

CHAPTER 4

MORAL AND ETHICAL IMPLICATIONS OF SURVIVING CAPTIVITY

All members of the Armed Forces are expected to measure up to the standards embodied in the Code of Conduct. Although designed for Prisoner of War (POW) situations, the spirit and intent of the Code is applicable to service members subjected to other hostile detention. Such members should conduct themselves, consistently, in a manner that will not discredit themselves and their country.

CODE OF CONDUCT

Learning Objective: *Recall the articles of the Code of Conduct and their application to medical and Chaplain Corps personnel.*

The Code of Conduct, cited in the six brief articles below, addresses those situations and decision areas that, to some degree, will be encountered by all military personnel. The Code includes basic information useful to U.S. POWs in their tasks of surviving honorably while resisting their captor's efforts to exploit them to the advantage of the enemies' cause and the disadvantage of their own. Such survival and resistance requires varying degrees of knowledge of the meaning of the six articles of the Code of Conduct.

The following is Department of Defense Directive 1300.7 dated December 23, 1988. The Code of Conduct, as promulgated by Executive Order 10631 and amended by E.O. 12633 on March 28, 1988, removed gender specific terminology.

CODE OF CONDUCT FOR MEMBERS OF THE ARMED FORCES OF THE UNITED STATES

PRELUDE

NO PRISONER OF WAR WILL BE FORGOTTEN BY THE UNITED STATES. THE SUPPORT AND CARE OF DEPENDENTS OF PRISONERS OF WAR

IS PRESCRIBED BY LAW. EVERY PRACTICAL MEANS WILL BE EMPLOYED TO ESTABLISH CONTACT WITH, TO SUPPORT, AND GAIN THE RELEASE OF ALL PRISONERS OF WAR.

ARTICLE I

I AM AN AMERICAN, FIGHTING IN THE FORCES THAT GUARD MY COUNTRY AND OUR WAY OF LIFE. I AM PREPARED TO GIVE MY LIFE IN THEIR DEFENSE.

A. Article I of the Code of Conduct applies to all service members at all times. A member of the Armed Forces has a duty to support the interests and oppose the enemies of the United States regardless of the circumstances, whether in active participation in combat or in captivity.

B. Medical personnel and chaplains are granted by virtue of their special retained status under the Geneva Conventions, certain latitude under the Code of Conduct. This flexibility is directly related to the policies of the captors as to whether they adhere to the Geneva Conventions' requirement to let medical personnel and chaplains perform their professional duties. All personnel, medical, chaplain and other, should understand the latitude and limits of this flexibility.

C. Past experience of captured Americans reveals that honorable survival in captivity requires that a Service member possess a high degree of dedication and motivation. Maintaining these qualities requires knowledge of and a strong belief in the following:

1. The advantages of American democratic institutions and concepts.
2. Love of and faith in the United States and a conviction that the U.S. cause is just.
3. Faith in and loyalty to fellow POWs.

Possessing the dedication and motivation fostered by such beliefs and trust shall enable POWs to survive long and stressful periods of captivity, and return to their country and families honorably with self-esteem intact.

ARTICLE II

I WILL NEVER SURRENDER OF MY OWN FREE WILL. IF IN COMMAND, I WILL NEVER SURRENDER THE MEMBERS OF MY COMMAND WHILE THEY STILL HAVE THE MEANS TO RESIST.

A. Members of the Armed Forces may never voluntarily surrender. Even when isolated and no longer able to inflict casualties on the enemy or otherwise defend themselves, it is their duty to evade capture and rejoin the nearest friendly force.

1. Only when evasion by members is impossible and further fighting would lead only to their death with no significant loss to the enemy might the means to resist or evade be considered exhausted.

2. The responsibility and authority of a commander never extends to the surrender of command, even if isolated, cut off, or surrounded, while the unit has the power to resist, break out, or evade to rejoin friendly forces.

3. Specifically Service Members must: Understand that when they are cut off, shot down, or otherwise isolated in enemy-controlled territory, they must make every effort to avoid capture. The courses of action available include concealment until recovered by friendly rescue forces, evasive travel to a friendly or neutral territory, and evasive travel to other prebriefed areas. AND: Understand that capture does not constitute a dishonorable act if all reasonable means of avoiding it have been exhausted and the only alternative is death.

ARTICLE III

IF I AM CAPTURED I WILL CONTINUE TO RESIST BY ALL MEANS AVAILABLE. I WILL MAKE EVERY EFFORT TO ESCAPE AND AID OTHERS TO ESCAPE. I WILL ACCEPT NEITHER PAROLE NOR SPECIAL FAVORS FROM THE ENEMY.

A. The duty of a member of the Armed Forces to continue resistance to enemy exploitation by all means available is not lessened by the misfortune of capture. Contrary to the 1949 Geneva Conventions, enemies

which U.S. forces have engaged since 1949 have regarded the POW compound as an extension of the battlefield. The United States Prisoners of War (USPW) must be prepared for this fact.

1. In disregarding the provisions of the Geneva Conventions, the enemy has used a variety of tactics to exploit the POWs for propaganda purposes or to obtain military information. The Code of Conduct requires resistance to captor exploitation efforts. Physical and mental harassment, general mistreatment and torture, medical neglect, and political indoctrination have all been used against USPWs in the past.

2. The enemy has tried to tempt POWs to accept special favors or privileges not given to other POWs in return for statements or information desired by the enemy or for a pledge by the POW not to try to escape.

3. A USPW must not seek special privileges or accept special favors at the expense of his fellow POWs.

4. The Geneva Conventions recognize that the regulations of a POW's country may impose the duty to escape and that the POWs may attempt to escape. Under the guidance and supervision of the senior military person and the POW organization, POWs must be prepared to take advantage of escape opportunities whenever they arise. In communal detention, the welfare of the POWs who will remain behind must be considered. A POW must "think escape," must try to escape if able to do so, and must assist others to escape.

5. The Geneva Conventions authorize the release of POWs on parole only to the extent authorized by the POW's country, and prohibit compelling a POW to accept parole. Parole agreements are promises given the captor by a prisoner of war to fulfill stated conditions, such as not to bear arms or not to escape, in consideration of special privileges, such as release from captivity or lessened restraint. The United States does not authorize any service member to sign or enter into any such parole agreement.

6. Personnel historically should be familiar with, and prepared for, the implications of the Communist Block Reservation used for Article 85 of the Geneva Conventions of 1949. Article 85 offers protection to a POW legally convicted of a crime committed before capture. Understand that Communist captors then often threatened to use their reservation to Article 85 as a basis for adjudging all members of opposing armed forces as "war criminals." As a result, POWs may find themselves accused of being "war criminals" simply because they waged war against their

COLONEL DONALD G. COOK

Bath Iron Works' fifteenth ARLEIGH BURK Class Destroyer is named in honor of Marine Corps Vietnam War hero Colonel Donald G. Cook. Colonel Cook was awarded the medal of honor (posthumously) for his extraordinary courage while a prisoner of war. Col. (then Captain) Cook volunteered for a temporary 30 day tour in Vietnam as an observer from Communications Company, Headquarters Battalion, 3rd Marine Division. Accompanying elements of the 4th Vietnamese Marines, Col. Cook was wounded and captured by a vastly superior Viet Cong force on New Years Eve 1964 near Binh Gia, Phouc Tuy Province, South Vietnam, while on a search and recovery mission for a downed American helicopter crew. The 33 year old Brooklyn, New York, native and father of four set an example and standard for his fellow Americans contrary to the Viet Cong's goal of breaking down the prisoners. Col. Cook's rigid adherence to the code of conduct won him the respect of his fellow prisoners and his Communist captors.

Donald Cook was the son of Walter and Helen Cook ... (he) grew up in a strong Catholic family in Brooklyn attending Jesuit primary and secondary schools. He excelled at sports and his exploits on the gridiron earned him the nickname, "Bayridge Bomber." Upon graduation from Xavier High School, Col. Cook enrolled at St. Michael's College in Winooski, Vermont, where his academic standing was well above average. Upon graduation in 1956, Col. Cook joined the Marine Corps Reserve as a private.. On 11 December 1964, Col. Cook was reassigned to the Communications Company, Headquarters Battalion, 3rd Marine Division. That same day, he and eight other Marines were issued orders to proceed to Saigon, Republic of Vietnam, and report to the Senior Marine Advisor. On December 31st, Col. Cook volunteered to conduct a search and recovery mission for a downed American helicopter and set off with the 4th Battalion of Vietnamese Marines. Ambushed on their arrival at the crash site, Col. Cook rallied the Vietnamese Marines who accompanied him, tended to the wounded and was attempting to drag others to safety when he was wounded in the leg and captured. Col. Cook was taken to a Viet Cong POW camp in the jungles of South Vietnam near the Cambodian border where he quickly established himself as the senior American (even though he was not) and provided guidance and strength to his fellow prisoners. Col. Cook actions were in direct defiance of his captors who attempted to remove all semblance of military rank and structure among the POWs. He impressed upon the Viet Cong that he was senior among the POWs and therefore spokesman for the group, fully aware that his actions would lead to harsh treatment for himself. Col. Cook was subjected to physical abuse and isolation but he resisted his captor's efforts to break his will and was used as a "bad" example by his Communist guards. Surviving on limited rations, Col. Cook tried to maintain his health in his ten foot square cage. He could be seen by other prisoners exercising and running for hours. Once, while assigned to a work detail with a VC guard, Col. Cook stepped up the pace to embarrass his captors. Still, the jungle prison took its toll on Col. Cook's health and he and the other prisoners found themselves in a weakened state. Perhaps due to this weakened condition, Col.

Cook contracted malaria shortly before moving to a new camp. He was so weak that he staggered when he walked, could not traverse log bridges, and lost his night vision due to vitamin deficiency. Still, he persevered refusing to allow anyone to carry his pack or otherwise put a strain on themselves to help him. By the time the new camp was reached, even the camp commander complemented Col. Cook on his courage. Although he regained some of his strength at the new camp, Col. Cook still suffered from the effects of malaria. As illness struck the other prisoners, Col. Cook unhesitatingly took on the bulk of their workloads in order that they might have time to recover. His knowledge of first aid prompted him to nurse the severely sick by administering heart massage, moving limbs, and keeping men's tongues from blocking their air passages. He was instrumental in saving the lives of several POWs who were convulsing with severe malaria attacks. Even though he was on half-rations, Col. Cook shared his food with the weaker POWs even giving up his allowance of penicillin.

Because he was isolated, Col. Cook devised a drop off point for communications, instructing his fellow POWs to continue resistance and offering the means to do so. Time and again he refused to negotiate for his own release knowing full well it would mean his imprisonment for the entire war. After a failed escape attempt, a gun was held to his head and Col. Cook calmly recited the pistol's nomenclature showing no fear whatsoever. Surely he knew in his deteriorated condition that he would not survive a long imprisonment yet he continued to offer food and badly needed medicine to other POWs. In this respect, he went far above and beyond the call of duty by risking his life to inspire other POWs to survive. Col. Donald G. Cook was last seen on a jungle trail by a fellow American prisoner, Douglas Ramsey, in November 1967. When Mr. Ramsey was released in 1973, he was told that Cook had died from malaria on 8 December 1967 while still in captivity. No remains were ever returned by the Vietnamese government. On 26 February 1980, Col. Cook was declared dead under the Missing Service Persons Act of 1942. On 15 May 1980, a memorial stone was placed in Arlington National Cemetery and the flag from the empty grave presented to his wife, Laurette. The following day Colonel Donald G. Cook was posthumously awarded the Medal of Honor. The ship's motto, "Faith Without Fear" epitomizes his courage and faith in God and country.



captors before capture. The U.S. Government does not recognize the validity of this argument.

7. A successful POW escape causes the enemy to divert forces that might otherwise be fighting, provides the United States valuable information about the enemy and other POWs in captivity, and serves as a positive example to all members of the US Armed Forces.

8. Personnel should try to escape as soon after capture as possible. An advantage of early escape is that members of the ground forces are usually relatively near friendly forces. For all captured individuals, an early escape attempt takes advantage of the fact that the initial captors are usually not trained guards, that the security system is relatively lax, and that the POW is usually not yet physically debilitated.

B. Members of the Armed Forces must be familiar with the complications of escape after arrival at an established prisoner of war camp; such as, secure facility and experienced guard system, usually located far from friendly forces, debilitated physical condition of prisoners, psychological factors which reduce escape motivation (barbed wire syndrome) and the often differing ethnic characteristics of escape and the enemy population. Captured personnel should:

1. Understand the importance of being alert for escape opportunities, especially for POWs immediately after capture or when confined alone.

2. Understand the command supervisory role of the senior military person and the POW organization in escapes from established prisoner of war camps. Understand the responsibilities of escapees to their fellow prisoners.

3. Understand the acceptance of parole means a POW has agreed not to engage in a specific act, such as to escape or to bear arms, in exchange for a stated privilege and that U.S. policy forbids a POW to accept such parole.

4. Understand the effects on prisoner organization and morale, as well as the possible legal consequences, of accepting a favor from the enemy that results in gaining benefits or privileges not available to all prisoners. Such benefits and privileges include acceptance of release prior to the release of sick or wounded prisoners or those who have been in captivity longer. Special favors include improved food, recreation, and living conditions not available to other POWs.

ARTICLE IV

IF I BECOME A PRISONER OF WAR, I WILL KEEP FAITH WITH MY FELLOW PRISONERS. I WILL GIVE NO INFORMATION OR TAKE PART IN ANY ACTION WHICH MIGHT BE HARMFUL TO MY COMRADES. IF I AM SENIOR, I WILL TAKE COMMAND. IF NOT, I WILL OBEY THE LAWFUL ORDERS OF THOSE APPOINTED OVER ME AND WILL BACK THEM UP IN EVERY WAY.

A. Officers and noncommissioned officers will continue to carry out their responsibilities and to exercise their authority in captivity.

1. Informing, or any other action detrimental to a fellow POW, is despicable and is expressly forbidden. Prisoners of war must especially avoid helping the

enemy to identify fellow POWs who may have knowledge of value to the enemy and who may, therefore, be made to suffer coercion.

On 18 July 1965, Admiral Jeremiah Denton, USN, was shot down during a combat mission over Vietnam. A POW for 7 1/2 years, he provided the first direct evidence of torture by the enemy. *WHEN HELL WAS IN SESSION*. SEE APPENDIX I, "FURTHER READING."

2. Strong leadership is essential to discipline. Without discipline, camp organization, resistance, and even survival may be impossible.

3. Personal hygiene, camp sanitation, and care of the sick and wounded are imperative.

4. Whenever located, POWs, for their own benefit, should organize in a military manner under the senior person eligible for command. The senior person (whether officer or enlisted) within the POW camp or with a group of POWs shall assume command according to rank without regard to Service. His responsibility and accountability may not be evaded.

5. When taking command, the senior person will inform the other POWs and will designate the chain of command. If the senior person is incapacitated or is otherwise unable to act for any reason, command will be assumed by the next senior person. Every effort will be made to inform all POWs in the camp (or group) of the members of the chain of command who will represent them in dealing with the enemy authorities. The responsibility of subordinates to obey the lawful orders of ranking American military personnel remains unchanged in captivity.

6. U.S. policy concerning POW camp organization, as set forth in the foregoing paragraphs, specifies that the senior military person shall assume command. The Geneva Conventions on prisoners of war provide additional guidance to the effect that in POW camps containing enlisted personnel only, a prisoners' representative will be elected. POWs should understand that such a representative is regarded by U.S. Policy as only a spokesman for the senior military person. The prisoners' representative does not have command, unless the POWs elect as the representative the senior military person. The senior military person shall assume and retain actual command, covertly if necessary.

7. Maintaining communications is one of the most important ways that POWs can aid one another. Communication breaks down the barriers of isolation which an enemy may attempt to construct and helps strengthen a POW's will to resist. Each POW will, immediately upon capture, try to make contact with fellow USPWs by any means available and will thereafter continue to communicate and participate vigorously as part of the POW organization.

8. As with other provisions of this Code, common sense and the conditions in the POW camp will determine the way in which the senior person and the other POWs structure their organization and carry out their responsibilities. What is important is that:

(a) The senior person establish an organization; and

(b) The POWs in that organization understand their duties and know to whom they are responsible.

9. Be familiar with the major ethnic, racial, and national characteristics of the enemy that can affect prisoner - captor relationships to the detriment of individual prisoners and prisoner organization.

10. Further understand that:

(a) An informer or collaborator should be insulated from sensitive information concerning POW organization, but that continuing efforts should be made by members of the POW organization to encourage and persuade the collaborator to cease such activities.

(b) Welcoming a repentant collaborator "back to the fold" is generally a more effective POW organization resistance technique than continued isolation, which may only encourage the collaborator to continue such treasonous conduct; and,

(c) There is a significant difference between the collaborator who must be persuaded to return and the resistant who, having been physically or mentally tortured into complying with a captor's improper demand (such as information or propaganda statements), should be helped to gather strength and be returned to resistance.

d. Understand that, in situations where military and civilian personnel are imprisoned together, the senior military prisoner should make every effort to persuade civilian prisoners that the military member's assuming overall command leadership of the entire

prisoner group, based upon experience and specific training, is advantageous to the entire prisoner community.

ARTICLE V

WHEN QUESTIONED, SHOULD I BECOME A PRISONER OF WAR, I AM REQUIRED TO GIVE NAME, RANK, SERVICE NUMBER AND DATE OF BIRTH. I WILL EVADE ANSWERING FURTHER QUESTIONS TO THE UTMOST OF MY ABILITY. I WILL MAKE NO ORAL OR WRITTEN STATEMENTS DISLOYAL TO MY COUNTRY AND ITS ALLIES OR HARMFUL TO THEIR CAUSE.

A. When questioned, a prisoner of war is required by the Geneva Conventions, this Code and is permitted by the UCMJ to give name, rank, service number and date of birth. Under the Geneva Conventions, the enemy has no right to try to force a USPW to provide any additional information. However, it is unrealistic to expect a POW to remain confined for years reciting only name, rank, identification number, and date of birth. There are many POW situations in which certain types of conversation with the enemy are permitted. For example, a POW is allowed, but not required by this Code, the UCMJ, or the Geneva Conventions to fill out a Geneva Conventions "capture card," to write letters home, and to communicate with captors on matters of health and welfare.

1. The senior military person is required to represent the prisoners under his control in matters of camp administration, health, welfare and grievances. However, it must be borne constantly in mind that the enemy has often viewed POWs as valuable sources of military information and of propaganda that can be used to further the enemy's war effort.

2. Accordingly, each prisoner must exercise great caution when filling out a "capture card," when conducting authorized communication with the captor, and when writing letters. A USPW must resist, avoid, or evade, even when physically and mentally coerced, all enemy efforts to secure statements or actions that will further the enemy's cause.

3. Examples of statements or actions POWs should resist include oral or written confessions, questionnaires, personal history statements, propaganda recordings and broadcast appeals to other prisoners or war to comply with improper captor

demands, appeals for surrender or parole, self-criticisms, or oral or written statements or communication on behalf of the enemy or harmful to the United States, its allies, the Armed Forces, or other POWs.

4. A POW should recognize that any confession signed or any statement made may be used by the enemy as part of a false accusation that the captive is a war criminal rather than a POW. Moreover, certain countries have made reservations to the Geneva Convention in which they assert that a war criminal conviction has the effect of depriving the convicted individual of prisoner of war status, thus removing him from protection under the Geneva Conventions. They thus revoke the right to repatriation until a prison sentence is served.

5. If a POW finds that, under intense coercion, unauthorized information was unwillingly or accidentally disclosed, then the member should attempt to recover and resist with a fresh line of mental defense.

6. Experience has shown that, although enemy interrogation sessions can be harsh and cruel, it is usually possible to resist, provided there is a will to resist.

(a) The best way for a prisoner of war to keep faith with country, fellow prisoners of war and oneself is to give the enemy as little information as possible.

(b) Understand that, short of death, it is unlikely that a POW can prevent a skilled enemy interrogator, using all available psychological and physical methods of coercion, from obtaining some degree of POW compliance with captor demands. However, understand that if taken past the point of maximum endurance by the captor, the POW must recover as quickly as possible and resist each successive captor exploitation effort to the utmost. Understand that a forced answer on one point does not authorize continued compliance. Even the same answer must be resisted again at the next interrogation session.

ARTICLE VI

I WILL NEVER FORGET THAT I AM AN AMERICAN, FIGHTING FOR FREEDOM, RESPONSIBLE FOR MY ACTIONS, AND DEDICATED TO THE PRINCIPLES WHICH MADE MY COUNTRY FREE. I WILL TRUST IN MY GOD AND IN THE UNITED STATES OF AMERICA.

A. A member of the Armed Forces remains responsible for personal actions at all times. This article is designed to assist members of the Armed Forces to fulfill their responsibilities and to survive captivity with honor. The Code of Conduct does not conflict with the UCMJ, and the latter continues to apply to each military service member during captivity (or in other hostile detention).

1. Upon repatriation, POWs can expect their actions to be subject to review, both as to circumstances of capture and as to conduct during detention. The purpose of such reviews is to recognize meritorious performance as well as to investigate any allegations of misconduct.

2. Such reviews will be conducted with due regard for the rights of the individual and consideration for the conditions of captivity.

3. A member of the Armed Forces who is captured has a continuing obligation to resist all attempts at indoctrination and to remain loyal to country, service and unit.

4. The life of a prisoner of war can be very hard. POWs who stand firm and united against enemy pressures will aid one another immeasurably in surviving the ordeal.

5. Prisoners of war must understand the relationship between the Uniform Code of Military Justice (UCMJ) and the Code of Conduct, and realize that failure to follow the guidance of the Code of Conduct may result in violation of the UCMJ. Every member of the Armed Forces of the United States should understand that Service members legally may be held accountable for personal actions while detained.

6. Be knowledgeable of the national policy expressed by the President in promulgating the Code of Conduct: "No American prisoner of war will be forgotten by the United States. Every available means will be employed by our Government to establish contact with, to support and to obtain the release of all our prisoners of war. Furthermore, the laws of the United States provide for the support and care of dependents of the Armed Forces including those who become prisoners of war. I assure dependents of such prisoners that these laws will continue to provide for their welfare."

7. Understand that both the POW and dependents shall be taken care of by the Armed Forces and that pay and allowances, eligibility and procedures

for promotion, and benefits for dependents continue while the POW is detained.

8. Understand the importance of military members ensuring that their personal affairs and family matters (pay, powers of attorney, will, car payments, and children's schooling) are kept current through discussion, counseling, or filing of documents before being exposed to risk of capture.

9. Understand that failure to accomplish the matters set forth in the above paragraph has resulted in an almost overwhelming sense of guilt on the part of the POWs and has placed unnecessary hardship on family members.

SPECIAL ALLOWANCES FOR MEDICAL PERSONNEL AND CHAPLAINS

The additional flexibility afforded medical personnel and chaplains, under the circumstances cited in the explanation to Article 1, is further clarified as follows:

ARTICLE I

A. Medical personnel and chaplains are granted, by virtue of their special retained status under the Geneva Conventions, certain latitude under the Code of Conduct if the policies of the captors adhere to the Geneva Conventions' requirement permitting these personnel to perform their professional duties.

B. If the captors allow medical personnel and chaplains to perform their professional duties, these personnel may exercise a degree of flexibility concerning some of the specific provisions of the Code of Conduct to perform their professional duties.

C. This degree of flexibility can only be employed if it is in the best interests of the medical and spiritual needs of their fellow military service members and their country. Like all members of the Armed Forces, medical personnel and chaplains are accountable for all of their actions.

ARTICLE II

(No additional flexibility)

ARTICLE III

A. Under the Geneva Conventions medical personnel and chaplains who fall into the hands of the enemy are entitled to be considered "retained personnel" and not to be considered prisoners of war. The enemy is required by the Conventions to allow such

persons to continue to perform their medical or religious duties, preferably for POWs of their own country. When the services of these "retained personnel" are no longer needed for these duties, the enemy is obligated to return them to their own forces.

"Found worms in my oatmeal this morning. I shouldn't have objected because they have been sterilized in the cooking and I was getting fresh meat with my breakfast..I'm still losing weight and so are most of us...RUTH MARIE STRAUB, ARMY NURSE, WE BAND OF ANGELS. SEE APPENDIX 1, "FURTHER READING."

B. The medical personnel and chaplains of the U.S. Armed Forces who fall into the hands of the enemy must assert their right as "retained personnel" to perform their medical and religious duties for the benefit of the POWs and must take every opportunity to do so.

C. If the captor permits medical personnel and chaplains to perform their professional functions for the welfare of the POW community, special latitude is authorized these personnel under the Code of Conduct as it applies to escape.

D. Medical personnel and chaplains do not, as individuals, have a duty to escape or to actively aid others in escaping as long as they are treated as "retained personnel" by the enemy. However, U.S. experience since 1949, when the Geneva Conventions were written, reflects no compliance by captors of U.S. personnel with these provisions of the Conventions. U.S. medical and chaplain personnel must be prepared to be subjected to the same treatment as other POWs.

E. In the event the captor does not permit medical personnel and chaplains to perform their professional functions, they are considered identical to all other POWs with respect to their responsibilities under the Code of Conduct. Under no circumstances will the latitude granted medical personnel and chaplains be interpreted to authorize any actions or conduct detrimental to the POWs or the interest of the United States.

ARTICLE IV

Medical personnel are generally prohibited from assuming command over non-medical personnel, and chaplains are generally prohibited from assuming command over military personnel of any branch.

Military service regulations which restrict eligibility of these personnel for command will be explained to personnel of all services at an appropriate level of understanding to preclude later confusion in a POW camp.

ARTICLE V

This Article and its explanation also apply to medical personnel and chaplains (“retained personnel”). They are required to communicate with a captor in connection with their professional responsibilities, subject to the restraints discussed in Articles I and VI.

ARTICLE VI

(No additional flexibility)

GUIDANCE FOR DETENTION BY GOVERNMENTS DURING PEACETIME

A. Once in the custody of a hostile government, regardless of the circumstances that preceded the detention situation, detainees are subject to the laws of that government. In light of this, detainees will maintain military bearing and should avoid any aggressive, combative, or illegal behavior. The latter could complicate their situation, their legal status, and any efforts to negotiate a rapid release.

1. As American citizens, detainees should be allowed to be placed in contact with U.S. or friendly embassy personnel. Thus, detainees should ask immediately and continually to see U.S. embassy personnel or a representative of an allied or neutral country.

2. U.S. military personnel who become lost or isolated in a hostile foreign country during peacetime will not act as combatants during evasion attempts. Since a state of armed conflict does not exist, there is no protection afforded under the Geneva Convention. The civil laws of that country apply. However, delays in contacting local authorities can be caused by injuries affecting the military’s mobility, disorientation, fear of captivity, or a desire to see if a rescue attempt could be made.

3. Since the detainer’s goals may be maximum political exploitation, U.S. military personnel who are detained must be extremely cautious of their captors in everything they say and do. In addition to asking for a

U.S. representative, detainees should provide name, rank, social security account number, date of birth, and the innocent circumstances leading to their detention. Further discussions should be limited to and revolve around health and welfare matters, conditions of their fellow detainees, and going home.

4. Historically, the detainers have attempted to engage military captives in what may be called a “battle of wits” about seemingly innocent and useless topics as well as provocative issues. To engage any detainer in such useless, if not dangerous, dialogue only enables a captor to spend more time with the detainee. The detainee should consider dealings with his or her captors as a “battle of wills” — the will to restrict discussion to those items that relate to the detainee’s treatment and return home, against the detainer’s will to discuss irrelevant, if not dangerous, topics.

5. As there is no reason to sign any form or document in peacetime detention, detainees will avoid signing any document or making any statement, oral or otherwise. If a detainee is forced to make a statement or sign documents, he or she must provide as little information as possible and then continue to resist to the utmost of his or her ability. If a detainee writes or signs anything, such action should be measured against how it reflects upon the United States and the individual as a member of the military, or how it could be misused by the detainer or further the detainer’s end.

6. Detainees cannot earn their release by cooperation. Release will be gained by the military member doing his or her best to resist exploitation, thereby reducing his or her value to a detainer, and thus prompting a hostile government to negotiate seriously with the U.S. Government.

7. U.S. military detainees should not refuse to accept release unless doing so requires them to compromise their honor or cause damage to the U.S. Government or its allies. Persons in charge of detained U.S. military personnel will authorize release of any personnel under almost all circumstances.

8. Escape attempts will be made only after careful considerations of the risk of violence, chance of success, and detrimental effects on detainees remaining behind. Jailbreak in most countries is a crime, thus, escape attempts would provide the detainer with further justification to prolong detention by charging additional violations of its criminal or civil law and result in bodily harm or even death to the detainee.

GUIDANCE FOR CAPTIVITY BY TERRORISTS

A. Capture by terrorists is generally the least predictable and structured form of peacetime captivity. The captor qualifies as an international criminal. The possible forms of captivity vary from spontaneous hijacking to a carefully planned kidnapping. In such captivities, hostages play a greater role in determining their own fate since the terrorists in many instances expect or receive no rewards for providing good treatment or releasing victims unharmed. If U.S. military personnel are uncertain whether captors are genuine terrorists or surrogates of governments, they should assume they are terrorists.

B. If assigned in or traveling through areas of known terrorist activity, U.S. military personnel shall exercise prudent antiterrorism measures to reduce their vulnerability to capture. During the process of capture and initial internment, they should remain calm and courteous, since most casualties among hostages occur during this phase.

C. Surviving in some terrorist detentions may depend on hostages conveying a personal dignity and apparent sincerity to the captors. Hostages, therefore, may discuss nonsubstantive topics such as sports, family, and clothing, to convey to the terrorists the captive's personal dignity and human qualities. They will make every effort to avoid embarrassing the United States and the host government. The purpose of this dialogue is for the hostage to become a "person" in the captor's eyes, rather than a mere symbol of his or her ideological hatred. Such a dialogue also should strengthen the hostage's desire to be a "person" to the terrorist; however, he or she should never pander, praise, participate, or debate the terrorist's cause with him or her.

D. U.S. military personnel held hostage by terrorists should accept release using guidance in Article III above. U.S. military personnel must keep faith with their fellow hostages and conduct themselves according to the guidelines of this enclosure. Hostages and kidnap victims who consider escape to be their only hope are authorized to make such attempts. Each situation will be different and the hostage must weigh carefully every aspect of a decision to attempt to escape.

OBJECTIVES

The objectives of the Code of Conduct are to ensure that:

A. The Military Departments maintain energetic, uniform, and continuing training programs in support of the Code of Conduct, including instruction in the methods of survival, evasion, escape, and resistance under varying degrees of hostile exploitation.

B. The meaning and interpretation of the Code of Conduct are uniform at all stages of training.

C. Instructional material related to the Code of Conduct develops in all members of the Armed Forces a uniform, positive attitude that they have the ability to and must resist captor efforts to exploit them to the disadvantage of themselves, their fellow POWs, and their country. The theme of all instruction shall encourage this positive attitude.

D. Training programs impress on all trainees that the inherent responsibilities of rank, leadership, military bearing, military discipline, teamwork, devotion to fellow members, and the duty to resist the enemy are not lessened by capture.

UNDERSTANDING THE CONCEPT OF "HERMETIC TRANSFORMATION"

Learning Objective: *Compare how the principles of alchemy are applied to the spiritual growth that can result when a person is put under pressure.*

Porter Halyburton puts his thoughts into an impressive and eloquent discussion similar to Viktor Frankl's concept of logotherapy. Read "A Search for Meaning." See appendix I, "Further Reading."

Having just read the Code of Conduct and the special allowances within it, consider what might happen if the captor chooses not to observe them. You know the rules. You expect the enemy, your captor, to judge you by them. You expect them to follow these same codes. But, what if they do not? What might you expect of your fellow captives, and of yourself?

Regardless of their subspecialty field, military members receive a clear message as soon as they enter the service. Knowledge, especially scientific knowledge, is power; and power enables one to influence the command environment. "If you are going to be successful in the Navy/Marine Corps," we tell recruits and junior officers, "work hard, take advantage of every opportunity to advance in rate/rank, and obey the orders of those above you. If you do these

Code of Conduct: Guide to Keeping the Faith

By Maj. Donna Miles, USAR, American Forces Information Service

WASHINGTON — All service members receive training in the Code of Conduct at various times in their careers. Sometimes, within the security of a motor pool or on a flight line, they may wonder why. But as the military plays an ever-increasing role in peacekeeping, humanitarian assistance and other “operations other than war,” service members are increasingly at risk of capture by hostile forces. That’s exactly what has happened to Staff Sgt. Andrew Ramirez, Staff Sgt. Christopher Stone and Spc. Steven Gonzales, three cavalry scouts abducted March 31 by the Yugoslavian army while on a border patrol in Macedonia. President Dwight Eisenhower introduced the uniquely American code in 1955, he said, partly in response to the North Koreans’ use of prisoners for political propaganda during the Korean War. Service members who’ve been captured have cited the code as the foundation that helped them through the toughest times in their military careers, according to Al Erickson, chief of operational support at the Joint Services Survival, Evasion, Resistance and Escape Agency at Fort Belvoir, Va. The code is based on time-honored concepts and traditions that date back to the American Revolution. It embodies principles that have guided hundreds of U.S. prisoners of war and potential prisoners for almost 45 years, Erickson said. The six articles outline the obligations and responsibilities of U.S. service members in harm’s way:

- To defend of the United States and its way of life.
- To avoid surrender and to evade capture at any cost short of death.
- To try to escape if captured.
- To reject favors from the enemy.
- To help fellow prisoners stay alive.
- To avoid collaborating with the enemy.
- To avoid statements or writing that discredit the United States or its allies.
- To maintain personal responsibility for all actions.
- To trust the U.S. government to care for your loved ones and work toward your release.

“Unlike the Geneva Conventions, which are an international legal guide regarding POWs, the Code of Conduct is a moral guide,” Erickson said. “If you follow it, it enables you to best serve yourself, the nation and your fellow POWs.” Though not law or regulation, the code often coincides with the provisions of the Uniform Code of Military Justice, particularly those involving conduct in the face of the enemy, while evading capture or as a prisoner of war. As demanding as the Code of Conduct may appear, Erickson said, almost every former U.S. POW has called it “a lifesaver that gave them something to hold onto during their captivity.” A 1997 Code of Conduct training videotape, Production No. 613126, can be borrowed for official uses through the Defense Automated Visual Information System. The video discusses the code and the spirit it embodies, and it uses testimonials from service members who say the code helped them through the toughest days of their military careers:

Army Chief Warrant Officer 3 Michael Durant said he couldn’t have recited its six articles — but clearly understood the spirit of the code and let it govern his actions when he was taken captive in October 1993 in Mogadishu, Somalia. Durant suffered a broken back, a compound fracture of his right leg and a broken cheekbone when his helicopter was shot down during a firefight that ultimately cost the lives of 18 U.S. soldiers. While in captivity, Durant’s guards shot him in the arm. The Somalis also videotaped and broadcast images of his battered face. Yet, Durant said, the Code of Conduct and the high standard of behavior it demands helped him through those difficult days. “It’s important to know what’s in it and what you should and should not do, and to live by it — and up to it,” he said.

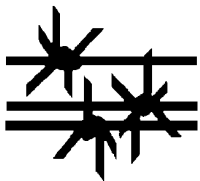
Ironically, Army Chief Warrant Officer 2 Bobby Hall had read the code just minutes before he left Camp Page, South Korea, on an ill-fated training mission in 1994. Hall and copilot Chief Warrant Officer 2 David Hilemon had been waiting for the weather to clear so they could depart. By chance, Hall looked at a nearby wall and started reading the words on a Code of Conduct poster. Those words, Hall said, helped him through 13 days of captivity after his OH-58A Kiowa helicopter accidentally strayed over the border and the North Koreans shot him down.

• Air Force Capt. Scott O’Grady said the Code of Conduct gave him the will to drive on and evade capture for six days after his F-16 fighter was shot down by a surface-to-air missile over Bosnia in 1995.

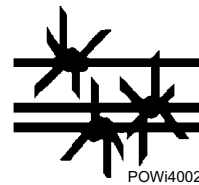
“I knew it was my duty to survive,” he said, adding that the code reminded him that, although alone behind enemy lines, “I was still

part of a team working to get me out, and I had to do my part.” Following O’Grady’s rescue, then-Defense Secretary William Perry praised the pilot for exemplifying the code: “They shot his plane down,” Perry said, “but not his spirit.”

• Following the Code of Conduct “takes perseverance, motivation, bravery and courage,” according to Lt. Cmdr. Larry Slade, an F-14 Tomcat “backseater” shot down in 1991 during Operation Desert Storm. But, he said, the code helped him survive 43 days in the hands of the Iraqis with honor. The military has changed countless times since the introduction of the Code of Conduct in 1955, but the code itself has changed just twice. Its words were made gender neutral. The other change, initiated after the Vietnam War, clarified that service members may provide their captors more than just what Erickson calls “the big four”: name, rank, Social Security number and birth date. The change was intended to allow prisoners some discretion if they are facing torture or other life-threatening circumstances. According to Erickson, it allows them to discuss more than just the “big four,” as long as they don’t willingly give their captors information that violates the code — even in the face of mental and physical duress. Slade said the code helped him during his captivity, and continues to guide him in his day-to-day life. “It applies to every member of the military, every day,” he said. “It can help you every day, no matter where you are - whether you’re behind a desk, inside a tank or in an aircraft cockpit.”



We may grant ourselves and the rest of the world a 25% error factor to allow for Murphy's Law; but on the whole, life is not supposed to be capricious.



POWI4002

things, the institution will reward you.” The implication of this message is that personal and career success are within one’s control: The more an individual knows about his or her career field, the more he or she stands to gain in terms of personal identity and professional esteem.

This is not a message restricted to the military setting, by any means. Success in any corporate structure is often depicted in concrete, objective terms, even alongside the political reality, “It’s not what you know, it’s who you know that counts.” Moreover, the message which links knowledge, power, and personal influence is not restricted to adulthood. From childhood, especially in Western culture, we are encouraged to work hard, take advantage of every opportunity to achieve, and obey those who are superior to us in authority. Even if our concept of and appreciation for authority differs drastically from traditional Western culture, as Americans, we tend to believe that certain rewards will fall naturally to those who follow the rules and “do things right.” We may grant ourselves and the rest of the world a 25% error factor to allow for Murphy’s Law; but on the whole, life is not supposed to be capricious.

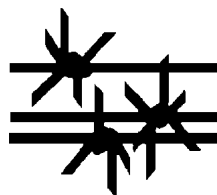
Most of the time, in daily life, we can discern a cause and effect relationship between what we do or say, and what consequences follow from our behavior. For those who spend much of their time working with technologically sophisticated machines, this cause and effect relationship is clear-cut. However, those in the more people-oriented professions also employ careful planning to yield predictable results. The sense that “I made this happen, and I am rewarded for it” is not nearly as intensified here as it is in the more scientific fields.

Over a period of time, the message that knowledge can affect the environment, leads to the realization that my knowledge affects the environment. Eventually,

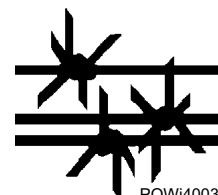
the longer successful participation in a corporate or military structure continues, the more one’s feelings of personal value and meaning (“the internals”) depend upon institutional rewards (“the externals”). Such externals as rank insignia, wings of gold, medals, and assignment to positions of command, play a significant role in forming an individual’s self-concept.

But what happens in a prison camp when all the externals are stripped away? In particular, what happens to those people who have relied heavily on their military status for self-validation and self worth? At that point, being the Navy’s expert on thrust and drag in the high subsonic and lower supersonic flight regimes matters little, if at all, when faced with crippling physical injuries and solitary confinement. In North Vietnam, prisoners whose formal education and experience were weighted in the direction of science and technology felt the imbalance acutely. Upon return, a newly released prisoner commented to one of the chaplains, “These guys that had had some liberal arts really had it.” By this he meant that there were lessons to be learned from the humanities that were not available anywhere else. After all, why would someone tap a question through the wall about *Hamlet*, and be willing to wait 30 days for the answer? “There must have been some reason, other than boredom.”

The reason is that a classical education involves one in the study of human limitations and responses that, while set in various historical contexts, are timeless in their application. The trials and travels of a literary hero such as Odysseus are those of a man who repeatedly rose to the occasion in high-stress situations. The meaning of life and death, as explored in the teachings of Socrates, the tragedies of Aeschylus, and the philosophical writings of Aristotle become, in the extreme circumstance of captivity, constructive material for introspection and understanding.



History, in fact, reveals that the most universal and compelling insights into the human condition have come from those who have been tested to the limits of their strength, often in prison.



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History, in fact, reveals that the most universal and compelling insights into the human condition have come from those who have been tested to the limits of their strength, often in prison. The Old and New Testament Scriptures abound with biographies of those whose greatness bloomed under adverse conditions: Joseph, the prophets, Jesus, and Paul. Socrates' most moving speech to his students took place, according to Plato, from the prison cave where he awaited his death. Boethius, author of *The Consolation of Philosophy*, wrote his classic work while a prisoner of the emperor Theodora in the fifth century C.E. Cervantes, who discovered in himself a great gift for leadership, once he had passed through the initial depression of captivity, wrote *Don Quixote* while in prison.

These examples of greatness, these heroes, share a common bond: They were each cast into a pressure cooker of a situation in which they were compelled to plumb the depths of their existence. Theirs' and others' stories, with which classical history and literature is replete, reveal what happens when a person enters the pressure cooker, and is sealed off from his or her culture and familiar contacts. What the soul undergoes, if it is strong enough, is a "hermetic transformation." Drawn and developed from the literature and thought of the Middle Ages, the idea of transmutation in the spiritual sense has been applied more recently to one of life's extreme circumstances, wartime captivity, by Admiral James B. Stockdale and Professor Joseph Brennan of the Naval War College. What would it mean that a soul would be "hermetically" sealed, possibly changed, in certain environments?

Alchemy may appear to be one of those subjects whose origins and discoveries are too esoteric or too unscientific to be of any contemporary use. However, the practice of alchemy, which may have started with the Chinese before spreading rapidly throughout the ancient world, took on different forms and emphases, depending on the country and culture in which it was practiced. In general, the chemistry of alchemy involved combining various metals and substances, and subjecting them to complex successions of heatings, or to doses of mercury and sulfur. Under pressure, and in a tightly controlled, closed-off space, the end result of these procedures was, hopefully, some kind of "transmutation." The new, transmuted substance was then featured as the key to a better state of existence, e.g., sickness to health, old age to youth, or earthly to supernatural existence. The ultimate aim was always a happy ending, in which some great human good would triumph. Because of its basis in

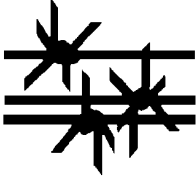
what is now studied as modern chemistry, many alchemists were motivated to apply their findings to medicinal cures.

Others persisted in unsuccessful attempts at "making" gold. Still others, particularly in the Middle Ages, sought to develop an "elixir of life" for overall health, well-being, and immortality, not only for the physical body, but for the soul as well. The latter of these applications became known as the higher alchemy, because it aimed at something more important than changing lead into gold: It aimed at moral and spiritual transformation.

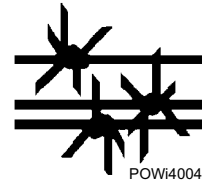
Most of the original value of the practice of alchemy has, of course, been assumed by modern medicine and chemistry, which, as disciplines, built upon alchemy's discoveries of new metals and substances (e.g., nitric, hydrochloric, and sulfuric acid). However, of enduring and intriguing value is the quasi-religious symbolism of the higher alchemy: that the soul, when subjected to pressure in one of life's crucibles, "might undergo an alchemical change — a metamorphosis of the spirit in which the ordinary stuff of humanity could turn into something precious, emerging as if from a tightly sealed cocoon."

As Admiral Stockdale points out, "a prison is the most merciless case of sealing off a human soul in a confined space." The experiences of prisoners, and even the events of SERE School, attest to the truth of this statement. But a prison cell is not the only crucible of the soul; and, not all crucibles involve "bad" experiences:

The boundaries of a football field seal off two teams in a test of strength, discipline, and will. The actual physical space, defined as it is by ethics and rules, effects greatness (even in the losing team) by involving each side in a classic struggle between strategies. The sea-going crucible of a deployed ship requires Sailors to face one another daily and hourly within confined spaces. Successful transmutation of these individuals into a tight community with a single-minded commitment to mission often results in a Battle "E." A home is a sealed-off space in which families are made. The elements of a violent home are highly corrosive, those of a happy home less caustic; but each environment requires transformation of the souls who occupy that space. An unhappy marriage or childhood can be an extreme circumstance on the negative end of the scale, not unlike prison. The crucible of an abusive marriage can, potentially, bring about radical changes for the better in a husband and wife, whether the abuse is resolved in favor of the



Religious teachings enable us to form a spiritual life. It is this spiritual formation that undergirds us in times of suffering. Spirituality helps individuals survive the unknowns, the unexplainable, and the circumstances of life that cannot be altered any other way.



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marriage, or in the direction of divorce. All family members, even in the best of worlds, cope with lack of privacy, differing needs, and conflicting goals. The space of the home itself becomes sacred as those who live within its boundaries are humbled, enlightened, and deepened spiritually.

The most remarkable lesson that the extreme stress of captivity has taught us is that a human being does not have to settle for physical survival alone when he or she is cast into the pit. In fact, rather than physical survival serving as the prerequisite for spiritual growth, the relationship between the two seems to be the other way around. While each experience of captivity is unique, every prisoner of the North Vietnamese at some point reached a moment of decision when he said, “I’m going to make this thing because I believe that what my life stands for is stronger than any attempt to exploit it.”

With this lesson firmly in hand, the question facing commanders and those serving commands is, “How do we prepare ourselves and our families to live life in the crucible of extreme stress?” Assuming that some effective preparation is possible, what form should it take?

While the services train only those at high risk of capture (i.e., aircrews and intelligence personnel), the unpredictability of terrorist activity, especially overseas, makes the captivity circumstance a possibility not only for a broader spectrum of military, but for their family members as well. Therefore, the areas of emphasis offered in the following paragraph are relevant to both service members and their families.

THE NATURE OF EVIL AND HOW IT IMPACTS CAPTIVES

Learning Objective: Recognize from your background in ministry and life experiences that relate how the constant struggle with perceived “evils” can be used to benefit humankind.

Noted author John Sanford writes extensively about the nature of evil in his book entitled, *Evil: The Shadow Side of Reality*. He explains that those who espouse the Judeo-Christian faiths — with their teachings about justice, good deeds and the loving

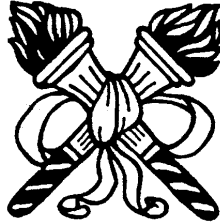
kindness of God — the presence of evil in the world raises disturbing questions. For some, the reality of evil is a roadblock that keeps them from a religious faith. Others believe that evil is a kind of instrument used by the Divine to discipline and punish human beings. Given the variety of beliefs about the nature of evil, one fact is evident, with evil comes suffering. It is the element of suffering while being held captive that holds theological implications for how chaplains minister to military people who have, or may, find themselves in the extreme circumstances of life. For training purposes we will consider the nature of evil from the vantage point of religious experience.

Religious teachings enable us to form a spiritual life. It is this spiritual formation that undergirds us in times of suffering. Spirituality helps individuals survive the unknowns, the unexplainable, and the circumstances of life that cannot be altered any other way.

Among the better-known people who experienced the evils of suffering was the man known as Job. The biblical record tells how Job, being an upright and blameless man who had a great family, lost his wealth, his family, and his health. Estranged from all that was meaningful and important to him, he suffered more than the loss of status, personal pride and integrity. There were times, it seems, when he almost lost himself — even wishing he could die.

He discovered that even simple moral reasoning fail him. His understanding of retribution is shattered when he sees that the wicked go unpunished while he, a moral man, suffers for no reason. “When I think of it, I am dismayed,” he says, “and shuddering seizes my flesh. Why do the wicked live on, reach old age, and grow mightily in power?” There is even more to Job’s circumstance to challenge the paradigms of what is normal. His friends are accusatory and faultfinding. They lay blame upon him. Job is utterly alone in the cell of misery. He is held hostage by misfortune and suffering. He is imprisoned by his inability to find a way out of his situation.

Job survived his ordeal by clinging to the religious teachings that formed his spirituality. He kept a running argument with himself and his God regarding



As chaplains it is our cherished privilege to support, encourage, and reassure service members and their families who find themselves beset by extreme circumstances. In no way is our influence more significant than in assisting them to engage their sense of hope, plumb the spiritual depths of their hearts, and, ultimately, live their personal faith.

This book is dedicated to all Prisoners of War and personnel Missing in Action in recognition of their great courage, their great sacrifices, and their miraculous humanity.

Let us join the POWs and MIAs in hope for the renewal of life, in celebration of hearts courageous. Let us celebrate their lives. God be with us as we seek to minister to them and to their families.

God be with them.

POW4005

the value of his own life. What is unique in his story is the fact that he was able to acknowledge that his circumstances had made him a laughingstock to his friends. Even though he found himself in a situation where there was no mediator between himself and the punishment he was suffering. He even, finally, admits to himself that even his innocence and basic goodness as a human being, cannot protect him from calamity and the suffering that goes with it.

Job concluded that no earthly power could rescue him from his circumstances. Acknowledging the

spiritual help from God, he says, “on earth it has no equal.” (Isaiah 41:33, NRSV) It is in his own personal experience that God becomes a reality that offers true freedom.

A strong factor in LCDR Gaither’s favor as one of the Vietnam POWs was the strong spiritual formation he held before becoming a captive. Though certainly not every prisoner’s experience, he, a prisoner of war in Vietnam for almost 8 years, recalls that he kept going over the words of the song “Amazing Grace” in his

mind. He cites the phrase “When we’ve been there 10,000 years.” as especially significant to him.

He says that, “It wasn’t a voice or an angel. It was nothing like that. My life changed, and I felt the change in my mind. I knew it without any questions of a doubt. I knew the Lord was with me and that he would watch over me from that point on. I had a confidence in my heart that told me God would give me the strength and the patience I needed.... That period of prayer started the new trend in my life.”

Interned in a prison camp for 4 years. Never to see her husband again, a young missionary was forced to sign a confession to a crime she did not commit and face the executioner’s sword, only to be spared. In her own words, she describes her spiritual journey during and after this ordeal during WWII. *Evidence Not Seen*. Darlene Deibler Rose. SEE APPENDIX I, “FURTHER READING.”

Other prisoners speak of using the discipline of memory to recall lines of poetry learned over the years. Anything to keep their minds busy, they worked to remember birthdates of family members, vocabulary words from another language, lyrics of old songs, speeches they’d heard dignitaries give.

Religious writings are replete with models of spiritual survival, which mirror the real life experiences of imprisonment. Find them — read them. And use them in pastoral care moments, in preaching events, and in teaching or directing scriptural studies. Nowhere is the growth potential more fertile than in helping others to perceive their spiritual potential after they have done their best. They may be required to face their lack of perfection. Their survival may depend upon the ability to acknowledge in healthy ways, their nature as ‘frail creatures of dust.’

American prisoners of war, in Vietnam for example, were not usually afforded the luxury of having a religious worship service. Building community and mutual support among prisoners was not an objective of the captor. By and large, their spirituality and shared human needs had to be worked out alone or by ones and twos when the opportunity presented itself. All the more reason that the chaplain’s ability to correlate holy writ with the suffering of captivity is a critical tool for ministry.

A PARTICULARLY TOUCHING STORY ABOUT A MAN WHO BECAME ACQUAINTED WITH PRAYER AND THE PRESENCE OF GOD, IN SPITE OF HIMSELF, WAS DESCRIBED BY ONE OF THE CHAPLAINS AS PART OF THE SECOND BRIEFING:

He (one of the prisoners) gave me the impression that religion had not meant too much to him before he went into the problems he encountered. He wasn’t sure that he had come out with too much more than when he came in although he felt a little stronger than he had. But he said one of the things in the prayer that sort of helped him was another man had asked him to pray for him. And he said, “Well since he asked I wasn’t going to let him down.” It was his roommate. And his roommate was in a rather tough situation, and he felt that he was almost saved by a miracle. And he came back and made some rather strong thanksgiving to both God and to his friend for praying for him. It sort of put him in a bind, because he really didn’t feel that the prayers had helped any, but he couldn’t live with this fellow and not accept it, because they lived in the same cell together. So he wasn’t quite sure how he stood on prayer because he had to accept the fact that prayer worked for quite awhile, and had almost begun to believe this fellow’s miracle. It was rather amusing in the way he presented it, but deep down you could see that the facts as he saw them really were putting him in a bind. His previous thoughts just wouldn’t fit the facts. And the facts were that prayer worked and that the thanksgiving is effective and that asking God for help is a viable opportunity in the worst situations, and you’ll get it. So it really was a funny situation. Here’s a man that had had prayer proved. It worked for him and he was having trouble with it, rather than the other way around, as we often see it.

MORAL AND RELIGIOUS CONCEPTS WHICH INCREASE SURVIVABILITY

Learning Objective: *Recall the aspects of ministry of presence that aided in the POW repatriation process.*

There are several practical and proactive ways to implement religious ministry for the unique circumstances of captivity. Listen sensitively to those who have endured captivity. Provide proactive support in advance to those at the command planning levels that have their own unique issues surrounding capture of a comrade. Might they harbor guilt that rescue cannot be achieved as planned? Family members face a variety of reactions and coping needs when their loved one becomes a captive.

There is a Sanskrit saying, “Forgiveness is the ornament of the brave,” which, when held in perspective of the captive, holds profound and often impossible promise for healing and resolution. No discussion of captivity is complete without addressing this act in some respect. Forgiveness in its simpler forms is a means of encouragement to leave the past behind. Contemporary thinkers may ponder the maxim, “forgive and forget.” But prisoners of war might well see the complex and horrifying aspects of forgiving one’s persecutor.

At the least, the inability to forgive taints the attitudes of others. In many cases the lack of it leaves a battle raging within the individual long after the physical ordeal is over. It can cause a surge of murderous hatred to backwash over the one who cannot let go of the hatred and need for revenge. The importance of forgiveness is that, though the persecuted may not forget, some mediation, some sense of leveling of life needs to occur to allow that person, their family and others who come after them, to maintain normalcy.

Forgiveness comes slowly. It comes uniquely to each person who has endured punishment and loss as did the POWs who have been held captive over the decades of the past. In his book, *Forgiveness: Breaking the Chain of Hate*, Michael Henderson writes about dozens of remarkable people of many nations and faiths who have been able to brake this chain of hate. He has interviewed survivors of the Burma Road, the Siberian Gulag, Father Jenco and Dr. Yusef Mora al-Azhari, Leif Hovelsen and Irene Laure—all have dramatic stories of imprisonment and injustice at the hands of their captors.

Dr. Donald W. Shriver, Jr., has written extensively on the topic of forgiveness. The most well-known of his writings is in *An Ethic for Enemies: Forgiveness in Politics*, which opens up a world of ideas regarding the concept of forgiveness and how it effects nations and government. Of his writing he says, “I have written this book chiefly to address the frame of mind which

resists dealing with the leftover debris of national pasts that continue to clog the relationships of diverse groups of humans around the world.” It is reasonable to believe that prisoners of war, religion as an element of national power, and the process of forgiveness will increasingly be juxtaposed to impact military people in the near and distant future. Now is the time to develop discussion of these topics – to prepare of what will likely happen tomorrow. See the Appendices of this manual for periodicals for further reading and study.

The spectrum of ministry must necessarily encompass the chaplain’s ability to encourage additional venues of teaching survivability. For example, reinforce lessons of resistance by promoting reading programs developed to reflect institutional core values. A reading program does not have to be as formal as General Military Training (GMT) ; in fact, the more informal the structure and scheduling, and the smaller the groups involved, the more effective and spontaneous the outcome.

Resistance tools, according to those who “were there,” are within the person. Leadership’s response, therefore, to stressful circumstances by helping individuals identify their inner instincts and emotions will make a lasting contribution to their survival and growth capability. Chaplains are uniquely suited to perform these functions!

Encourage Continuing Education — Specify the value of a classical education, especially to those interested in working on an undergraduate or graduate degree. The study of history and philosophy will anchor a person’s understanding of the world, and will steer him or her away from the impression that their own life situations are totally unique and without precedent.

Highlight those documents which are foundational to the American way of life: the Declaration of Independence, the Constitution, and the Bill of Rights, speeches and polemics that illustrate the patriotic, democratic values which under gird strong inner character and the nobler survival instincts.

Be Aware of Families and Family Issues — Model a healthy family unit in your own life (applicable to any leader at any level). While observing confidentiality and protecting the privacy of personnel, caregivers who keep abreast of family issues within the command, especially alcohol abuse, and alcoholism, family violence, social and emotional isolation, are in a better position to recommend the

Declaration of Independence

Adopted in Congress 4 July 1776

The Unanimous Declaration of the Thirteen United States of America

When, in the course of human events, it becomes necessary for one people to dissolve the political bonds which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the laws of nature and of nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed. That whenever any form of government becomes destructive to these ends, it is the right of the people to alter or to abolish it, and to institute new government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness.

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kinds of on-going training and support needed in the general training cycle provided to service members.

Continually emphasize legal and financial preparedness, especially: wills, allotments, and mutual agreement between husband and wife on household and family management matters, “just in case.”

It is always to everyone’s benefit that emphasis be placed on Casualty Assistance Call Officer (CACO) training. The pertinent instructions for this and related areas of training are:

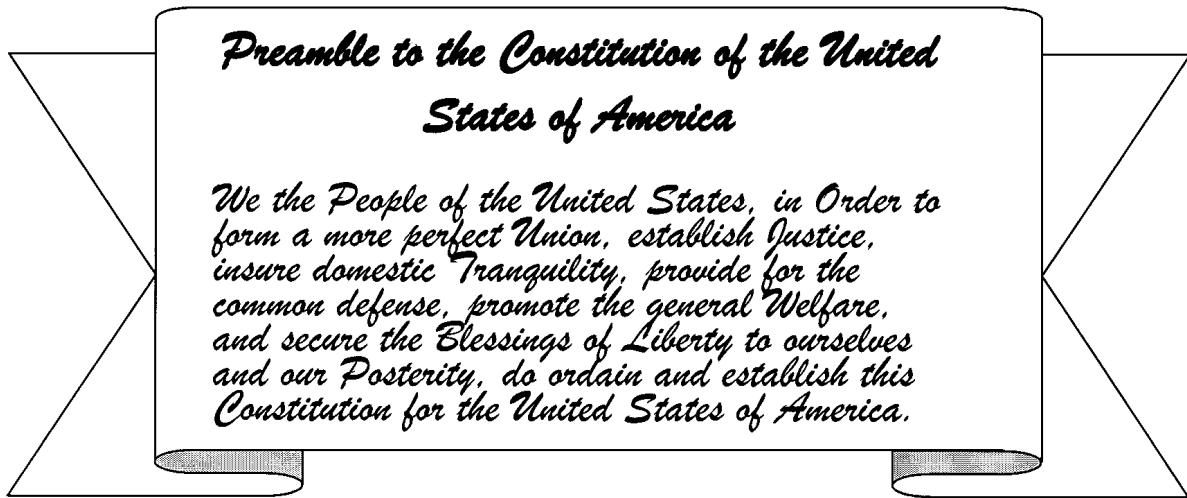
- DoD Instruction 1300.9 (Casualty Calls Program Manual)
- NMPC Instruction 1770.1 (Casualty Assistance Calls Program Manual)
- OPNAV Instruction 5400.24D (Command Area Coordination and Command Relationships)

THE VIEW FROM THE CHAPLAINCY

Learning Objective: *Recognize the difference between the mass production process of the Korean war repatriation and the organized and systematic system employed for the Vietnam POWs.*

Having reflected on some concrete things that can be done in the ‘here and now,’ a look back at what chaplains have done in the past is a good way to use ‘lessons learned’ to prepare for what chaplains may be called upon to do in the future.

In the recollection of Rear Admiral Richard G. Hutcheson, CHC, USN (Ret.), “welcoming prisoners home at the close of the Korean War was somewhat similar to an assembly line process.” The prisoners were so eager to get back to their families, that many of them grew impatient with the elaborate screening that had been set for them at the various repatriation centers. This “mass production” aspect of the Korean prisoners’ homecoming gave Chaplain Hutcheson



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misgivings at the time as to whether each man should have been required to talk with a chaplain.

Sensitivity to people's needs, and insight into their feelings, are qualities that make a chaplain effective for any ministry setting. These qualities are particularly important in ministry with prisoners of war, with their families, and with families of those missing in action. Chaplain Hutcheson's observations, made in the wake of having ministered to thousands of returning prisoners in 1953, typify also the sensitive approach of those Navy chaplains who, under the direction of Rear Admiral Ross H. Trower, CHC, USN (Ret.) in 1973, welcomed home the 591 prisoners of war returning from Vietnam.

MEETING THE PRISONERS

Certainly the repatriation of a few hundred prisoners was a far cry from processing thousands at one time. Additionally, the prisoners who returned home in 1973 did not arrive in one large group, but were released in waves, usually one to two weeks apart, over a period of two months (February and March). Given the concern at the time to provide these prisoners with a "hero's welcome" so that the nation could express, in a positive way, their relief over the end of a painful, controversial war, Operation Homecoming was very carefully orchestrated to permit this expression, while at the same time protecting the needs of the prisoners.

Once they had departed North Vietnam, the returning prisoners were flown directly to Clark Air Force Base in the Philippines. Here is where they received their initial medical screening, including a psychiatric evaluation, and the opportunity to talk with a chaplain. From Clark they went on to the major

military medical facility closest to their home, where they were met by their families. Families were not allowed to meet the returning prisoners in the Philippines. The screening at Clark was intended to be a re-entry "cushion" so that any "sensitive information," i.e., bad news, could be shared with the prisoners before their arrival home. The screening was also an opportunity for the services to assess the prisoners' physical and mental condition, which, until they actually stepped off the plane, no one knew.

Each branch of the service had appointed its own team of chaplains to the Operation Homecoming effort. These teams worked cooperatively with one another, with those on the medical staff, and with the sponsors who had been assigned to assist each returning prisoner in a variety of administrative ways. The team of Navy chaplains reported their ministry experiences to Rear Admiral Francis L. Garrett, CHC, USN (Ret.), the Chief of Chaplains at the time. These four situation reports were taped, transcribed, and issued as oral history in 1982. They are fascinating and absorbing reading for many reasons: not only do they reveal the chaplains' impressions of the returning prisoners, and the prisoners' response to publicity and to religious ministry; they also model the ongoing evaluation of a methodology for ministry in a specific setting.

Following are the chaplains who served on the Navy team under Chaplain Trower's direction:

- CDR Alexander Aronis, CHC, USN (Ret.)
- CAPT Samuel R. Hardman, CHC, USN (Ret.)
- LCDR John C. Keenon, CHC, USN (Ret.)
- CDR John G. Newton, CHC, USN (Ret.)
- LCDR Edward A. Roberts, CHC, USN (deceased)

The four briefings for the Chief of Chaplains were held between returning groups of prisoners (16 February, 7 March, 18 March, and 30 March 1973). As a result, the observations and stories of the chaplains carry an immediacy to the events of homecoming that would have been lost with the passage of time. Some of the more significant lessons and observations from that oral history are summarized and presented here.

The entire Operation Homecoming team was able to spend two weeks together before the return of the prisoners. For everyone concerned, but particularly for the chaplains, this was time well spent. Following the departure of the first group from Clark, the Navy team observed that learning each other's styles of ministry before the actual homecoming had contributed immeasurably to a smooth and successful first phase.

Chaplains assigned to Operation Homecoming were assigned no other duties, so they could devote full attention to this unique and specialized ministry. The sensitivity to making this an exclusive assignment paid substantial dividends in the quality of ministry offered to the returning prisoners, and in the opportunity for critical reflection by the chaplains.

After much debate, it was decided that there would be no ecumenical worship service(s) held for the prisoners. Instead, the ministry team opted for faith-specific services, and, upon evaluation, considered this a wise move. "Distinct" worship services preserved privacy and individual inclinations for worship, without placing pressure on those who might not want to participate.

In addition to providing the opportunity for traditional religious expression, chaplains were also the bearers of bad news. The Navy team estimated, for example, that of the 43 Navy and 4 Marine Corps returnees who arrived with the first group, 25 to 30 percent of them were to receive some kind of sensitive, or "bad," news. This was a difficult task for the chaplains, and not one with which any of them felt entirely comfortable; but on the other hand, as Chaplain Trower was to recall some years later, "neither did anyone else." The news that a man's mother or father had died while he was in captivity, or that his wife, whom he had idealized and dreamed about for 6 or 7 years, had divorced him while he was in prison, spread rapidly through each group of returning prisoners.

After a while, the chaplain found that he could not casually visit a returnee without first having to dispel the fear that something adverse had happened. Nevertheless, the Navy team felt that, having a clear understanding from the outset that the delivery of sensitive information was the chaplain's domain, made it much easier on everyone else involved with the homecoming, in the long run. Additionally, there was probably no one better to deliver sensitive information than the chaplain, as these occasions introduced an immediate need for religious ministry.

The returning prisoners were, for the most part, surprisingly strong, both physically and emotionally; but they were most vulnerable to the crumbling of the family structure, especially a marriage.

A sizable majority of the prisoners described deeply felt religious experiences while they were imprisoned. What particularly impressed the chaplains was the depth of feeling associated with these experiences. One man, in response to the chaplain's reflection, "God really helped you to get through this," said, "No, Chaplain, that's not it. I'm not saying that he merely helped me; I'm saying that without God I simply would not have been able to survive or make it." These unequivocal statements of trust in God were always expressed with great emotional intensity — a clue not only to the pain of captivity, but also to the perception that, in the midst of life's most painful and tragic circumstances, God is a powerful presence who can be counted upon. As a result of these experiences, bearing witness to the power of God became more than a desire on the part of some prisoners; it was something they felt that they needed to do.

The chaplains heard very little, if any, bitterness or hatred. As one chaplain commented, referring to the captivity experience as a whole, "We look upon it as an experience we feared and I presume that later on they would look upon it as something to be feared in the future if it would happen to them again, but they probably have a lot of comfort from their faith and they wouldn't have to worry about becoming bitter."

The returning prisoners, both individually and as a group, took the initiative in conducting worship, particularly services of thanksgiving. The chaplain team responded positively to their initiative, encouraging and honoring the religious leadership that this cohesive community of men sought to exercise.

In many cases, a person's religious experience in prison, far from being limited to that setting, was the first step in a faith journey that culminated, eventually, in an orthodox religious commitment. Nearly every prisoner came away from captivity with a resolve to accomplish certain goals. Some of these goals were material or educational in nature; others were vows to make personal, spiritual changes in their lives. Captivity, as a whole, made these men more human. While some who had not been particularly religious before captivity recognized a need within themselves to formalize their relationship with God, even if this was at the most basic level of inquiry, others who had been somewhat rigid in their religious convictions became more flexible and forgiving.

All of the chaplains observed a striking quality of humility about the returnees, almost a childlikeness. With all of the ceremonies and dinners and official welcomes held in their honor, the events which touched them the most were those involving children. As a group, the men seemed filled with wonder, awe, and a purity of gratitude that caused them to be especially drawn to children, and in return, the children to be drawn to them.

The emotional "high" of homecoming was greatest for the first group who returned. The chaplain team noticed that the groups which followed, in late February and March, were certainly joyful, but were also a little more subdued. This they attributed to the fact that the later returnees had known for a longer period of time that they were coming home, and, as a result, they slept longer and better once they arrived at the hospital. The first two groups seemed to be in "a rush to run around the hospital and get things done." As time went on, each group appeared more relaxed than the ones previous. The chaplains also noticed that they themselves were increasingly relaxed with each returning group: in addition

to experiencing some of the same emotional letdown as the later returnees, they were also much more certain of what to expect. With fewer ambiguities, the practice of ministry could become routinized (in a good sense), so that critical reflection could take place on this unusual and important ministry opportunity.

Chaplain Trower summarized most fittingly the experience of captivity, as seen by an outsider, and its effect on people's lives:

Again and again I have heard the men say that they wouldn't want to go through this experience again. I think that one of the things that we have really been privileged to share in a very close and very personal way is the magnificence of their lives. The qualities of kindness and the mutual support that they gave to one another, the spirituality with which they face life — are magnificent qualities.

MINISTERING WITH THE FAMILIES

Before chaplains were ministering with returning prisoners through the emotional highs and lows of Operation Homecoming, they were attending to prisoners' families during the long and uncertain years of captivity. Captain George T. Boyd, CHC, USN (Ret.) was one of many chaplains serving the families of men stationed aboard ship in Southeast Asia, many of whom were POW/MIA families.

At Naval Air Station Oceana, where he was serving at the time, he recalls that these were extremely difficult years for the families, not only because they did not know whether they would ever see their husbands and fathers again, but also because they were not always sure whether they could depend on other people's promises of help. Chaplain Boyd remembers in particular the number of civic organizations in the area that would offer to do something for the children of POW families, and then would never follow through. When this happened repeatedly, families felt hurt, angry, and frustrated.

The challenge in terms of ministry was how to sustain and nurture a sense of hope in the families over time, given the lengthy period of captivity, and given the fact that many families felt the government was not doing nearly enough to bring the prisoners home. To build hope, the chaplains organized special ecumenical prayer and communion services, for which every detail and appointment was meticulously attended to, and in which as many families as possible were included. The

response to these services was very positive, because, as Jane Denton expressed it, “Everybody feels better because we feel that people care. People do care.”

Two former POWs interviewed for this study, Captain J. B. McKamey, USN (Ret.), and Captain Giles Norrington, USN (Ret.), attested strongly to the need to include families in command activities. Captain McKamey, an A-6 pilot at the time of his shoot down, stressed the importance of “the little things,” noting that every opportunity to make the wives and children feel that they had not been forgotten by the command or by the Navy, was worth taking. The difficulty, as many a chaplain realized, was, over “the long haul,” letting people drift away without taking the time to follow up with them. The effort by the ccommand to bring families together had to be intentional, if it was to be done at all. Captain Norrington mentioned that the chaplains often filled the role of “inviter,” but noted that they should not always have been the ones to do the inviting. The command had an essential role to play in this area, but did not always fulfill it as consistently as they could have. In these instances, the Commanding Officer or Executive Officer needs to be reminded to bring the families into squadron, unit, or base-wide functions.

Rear Admiral Francis Garrett, CHC, USN (Ret.), the Chief of Chaplains during Operation Homecoming, and during much of the captivity, recently reflected on the events of the early 1970s. He recalled that during the captivity, time became an enemy. He was greatly concerned that families not “get lost in the shuffle,” but on the other hand, he noted that it was wise to know “when to drop it.” Knowing when to keep in touch, and when to leave someone alone for a while, required a special degree of sensitivity. How does one achieve the proper balance of remaining available and open, without becoming intrusive? That question was an important one for the chaplains working with returning prisoners in connection with Operation Homecoming; it was also an important question for those working with the families. The problem was that those touched by captivity were vulnerable, and were easily taken advantage of.

Chaplain Boyd’s description of local civic organizations making promises and then not delivering, is an example of this. (The families’ response in that instance was to meet as a group with civic leaders, and then “let them have it” about not doing what they had said they would). Families were also taken advantage of by the media. While some felt comfortable using the media to “get the word out”

about the prisoners’ plight, others felt exploited by data-gatherers and curiosity seekers. Chaplain Garrett observed that chaplains are in an excellent position to be alert to exploitation, and can support families in deciding how to handle these situations.

One of the greatest assets chaplains have in their ministry with those affected by the ambiguous, often lengthy circumstance of captivity, is the nature of the pastoral relationship itself. As a result of reviewing the work which the Navy chaplain team did with Operation Homecoming, and which countless other chaplains at home did with the families, Chaplain Garrett concluded that people who have experienced the extremes of captivity assess very quickly whether contact is genuine, or whether it is artificial. Particularly damaging is the tendency to relate to people as a “panel,” rather than as individuals. Because much of the focus on captivity, and most recently, on hostage taking, is as an event, few may appreciate captivity as an ongoing circumstance, or as a condition of life that has long-term consequences. Constancy in follow-up and care allows people the opportunity to explore what they are experiencing in spiritual terms, thus freeing them to relate to the redemptive power of religion.

FOCUS ON SPIRITUAL EXPERIENCES AND RELIGIOUS EXPRESSION

“Operation Homecoming” demonstrates how Chaplains are in a critical position to offer hope to waiting families in a POW/MIA circumstance; to listen sensitively to those who have endured captivity; and to provide proactive support in advance to those at the command planning level, to service members, and to their families.

Obviously chaplains can help people put into words what they experience in the spiritual life, and how they express these spiritual experiences through religious belief and practice. Faith communities use worship as an opportunity to address and to teach such basic areas of expression as: prayer (what it is and what forms it can take), ritual (what spiritual disciplines are, and why faith groups have adopted ritualized practice over the centuries), and they can look for opportunities to address the valuable contribution that spiritual disciplines make to one’s understanding of and attitude toward adversity. Whether adversity takes the form of everyday disappointments, disillusionments, or broken dreams, the most basic awareness that, “God has not left me, and in fact still loves me,” is a powerful sustainer of

physical strength, emotional stability, and intellectual judgment. Chaplains can play an integral part with other caregivers to reconnect the service member and family with the reality of how they live their lives on a daily basis, outside the circumstances of separation and captivity.

CONNECTING “REAL LIFE” SITUATIONS WITH CAPTIVITY

LEARNING OBJECTIVE: *Recall the role of chaplains for service members, POW families, and for chaplains themselves.*

There are many ways to zero in on those individuals in a command who are insecure, who crave attention, and who desperately seek love. Caregivers can assist them by helping them identify their true needs, by encouraging them to avoid using others to prop themselves up, and by strengthening inner resources of which they may have been unaware of possessing.

One does well to by remembering to focus particular care on those who, as children, were victims of incest, physical abuse, or alcoholic parents. Leading them to a point of recognizing and admitting their childhood captivity circumstance, whatever this might have been, may mark the beginning of healing in their lives, and of equipping them with strength for the future.

When making specific mention of prisoners of war in ceremonies of remembrance, be sensitive to those in the command whose fathers may have been POWs, or whose turbulent childhood’s make the prospect of future captivity a terrifying ordeal. The realities of military service require an honest encounter with the truth of captivity; many individuals will need healing from past wounds if they are to be adequate for future challenges.

Formulate Plans for Future Family Support — by encouraging “pre-existing” relationships for those families who appear to be emotionally and socially isolated. Become aware early on of newcomers to the command, especially young couples, who are having difficulty forming friendships. Build into any emergency support program the understanding that families are not just objects of curiosity, but hurting individuals who are living with a frightening void in their life as a family, and as persons.

Coordinate Efforts with Other Professionals — early on, and become acquainted with other military

and civilian professionals who provide support and counseling to families. Let them know what your interests and strengths are with families, and develop a way of working together as a team. In particular, any local disaster preparedness plan should include the POW/MIA or hostage-taking circumstance, with plans for follow-up support to families over the long haul should the need arise.

What do you believe is the role of tradition in character formation and survivability? Read “An Ethic Without Heroes” in Appendix I, “Further Reading.”

Understanding the Chaplain as “Retained Personnel” — starts by becoming conversant with DoD Directive 1300.7, portions of which are reproduced in this manual. The Code of Conduct applies to chaplains and medical personnel, although certain articles allow flexibility for discharging one’s professional duties. You should seek out spiritual direction that will help you polish your own tools of resistance. History has certainly revealed that enemy captors do not necessarily treat chaplains with greater mercy or leniency.

CONCLUSION

Designed to provide survival skills in the event you are captured or held hostage, the chapters within this course have outlined the history and policy pertaining to prisoners of war and recorded survival scenarios which have excellent potential in helping you to survive extreme circumstances. Discussion questions have directed your thinking inward to your own motivations, potential weakness and greater strengths. You were exposed to the philosophical burdens of forgiveness, personal ego needs and how these issues impact family life regarding anxiety and separation. And now, what might the future hold? What might we expect to face in the coming years of military life in our armed forces?

Neal A. Pollard, Co-Director, Terrorism Research Center, offers insight into an issue which will impact the taking of hostages or prisoners in future years. His essay entitled, “The Future of Terrorism” follows:

Possibly, we will see a relative decline, perhaps even extinction, of what we traditionally considered “ideological” terrorism: namely, the phenomenon that brought terrorism to the global stage via

A POW/MIA VERSE FOR “ETERNAL FATHER”

*O Blessed Father, high, yet near,
Lend us Thy love and will to hear,
Our call for mercy and concern
That missing ones may be return'd:
O listen as we call for Grace
To give our loved ones resting place.*

**By Jim Van Delinder
USN 1944-1948**

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hijackings and bombings beginning around 1968, perpetrated by such groups as Red Army Faction, Red Brigades, Japanese Red Army, etc. The end of the Cold War has resulted in the drying of the well of support for anti-Democratic/anti-Capitalist, Marxist-based ideologically motivated political terrorists. Although there are a few of these ideologically motivated groups still active (particularly in Peru), the world will see these groups become extinct one by one, though possibly not without each one perpetrating one last paroxysm of violence before they disappear.

At the end of the Cold War, ideological terrorism lost its support and *raison d'être*, however, the “depolarization” of the world has allowed several ethno-religious conflicts, some centuries old, to manifest themselves in terrorism, insurgency, regional instability, and civil war. Ethno-religious terrorism will not die away, and could respond to several future stimuli. Examples of these stimuli include: an increasing US presence in the Middle East and Pacific Rim, Western development of the

Caspian oil reserves, and flourishing Western technological development (and attendant cultural exposure) in the Middle East and Pacific Rim. Former Soviet Republics (especially Transcaucasus) might grow less stable as outside influences increase (economic, political and technological/media), Russia's ability to suppress insurgency lessens, economic conditions in those republics decline, and political power becomes a commodity for corruption and organized crime. As stability weakens in Central Asia, and Islamic fundamentalism gains political power the result of “protest votes” in governments from Turkey to Indonesia, but especially in Central Asia, relations among countries in the region could become more strained.

However, I believe relative to the above two other forms of terrorism (ethno-religious and ideological), single-issue terrorism will rise disproportionately, especially with US domestic terrorism, including groups oriented around or against technology (e.g.,

neo-Luddites). In the post-print age, groups, even nationalities, will organize themselves without geographic constraints, bringing diaspora together and uniting issue-oriented groups and religions through the course of globalization, which will paint clearer pictures of who and what has the ability to affect and influence masses of people. This, coupled with the general evolution of state sovereignty (in which many super- and sub-state organizations, including corporations, could challenge the state-centered international system), will likely drive terrorism and guerrilla warfare into being more broadly rejectionist: attacking more than just the general legitimacy of states, but also Non-Governmental Organizations, Multi-National Corporations, etc. Furthermore, access to weapons and methods of increasing lethality, or methods targeting digital information systems that attract wildly disproportionate effects and publicity, will allow terrorists to be “non-affiliated” with larger, better financed subversive organizations or state sponsors. This could result in terrorist cells that are smaller, even familial, and thus harder to infiltrate, track, or counter. Terrorism will be increasingly networked, with smaller and more self-sufficient cells, and will globally integrate parallel to digital global integration, and will permeate geographic boundaries and state sovereignties just as easily.

Also, keyed in with the rise in single-issue terrorism will be the rise in “true” guerrilla movements within the US: that is, movements that seek the destruction of the US government, rather than movements that seek to influence government, a particular policy or population. This also includes movements that are geographically centered, rather than

cellular and sparse, operating in rural areas rather than urban centers.

All of this information can be useful in ministry. Hopefully an awareness of what can happen will prepare us to live and model the spiritual values necessary to guide all of the members of our commands. All humankind has innate spiritual values, hopefully, each of us can in some way strengthen that reality for all to whom we minister.

Read Michael Walzer’s “Prisoners of War: Does the Fight Continue After the Battle?” It is an historical analysis of the rights and status of POWs. See Appendix I, “Further Reading.”

DISCUSSION QUESTIONS

1. After Vietnam, some flexibility was allowed in the application of the Code of Conduct. Discuss how the experiences of the Vietnam POWs allowed for this?

2. In what ways does “Operation Homecoming” reflect an “institution oriented” role of ministry versus the traditional “chapel centered” role of ministry? Do you think personnel who deny any belief in an institutional church program can benefit from care provided by a military chaplain? How?

3. Recent hostage experiences and especially those of our Vietnam POWs, have given us access to important attitudes that are prerequisites for survival in a POW/hostage situation. Discuss three prerequisites you deem most important – for the service member; and, for yourself?