CHP) seem to be the wave of umbrella requirements from DA, I highly recommend FLCs to ride that wave. Commanders are already scheduling events to meet these requirements, so unit Chaplains are necessarily struggling with them, too. If you come with your own agenda (as I often did) you may be perceived as merely adding to their already full plates, bringing irrelevant information and techniques, or both. Learn from my mistakes, friend!

III. WHAT SEEMED TO WORK WELL (AND WHAT DIDN'T) – THUMBNAIL AARS

ACS programs (Parenting, awareness events on Sexual Assault and Domestic Violence, etc.) - Because I served regularly and followed up with USAG-D Case Review Committees (CRCs), Sexual Assault Review Boards (SARBs), and CHP working groups, I build positive rapport with individuals from the other helping agencies in those groups. Many of them recommended me to help with their agencies programs. Several of these were programs with ACS.

Although all the programs' attendees gave specific positive feedback, the number of attendees was consistently very low. The two reasons seemed to be visibility and Command support for programs during the duty day. I repeatedly offered to submit a draft OPORD to the 19th ESC G3, but the USAG-D leaders of the events declined the offer each time. When I asked about their reasoning, they said it was the USAG-D Commander's program, not the 19th ESC Commander's. In my estimation, the USAG-D Commander would welcome any support that we could offer. I even submitted an example draft to the helping agency leaders to show that the content only publicized the event, gave POC information and Command authorization to release Soldiers to attend. Still, they declined.

Advertizing the FLC services and CFLC -

I developed an attractive detailed color tri-fold on basic FLC services and the CFLC (see my digital files). I never gave many of them out, however, because the CFLCs were not finished. The tri-folds (and business cards) are in a top, left drawer of the desk in my office in the 19th ESC headquarters building. You could easily place a label with your name and contact information over mine and use them as you see fit. Once the CCTV system is installed in the Camp Carroll CFLC, it is 100% ready. I recommend working through Carroll UMTs to attend a Command and Staff meetings to identify yourself and promote your services and the CFLC. For units with no UMT, I recommend coordinating directly for face-to-face meetings.

I gave out many more business cards. I kept several in my wallet and gave them to leaders who seemed excited about the services that I offered or to potential counselees who had described specific stresses that might require a Family Life Chaplain's skills. These, too, are in the desk.

AFN's Chaplain's Corner -

For about a year, my wife and I did a weekly radio spot with the Daegu AFN DJs. Each week, we addressed an event or topic that was immediately relevant to the community. We also decided to create an informal atmosphere that would appeal to listeners. We tried to keep our sound bites to 5-15 seconds; we agreed to interrupt each other with questions and disagreements; we laughed a lot (especially at ourselves); and we kept it real about relationships. Although the listening audience was probably small, we received feedback from different people virtually every week that the program helped or encouraged them. Before I PCSed, we transitioned the show to Chaplain Shay Worthy and his wife.

Co-counseling -

As I will explain in more detail under “Monthly UMT training”, there were no opportunities to train Chaplains in counseling through live observation or review of videotaped sessions. But I was able to co-counsel with three of our Chaplains, and (according to their feedback) it was a positive experience for them. They voiced learning new concepts and techniques and affirmation in some of their current methods. In my opinion, I facilitated these opportunities to train Chaplains in additional counseling methods through three primary means. First, I made the specific offer as an option when I met each Chaplain individually and in the first group UMT training. Second, when Chaplains called me to refer a counselee, I often offered to co-counsel with them rather than simply take the case. Third, when Chaplains simply talked with me about one of their difficult cases, I often offered to co-counsel. I did not always offer to co-counsel, however. Generally, I believe there ought to be at least two counsees involved. Otherwise, a lone counselee might feel overwhelmed and hindered from freely expressing their concerns and their solutions. Also (rightly or wrongly), I did not offer to co-counsel with Chaplains who seemed to exhibit a consistent tendency to talk over others or control dialogues in other ways. In my opinion the first consideration always should be the counselee’s healing, and I anticipated one of two things happening with an aggressive or controlling Chaplain: I would sit virtually silent (confusing the counselee as to why I was there) or I might interject/interrupt the other Chaplain in order to bring more helpful counsel (confusing the counselee as to why two Chaplains are not on the same sheet of music). I wish I had been more consistently assertive in offering co-counsel to those Chaplains who genuinely seemed to want to grow as counselors.

I used the co-counselor and other counselee (in one case a spouse and in two cases a battle buddy) to encourage genuineness by modeling discrete but appropriate transparency (e.g., “I’m feeling a little nervous write now. Is this subject making any of you nervous?”) to voice their feelings and get down to their current beliefs and values that fuel their behaviors. I used the other Chaplain and counselee to model and encourage systemic awareness as opposed to a linear cause and effect (e.g., “Chaplain Smith, I noticed that when Sam talked about his NCO harassing him, Jim dropped his head and kinda dropped out of the conversation. I’m not sure if he disagrees, if he’s embarrassed about something or what. But I’m a little concerned for him. Jim would you like to say something to Sam?”)

After the session was over, such techniques were topics of discussion and evaluation. I generally structured the supervision with the following:

- A few affirmations of any positive practices.
- “What did you like about your part in the counseling?”
- “What stood out to you about my participation?”
- “What moments seemed to reveal the counsees being helped?” and
- “What might you like to differently next time?”
- A summary of what they did well, how the counselee voiced growth, and “thank you”

Counseling products –

- CSF “stickman”. This is my own visual arrangement of the 5 parts of Comprehensive Soldier Fitness that illustrates the two ways that our body connects our spirit to our relationships: emotional experience of what our spirit believes is ‘true’ and physical expression for what our spirit values as ‘good’. The image is printed on the large colored poster board in the back of my office in building 1501 (19th ESC headquarters) and in the training room of the CFLC at Camp Carroll. Chaplains and counselees have found the imagery helpful for self-awareness regarding the source of emotions and the relational behaviors. I continue to raise two questions for their consideration. 1) How much of what you’re feeling is actually True right here and now, and how much is the linger impact of past experiences? And 2) How much of what you value is actually ‘Good’ (honorable and helpful to your relationships), and how much is simply ‘good’ because it makes you feel better or numbs your pain?
- Customized Eco-map. This is also on the large poster board referenced above. It is an arrangement of shapes designed for counselees to map their past, present or future relationships. The variety of shapes, sizes, border-thickness (and even the use of colors to do so) and connecting lines is intended to give them maximum freedom to assist their expression, increasing their self-awareness. As with all of my products, there is a digital copy in my files.
- Enhanced Genogram. The tool uses the traditional structure of squares for males, circles for females and three generations from top to bottom, grandparents to parents to the counselee(s). The enhancement is in the legends of static (unchanging) facts at the top and dynamics at the bottom. I have also arranged them from left to right and top to bottom in an order that is generally chronological and resulting impacts. Please note that at least two of the dynamics at the bottom are intended to relate to the colored x/y axis for risk analysis on the same poster: their current use of/preference for “authority/structure” and “intimacy/relationship”. How they scale these can indicate extremes in their life coupled with the nature and intensity of conflict resolution styles and traumas can help them understand the “hard truth” they came to believe, “feel goods” they came to value, and their resulting “slaveries”. You can note the progression of these dynamics on the bottom of the genogram. If you have questions, please contact me.
- Fear/Love Plaque. This two-sided plaque hangs in my office and each of the four rooms of the Carroll CFLC. It represents two sides of our hearts: the side created by God for intimacy and the side damaged by sin. Both sides can outwardly express the four basic emotions of “bad” (fear or guilt), “mad”, “sad” and “glad”, but the plaque is designed to show these emotions can come from different heart dispositions. I intended to also dent and scratch both sides of the plaque and coat the fear side with a little dirt and a clear sealant to show that both sides have been damaged, but that both sides have very different “feels” and that covering up really doesn’t work. I’ve used the plaque simply to remind me to listen for the core issues of fear (is this person’s emotions and actions reflecting their desire for greater distance for self-protection?) or love (are their emotions and actions reflecting their desire for greater closeness for genuine relationship?) The messages of the plaque are most powerful with my counselees

when *they* see and say these for themselves. The plaque (and Scripture such as 1 John 4:18) tells us that fear seeks self-protection but love pursues relationship. Love may get dented and dirty, but it cleans out the dirt and stays open for intimacy (e.g., conviction by fear separates and covers up, but conviction by love seeks reconciliation). Note, too, that the “ups and downs” of fear can be extreme because its sense of safety and hope are unpredictable. But love is more stable because of its openness and commitment. Lastly, fear’s end-goal is self-protection, so it naturally ends forlorn (sad because of loneliness). Love ends elated because its goal is intimacy. (1 Corinthians 13, especially verses 8-12) In all cases, the person’s sense of “bad”, “mad”, “sad” and “glad” reveals what they truly value, their “treasure”.

- “For What It’s Worth”. This rounded disc of wood and rubber ball is a counseling tool for small groups (3-5 people) self-awareness regarding the cost of investing in social significance. I won’t go into detail here, since an example is in my office in Daegu with the instructions on a transparency glued to the bottom side. I have not placed one in the Carroll CFLC, but most of the Chaplains have one. Bottom line, the systemic dynamics of perceived power-brokers, alliances, marginalized people, struggles for homeostasis vs. leverage, etc. are visibly brought into the room through the tool. The unconscious (or at least unspoken) is made conscious, so the participants are left with a question to discuss: is this how we want to remain or not?
- Mouse Pad. This training tool pictures seven universal principles of Life, manifested in the creation week as recorded in the opening chapters of Genesis: gracious presence (the Light on the very 1st day), somber candor (God’s silent separation of the heavens and the earth on the 2nd day), spiritual safety (God’s separation of the sea from the land on the 3rd day) and abundant supply (His provision of seed-bearing fruit on the same day), progressing story (the celestial signs for seasons of worship in the center of the week on the 4th day), radical reign (the man-eaters above and below us on the 5th day), divine image (God’s image of function, submission, and legacy on the 6th day), and eternal rest (the tree of life on the 7th day). Each of these principles is described in more detail in my digital files in the notes pages of a Powerpoint presentation. My assumption is that, because the opening chapters of Genesis present themselves as an introduction to the rest of Scripture or a ‘blueprint’ that is fleshed out later, these principles apply to all of life, especially in relationships. I designed it for a mouse pad as a regular reminder for Chaplains, but it could be used as a training aid for other groups, too.
- Risk Analysis x/y Axis. This is one of the four pictures on the large colored board in my office and in the Carroll CFLC. I have used it to train senior NCOs on how “mission first” and “people always” intersect. I have used it to help individual counselees voice and understand how their preferences and behaviors result in inner and relational conflict. And I have used it to train Chaplains in how to do the same. The graph is fairly self-explanatory. The red areas around the outer edges are the extremes of authority/structure and intimacy/relationship. They are colored red to indicate greater risk because they are more difficult to manage. The green area in the middle (where the “x” and “y” axes meet) is the middle ground. It is colored green

to indicate the lowest risk because one can move quickly in any direction with relative ease and little resistance. Between the green middle ground and the red extremes are yellow areas. They indicate caution. I always point out that each of us needs to be able function in each of the four quadrants as different situations dictate. We even need to be able to function in the extremes: from “We’re all going to do this together, exactly as I tell you. No discussion” to another extreme of “I need to take some time to chill. I will not be answering my phone for the next hour”. I have also asked individuals to visualize the image three-dimensionally as a cylinder. The third dimension is time and how we communicate with others in our teams regarding the goodness of moving transitioning from one quadrant to another.

I’ve heard that the Army is already talking about Command and Control, Cohesion and Communication. This model can illustrate all three elements for counseling, NCOPDs/OPDs, etc. I plan to present this to the Chief of Chaplains as a standard model to train Chaplains in Spiritual Resilience. I truly believe that the CSF ‘stickman’, the x/y graph, the enhanced genogram and customized eco-map on the poster help explain comprehensive resilience, our current Spiritual position, our past formations, and our potential future choices, respectively.

- The Journey. This is the pencil drawing of the river-crossing scene that hangs in my office and all four of the counseling rooms of the Carroll CFLC. A relatively detailed explanation and example instructions are glued to the back. As a trained FLC, your background in psychodynamic projection, dominant narratives, experiential presence, and emotional-focus should be sufficient to understand and train the tool. As of April 2012, I already met with and trained all of the Chaplains except the Chaplain from 2-1 and 498th. I hope to meet with them before I PCS. Bottom line, the tool is especially helpful when the counselee seems to be having difficulty voicing their problem or their goal or talking openly with me. In those times, I have typically said something like “I wonder if your story is a little like that picture on my wall. They’re on a tough journey, aren’t they?” And then I move to a chair a comfortable distance from them and face the picture with them. This has helped the person relax and speak more safely in the third person and project their hurts and hopes onto the picture. I do not transition back to the first person (asking or speaking about them). I wait for them to make that transition. Even then, it can be helpful to go back to the picture at times. For example, “Well, what would you say to them?” or “Who should they listen to more or who should they listen to less?” or “What might be over that hill, and are they hopeful or afraid?”

Counseling Triage training –

I created a Counseling Triage packet for Chaplain Assistants, complete with multiple vignettes for discussion, a quick and simple observation (non-written) assessment, referral decision tree, and phone directory for helping agencies in Area IV.

After providing two quarterly training sessions for all Chaplain Assistants in Area IV and 19th ESC (including the 94th MP Assistant and 194th Assistant), the CAs consistently gave positive feedback and even some specific testimonies of successful peer counseling, triage and referral.

FaceBook –

For almost two years, I tried using FaceBook as a forum to build visibility and rapport with Soldiers through lighthearted and serious comments. According to feedback from my “friends” on FaceBook, this was helpful to strengthen my existing relationships in Area IV but not necessarily to build a greater sphere of influence. That, however, was probably due to the fact that I was personally unwilling to “friend” individuals who publically posted offensive comments and pictures. Maybe this was judgmental of me and analogous to the Pharisees not spending time with “sinners”. Nevertheless, FaceBook was not a helpful venue for me.

FRG training -

Twice, a Family Readiness Group invited me to provide presentations/training: one on parenting and one on suicide prevention from dependants’ perspectives. The training was well-received, but I would likely have built stronger rapport if I attended their FRG meetings regularly. In fact, I would recommend attending FRG meetings of all units in Area IV with your spouse and/or children (if that would be appropriate). Again, the primary way of generating significant counseling and training opportunities is through consistent, positive face-to-face contacts

Monthly UMT training (19th ESC and USAG-D) –

In my zeal to give the Chaplains in 19th ESC and Area IV as much as I received in the Chaplain Family Life Training program, I tried each month to train them in one major model of counseling the practical use of key related methods of the models. I also incorporated my model of religious integration: biblical principles that directly relate to the major models (e.g., “leaving and cleaving” in Transgenerational Therapy, gracious presence compared to Roger’s unconditional positive regard, God’s ‘higher narrative’ for the Body of Christ and Narrative Therapy, etc.).

In retrospect, I was asking them politely to drink from a large fire hose in a training environment: they didn’t see the possibility of success or the immediate relevance. Yes, some grasped the concepts and practicality of genograms, eco-maps, leveraging, emotional-focus and other strategies. But the training lacked a consistent foundation and helpful progression.

In 2010, I secured end-of-year funds to purchase digital camcorders, TV/DVD players, sets of counseling books on spiritual issues, and sets of the Master Counseling Series of DVDs for each of the seven 19th ESC Chaplains. These have been distributed and sub-hand receipted to UMT, and they have been instructed that these materials are to remain for all future replacement UMTs. I used a video tape of myself and a client once (with their written permission), to illustrate helpful methods and the concept of peer discussion and supervision. But only one Chaplain followed up to tape a session and ask me for supervision. Looking back, I think I would have offered to join them in a co-counseling of one of their longer term cases, marketed the taping to

the Soldier as a way for them to “step outside of themselves” to review highlight moments and for us to monitor their progress in specific insights and actions over time.

Because we did not have a CFLC fully established, there was no opportunity for me to observe live counseling or for them to observe mine. Even if the CCTV system is (for whatever reason) not fully installed, I purchased two encrypted baby monitors for each CFLC. After securing the individual’s written permission, you can place the monitor in the counseling room and listen to the speaker in the adjacent room while you watch them through the mirrored glass.

When 19th ESC led the training about 8 months of the year, I was usually afforded either the entire morning or the entire afternoon for time with the Chaplains. We did not train during the two training months of Key Resolve and Ulchi Freedom Guardian (usually February or March and August) or the typical leave months of June and December. When USAG-Daegu led the training, all of the topics were related to garrison ministries and did not include FLC training.

Networking and referrals to FLC for counseling -

Most of the counseling that came to me was the result of face-to-face relationships: respect and trust I had earned from a Soldier when I provided training at a Strong Bonds event, from a Commander when I led a community program with Family Advocacy, from a couple who heard me preach in a chapel service, or even when my wife and I had talked with them at a ballgame. Again, I strongly recommend that you get out of the office and have a specific regular schedule that gets you out in the public eye offering your unique FLC skill sets.

Protestant Women of the Chapel (PWOC) -

I received several invitations to speak at PWOC events. I’m sure that my wife’s leadership in PWOC had much to do with this. But I accepted the opportunities and used them to help the ladies with relationship education, self-awareness and spiritual foundations. Again, these face-to-face contacts built rapport for future counseling with many of them and their spouses.

Staff Assisted Visits (SAVs) to our UMTs in Area II and III –

In my 2 ½ years, I only travelled to Yongsan and Camp Humphries to visit and train the 94th MP UMT and 194th CSSB UMT 5 or 6 times. In the first year, this was due to my primary focus on duties as the Deputy Command Chaplain. After that, the new Command Chaplain supported me in rightly prioritizing my duties on Family Life Chaplain issues, per AR 165-1, 16-3, b. Even then, I only visited them about twice a year beyond their TDYs to Area IV for monthly training. To be honest, some of this was due to my own submission to the tyranny of the urgent in Area IV. But more of it was my assessment that even monthly visits would have been a “check the block” visits. In my experience receiving and giving FLC services, much of the effectiveness is based in the rapport between the FLC and unit Chaplain. Not much rapport can be built over the phone, through emails and a monthly visit. There has never been an FLC assigned in Area III, but I did talk with the Area II FLC about covering them for pastoral care and training.

“Still in the Fight” –

This was a weekly support group for female survivors of abuse, 18 years old and above - Soldiers, GS employees, DA Civilians, Korean and DoD Contractors, and adult Dependents with a valid ID card. I created the group to help women support other women by growing in personal mindfulness and intentional relationship for resilience. In my digital files, you will find a detailed two-page information paper for the members to read and sign. In the same folder, you will also find an attractive, detailed, color tri-fold advertizing and explaining the basics.

I held the group at the Camp Carroll chapel annex since most of our Soldiers live there, and most incidents of assault and abuse involve Soldiers or dependants there. I spoke about 20% of the time and encouraged them to connect their current specific feelings to current specific beliefs and values and how those played out in specific relationships. Making the covert overt helped them begin to ask “Do I really want to remain as I am?” This experiential emotion-focus aided their mindfulness, and a solution-focus aided their planning and follow through on specific changes.

I also provided a home-cooked meal (from my wife) or occasionally fast food catered from the Carroll food court. Only two women attended for only three weeks. Then I had to pause the group for about three weeks due to Key Resolve (one of our major exercises), and they never returned. Though I followed up through email, they did not respond. Both voice specific positive feedback. In my opinion, the women felt abandoned by me – a person who had self-identified as a care-giver. I recommend three actions: 1) set the schedule for 6-8 sessions for times in the training calendar that would not experience such conflicts, 2) be upfront about the possibility of emergency cancellations or delays and invite the group to collaboratively come up with potential ways to positively deal with such, and 3) follow up face-to-face (but positively and non-confrontationally) with individuals who drop out. Emails are for business, not therapy.

Strong Bonds programs –

Initially, I led and co-led several of these programs – especially as the MSC-K ‘Brigade’ Chaplain. Remember, they are not a Brigade and are authorized a Chaplain. In fact, the current plan is for 25th Transportation to be reassigned directly under the 19th ESC, leaving MSC-K with only 6th Ordinance – neither of which is authorized a UMT. But I digress from the point.

Strong Bonds programs were a great place to present our unique training and demeanor from the FLC program, but my involvement necessarily took potential opportunities from unit Chaplains. I recommend attending the UMTs Strong Bonds events (with their permission, of course) as a way to observe their ministry and offer your support in training and counsel. Of course, a key issue will be in how you “sell” the idea. Many Chaplains could resist the idea that they need help to minister more effectively.

I recommend putting the “elephant in the room”. Ask each of them (in a group setting for positive peer pressure) if they would like to improve their skills in counseling, relationship education and programs, or if they believe they are as good as they can possibly be.

If they say that they want help (and then most will), ask them what would be some of the things that would hinder them meeting with you. Then name a few possibilities: Your current OPTEMPO? Personal pride or fear? Not knowing what FLCs have to offer? And ask each one how you might team with them to work through their hindrance(s).

Lastly (again, in the presence of their peers), ask for a few volunteers who would like to identify a specific day and time that they would like to meet with you at the place of their choosing. Others will likely follow their lead later, especially if you maintain a good rapport with them.

TDYs (for the FLC’s professional development)

In the almost three years that I served in 19th ESC, the unit only sent me to the Chief of Chaplains’ required annual training for FLCs once. Largely, that was because the training is always held in Florida in the 2nd quarter of the Fiscal Year. That means an expensive flight to the east coast when DA’s budget is still under the Continuing Resolution Authority. In other words, money was very tight.

We had the same struggle with requests for Strong Bonds Certification Training and denominational training for Endorsers. All three TDYs have been requested, but DA’s budget will likely only get smaller.

I recommend not counting on these additional training to help you. Rather, trust in the basic processes s you received from the FLC training program. You can also network with other FLCs in Korea and share ideas and programs on the new FLC SharePoint site on AKO.

“Warriors’ Huddle” –

This group was very similar to “Still in the Fight” with four notable exceptions: 1) its focus was combat-related traumas, 2) its attendees were always (circumstantially) male, 3) it was held for most of the time at Camp Henry because the logical and actual audience was the senior Soldiers working in leadership or senior staff positions who had deployed (usually) several times, and 4) we successfully managed to meet for over a year, pausing for exercises, summer block leaves, major holidays, and transitions from the Camp Walker chapel to my office to a room in 25th Transportation’s building. How? I believe there are at least two reasons. First, the nature of their trauma was usually a public forum (with other Soldiers being attacked around them). Female survivors of abuse usually experience this alone with their abuser. Second, I had ongoing visibility with most of the men and none of the women, due to the majority of my work in Daegu and not in Waegwon. For the same reason, I also had existing professional

relationships with some of the men, who “vouched for me” to others who came later. Therefore, the men of the Warriors’ Huddle bonded more easily.

This group was started by Chaplain Ed Choi, Master Sergeant John Proctor, and a counselor from Mental Health (who was before my time and whose name I cannot remember). Honestly, I think the only reason the group stopped was because the members PCSed, voiced sufficient healing, or missed the support of other members who left due to their own PCS or healing.

I agree with the recommendation of my current boss, the 19th ESC Command Chaplain. First, organize and execute an occasional (quarterly?) day-long practical workshop on combat trauma. Second, either ask for interest or directly invite guys to a weekly program. I recommend at least 6-8 weeks. Research indicates this as a minimum for bonding and healing from trauma.

IV. ASSESSING RESISTANCE TO OPENNESS IN KOREA, AREA IV AND 19TH ESC

1) We live and work amidst Cultural Misunderstandings that hinder openness and change

A. *Eastern collectivism vs. Western individualism* –

Korean culture, like most Eastern nations, places a high priority on unity and community honor. Most Americans, however, value individuality and maverick aggression. When Western service members and their dependants view Asians through the American lens of “all people should speak their mind, express their own personality, and reach for their personal goals” this can lead to much confusion. Following are some examples of how this can be relevant to an FLC:

- Western male Soldiers engaged to Asian females become quickly disillusioned when their formerly quiet and agreeable fiancé begins to offer constructive criticisms and make demands after they are married. In my conversations with international couples who have weathered this storm, I have come to understand that such actions by Korean women generally are not deceptive. They often reflect her emphasis to honor her husband in public but a different emphasis to be united at home by being clear about roles and responsibilities for household and family success. However, with the increasing influence of Western culture, more of the younger Korean women value different aspects of both cultures. It can be difficult for American male Soldier to discern whether their spouse is traditional Korean, Western, or a mix and in what areas. Early and ongoing dialogue is crucial.
- Chapel members of both cultures tend to misunderstand each other. Korean chapel attendees sometimes interpret Americans’ loud tones, outspoken comments and intense mannerisms as arrogance and a lack of self-control. American chapel attendees sometimes interpret Koreans’ quiet and somber demeanor as dispassionate and arrogant, too.
- KATUSAs’ interactions, especially with higher ranking Soldiers, are usually one-way conversations – from the top down. Even when NCOs and officers repeatedly ask KATUSAs for their input, these great Korean Soldiers will be reluctant to give it. In their minds, it could be misconstrued as disrespect to offer a recommendation that is different from the current plan approved by seniors.
- In the same way, combined UMT training with ROK Chaplains can be difficult to gauge for success. When we have conducted training with them and provided training for them, it is always received with many verbal thanks, small gifts and big smiles. Again, I fully believe in their sincerity, but in order to improve the next training event we need constructive criticism, too.

B. *Han vs. Capitalism* –

The “I” versus “we” mentality of Western individualism and Eastern collectivism may come out of our different backgrounds in American Capitalism and Korean Han, respectively.

Han is an inner pain of (older) Koreans' stemming from centuries of domestic class oppression, cruel occupations, and decades of family separation after the Korean War. It is a national sense of isolation, inner sadness, and anger at overwhelming oppression & injustice. This burden is so central to the culture that even their word for 'Korean' is "people of *Han*". But Han also hesitates to seek justice. It prefers to wait - even accepting that justice may never come. This disposition may be intensified by Buddhist teachings: anger is destructive and good only for survival or war, suffering in this life is inevitable, and enlightenment only comes by doing away with cravings for satisfaction in this world. Therefore many Koreans feel that it is better to internalize difficult emotions until we are at home where we can vent on family who must listen! But let's be slow to judge - many Westerners do the same thing.

In contrast, while Han looks back on hardship, joins arms and internalizes difficult emotions, Capitalism looks forward to opportunity, climbs over each other and acts out on others. In public most older Koreans show much less emotion than the younger generations. In private, however, I'm told that emotions flow much more intensely from all ages. I've also noticed that many Korean movies and TV shows seem to confirm these dynamics of Han. It seems that many older Koreans (those who remember the injustices and poverty of the War and other oppressions) try to maintain community peace by internalizing difficult emotions as much as possible. In their experience, expressing sadness or anger can also be used against you but you can offer personal courage, dignity, self-control, and inspiration to your fellow sufferers by not revealing your pain to oppressors. The closest dynamic in American culture may be many African-Americans' shared pain about slavery and ongoing prejudice.

Again, in contrast, while Han seeks to maintain community peace, Capitalism seeks to break out for individual gain. It is no wonder that the two hemispheres often find it difficult to understand each other. But Korea is now growing in Capitalism as American is growing in Socialism, and large elements from both countries are resisting the changes.

Family Life Chaplains can help individuals and groups (families, units, community organizations) by facilitating their self-awareness and intentional relationships rather than reactive responses.

C. Noonchi vs. Democracy –

Most Asian cultures are hierarchical due to the influence of Confucianism, which emphasizes social order and compliance. Generally, men are above women; leaders are above servants, adults are above children; elder brothers are above younger brothers; etc. This tiered view determines one's relative *worth* and '*rights*' in each situation. Noonchi ('measuring the eyes') is a Korean cultural practice that may stem from some of Confucianism but intensified by their history of foreign occupations and domestic class oppressions in which the Koreans were not even allowed to look their oppressors in the eye. In similar ways, although Confucianism does not espouse a belief in a god, it presents its teachings as the Truth and,

therefore, calls for unwavering compliance by everyone in the society. In fact, one of its key teachings is that human beings can perfect our selves by self-discipline and social relationships, specifically by respectful submission to society's ruler, to one's parents, and to 'gentlemen' who have perfected themselves in self-discipline, scholarship and benevolence.

Therefore, Noonchi is the practice of carefully and quickly raising one's gaze from a downward submissive posture to catch the eyes of one's superiors to see if it is safe or appropriate to act. As you might imagine, Noonchi can be perceived and used for proper healthy respect, and it can be perceived and misused for manipulation and control.

Democracy, on the other hand, assumes (or at least teaches) the equal of all citizens. So it encourages equal participation, open feedback and mutual respect. Democracy, too, can be perceived and used for healthy initiative or for manipulation.

Consider how emotions like Han and beliefs like Noonchi can impact relationships – whether we're Korean or not. A respectful hostess might 'measure the eyes' of her house guests to see who should receive the last piece of pie. The one with the highest social status would have the first choice – rightly or wrongly - even if they said they didn't want it. Or a dedicated employee might use Noonchi to see when and how to most effectively approach their boss with important but bad news about a task. A manipulative spouse, however, may 'measure the eyes' of their mate to see what they can get away with regarding money, a mistress, etc. Or a controlling elder son may use their eyes to stare a younger sibling into quiet submission until the elder received his way in a family matter.

Han and Noonchi have been powerful realities in Korea, especially among elders who've known oppressions and class hierarchies of status. As you may imagine, few Koreans born after the War share a deep sense of Han, but most do use degrees of Noonchi since their culture is still hierarchical. In my experience with Korean co-workers and friends, most of the younger generations greatly respect their elders and adopt many of their elders' values and practices - but not entirely.

As I noted earlier, it seems that many older Koreans try to *maintain community peace* by *internalizing* difficult emotions as much as possible. One elderly woman described her Han as a 'stone' in her chest. Young Koreans, however seem to sense an *established* peace due to decades of armistice and economic prosperity. And since they've never met their family members who still live in North Korea, their feelings of loss may be less intense than their elders' who knew them face-to-face.

If Western ideas of democracy and capitalism continue to grow in Korea, Han and Noonchi may wane. But I hope they hold onto the best of both and do not go to opposite extremes.

In my daily conversations with older and younger Koreans, I've come to believe that the current generation's relative lack of Han and Noonchi reflects their growing sense of national peace and personal worth – again, due to the armistice and economic prosperity. These relatively new dynamics may be 'freeing' them to express difficult emotions in face-to-face (as opposed to 'eyes down') relationships. The younger Koreans' goal seems not to *maintain* a *struggling* community but to *compete* in an *established* nation for financial prosperity through Ivy League educations. I can see good in both goals.

Both generations appear simply to be interpreting their outer realities by their inner beliefs, so their bodies experience Han or not and express Noonchi or not accordingly in their relationships. But both generations have so much to offer each other, and I wonder where they will go from here.

I pray that the Korean people will hold onto a proper sense of grief and anger about their past but begin to express these difficult emotions more broadly. I also hope they'll not place so much emphasis on *physical* prosperity that they neglect a 'good' Noonchi to know and care for the other person's *spirit*.

Several Korean Christians have told me that Han and 'bad' Noonchi weren't nearly as powerful after they came to faith in Christ. Jesus encourages us to come to God with *all* of our emotions and to express even the difficult ones to others, too (Romans 12:9-21). And Jesus came as a Servant (Philippians 2:1ff), established our rights as God's children (John 1:12-13), and elevates our status as His friends (John 15:15)!

But what about relationships in which status may always be tiered and emotion viewed as a weakness, such as the military?

Again, Family Life Chaplains can help individuals, family and groups grow in self-awareness to choose their own values and goals, no longer blindly reacting to cultural dynamics. Then we can also help them become intentional in their relationships.

2) Many of our units and residents feel the Geographically Isolations

A. Area IV, Korea (compared to Areas I, II, and III)

As I write this in 2012, Daegu is Korea's 4th largest city, and it affords many wonderful options for Soldiers and Family members. But many Americans (and our fellow Korean workers) perceive that Seoul is the only real place to enjoy themselves, and that it three hours away in good traffic. Because all of our higher headquarters (8th Army and the tenants' Brigades) are 3-5 hours north of us and their primary focus is on supporting the 2nd Infantry Division (2ID), units and families in Area IV in Combat Service Support units often feel like red-headed step-children. Even those who are content to serve here and willing to explore Daegu or get on the bus to Osan or Seoul sometimes complain that "once you've seen one part of Korea, you've seen it all". And Waegwon has much less to offer single Soldiers on Camp Carroll. Many of them, therefore, relegate themselves to the bars and the "juicy girls" at the bars. This has led to a greater number of alcohol-related incidents of assault, infidelity, etc. among Cp Carroll Soldiers.

In my opinion, these complaints and incidents reflect individuals' limited ability to self-soothe the stresses of life in general and specific to military service here. In the States, individuals have a plethora of options to numb their bodies and minds (or build constructive relationships) through sources of intense and various entertainment (largely a Western phenomena) and visits with extended family and friends. But Korea is very homogeneous and far from home.

Family Life Chaplains can help individuals re-direct their outward search to an inward look. What are they truly craving? Security? Belonging? Success? Meaning? Chances are, they haven't even voiced the question much less discovered the answer. These questions and answers can be brought to light in creative and practical CHP and CSF programs with unit UMTs.

B. The 4 Camps of Area IV

You may often hear Soldiers and Families complain about Camp Carroll being so far from the majority of community services and amenities in Daegu: government housing for families, the elementary, middle and high school in DoDEA (Department of Defense Education Activity), the primary offices for all of helping agencies (main post chapel, JAG, ACS, MWR, etc.), the medical clinic and a greater variety of better host nation hospitals, the larger commissary and PX, the indoor pool, larger library and theater (although a theater is being built at Carroll), all family organizations and events (CYS, YS), most sports, the golf course, etc. And all this is true. Soldiers on accompanied tours and working at Carroll must either live in Waegwon and commute 15 miles for most family services. Or, if they choose to live in Daegu and commute to work each day, they usually leave between 5 and 530am for PT and are not able to see their families again until 6 or 7pm. Because the family members are out of sight, out of mind, many of their leaders treat them as though they have no family and work them later than units in Daegu where the spouse and children are visible on-post throughout the duty day. And the sense of geographic isolation is not exclusive to those living in Waegwon and working at Camp Carroll.

Camp George is set aside for families of junior and mid-grade enlisted and company grade officers. The perception is that the ‘important’ families live on Camp Walker with the niceties. Consider the follow two examples. In the three winters I observed, Camp Walker was always fully decorated with seasonal lights. Camp George had a few lights near the gate, and many of those have been hung by residents. Also, although all of schools (K-12) used to be on Camp George and the majority of children live on Camp George, Vacation Bible School has traditionally been held at the Camp Walker chapel. Only in recent years was it moved to the school gym at Camp George for families’ easier access and to demonstrate genuine outreach.

The geographic divisions within Area IV also tend to reinforce the perception of turf wars or “us” versus “them” mentalities. Camp Henry hosts the flagpole for 19th ESC and USAG-Daegu. Camp Walker hosts two of the tenants (36th Signal and 168th Medical) as well as other smaller detachments. Although the majority of forces in Korea (including those in Area IV) support the mission of 8th Army and Decision Point 91 clearly states that Garrisons will support the Senior Mission unit, the reality of separate camps in Area IV is a daily image of disconnection.

And we must not forget that a handful of Soldiers (and some of their families), Airmen, and Marines that work in Busan at Pier 8, in Daegu at K2, in Pohang and other remote locations. In speaking with many of these servicemen, they often consider themselves even less valued and connected.

C. Travel Expenses for CONUS leaves:

The Patriot Express is a Mobility Air Command (MAC) flight that provides space-available seating to Japan, Hawaii, Seattle, Washington and San Francisco, California – currently about twice a week. As with all MAC flights it is regularly available and at a very low cost, but the order of merit list and policy of “no reservations” can make it a tenuous form of transportation – especially for multiple seats (families) during holidays and other high-travel times. It is possible to use connecting MAC flights all the way to the East coast of the U.S. and beyond, but each time the plane lands the order of merit list can bump passengers who have lower priority seating.

Commercial flights are always available but a little costly, particularly for junior enlisted Soldiers or those with large families.

For both reasons, many Soldiers either incur significant costs to flying home or remain in Korean for long periods of time without returning home to see family. Both often result in significant stress that degrades their morale at work and at home, leading to lower productivity in both.

Family Life Chaplains can help them find contentment and growth where they are.

3) Many of our units and residents feel Relational Disconnections

A. *GS Employees/DA Civilians (DACs)* –

One of the great strengths of our units and communities are the continuity and subject matter expertise and networking available to us through GS employees and DACs. Some have worked in their current positions (and other positions in Korea) for decades, so they are a great source of wisdom and help. But this same longevity and expertise can lead to a tug-of-war with Soldiers.

I have noted some section leaders and DACs argue over the best and/or proper ways to conduct their specific duties in annual exercises, interoffice communications, social events and more. Depending on the preferences of the leader(s) immediately senior to the situation, the leader sometimes leans toward the Soldier and sometimes toward the DACs. Rarely do I see such rivalries handled in a way that results in the team's increased cohesion for future missions.

Due to recent down-sizing of the military, many DACs positions have been on the chopping block for elimination or reduction in pay-grades. Their stress obviously can negatively affect their job performance and sense of positive value in the community.

B. *Korean National employees (KNs)* –

These are the Korean equivalent of DACs. Many of them have served within 19th ESC or some job in Area IV for decades. They are a wealth of knowledge for missions and rapport for efficiency. Sometimes KNs' overt polite attitude (or the opposite stoic demeanor) combined with the occasional struggle with the English language is misunderstood. Generally, KNs are extremely knowledgeable, helpful and professional.

C. *KATUSAs* –

KATUSAs are a significant factor in the 19th ESC workforce. In addition to the notes above on Korean culture, there are at least three factors that seem to shape KATUSAs: 1) as is the case with all Korean men, they are required to serve in the military for at least for 2 years, but 2) their greater proficiency with English (and sometimes the influence of their wealthy or powerful families) tips the balance in their favor to avoid the harder service in the ROK Army, and 3) generally, their upbringing in a wealthy or powerful family can result in young men with great work ethics, open-minds, and team approaches due to higher education and good family values or young men with poor work ethics and self-centered attitudes due to family sense of entitlement. The vast majority of KATUSAs are hard working, team-oriented and open-minded, and some are in a middle-ground. But the few who seem to want as much as possible while doing as little as possible often hurt the reputations of the other great KATUSAs.

D. *60 years of one-year unaccompanied tours* –

“Who has time to improve their foxhole? Get it, get it done, and get out!” Even though there are more and more command sponsored tours and opportunities to extend to two or three years, there

are still many Soldiers on one-year unaccompanied tours. And many of the mid-grade NCOs and officers often find themselves working three or four jobs, one or two pay-grades above their own. In other words, it's busy - very busy.

I'm convinced that one of the reasons we have two peninsula-wide exercises each year (Key Resolve in the Spring and Ulchi Freedom Guardian in the Fall) is to give these one-year-Soldiers a chance to jump into the frying pan, learn from the pain, and implement their lessons learned six months later. This frenzied pace and focus on what must be accomplished can leave little room for truly improving *how* things are being accomplished.

Real change in products comes by change in process. But such a paradigm shift takes time and intentional coaching. Family Life Chaplains can help individuals, families and units focus on processes.

E. International Marriages -

I've already noted many of the dynamics that can hinder real understanding and healthy foundations between Western Soldiers and Korean fiancés. I will only add a few more themes that I have observed.

- USFK (United States Forces, Korea) requires that all Soldiers marrying a foreign national (Korean, Philippina, Thai, etc.) must receive counseling from a Chaplain, and the counseling must include an address to cultural concerns. It does not specify that any number of sessions or other content. Most Soldiers but (for cultural reasons) less Asian spouses seem to be open to the counseling, and both are busy and reluctant to come for more than one session.
- Many of the American male Soldiers fall into one of two categories: young junior enlisted with high aspirations for their first marriage and older senior Soldiers on their second, third or fourth marriage. Some in this latter category are looking for a maid, sexual partner and mother for their existing children. Others are truly committed to loving their spouse.

Historically, I have accepted the fact that I will get one opportunity to counsel them. So I have used the time to ask them to list 1) what they enjoy about being in a relationship with someone from another culture and 2) what challenges they believe they will face.

I specifically ask them to talk about cultural differences in parenting (boundaries, discipline, education and progressive changes as the children grow), who will manage the money and how, role of in-laws, expectations of military life (during deployments, how long they will serve, when they will get out, etc.), domestic roles (who will work and how will they decide to manage housework), religious beliefs and practices, friendships outside the marriage after marriage, revisiting their home country (when and how often), etc. In many of these areas, American and Asian expectations can be very different or even completely opposite. My goal was to help them voice the differences to inform each other and to ask them what they want for their relationship.

4) The intrinsic nature of our units' missions is not conducive to relational openness

Combat Service Support and Logistics –

19th ESC and most of the units in Area IV focus on material and information, not people. Even much of the mission for 168th Medical is logistical support, not face-to-face medical care. Therefore, the very nature of their work in a high OPTEMPO can hinder them from self-awareness in people skills and the impact of their relational interactions on others. It can be a natural routine for individuals, shops and entire units to spend all day behind computers and phones in their offices and minimal time truly listening to others ideas and concerns. In other words, the people skills needed for a conflict management and impulse control in good marriages, parenting, and social relationships are not necessarily needed or practiced at work. It is no surprise that these deficits are in the background of domestic abuse, sexual assault, etc.

This sense of tunnel vision on mechanical function is beginning to diminish. The growing emphasis on Community Health Promotion, Comprehensive Soldier Fitness, the actual but gradual implementation of Decision Point 91 between US Army Garrisons and Senior Mission Commanders, the move toward tour normalization in Korea, and other systemic changes in the Army are encouraging leaders to live “people always” in order to accomplish “mission first”.

19th ESC –

Several unique realities make 19th ESC a challenging place to work. Although we are a one-star billet of a division, we do not have the sense of solidarity and ‘autonomy’ that is often experienced in a division. The frequency and number of tasking from our higher headquarters (8th Army or “EUSA”) feels more like we are a brigade under the division.

19th ESC is also top heavy and bottom heavy in personnel. We especially have a significant lack in mid-grade NCOs to bridge those gaps. Additionally, DA continues to send first-term junior enlisted from basic training and advanced individual training directly to Korea. So we have 18 year-olds who have never balanced a checkbook, never been deployed, never had a driver’s license, a beer or girlfriend, and now they are in a foreign country with no family, cash in their pocket, girls waiting to marry them, and are working for a Sergeant Major and Major who have been deployed four times. The gap in communication and understanding can be tremendous.

The annual exercises, Key Resolve (KR) in the Spring and Ulchi Freedom Guardian (UFG) in the Fall, are technically only two weeks long each. But preparation time is generally two weeks prior for both. And there are always other projects and last-minute taskings from 8th Army.

USAG-Daegu –

USAG-D is over-worked, under-staffed, overly-blamed, and under-appreciated. Because DA prioritizes personnel fills and funding to deploying units and TRADOC, IMCOM consistently does not receive what they need. Yet, they have the majority of the helping agencies for Soldiers

and their families: ASAP, FMWR, ACS, YS, DAS, Social Work Services (although SWS and Mental Health may have a stronger tie to MEDCOM), the chapels, etc. And the majority of these care-providers are civilians who have been and will be in Korea for a long time. For these reasons and more, I highly recommend that you regularly team with them to assess, plan, implement and evaluate programs for CHP and CSF with the unit Chaplains.

Tenant Units –

2-1 Air Defense Artillery (ADA) -

This unit has had a long and difficult history. The unit was deployed to Kuwait/Iraq in 2002. A year later the entire unit was “deployed” to Korea for a year’s rotation at the Gwanju Airbase but was later retained at Camp Carroll for their permanent duty assignment. These several moves and separations from family resulted in much of the unit feeling used and abused. The fact that their headquarters (35th ADA) is 3 hours away (in Osan) contributes to the sense of alienation.

For almost two years in 2010 and 2011, this unit was without a Chaplain. During Key Resolve in 2010, a Korean man stood at the gate of Camp Henry (and other places later) holding a sign accusing the 2-1 ADA Chaplain (by name) of sleeping with his wife. Command immediately relocated the Chaplain to 19th ESC and initiated an investigation, which lasted over 2 years.

36th Signal –

Much of this unit’s operations are Secret or Top Secret, hence the chain-linked fence around most of their facilities. And the daily need for secure classified communications keeps their unit OPTEMPO fairly high. Soldiers who enlist and qualify for a Signal MOS are generally highly intelligent and fairly resilient. But that can translate merely into their ability to carry the weight of the world on their shoulders longer than the average Joe. The end result can be even greater needs due to their smarts to hide the problem for so long and the subsequent longevity of issues. Hence, their UMT stays pretty busy, but most of their unit work keeps them in Area IV.

168th Medical -

This unit’s companies and detachments are spread all over the peninsula (much like 25th Transportation’s Movement Control Teams [MCTs] and 6th Ordnance’ Ammunition Supply Points [ASPs]). Therefore, their UMT is frequent on TDY travel within the peninsula. Their Command also has a relatively large operating budget, enabling their UMT to have more retreats on a larger scale and with a variety of venues (not restricted to using the Dragon Hill Lodge). Their personnel also have a “real world mission” everyday, but their UMT must travel even more than 36 Signal’s. Thus, their ability to contribute to ministries in Area IV regularly or to receive UMT training regularly is severely limited.

AFN, DOL, 188th MPs, 837th Trans, 403rd AMC, 524th MI, 607th Support Squadron (K2), etc. - These units either not authorized a UMT or their primary UMT is located hours away.

5) A History of Chaplain issues in Area IV

For the sake of confidentiality and to avoid even the appearance of evil, I will not go into detail on this subject. May it suffice to make two points and a few general observations.

First, the Camps in Area IV are very small. I often heard this community called “Mayberry, RFD”, a reference to the TV show about the small town of Sheriff Andy Taylor and the telephone operator who knew everything about everybody. There’s a lot of truth to that. You see the same people in the PX, at sports games, in the commissary, the bowling alley, the gym, etc. There are only so many places for Americans who do not speak any Korean to go and get what they need. We see the same people, and they see us. And, because we are Chaplains (and there are only 10 of us in Area IV), they all know who we are.

Second, because my tour here was almost three years long and I spoke often with DACs and KNs who have served here for 10-20 years, I have firsthand knowledge and pretty good secondhand knowledge of several significant issues with Chaplains in Area IV over the past 4-5 years. Some earned very poor reputations for public moral failures, minimal contributions as a pastor or a staff officer or both, disrespectful or isolationist attitudes toward other UMTs, etc.

And the community remembers. I’ve heard it said that it’s easy to follow a bad Chaplain – you just have to do decent work and stay out of trouble. That’s not necessarily always true. It can be harder to earn trust in the community and to build bridges between units and organization.

All of these are key reasons for the FLC to be intentional to train and care for UMTs. Don’t wait until they come to you. Go to them.

V. UNFINISHED/UNTESTED PROGRAMS AND PRODUCTS

Counseling DVDs and counseling books –

With approved funding from an FY10 end-of-year UFR, I purchased a set of 6 DVDs from the Master Series on counseling and several books for each of the battalion UMTs in 19th ESC. For the first few monthly UMT training events, I requested a specific view-ahead and read-ahead from one of the discs and one of the discs related to the topic of the training. By their own admission, only a few viewed the discs or read the materials. Partly out of my disappointment and partly out of my disorganization, I stopped making these assignments after three months.

The UMTs signed for the materials (along with the camcorders and TV/DVD players), and there are some extra copies of most of the books in the FLC office on Camp Henry. I do believe these particular books are very relevant to spiritual counselors, and they still may have some place in future training. Some of the discs in this Masters Series DVDs are not as practical as those from the Master Series with which you may be familiar in the Chaplain Family Life Training program.

Chaplain Family Life Centers (CFLCs) - Prior to 2009, there had never been a FLC in Area IV. In 2011, USAG-D renovated part of the Camp Carroll chapel annex creating two counseling rooms, a larger room for training/family counseling and a smaller room for a FLC office. Each of these rooms has insulated walls, double-paned viewing windows with mirrored film, furniture, and decorative hangings and training aids. Two fully equipped closed circuit television systems (CCTV) and 8 dome cameras (4 for each) with “plug and play” software have also been purchased for a CFLC in Waegwon and Daegu. These have not yet installed, as we are waiting on two computer towers from out G6. Also, a site for the Daegu CFLC has not been secured. As of late April 2012, the components still had not been sub-hand receipted to our office. Thus, Carroll CCTC is not yet installed either.

The intent of the Command Chaplain and FLC has been to provide a safe place “away from the flagpole” for Chaplains to bring their counselees. The CFLC was also created with the hope of Chaplains’ collaborative counseling and training with MFLCs and other Area IV care-providers. The reality of being the first ever FLC kept me in Daegu, laying the foundation of networking relationships, utilization, expectations, and “inventing the wheel” of training programs, etc.

Maybe you are beginning to see why I am recommending a more specific and practical focus on using the venue of UMTs’ CHP and CSF programs to train them and support them as their FLC. If you stay in the office for counseling, administrative duties, or even perfecting FLC programs, you will rarely see the UMTs to build rapport, discern their needs and help accordingly.

There have been a few prospects for a CFLC site in Daegu. The most promising are the backside of the HHC 19th ESC arms room or additional space in a renovated post chapel design. The former has been submitted through the 19th ESC G4 Engineers to USAG-D installation planners.

It seemed to be on track, but was later stalled because the building was “allegedly” marked for demolition. That was back in 2010. The building is still standing, and the space is still unused. The proposed design is in my digital files. I recommend revisiting the possibility. The second option may depend on the amount of funding available for renovation and USAG-D’s priorities. This, again, emphasizes a significance of the 19th ESC FLC working to support USAG-D.

CFLC SOPs –

The CFLC SOPs are (in my opinion), complete as a 90% solution. Clearly, however, they must be realistic, reflecting the actual needs and practical applications of functioning CFLCs in Daegu and Waegwon. Because neither is yet open, the SOPs may need basic or even significant edits.

A paper copy of a CFLC SOP is in both white three-ring binders in the FLC office in Daegu, labeled “19th ESC Continuity Files”. In the pockets of the files are CDs/DVDs of my digital files (our Knowledge Management POC has stated that, currently, the 19th ESC Share portal does not have enough space to accommodate many more postings).

Because a site for a Daegu CFLC has not been confirmed and secured, the SOP does not reflect any uniquenesses that might best apply to a different location. I have included annexes of forms regarding confidentiality, releases, assessments, etc. Some of which have been a “copy/paste” from other CFLCs; some have been edited; and some are my creation. You are certainly free to pick and choose or use others of your own selection. I thought it best to offer you something as a potential starting point.

International Marriage training -

As I mentioned early in this introduction, USFK requires all Soldiers to receive premarital counseling for an international marriage. But most of the Soldiers are minimally interested in counseling. So how can we maximize the effectiveness of pastoral care for these couples? Talking with a Chaplain (who, statistically, is probably not in an international marriage) for about an hour will only generate so much interest and insight in them. It would be much better if they could hear from couples who have been in successful international marriages for at least 5 years, have begun to raise children, experienced lengthy separations due to military duties, etc.) If we could arrange for several such couples to speak candidly about how they successfully handled cultural differences, in-laws, finances, parenting, friends outside the marriage, etc. AND hear from them in their own language, the engaged couple might benefit much more. One simple way to do this is through a DVD of video clips spotlighting such military couples.

In my digital files under pre-marital counseling, I have begun the basics of such a package. There is release form based on examples from AFN and PAO that includes the basic schedule and content of the video-taping. There is also a single page on Powerpoint of specific questions

prompting each of the couples to introduce themselves and several topics for them to choose for group discussion with the other couples.

If you want to follow-through on this idea, I recommend identifying such couples through the unit Chaplains. Obviously, both husband and wife should agree that theirs is a good marriage. The VIOS office can tape the sessions, edit, and produce the DVDs. It would be great if they could add subtitles, too, since many Soldiers marry foreign nationals who speak very little English. I am assuming that these foreign nationals would receive minimal benefit from listening to any counsel only in English.

I recommend staffing the project through the G3 for Command support and maximum visibility, doing all of the taping in one day with lots of “white space” on the training calendar to minimize scheduling conflicts with participant, and using a variety of backgrounds. For example, you could tape individual couples introducing themselves in the VIOS lab in front of a peaceful backdrop, tape their candid group discussion over a catered lunch for them, and use multiple cameras simultaneously for a variety of angles, wide shots and close-ups.

In my opinion, this DVD should not take the place of counseling, but it could be a great pre-requisite to your counseling with them. Then you could talk with them on specific topics that interested them in greater depth. It might be impossible for VIOS to publish versions in all possible sub-titles. Hungul (Korean) and Tagalek (Phillipino) sub-titles would be most appropriate, since those are the most common foreign national marriages.

Peer Counseling training –

Just before I PCSed I began to create a CD of Peer Counseling training and published a pocket-sized guide. The CD would contain video clips, vignettes, and discussion questions. As I write this, VIOS has been closed for a few weeks and will not open until after I PCS. So I have been working with a DA Civilian who is teaching me how to format the CD to give the viewer options to select from optional videos, vignettes, and additional slides that are specific only to certain audiences. If I do not finish this before I PCS, I can mail you a copy later though it might be a few months, since I will be solely focused on ILE until September. Then I will be in-processing my new unit. But I do plan to complete this project.

W.A.I.T. training -

This is a program that involves all five elements of CSF (spiritual, emotional, physical, family and social resilience) in a forum of physical training for personal mindfulness and intentional relationships. The program can have an Army Core Value focus, thus, enabling Commanders to make it part of mandatory training. Or the program can have a specifically Christian focus for voluntary attendees. I have designed t-shirts and music video DVDs for both options. The backs of the t-shirt and the DVDs have content for meditation and discussion during group runs, spin classes, or other forms of physical training. There is an attractive drawstring tote-bag to

advertise the program. But the book is specifically Christian in content. I spent over two years of time and my own money designing and publishing these components. I did not have time to test its effectiveness, though I did give one brief training session to the Chaplains on an example stretching class. The book is in my digital files and outlines about six different programs.

In my opinion, the formats proposed by W.A.I.T. training have three major benefits: 1) as I mentioned, it hits all five elements of CSF – the substance of which Commanders are already required to fulfill; 2) It can accomplish all five elements by using PT and a follow-up breakfast (or lunch) and discussion, thus not adding to Commanders training schedules; but most of all 3) it can help the participants live as whole people, not separating body and soul, but learning how to experience and express both for relational resilience.

If you have questions or comments about any of the programs or comments above, please email me at Jeffrey.d.dillard@us.army.mil. Serving as a Family Life Chaplain when the Army is moving back to more of a Garrison environment is a prime time to help Soldiers and Families.

God willing, I truly hope to serve through additional tours as an FLC. In my opinion, we can be some of the greatest multipliers of ministry in the military.