

CHAPLAIN SUPPORT ACTIVITIES (BASIC)

Subcourse Number IS1600

EDITION B

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United States Army Chaplain Center and School
Ft Jackson, SC 29207-7035

1 Credit Hour

SUBCOURSE OVERVIEW

Chaplain Support Activities (Basic) introduces enlisted and officers to the role of the United States Army chaplains and chaplain assistants who, working as Unit Ministry Teams (UMT), provide religious support, advise commanders, and develop programs to assist commanders providing for the free exercise of religion for soldiers, families, and other authorized personnel.

IS1600 focuses on the UMT's leadership in matters of morals, morale, and ethics as affected by religion. It also introduces human relations topics with which every soldier and officer should be familiar since these relate to overall harmony in the unit or installation.

There are no prerequisites for this subcourse.

TERMINAL LEARNING OBJECTIVE

ACTION: Recall and apply information related to chaplain support activities and human relations.

CONDITION: Given four lessons on chaplain support activities and human relations building.

STANDARD: Respond with 70% accuracy to a multiple choice exam requiring recall of instruction.

"You must remember that intelligence is not enough.

INTELLIGENCE PLUS CHARACTER-
that is the goal of true education."

Martin Luther King, Jr.

INTRODUCTION

The United States Army Chaplaincy was created in 1775 by the Continental Congress at the request of General George Washington. The history of the chaplaincy has been long and complex as chaplains have served valiantly in numerous conflicts at home and abroad along side soldiers. Chaplains, like other soldiers, have died in service to their country. And chaplains have long relied on assistance from other soldiers in completing the chaplaincy's mission.

The Army Chaplaincy rests on three important foundations: (1) its institutional value; (2) the US Constitution; and (3) endorsing agencies.

(1) Institutionally, chaplains are noncombatant staff officers who are under obligation to help defend the constitution against all enemies, foreign and domestic. They are required to take an oath and to offer aid to soldiers in a variety of ways as spelled out in U.S. Code and AR 165-1.

(2) Constitutionally, the chaplaincy provides for the exercise of religious conscience in the military under the First Amendment.

(3) Endorsing agencies are the denominational or faith groups which sanction individual clergy men or women, for service to the military.

Now, more than ever before, chaplain support activities are concerned with the concepts of character building, ethics, role modeling, moral leadership, and morale -- Army-wide. These areas, as you will see, are linked.

The title of this subcourse was taken from a program which until recently was formulated as a distinct entity supported by an Army Regulation. Over the years it has been called moral self development, character guidance and other similar names. In this subcourse we will use Chaplain Support Activities to refer generally to Unit Ministry Team (UMT) programs which improve the moral and ethical climate of the command. This perspective is the backdrop to IS1600. Chaplains and chaplain assistants are assigned to units to provide religious support and to help meet the challenges of human leadership.

In America's Army, the chaplain serves two vital functions. AR 165-1 presents the chaplain as both religious leader and staff officer. As a religious leader, the chaplain initiates and conducts religious services and provides appropriate worship opportunities to all members of the command and their dependents.

The chaplain's staff role is distinct from, but consistent with pastoral activities. In this role the chaplain is an adviser to the commander in all matters of morals, morale and welfare as related to religion. The chaplain is likely to have special skills in teaching or training both leaders and soldiers in such areas as counseling, communication, team building, goal-setting, decision-making, and values clarification.

The chaplain assistant is trained in similar skills with an emphasis on interpersonal communication, battle fatigue care, suicide prevention, and conflict resolution. Again, the chaplain assistant's role is an extension of religious support.

Thus, generally this subcourse is designed to acquaint Army personnel with the role of the chaplain and chaplain assistant (as a UMT) in human relations and moral leadership building.

More specifically, the subcourse will acquaint you with such important topics as morale and morals, equal opportunity, and good will. Lesson four culminates with a preview of the chaplain's referral work using welfare and non-welfare agencies.

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IS1600 Edition B Examination

LESSON 1

Morals and Morale Overlap

For some it is difficult to see a relationship between the terms morale and moral, between feelings of well-being associated with morale and the sense of rightness of morals. In Lesson 1 you will see that these two ideas and senses are inextricably linked and sometimes conflicting; but they are the heart of the UMT's work. For without an atmosphere of moral well-being, it is unlikely that a unit, a family, or a soldier would have much morale.

Chaplains and Chaplain Assistants are assigned to units of battalion size or larger. Part of their function is to assist the command in matters related to moral leadership, moral education and morale building as affected by religion. You can help your chaplain, your unit, and yourself by working toward better human relations with those with whom you work and live and socialize.

As advisors to the commander in the areas of morals and soldier morale as affected by religion, it is the duty of the chaplain and chaplain assistant to encourage high standards of personal and social conduct among officers and enlisted personnel, military families, and civilian employees. But the UMT can only facilitate in these matters; the real morals and morale builders are the soldiers, officers, and families who interact with each other on a daily basis.

Let's begin by defining our terms. According to the *Oxford English Dictionary*, the term 'moral' pertains to character or disposition, considered as good or bad, virtuous or vicious; of or pertaining to the distinction between right and wrong, or good and evil, in relation to the actions, volitions, or character of responsible beings, ethical.

Webster's Ninth New Collegiate Dictionary defines moral as of or pertaining to principles of right and wrong in behavior: ethical. The same dictionary defines morale as (1) the mental or emotional condition (enthusiasm, confidence, or loyalty) of an individual or group with regard to the function or tasks at hand; (2) a sense of common purpose with respect to a group; esprit de corps; (3) the level of individual psychological well-being based on such factors as sense of purpose and confidence in the future.

When we think about general usage of the word morale, we think of a favorable attitude on the part of a member or members of a group toward that group and in particular toward its goals and leadership.

Characteristic of a person with high morale would be descriptions such as:

1. well-adjusted
2. confident in him or herself and in the future
3. highly motivated
4. promoter of good will

On the other hand, a person with low morale would likely be:

1. backbiting or overly withdrawn
2. not confident in him or herself or in the future
3. maladjusted
4. indifferent about matters of good will toward others

As a concept, morale has been applied mostly to individuals or a number of individuals, but is now used in relation to social groups and larger organizations.

With regard to small groups, morale is sometimes seen as synonymous with the "cohesiveness" or friendliness of a group. Group morale is measured by:

1. pride in the group
2. confidence in attaining the group's goals
3. high output or efficiency
4. job satisfaction

In a military setting morale takes on a slightly different context. Soldiers and officers alike are concerned less with "cohesiveness" and job satisfaction and more about efficiency related areas such as those listed below:

- (1) confidence in equipment
- (2) confidence in superiors
- (3) identification with the war, work, or training effort at hand
- (4) Fairness and promotion potential in the military reward system
- (5) efficiency of operations--during wartime and during peacetime

As we examine the definitions of the terms moral and morale and as we think about what each means to us, we indeed see that there is a close relationship between the two. Concepts such as values, ethics, attitude, goodness, success, satisfaction, adjusted,

righteousness and even love come to mind whether you're thinking about morals or morale.

The potential conflict between good morals and morale building hinges on the fact that we're all inherently different in the way we live and think as well as in what gives us satisfaction. Let's try to examine why.

Tolerating Differences in Others

Most of what we are today--how we think and feel about ourselves and what's happening around --us stems from feelings and attitudes which arose or at least began during childhood.

Indeed these feelings and attitudes are brought with us as a type of mental baggage right into adulthood. Gesell in his study of the behavior patterns in children concluded that there is progression in a child's disposition and potentialities which begin the moment he is born. He explained:

"A child is not born with a weak ethical sense which becomes stronger as he grows older. He is born with certain dispositions and potentialities, which are under progressive organization from day to day and month to month. As early as the age of six weeks the child smiles by himself. An egocentric smile! At eight weeks he smiles back at the beaming face of his mother--a responsive social smile, which relates to someone else! At twelve weeks he spontaneously initiates a similar smile.

"In this simple sequence we already glimpse the dynamic which governs the growth of the ethical sense. There are three phases to this fundamental dynamic which repeats itself again and again with ever-widening elaborations as the spirals of development ascend: (a) intrinsic-self phase; (b) social-reference phase; (c) reciprocal self-and-social phase.

Quoted from: Gesell and F. L. Ilg, *The Child From Five to Ten* (Hamish Hamilton, 1946), p. 404.

If what Gesell says is true, then from the time we are born right up to the time we become adults we are influenced not only by our environment and our relationship to it but also by heredity.

To put it more simply, we're all as different in the mental baggage we brought from childhood as we are different in our lifestyles or approaches to life's tasks.

Consider a simple matter such as two soldiers who have to prepare for a trip for which plenty of advance notice has been given. Despite the attempts of the Army to 'standardize' behavior, the approach of each to packing for the trip would be as different as the variety of mental baggage each has brought from childhood. Given advance notice, one might pack slowly and carefully over a period of several days or weeks. Given the same notice the other might wait until the night before or moments before it's time to leave and thereby risk forgetting something essential. And it's conceivable that one would prefer that a spouse or friend pack for him as it is also conceivable that the other would never permit or want a spouse to pack his or her personal belongings.

The point in all of this is that people are different in their approaches to the simplest tasks; but being different doesn't necessarily mean that the person is wrong, or bad, or backward. Think about that the next time there is a task at hand that you think might have been done differently than someone else. Next time the opportunity presents itself, try to be more tolerant than usual of the way someone else handles a task. Try to approach life's problems and dynamics in a more flexible fashion; relax a bit about things that aren't crucial.

Much of our ethics and most of our legal system is based on tolerance for diversity. We all have a stake in it. I tolerate your differences from me and you tolerate my differences.

In a move toward more ethical and tolerant decision making in the Army, "The Military Decision-Making Model" was developed in the early Eighties. While Fort Leavenworth now prepares training material on ethics for the Army, this model has remained a cornerstone for Army ethical training. Stop here now to review the model. Can you meet the eight conditions when you are confronted with a problem-especially one involving your family or a member of your unit?

CONDITIONS FOR ETHICAL REFLECTION

Rationale:

Certain conditions are necessary for reflection and discussion of ethical issues. Ethical discussion takes place when both parties are willing to set aside their self-interest and biases. The objective is to reason without imposing your point of view on another person.

Condition:

There are eight conditions for ethical reflection:

- A willingness to look closely at your values and beliefs, and the values and beliefs of others.
- Toleration of the viewpoints and opinions of others.
- The ability to empathize with the viewpoints and positions of others.
- Abandonment of self-interest for the moment.
- Patience - a willingness to tolerate ambiguity and uncertainty.
- The ability to get beneath the surface of the problem; a willingness to probe deeply.
- The ability to examine alternative ethical systems.

LESSON 2

"Tolerance, Equal Opportunity, Good Will and Forgiveness for All"

Lesson 2 is concerned with a variety of positive human relations endeavors -- Tolerance, Equal Opportunity, good will and forgiveness. Though not essentially related, these are areas that every chaplain has responsibility to promote and foster.

Tolerance is a key word in the Chaplaincy which by nature is unity in diversity. Chaplains are endorsed by faith groups which represent the varieties of religious experience present among the people in the United States. Chaplains represent faith groups which in the recent past have been hostile to one another. As unit chaplains they have the responsibility to perform or provide religious support to all the faith groups in the Army. Unit Commanders have the responsibility to provide for the free exercise of religion of all members of the command.

Unless we "tolerate" each other's religion, it is clearly a lost cause. Group cohesiveness, esprit, and effectiveness cannot survive unless we cultivate a high level of toleration. In earlier times military units were recruited among homogeneous populations. Unit cohesiveness was easy when every soldier was from the same town, village, or clan. Differences in religion were small. The units of America's Army are religiously diverse and becoming more so.

Commanders, chaplains, and chaplain assistants must all work productively in this environment even though their own faith group may be less tolerant. It is quite possible that there is an Army unit where the Roman Catholic commander, Muslim chaplain, and Jewish chaplain assistant must work together to insure that the Baptists, Seventh Day Adventists, Methodists, Christian Scientists, Mormons, Jewish, Christian Orthodox, Lutherans, Samoan Christian, Buddhists, and soldiers from other religious groups too numerous to mention receive religious support.

The words "Equal Opportunity" sometimes conjure up feelings of fear and resentment for many. Equal Opportunity has often been misunderstood and taken out of context to mean-- "a minority group member or woman will get a chance before I do." Nothing could be further from the truth. Equal Opportunity means just what it says: a fair chance for everybody. As a US citizen, you get a chance whether you're male, female, black, white, oriental, or whatever - as long as you're qualified.

Commanders and others in the chain of command are responsible for the Equal Opportunity Program and the development of unit harmony. It is the responsibility of leaders not merely to avoid disorder and conflict, but to promote harmony and goodwill. Fair treatment for all soldiers is essential. Chaplains work closely with commanders in these regards. They initiate programs and work quietly to promote harmony with the unit.

The following are the objectives of the Army's Equal Opportunity Program:

1. to assure fair treatment for all
2. to promote unit effectiveness and cohesion
3. to promote harmony
4. to correct deficiencies in the basic fairness in the way the Army treats everybody

Commanders, chaplains, and other staff officers have the responsibility to:

- a. promote the Equal Opportunity program
- b. monitor and assist in the execution of the EO Program
- c. seek early identification of discriminatory practices
- d. prevent actions by individuals or groups which are derogatory or inflammatory to those of a different race, color, sex, religion, or national origin.

To promote a spirit of good will and unit harmony, chaplains, like commanders, must look for ways to keep a positive and progressive atmosphere within the unit.

Review the following list of ten ways which can be used by anyone at any level to help foster a spirit of good will. Can you think of five other ways? If so, add them to the list.

10 Ways to Promote and Foster A Spirit of Good Will

1. Say good morning, hello or give some pleasant greeting upon entering a room or place where there were familiar people present before you arrived, especially in situations where you work, recreate, or live.
2. Say thank you or show appreciation for small courtesies extended to you.
3. When you can, hold the door or pause a little at the door to greet people who are immediately behind you or in front of you. Don't let a door close in anyone's face.
4. Try to remember names of your co-workers, fellow soldiers, neighbors, etc. Use those names when you greet the person. Outside of the military, use courtesy titles such as Mr. Mrs., or Miss if you wish to also be referred to by such a title or, if it seems appropriate, when you first meet someone.
5. Try not to repeat unpleasant gossip you hear about anyone.
6. Don't backbite.
7. Don't seek or expect special favors; earn your recognition.
8. Say kind things to and about people or nothing at all; never let anyone be any nicer to you than you are to them.
9. Try to have a spirit of forgiveness about you, especially regarding small trespasses, small matters.
10. Be care full and thoughtful in your communication with and to others. Think before you Speak and act.

An essential element in the promotion of good will is a spirit of kindness and forgiveness of small trespasses. The essential mission is to allow small matters to remain small and small trespasses to be easily forgiven.

Doris Donnally, author of *Putting Forgiveness into Practice* explained that forgiveness is actually a strength and has benefits for the person who does the forgiving. Forgiveness reverses a potentially destructive course of events.

Moreover, forgiveness often involves reaching back in time to situations that have been permitted to smolder or "let ride."

Most of us have memories, events, and people from the past who evoke such negative feelings and associations within us that we try not to think about them. Donnally lists six ground rules to encourage forgiveness and thus to rid ourselves of "bad" feelings about

others. Donnelly's six ground rules, she says, are intended to encourage a potentially difficult process and pave the way for getting forgiveness off the ground:

1. It isn't necessary to tell the person you are forgiving that he or she is the subject of your efforts. If sharing that information will help, do it. If sharing that information will exacerbate an already difficult situation, avoid it. The same rule of thumb holds true after forgiveness. Strenuous effort is involved in doing that kind of separating when the offense looms so large that it defines the other (or you, when you are the one in need of forgiveness). Forgiveness is difficult to give because you need to see the one who hurt you as other than the hurt, and that isn't easy. Forgiveness is difficult to receive because you need to believe that someone has seen more in you than whatever hurtful thing it is that you did. Furthermore, you need to believe the same about yourself--which is another way of saying that you are deserving of forgiveness.
2. Even though the person who hurt you and is in need of your forgiveness (or vice versa) is distanced geographically or has died, it is never too late or impossible to forgive. It took twenty-five years before Michelangelo could forgive a rival for deliberately defacing a set of his drawings. The cruelty associated with that act of vandalism led Michelangelo into a lengthy depression and period of moroseness. When he was finally able to forgive, the man who had committed the act was already dead, but that did not lessen the possibility or the importance of the reconciliation for Michelangelo.

The point is that forgiveness applies to the living and the dead, the proximate and the distanced. It has no geographic or time barriers.

3. Suppose a salesclerk slights you, or an acquaintance passes a rude remark about your child, or a parent of yours tells you about being mistreated by neighbors. As painful as these things are, they are minor offenses compared with the pain of loss that a parent feels when a child dies, or a depressed or defiant adolescent leaves home. They are also minor compared with the breakup of a marriage or the end of a long friendship.

Nevertheless, both large and small hurts are matters for forgiveness. The temptation to reserve the act of forgiveness for the major events of the cosmos is dangerous in that it allows for smaller hurts to go unattended and unhealed and to grow unchecked.

Remember that forgiveness reaches out and is balm for failures in all sizes.

4. Often, when someone else invites you into their lives to help them with their forgiving process, that person allows you the opportunity to look into your own life for places where you are not at peace and to work at restoring order

in your own disarray.

The image of the wounded healer is apt here. The person who has experienced hurt and who has forgiven is the most trusted ally in aiding our efforts of forgiveness. That person could be you. On the other hand, the one who is not at peace with himself or herself is an unlikely mediator of peace for others.

5. Last, it may be helpful to keep in mind that being a peacemaker and a forgiver involves more than thinking good thoughts. It involves activity, not passivity.

Isaiah 2:4 tells us that God will adjudicate between many people and "these will hammer their swords into plowshares, their spears into sickles." The language is tough and muscular, like the effort of forgiveness itself. It is fair warning to all who are struggling with forgiveness to expect action and passionate involvement in the process.

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LESSON 3

Avoidance

In Lesson 3 you will be asked to reflect on such issues as (1) sexual harassment and sex role static, (2) racial tension, and (3) fraternization. You and others in your unit, no matter what your rank, can successfully avoid all three. The chaplain is available as a facilitator in this endeavor.

For a variety of socio-cultural and racial reasons we know that many women and minorities have historically had some difficulty in the work force and in the military as well. Largely this has been due to racism, socio-cultural stereotypes, lack of understanding, and a lack of communication and misconceptions on the part of others. For those who are well educated and who do understand the nature of socio-cultural differences, intolerance has played the key role in the social problems and discrimination against women and minorities in modern society. In a generality, minorities and women have been plagued with stereotypical attitudes and prejudice that has made some of them bitter and resentful.

Human beings are human beings. We're all mere mortals, though sometimes that's easy to forget. Everyone has a responsibility to help prevent sexual harassment, racial

discrimination and prejudice. It is with these issues and the unique problem of fraternization that Lesson 3 is primarily concerned.

Avoiding Sexual Harassment and Sex Role Static

Since 1979, sexual harassment has become a significant issue requiring definitive policy and training guidelines. As early as May 1981 then Secretary of the Army, John O. Marsh, Jr., issued a memorandum which gave the DA policy on sexual harassment.

Sexual harassment was defined as "influencing, offering to influence, or threatening the career, pay, or job of another person--woman or man--in exchange for sexual favors or deliberate or repeated offensive comments, gestures, or physical contact of a sexual nature in a work or duty-related environment." As it is defined here, please note that sexual harassment overlaps in some ways with the issue of fraternization. In both it is essential to avoid conduct or appearance which show influence, sexual favors, or offense.

Sexual harassment has been deemed unacceptable behavior both on and off the job. Particularly leaders have a responsibility to recognize sexual harassment and to examine all suspected of actual violations. But everyone can help in the process--men and women, officers and enlisted personnel.

Individuals who have been sexually harassed by supervisors, superiors, or peers should know that such behavior is not tolerated in the US Army. All reports of sexual harassment should go through the chain of command!

According to DA Pamphlet 350-20, sexual harassment can be grouped into four categories: senior-subordinate abuse, verbal abuse, physical contact, and indecent actions and gestures. Harassing behavior can range from subtle to blatant.

- (1) Senior-subordinate abuse includes--
 - (a) Using authority to persuade for sexual favors
(direct)
 - (b) Implying to influence for sexual favors
(subtle)
 - (c) Offering to influence for sexual favors
 - (d) Threatening career, pay, or job for sexual
favors
- (2) Verbal Abuse includes--
 - (a) Using profanity

- (b) Telling off-color jokes
- (c) Making sexual comments
- (d) Threats
- (3) Physical contact includes--
 - (a) Pinching
 - (b) Bumping
 - (c) Grabbing
 - (d) Touching
 - (e) Cornering
- (4) Indecent actions and gestures include--
 - (a) Leaving sexually suggestive notes
 - (b) Displaying sexist cartoons and pictures
 - (c) Using obscene gestures

Sexual harassment is inappropriate and unacceptable behavior of any soldier anywhere. Such behavior--

- (1) Is observable by anyone
- (2) Is explicitly sexual or contains sexual overtones
- (3) Is deliberate or repeated
- (4) Detracts from the quality of life
- (5) Has an adverse impact on the total military environment

Sexual role static is another type of behavior which can be confused with sexual harassment. This type of behavior can be defined as everyday, customary, taken-for-granted remarks and actions based on gender stereotypes. It is usually unthinking and undirected. Individuals receiving this type of behavior have the responsibility to tell the offender that the behavior or action is offensive. Some examples of sexual role static are:

- (1) Ignoring what a woman says or does because she

is a woman.

- (2) Viewing women as objects rather than people.
- (3) Expecting a man to carry a woman's tools because he is male and she is female.
- (4) Baiting women (hoping to see them get emotional)
- (5) Speaking for a woman to another man.

Moreover, sex role static is the everyday remarks and actions that are based on sex role stereotyping which make a particular person feel uncomfortable.

NOTE: Now that you have reviewed what constitutes sexual harassment and you have a salient picture of sexual role statics take time here to review the next several pages of "Hints for Supervisors of Female soldiers" which was compiled by Mrs. Linda M. Scales of the Directorate of Evaluation and Standardization at the US Army Chaplain Center and School.

HINTS FOR SUPERVISORS OF FEMALE SOLDIERS

1. Women as a group are as varied as men. Each person responds in accord with her own life experiences. Don't make presumptions about "what women want."
2. Treat women as adult persons. Nothing is as demeaning, or as easily detected, as being treated like a child.
3. Treat women soldiers as soldiers. Expect of a female soldier what you expect of male soldiers, in terms of productivity, responsibility, participation, and involvement. To expect less of women is patronizing. To expect more is unfair.
4. Tell female soldiers when work is unsatisfactory and be specific about what improvements are expected. Many men are afraid to tell female soldiers their work is unacceptable for fear "they will cry." Like male soldiers, most female soldiers want to please persons in authority. They deserve to be told how to improve performance.
5. Assign tasks on the basis of who can best perform the job, not on the basis of traditional roles. Take an objective look at the skills required by a

given task and match those to the abilities of the individual on the staff, regardless of sex.

6. Make available to female soldiers the same development opportunities provided to male soldiers. Appoint female soldiers to task forces and study groups. Give them "acting" assignments in supervisory roles. Send them to career development training schools. Include them in staff meeting. Appoint them to advisory boards, promotion and selection panels. Assign them additional duties and details, and reassign or rotate to positions that will broaden their experience. To be fully "qualified," female soldiers must be trained--just like career development for male soldiers.

IMPROPER SEXUAL TREATMENT:

The Secretary of the Army and the Army Chief of Staff, in a joint January 1980 message, reaffirmed the Army's full commitment to a policy that demands respect for the human dignity of both military and civilian personnel. Each soldier and civilian, male and female, must be treated fairly and evaluated solely on how well tasks are performed.

Improper sexual treatment is the term used by the Department of the Army to describe the scope of the problem, or sexism. Improper sexual treatment includes sexually related criminal acts, sex discrimination and sexual harassment.

SEXUALLY RELATED CRIMES:

Supervisors need to be familiar with reporting procedures, medical treatment, and psychological counseling available for victims of these crimes. This refers to crimes such as rape, sodomy, indecent assault, and pandering. These crimes are punishable under the UCMJ.

SEXUAL DISCRIMINATION:

Inequitable enforcement of regulations or policies is an example of sexual discrimination. Examples of discrimination follow:

1. Sending only males to the field. This deprives the females of needed training for survival in a field environment.
2. A commander only sends males to NCOES or PLDC because "Females are just in the service to get a husband and not to make it career." This is

denying those females the chance for advancement. Without the training, females will not be qualified for retention in the service.

3. When a typist is needed in the orderly room and no 71Ls are available, the commander may select a female to do the typing because, "Women are good at typing." He/she may not accept that a male can do as good a job as females in that position. This action takes the female out of her MOS and can cause her to lose ability in her Primary MOS.

SEXUAL HARASSMENT:

Sexual harassment usually occurs in the form of crude remarks or gestures, innuendoes, unreciprocated touching and the using of rank, position or enticement to demand and/or gain sexual favors.

How can you, as the supervisor, deal with Sexual Harassment?

1. Most incidents of sexual harassment are punishable under the UCMJ:
 - a. Provoking speeches and gestures
 - b. Conduct unbecoming
 - c. Indecent Assault
 - d. Violation of a Lawful General Regulation
 - e. Violation of Lawful Order

2. Normally sexual harassment can be stopped without the use of judicial punishment.
 - a. Informal counseling statements
 - b. Formal counseling statements
 - c. Relief from the supervisory position
 - d. Annotation on the Efficiency Reports
 - e. Bar to reenlistments

Commanders and supervisors must continue their efforts in integrating women into the force. With regard to eliminating improper sexual treatment, officers and NCO's have two clear responsibilities. The first is to assure a command climate which conveys to

each soldier that the Army leadership will not tolerate improper sexual treatment. The second responsibility is to investigate and promptly resolve all allegations of improper sexual treatment. Allegations of sexual harassment must be treated at all levels of command with the seriousness they deserve.

EXAMPLES OF PERSONAL SEXIST BEHAVIOR:

1. Describing female personnel by their sex as well as their job description, particularly when it has no bearing on the situation; i.e., the female mechanic, woman truck driver, lady chaplain.
2. Notes on invitations or comments which exclude female Officers/NCOs: "Bring your wife to NCO/Officers Call."
3. Referring to groups of males as "men" while a group of women are called "girls." (This infers that the female is less than adult and should be treated as a child.)
4. Addressing females by terms of endearment, (Hon, Babe) or their first name, unless this is also extended to male soldiers.
5. A male officer offering his seat to, or opening the door for a subordinate female.
6. Assuming that only women can deal with another woman and bypassing chain of command. ("Jane, tell Sue her make-up is not appropriate for military wear.")
7. Jokes with sexual overtones degrade women covertly or overtly.

EXAMPLES OF INSTITUTIONAL SEXISM:

1. Reenlistment slogans such as:
 - "To keep a good soldier, you may have to convince his wife"
 - "Keep a good man in the Army - Re-Up"
2. Arbitrary height limitations for entry into certain jobs; i.e., the MP's at one time had a 5'10" height restriction, which excluded most females, as well as Hispanic males.

3. Women being pulled from their jobs as truck drivers, mechanics to perform traditionally female jobs, as orderly room clerks, typists, etc.
4. Men being required to register for a possible draft and women not being required to register.
5. Combat arms being available only to men.

AVOIDING RACIAL TENSION

Blacks, Jews, Chicanos, Puerto Ricans, East and West Indians, Orientals, and Native Americans all constitute minority groups in America. They are minority groups in the sense that they have been discriminated against by institutions, other groups, and by individuals. Yet all have made significant contributions to the development of our country.

From the point of view of cultural heritage, the Army is simply American society in microcosm. Soldiers of every cultural heritage find their way into the Army--at every level. Thus the Army like the rest of American society is pluralistic, multicultural environment. Because you live and work in a pluralistic Army/military environment, you automatically live and work with a great diversity of racial, religious, and social groups--and the deeply embedded prejudices associated with each.

Pluralism is a state of society in which members of diverse ethnic, racial, religious or social groups maintain an autonomous participation in their traditional culture within the confines of a common civilization. In this case, the common civilization is the US Army. So even though you may be different socio-culturally, you share something in common - a military environment.

Your ability to get along with and work successfully with a variety of personality types and members of both sexes will serve you well in the military. Success hinges on your ability to develop a spirit of tolerance, flexibility, and good will toward men and women soldiers from a variety of backgrounds.

Other soldiers in your unit may have cultural heritages, concerns, and lifestyles that are somewhat different from yours. Their prejudices (we all have some) will be different from yours, too. Some of the provincial attitudes and approaches with which you have lived must now give way to a spirit of tolerance, flexibility, and good will.

Despite an atmosphere of good will on the part of the majority of soldiers in your unit, prejudice and racial tension can still be perpetuated in the unit by a few "bad apples" especially if they are in leadership or high visibility positions. Women are likely to be plagued by the same type of prejudices and patronizing behavior which has caused problems and anguish for minorities.

The following are ten of the most frequent complaints and reasons for the perpetuation of prejudice and racial tension. These characteristics have been noted by soldiers from a variety of socio-cultural backgrounds:

1. Limited recognition and awareness of minorities
2. Unfair administration of rewards and punishment, promotions, and duties
3. Minority group soldiers are likely to be punished (or appear to be) more severely than whites for similar offenses
4. Leaders are not concerned with the welfare of minority soldiers and do not listen to or investigate their complaints or look earnestly into their concerns.
5. Insensitive leadership accentuated by a sometimes subtle atmosphere of prejudice and discrimination
6. The use of "the accusation of discrimination" by members of minority groups as a crutch
7. Minority group efforts to achieve identity in organizations, music, and symbolism are misunderstood
8. Lack of understanding; assumptions and not caring enough to get the facts straight
9. Social ostracism--causes resentment and tension from those being ostracized. (Because a person didn't participate in a social or group affair once or twice doesn't mean you should stop asking them forever)
10. Racial polarization--when taken to the extreme, causes others to feel tension toward the group polarized.

Reflect on each of the preceding complaints and reasons for the perpetuation of prejudice and racial. Have you personally experienced any one of the characteristics? If so, how did you respond?

To complete this section of Lesson 3, review thoroughly now the race relations glossary found in the appendix of this subcourse. You must study this glossary in order to prepare for the Post Test at the end of the subcourse.

To know fraternization is to avoid it

Fraternization is the term used by the US Army to refer to the specific criminal offense regarding relationships between service members of different ranks. As a criminal offense, fraternization is dealt with in Article 134 of the Manual for Courts-Martial.

All military personnel should become familiar with AR 600-20, Army Command Policy, and Article 134 as these deal with avoidance of personal relationships when the senior individual in that relationship has direct command or supervisory authority over or the capacity to influence personnel or disciplinary actions, assignments, or other benefits or privileges of the lower ranking individual.

The basis for the policy against fraternization is the maintenance of "good order and discipline" which is considered essential to the effectiveness of a fighting force.

Fraternization occurs when a higher ranking enlisted officer, commissioned or warrant officer knowingly has contact or a relationship with an enlisted person on terms of military equality in some manner which violates the custom of military service. Generally, the officer and not the enlisted person is charged with the offense, but fraternization can be detrimental to the careers of all individuals involved.

Obviously, not all association and contact between officers and enlisted personnel is an offense. But several factors are to be considered: whether the conduct has compromised the chain of command, resulted in appearance of partiality, or otherwise undermined good order, discipline, authority or morale.

Contacts and associations are of particular concern when the senior individual has direct command or supervisory authority over the lower ranking individual or has the capacity to influence personnel or disciplinary actions, assignments, or other benefits or privileges of a lower ranking individual.

Specifically, personal relationships to be avoided between members of different rank within the same chain of command or supervision include:

- intimate relationships
- favoritism
- gambling
- commercial solicitation
- borrowing money
- exchange of gifts or gratuities
- dealings on terms of military equality

See HQDA Letter 600-84-2, 23 November 1984, and the Manual of Courts-Martial, United States, 1984. Also see AR 600-20, paragraph 5-7f, 15 October 198n.

Referral is not a pastoral failure. It is a subtle and important helping art.... I propose that we think about it as illustrative of the more generally useful skill of helping people to focus their needs and clarify their feelings.

"The Referral:
Helping
People Focus Their
Needs,"
by Thomas W.
Klinkl in
*Pastoral
Psychology*,
December 1962 P.
11.

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LESSON 4

"The Art of Referral"

This lesson presents an overview of some of the military and nonmilitary "helping" agencies that are available eligible persons when there is a need for assistance. Referrals to these agencies often occur through chaplains, though you may wish to contact any one of them directly yourself.

Fortunately or unfortunately, chaplains are called upon by soldiers and Army families for a variety of nonspiritual and/or nonreligious reasons. In their roles as pastoral counselors, chaplains hold unique positions in the military service. Chaplains are supposed to know a little bit about a lot of things--enough to help you on your way when you need help. Thus, much of the work of chaplains involves referral counseling.

The chaplain's responsibility is not tied to a denominational following. Men and women of all denominations, as well as many with no religious background come to the chaplain for help which may or may not be of a religious nature.

Moreover, chaplains vary in their approaches and abilities to help you based on their own expertise and training. In addition to their theological training and education, some chaplains hold degrees and have civilian experience in family counseling, group therapy, psychology, business and finance, etc.

You and your unit chaplain, together, after the first couple of consultations or counseling sessions will have some idea whether your need for help is one the chaplain can address directly. Chaplains are often confronted with counseling problems which necessitate the use of local "helping" agencies.

It is, nevertheless, the prerogative of the chaplain to probe a bit before making a referral. The chaplain will want to be sure that the best plan of action is taken to help you. Likewise, a chaplain is likely to want to talk with you after a referral has been made to ascertain if your needs were met by the agency or agencies to which you were referred.

The next twenty or so pages will provide an overview of what are known in the Army as welfare and non welfare agencies which exist for the express purpose of helping officers, enlisted personnel and their families. Review these pages carefully as you will be required to show that you are familiar with these agencies on the test at the end of the subcourse.

NONWELFARE AGENCIES WITHIN THE US ARMY

The chaplain is in frequent contact with certain military offices and staff sections which are called referral agencies. The following agencies are those commonly available to the chaplain on most military installations, USAR Centers, or Army National Guard Armories.

- (1) Unit Commander.
- (2) Adjutant (S1).
- (3) Personnel Officer.
- (4) Finance Officer.
- (5) Transportation Officer.
- (6) Judge Advocate and/or Legal Assistance Officer.
- (7) Medical Services.
- (8) Civil Affairs Officer.
- (9) The Inspector General.

The preceding list is by no means all inclusive. Additional agencies may be available on certain installations, depending upon the local situation and the military mission. The agencies listed, however, are basic and represent those with which the chaplain is primarily involved.

The Unit Commander is responsible for all unit activities, including those involving morale, morals, and religion. By virtue of the commander's position and his wide area of responsibility, the chaplain will of necessity refer soldiers to him or her as often as to other agencies.

A problem may often be solved by requesting a decision at the proper level of command. Referral should be made to the lowest possible headquarters having the authority or capability to solve the problem.

It is neither wise nor necessary to send a soldier to the commander on all occasions, although the command may be involved in the problem. In such cases the chaplain will advise the commander of the situation, keeping in mind the commander's need-to-know. On the other hand, the chaplain will safeguard all confidences entrusted to him or her.

In dealing with military problems such as transportation, finance, assignment, and reassignment, the chaplain should not bypass the chain of command. The chaplains, as staff officers, work within the military framework. Consequently, the immediate unit commander, or his representative, should be involved in numerous referrals.

The Adjutant usually functions as the personnel officer in organizations patterned on the general staff, as the secretary of the general staff, and as a member of the commander's personal staff. He performs the personnel functions of those special staff officers who are not present in the small unit staff, such as the adjutant general, inspector general, staff judge advocate, provost marshal and special services officer. In the headquarters at division level or higher, the duties of the adjutant are taken over by the assistant chief of staff for personnel (G1). The G1, operating on a higher level, will have additional duties in the field of policy making. The G1 also has the general staff supervision of chaplain activities.

The adjutant (or the G1) supervises the collection and evacuation of prisoners of war, the control of civilians, and the care of displaced persons and refugees. The adjutant also secures and administers indigenous labor, and is responsible for the supervision of morale activities. The adjutant supervises all space allocations and areas for camps and bivouacs including the allocation of space to the command staff sections. The adjutant is responsible for civilian schools on military reservations and for the solution of many problems involving the education of dependent children.

The adjutant also has the responsibility of staff supervision for the educational development of military personnel. This function is usually carried out at post level through civilian education advisors and Army Education Center administrators. Such a program provides on-post education for military personnel and their dependents and assistance to personnel desiring courses in civilian schools and/or correspondence courses.

Any problem or activity in the above areas may appropriately be referred to or discussed with S1 (adjutant) or the G1 and subordinate officers.

The personnel officer works under the supervision of the adjutant and S1 section. This officer has responsibility for keeping the records file of each individual assigned to the command. The personnel officer maintains statistics on absences without leave and courts-martial. This officer prepares records and strength reports, secures replacements, arranges for replacement reception and processing, and makes recommendations concerning the transfer, assignment, and classification of personnel.

In the headquarters at division level or higher, the personnel officer is called the adjutant general and works under the supervision of the G1. He may be given additional duties in accordance with the policies of the headquarters to which he is assigned. FM 101-5, Staff Officers' Field Manual, gives a list of the duties that will normally be performed by the adjutant general.

Information records on an individual concerning pay, allotments, promotions, decorations, status, education, skills, religious affiliation, and other information will normally be found in the personnel office. Military pay vouchers, as well as W-2 and W-4 forms, are made out in the personnel office before being sent to the finance office.

The chaplain works closely with the personnel officer, both as a referral agent and as a source of information for facts to help the personnel officer solve the problems of unit personnel.

The finance officer is responsible for paying military personnel. This officer is also responsible for withholding money from a soldier's pay once he has evidence that payment to the government is due and collect able. It is proper and appropriate to refer problems or questions in the following areas to the finance officer -

Pay that is due an individual from the government or money due the government from an individual.

Questions concerning basic pay, allowances, and income tax deductions.

Partial pay requests after they have been approved by the unit commander.

Travel pay due for travel made on military orders. Questions concerning per diem.

The transportation officer has the responsibility for providing necessary transportation for military personnel, their dependents, their baggage and their pets. All questions and problems within this area may appropriately be referred to him.

Judge Advocate and/or Legal Assistance Officer is responsible for furnishing legal assistance and advice to military personnel and their dependents. This officer supervises military justice within the command and reviews and recommends action on all claims. The chaplain will make referral to or seek the advice of the judge advocate or the legal assistance officer on all questions involving law or court action.

The chaplain is also familiar with the medical organization of the unit or installation to which he is assigned. The chaplain is not qualified to diagnose or treat physical ailments and should never attempt it even in minor cases. These should be referred to the proper Medical Service agency, as should cases involving severe emotional disturbances. Problems involving sanitation, health and the condition of food should also be referred to Medical Services.

Units below division level will seldom have a civil affairs unit as an organic part of the organization. There will, however, be civil affairs personnel from division, corps, or higher echelons administering civil affairs in local areas within the battle group and battalion zone of operation. If there is no civil affairs representation, the S3 of the brigade or battalion will be the officer responsible for handling civil affairs matters. At division and higher echelons, civil affairs activities are under the supervision of the assistant chief of staff, G5. Problems in the following area should be referred to the civil affairs office:

Problems involving civilian clergy.

The use, disposal or repair of civilian religious property, or the use of government property by civilian religious organizations.

Relief, welfare supplies and money for civilian aid including the support and care of orphanages and hospitals.

It is the right of all military personnel as members of the Department of the Army to present to the military authorities, orally or in writing, their individual complaints, grievances, or requests for assistance of any nature. This is done through the Inspector General.

There may be occasions when the chaplain can help a soldier only by referring him to the Inspector General. The Inspector General is a confidential advisor to the commander, empowered to inquire into and report on matters pertaining to the performance of the mission, state of discipline, efficiency, and economy. The inspector General reports to and is under the direct supervision of the commander on whose staff he serves. This officer also receives, investigates, and reports on allegations, complaints, and grievances of individuals and agencies.

The chaplain will only rarely refer soldiers to the Inspector General, since as a member of the commander's staff the chaplain has much the same access to the commander as the Inspector General. This referral agency should be appealed to only when all other avenues of seeking action or redress have been exhausted.

The chaplain will receive many referrals from agencies, individuals, and from other chaplains. Chaplains will have occasion to refer counselees to other chaplains who might be better able to assist with a particular problem or situation.

Upon the transfer of a soldier to a new unit, the soldier may be referred to the new chaplain.

When an individual from a unit with an assigned chaplain takes a problem to the chaplain of another unit, it is the duty of the receiving chaplains, unless there is objection, to refer the soldier back to the original unit chaplain. In most instances, the soldier comes to the chaplain because there is a lack of information on the location or availability of his own chaplain. If, however, it is a matter of personal desire for a specific chaplain to help with a soldier's problem, the request should be honored. The receiving chaplain should, as a matter of professional courtesy, inform the unit chaplain of the counseling relationship and, where possible, cooperate toward the solution of the problem. The receiving chaplain should be careful to avoid confirming any lack of confidence which the individual might have in the former chaplain. Neither professional ethics nor confidentiality should be violated in these situations.

When distance or other circumstances make it more appropriate for another chaplain to solve all or part of a soldier's problem, a referral may be in order.

WELFARE REFERRAL AGENCIES

There are eight civilian welfare agencies and three military welfare agencies which merit special consideration. These agencies are available to the chaplain and receive many of his or her referrals:

Civilian Welfare Agencies

- (1) The American Red Cross
- (2) The United Service Organization, Inc
- (3) The Legal Aid Society
- (4) The Veterans Administration
- (5) Religious Organizations
- (6) Alcoholics Anonymous
- (7) The National Travelers Aid Society
- (8) Family Service Association of America

Military Welfare Agencies

- (1) Army Emergency Relief

- (2) The Army Relief Society
- (3) Army Community Services

These military and civilian agencies are nation-wide but they are not the only welfare agencies available to the chaplain. Orphanages, nursing homes, schools for retarded and handicapped children, and other local agencies must be discovered by the chaplain, because Army dependents often need such services. The civilian and military welfare agencies listed here will be discussed in the remainder of this chapter.

The American Red Cross

The American Red Cross as a government chartered corporation was created by Congressional Acts of 1905, 1912, and 1916 as a corporate body within the District of Columbia. It receives funds from popular subscriptions, not through government appropriations. Chaplains should be familiar with AR 930-5, which provides information about the mission and operation of the Red Cross and the objectives and policies of the Department of the Army concerning the Red Cross. The honorary chairman of this organization is the President of the United States.

The mission of the Red Cross. Acting through local chapters and through a national organization-staff, the Red Cross assigns personnel to military installations and activities both within the continental United States and overseas. The Red Cross cooperates closely with military authorities as it carries out activities supplementing the welfare, recreation and morale of military personnel. The general policy of the Department of the Army is to facilitate the accomplishment of this Red Cross mission.

Relationship to the Army: The Assistant Chief of Staff for Personnel is charged with determining policy concerning relations between the Army and the Red Cross. The accounts of the Red Cross are audited for the Department of Defense by the Army Audit Agency which submits an annual report to Congress.

Utilization: Red Cross personnel. Commanders desiring the services of Red Cross personnel forward initial requests to the Adjutant General, Department of the Army. After initial staffing has been completed, further contacts with the Red Cross will be made through the local Red Cross.

Services for hospitalized patients and their families:

- (a) For the benefit of the family, the Red Cross will secure information concerning a hospitalized serviceman. It may also secure information for a serviceman about any member of his family who is hospitalized. The Red Cross director is responsible for all direct communications with local chapters concerning hospital matters.

- (b) With the prior consent of a hospitalized military patient, the Red Cross will obtain his medical or social history to aid Army medical officers in their treatment. Information thus obtained is treated as confidential and not incorporated in evaluation boards or stated verbatim in records. If adverse information is received, the patient will be so advised.
- (c) If a patient needs further Red Cross services while on convalescent leave, the local chapter will be notified by the Installation Field Director.
- (d) The Red Cross director at any Army hospital arranges for the reception and care of relatives who come to see the military patient.
- (e) In military hospitals the Gray Lady Program is organized and directed by the hospital Red Cross field director. The Gray Ladies are usually military spouses and mothers of soldiers. They perform a variety of services for patients, to include the providing of toilet articles, stationery, books, movies, personalized shopping, sending telegrams, writing letters, etc.

Use of Red Cross reports in courts-martial cases:

- (a) Commanders exercising general courts-martial jurisdiction may request reports on home conditions and social histories for use in mitigation, remission and suspension of sentences. Field directors are authorized to accept requests for such information concerning certain prisoners awaiting trial by general courts-martial, or with sentences which include dishonorable or bad conduct discharges.
- (b) Information requests must be specific when background information is needed. Examples: identifying information, statements from welfare agencies knowing the prisoner, particulars of unusual factors in individual development or family history, health and medical history, education, employment and present home situation. Data relating to aggravating or mitigating circumstances or to prior criminality cannot be requested.
- (c) Referrals should be made to the Red Cross only after the individual has been interviewed and it has been determined that additional information is necessary. The local chapter should be furnished information through the field director on the status of the individual and the reasons for the request. The person concerned must give written consent to the request, and the individual's family must be notified of his status and advised that the report is requested for a specific purpose.
- (d) Information received from the Red Cross will be regarded as confidential. It will not be made available to the prisoner, detentioners, defense counsel, law officer, or any other person for use in trial. It may be included as part of or attached to screening reports which are furnished the convening authority or

other reviewing officials after the trial is concluded.

- (e) Written Red Cross reports will not be considered a part of the individual's official records. When their purpose is served, they will be filed with all other confinement reports.

Red Cross services are available in the following categories:

- (1) For able-bodied personnel and their dependents
 - (a) Consultation and guidance on Personal and family problems.
 - (b) Assistance with communication on behalf of service personnel and families when normal methods of correspondence have broken down. The Red Cross may make inquiries on behalf of either one or the other to help relieve anxiety.
 - (c) At the request of the commanding officer, the Red Cross will obtain confidential reports on home conditions which are used in evaluating applications for emergency leave, reassignment, deferment from overseas assignment and hardship discharge. Such reports assist all responsible parties in arriving at a fair decision.
 - (d) May provide supplemental information regarding Federal and State legislation concerning allotments, allowances, insurance, civil relief and other benefits. Provides assistance in securing these benefits for discharged and disabled servicemen, their dependents and survivors.

Commanders desiring the services of volunteer Red Cross workers to assist the paid staff, will request them from the local Red Cross director. Information relating to the loyalty and acceptance of Red Cross personnel on duty at Army installations will be furnished to the Department of the Army when requested.

The United Service Organizations, Inc. (USO)

The USO is a voluntary civilian agency which services the religious, spiritual, social, welfare and educational needs of men and women in the Armed Forces. Through its world-wide network of clubs, lounges and related services, the USO has become recognized as a "home away from home" for men and women in uniform, wherever they may be stationed. AR 930-1 governs the utilization of USO services.

The USO brings together six member organizations:

- (1) The Young Men's Christian Association.

- (2) The National Catholic Community Service.
- (3) The National Jewish Welfare Board.
- (4) The Young Women's Christian Association.
- (5) The Salvation Army.
- (6) The National Travelers Aid Society.

According to its by-laws, the USO is responsible to the President of the United States and the Secretary of Defense. The Assistant Secretary of Defense (Manpower, Personnel and Reserve) is the official liaison between the Department of Defense and the USO. The Chief, Special Services Division, TAG, is the administrative liaison for the Department of the Army with the USO.

Government funds are not allocated to the USO. The USO receives its support through voluntary contributions made to the United Funds.

With regard to organization, directors and assistants of local USO operations are usually professional social service workers representing the constituent agencies of the USO. One agency is normally designated as the operating agency for a particular club. The professional staff of a club operation is assisted by volunteer workers. A USO committee consists of leading representatives of the three major religious faiths, local civic and community groups, plus business and labor leaders. Often, local military commanders, chaplains, and special services officers serve as advisors. The local military commander may designate the senior supervisory chaplain to represent him at USO meetings.

The activities of the USO are planned to meet the particular needs of military personnel in the area served by the club. The following activities and services are normally offered:

- (1) Off-post religious information service.
- (2) Sightseeing tours.
- (3) Home hospitality.
- (4) Housing assistance.
- (5) Group activities at the USO include discussion groups, films, choral groups, dramatics, etc.
- (6) Limited dormitory facilities, lockers and showers.
- (7) Holy Day programs in conjunction with local religious groups.

- (8) Services to military families and dependents.
- (9) Community and travel information.
- (10) Craft shop and hobby facilities.
- (11) Reading and lounging rooms, to include snack bar.
- (12) The USO is charged with the responsibility of procuring and coordinating entertainment of all types, and has the capability of rapid expansion in the event of war or national emergency.

The Legal Aid Society.

Legal aid societies are available in every state and most of the major cities in the nation. Their purpose is to render legal aid to those who are unable to pay. Legal aid societies are usually sponsored by the local bar association, with operating funds derived from private contributions. The chaplain should obtain a copy of the legal aid directory from the Legal Aid Association and become familiar with the resources of the Society.

Eligibility for aid. The concept that every person is entitled to equal treatment before the law regardless of income is basic to the operation of the Legal Aid Society. An applicant for legal aid in either criminal or civil matters must show that he or she is unable to afford the services of a competent lawyer. Legal aid societies reserve the right to withdraw from a case at any time and will do so when circumstances are altered to make the person an ineligible or undesirable client. Normally, application for aid must be made in person. No legal information will be given over the telephone except to case workers of recognized social agencies.

Types of cases handled. Below are listed a few typical cases that may be referred to the Legal Aid Society:

- (1) Wages, small debts, installment contracts, wage assignments, garnishments, insurance and breach of contract in small amounts.
- (2) Attorney and client difficulties not grave enough for bar discipline.
- (3) Small real estate matters; landlord and tenant cases that involve actual legal questions such as personal property, conversion, detention and liens (except enforcement of mechanics liens) where the amount is small.
- (4) Small claims against estates, small accounting and similar services.
- (5) Annulments, dissolutions and divorces where justified by sound social policy. Advice given in separation cases. No case will be accepted where counsel fees can be obtained from the other party.

- (6) Adoptions and guardianships, custody of children, support claims of dependents.
- (7) Drafting legal documents not involving large sums.

Types of cases not considered in most Legal Aid Societies:

- (1) Personal injury or property damage in large amounts, libel, slander, patents and copyrights.
- (2) Naturalization, immigration, deportation, petitions in bankruptcy, civil service, complicated accounting, equity action such as injunctions, specific performance, partnership accountings.

Since judge advocates general are not permitted to take cases in civilian courts, soldiers of lower grades and those with heavy emergency expenditures may need the services of a Legal Aid Society.

The Veterans Administration (VA)

The VA is responsible for administering the major veteran's programs authorized by Congress. Although Army chaplains work with active duty soldiers, there are often problems and questions that should be referred to the VA.

The Veterans Administration has regional offices throughout the United States. Questions concerning benefits and services should be addressed to the nearest Veterans Administration office. Chaplains should secure the Fact Sheet, published by the VA, which describes the benefits administered by the agency.

Some of the problems referred to the Veterans Administration are:

- (1) Indemnity compensation for widows, orphan children and dependent parents of deceased military personnel under provisions of the Survivor's Benefits Act.
- (2) Social Security rights.
- (3) Disability compensation.
- (4) Medical and dental care.
- (5) Hospitalization.
- (6) Education and training assistance.

- (7) Loans. The Veterans Administration guarantees the repayment of a loan made to an eligible borrower by a lender of his own choice. The unmarried widow of an eligible veteran who died of service-connected causes is also eligible for this provision.
- (8) Special housing. Assistance in building, purchasing, repairing or financing specially constructed housing is available to veterans with disabilities due to wartime or peacetime service.
- (9) There are numerous other areas in which the VA has an interest. The chaplain should explore these in order to facilitate referrals when problems arise.

Religious Organizations.

UMTs frequently must rely upon the support given to military personnel by churches and religious organizations. He or she will often refer problems to both when appropriate.

Problems concerning doctrine and ecclesiastical matters may be referred to the home church in the absence of other sources of information and authority.

Administration of certain rites may require referral to the home church or to a local church of the same faith and practice.

Problems that involve the religious education of military dependents who live off post may be referred to a local church or religious organization. Usually, children are more at home and happier when attending religious education classes with the classmates they have during the week. Military families will be accepted by a community more readily and feel more at home if they take part in community and church affairs.

In certain denominations, problems of church membership will have to be worked out with the local religious organization and the individual's home church.

Chaplains should become acquainted with local religious leaders to discover additional services which are provided for military personnel and their families. A copy of the Year Book of American Churches, published by the National Council of Churches of Christ in the USA, or some equally informative volume, will be helpful in church referrals.

Alcoholics Anonymous.

Alcoholism ranks high among American public health problems. The chaplain is called upon frequently to deal with problems related to alcohol use and abuse. Chaplains should be aware of the fact that heavy drinking is not alcoholism as a symptom of mental instability and as a disease. The decision to counsel an alcoholic or to make a referral will

remain with the individual chaplain's. Generally, it is wiser to refer an alcoholic to a psychologist or psychiatrist and to a local chapter of the Alcoholics Anonymous.

Alcoholics Anonymous has no officers, no by-laws and no official rules beyond the desire to meet the needs of those who seek help. It has a national headquarters, but no centralized authority. Alcoholics Anonymous, Incorporated, Headquarters (468 Park Avenue, New York, NY 10016) provides general information, services local chapters, fosters new chapters and distributes standard AA literature and the book, Alcoholics Anonymous. It conducts public relations matters of a national and international nature. Those who need and desire help to recover from problem drinking may become members and participate in the program provided by AA.

Alcoholics Anonymous groups are so widespread that there will probably be a group wherever a chaplain is stationed. AA success in solving the problem of the alcoholic has been so consistent that the chaplain will want to become acquainted with the chapter near his station and place it on his list of referral agencies. Listings can be obtained by consulting a telephone directory, local clergy, physicians, or welfare agencies.

Membership involves no financial obligations. Local groups may solicit contributions only from their own members.

The group funds are used to:

- (1) Assist local groups or help to establish new ones.
- (2) Provide publicity designed to bring the message of the AA recovery program directly to alcoholics.

Eligibility for assistance. The only requirement for membership is an honest desire to stop drinking. The AA technique includes the following:

- (1) The individual must admit that he is an alcoholic.
- (2) Members will not make pledges and their association is voluntary.
- (3) "Twenty-four Hour Plan," a requirement for keeping sober for the current twenty-four hours.
- (4) "The Twelve Suggested Steps," a progressive course toward the maintenance of sobriety.

The National Travelers Aid Society.

Travelers Aid assists individuals and families who for economic, social and psychological reasons have problems related to travel. The Travelers Aid also works

toward the improvement of the social conditions which contribute to many of these problems.

- a. The Travelers Aid provides case work service and specialized assistance to travelers and newcomers. Resident families are also helped in certain difficulties involving separation from family members, such as a runaway child or a member who has become ill or stranded. Counseling and referral services are available to the traveler in difficulty and to the newcomer who is not yet familiar with local resources.
- b. This assistance includes providing transit lounges, planning recreation, locating housing accommodations, solving travel problems, locating friends and relatives, and contacting other community resources and social agencies.
- c. Financial assistance is an integral part of the casework service. The client is advised of an appropriate source for financial assistance, or he may receive assistance from the Society. However, Travelers Aid does not duplicate public welfare activities.

Family Service Association of America

Family Service Association of America (FSAA) has approximately 300 agencies in over 250 cities with an annual budget of more than nineteen million dollars. It is supported by citizen contributions, usually through the annual city-wide United Fund Campaign, and is governed by a board of representative persons from the community. FSAA assists in many types of problems. Counseling is offered on an ability-to-pay basis to highly salaried individuals as well as those from low income groups. The following are some of the problems FSAA deals with:

- (1) Marital problems.
- (2) Emotionally disturbed family member.
- (3) Emergency illness.
- (4) Under-achieving child.
- (5) Information about resources for assistance.
- (6) Information on child rearing.

The chaplain will find that many military families need the services of FSAA. A directory, giving the location of member agencies, may be secured from Family Service Association of America, 44 East 23rd Street, New York, NY 10010. Accredited agencies of the association will be listed in the classified telephone directories under the classification "Marriage and Family Counselors."

Army Emergency Relief (AER)

Army Emergency Relief was authorized by the Secretary of War and incorporated as a perpetual organization on 5 February 1942 in accordance with the provisions of Title 5 of Chapter 5, the Code of the District of Columbia. It collects and disburses funds for relief of financially distressed members of the Army and their dependents. AR 930-4 governs the operation of the AER.

The AER is organized to be an instrument of morale. The Chief of Staff is chairman of the Board of Governors, which consists of all MACOM commanders, the Commanding General of the Military District of Washington, commanding generals of all major independent overseas commands and such other persons as the chairman may appoint. The AER operates within the Army through branches and/or sections.

A branch may be established at the headquarters of overseas commands, the headquarters of the numbered armies and at Headquarters, Military District of Washington. A branch is nonoperational and exercises general supervision over the functions of its sections.

Sections are operational units and may be established within any Army command or installation to render emergency financial assistance.

Major commanders have command responsibility over AER activities through inspections and audits.

Branches and sections may be established or discontinued upon application to the director by the appropriate commander.

Either a commissioned or warrant officer may be appointed by the commander as AER officer. The AER officer interviews applicants, makes the necessary investigation, furnishes advice, and renders assistance in accordance with the basic regulation, AR 930-4. He makes regular and prompt loan collections, preferably through Class E allotments.

Fund raising. The AER relies on voluntary contributions from members of the Army.

Emergency financial assistance may be granted by the AER to:

- (1) Dependents and members of the Army on active duty. This includes caring for the immediate needs of dependents of Army personnel who die while on active duty.
- (2) Dependents and members of all components of the Army who are retired either by reason of physical disability or after 20 or more years of active duty. This also includes caring for the immediate needs of dependents upon the death of the serviceman.

- (3) Dependents of Army personnel missing in action.

Generally, loans without interest are made, with repayment affected through Class E allotments in small monthly installments. Grants are made if repayment would cause undue hardship; for example, in case of a serviceman's death, dependents almost invariably receive a grant.

The typical cases in which emergency assistance is normally rendered:

- (1) Non receipt of pay, allotment or allowance.
- (2) Loss of pay or personal funds.
- (3) Emergency medical, dental and hospital expenses.
- (4) Funeral expenses not to exceed \$500.
- (5) Travel expenses for emergency leave; emergency transportation of dependents to include expenses involved in meeting authorized port calls.
- (6) Payment of initial rent or payment to prevent eviction.
- (7) Privation of dependent not included in the above.
- (8) Confidential cases where referral to other agencies might embarrass the individual or the command, or reveal security information.

Since emergency need is the controlling factor, assistance normally is not rendered by the AER in the following types of cases:

- (1) Divorces.
- (2) Liquidation or consolidation of outstanding debts unless arising as a result of an emergency.
- (3) Chronic or prolonged illness on a long term basis.
- (4) Financing of business ventures.
- (5) Maintenance of an individual's standard of living incommensurate with his pay and allowances or to provide regular supplementation of pay and allowances.
- (6) Civilian court fees, fines, judgments, liens, bail, legal fees and income taxes, except if they will cause the immediate privation of dependents.

- (7) Purchases merely for convenience or luxury.
- (8) Travel expenses for non-emergency type leave.

Coordination with the Army Relief Society and the American National Red Cross. Assistance rendered by the AER should not conflict with or duplicate the financial assistance program of the American National Red Cross or the Army Society.

The Army Relief Society (ARS) certificate of incorporation states that its purpose is to provide relief, in case of emergency, for dependent widows and orphans of the officers and enlisted men of the Regular Army of the United States; to solicit and create scholarships and supervise educational opportunities for such orphan children.

The Society consists of voluntary groups of Army and civilian women operating under the Board of Managers. The commanding officer at each post is requested to appoint one woman member of an Army family, preferably the Commander's wife, as Army Relief Society Representative. She is responsible for carrying out the policies and directives of the national headquarters of the Society. Post representatives work closely with the chaplain, AER and Red Cross. Where there is no Army Relief Society representative, the Red Cross investigates for the Society. Civilian community branches are composed of retired personnel and friends of the Army.

Funds for the Society are received from the:

- (1) Income from invested reserves.
- (2) Annual membership dues, voluntary contributions, memorials and legacies.
- (3) A designated portion of the funds raised by the joint Army Emergency Relief and Army Relief Society Campaigns.

The Department of the Army sends a daily casualty list to the headquarters of the Army Relief Society. Letters are then sent by the Society to the widows of Regular Army servicemen, offering sympathy and assistance. Upon application for aid each case is referred to the appropriate local representative. Cases are also reported through post representatives, chaplains, civilian branches, civilian clergy, AER, Red Cross and other agencies. The welfare activities of the organization are restricted to widows and orphans of Regular Army personnel. If a deceased husband or father was on the active list, or was retired or discharged for physical disability, or received an honorable or a medical discharge after a long period of service in the Regular Army, his widow and children may be eligible for assistance. Suicide or death of a serviceman due to his own misconduct does not effect eligibility. Widows or orphans of servicemen who are AWOL or general prisoners are eligible. Those of deserters are not.

Army Community Service.

The Army Community Service program was established by the Department of the Army in 1965, with the objective of providing information, assistance, and guidance to members of the Army community in meeting personal and family problems beyond the scope of individual resources. The Army has always made such a provision, but for the first time a central agency was established to bring together the various service provisions at its command on an action or referral basis.

Active and retired military personnel and their dependents are eligible to utilize the services of ACS. Appropriated and non appropriated funds and voluntary contributions are used in the support of ACS in accordance with the provisions of AR 608-1.

The ACS is a command responsibility normally under the supervision of the assistant chief of staff, G1, and operated under the supervision of a board. The policies of the board are implemented by an executive committee and the staff of the ACS, which consists of military social workers, civilian employees, enlisted personnel and trained volunteers. The number of volunteer committees will be dependent upon the needs of the installation and the availability of qualified volunteers. In general, the following committees will be operational on most installations:

- (1) General service committee. This committee will provide services as follows:
 - (a) Assist newly assigned or departing personnel.
 - (b) Operate "lending closets" to provide for the temporary loan of household articles.
 - (c) Perform essential office duties in direct support of the ACS operation.
 - (d) Conduct scheduled orientation sessions to advise newly arrived dependents on available facilities and services both on-post and in the civilian community.
 - (e) Operate an information-orientation course directed primarily to junior officer and junior enlisted wives.
 - (f) Maintain a current listing of the availability and adequacy of housing, in coordination with the installation housing manager.
 - (g) Maintain listings of desired or available services such as baby sitting, house cleaning, car pools, and articles either wanted or for sale.

- (2) Emergency service committees. Volunteers available on a 24-hour basis will provide:
 - (a) Assistance to next-of-kin in casualty Situations as required.

- (b) Temporary care of children.
- (c) Transportation.
- (d) Shopping assistance.
- (e) Other services necessary to the physical and mental well-being of families whose normal routine has been interrupted by unusual problems.

(3) Intake service committee. This service provides a centralized point from which requests for assistance are channeled to appropriate and available resources. Members of the committee operate as a reception and referral service. Suggested duties are as follows:

- (a) Receive persons seeking assistance, obtain facts concerning their problems, and present them to the ACS coordinator.
- (b) Coordinate recommended solutions to routine problems with military and civilian agencies.

(4) Handicapped service committee. This service provides a centralized point for information and requests for assistance for handicapped individuals. Suggested duties of the volunteers are:

- (a) Assist in obtaining information about available resources to aid the handicapped.
- (b) Provide this information to those who seek it.

This lesson has indicated only a few of the many welfare organizations which have resources and capabilities available in particular fields. The chaplain will be working constantly with the agencies discussed in this lesson. To help the chaplain help you, you may wish to review the following Army Regulations as they apply to "helping" agencies:

AR 608-1 Army Community Service Program

AR 930-4 Army Utilization of USO Services.

AR 930-5 American National Red Cross Service Program and Army Utilization.

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