HANDBOOK

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Leader's Guide: Chaplains in Current Operations

Tactics, Techniques, and Procedures

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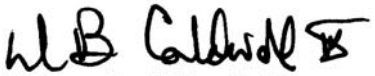
Foreword

The United States and our allies are fighting terrorists who have defined this conflict as religiously based. Commanders on both sides have identified the center of gravity as the popular support of the people and understand the value of leveraging the religious aspects of the indigenous culture. Coalition commanders must apply that knowledge to support the overall objectives. Using chaplains, whose expertise includes religion and religious culture, shows great potential for success for enabling operational goals.

Key Lessons:

- Commanders should use chaplains as advisors on religions and religious issues that influence military operations.
- Chaplains must interact with religious leaders from the lowest to the highest levels of government and religious leadership to facilitate mission success.
- Chaplains are a valuable resource to aid the commander when planning and executing operations.

This handbook is a valuable tool for leaders to explain how and why religion plays a role in the military decision-making process, how chaplains should interface with local religious leaders, and how chaplains are key members of their commander's team. Its lessons are applicable to any theater and war.



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Leader's Guide: Chaplains in Current Operations

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Introduction

The laws of the U.S. and Department of Defense Directives identify two missions for chaplains: 1) provide spiritual/religious support to Soldiers, and 2) advise their commanders on the impact of religion on military operations. This handbook explains the important role chaplains can play in the current operational environment, focuses on how chaplains can advise commanders and their staffs on religious issues in the area of operations, and discusses how chaplains can interact with local religious leaders.

Commanders who recognize the significance of religion, cultural sensitivities, and ideology held by allies, coalition partners, and adversaries may avoid unintentionally alienating friendly military forces or civilian populations and thereby enhance military operations.

> During a September 11 commemoration, when the plan was to lower a circle of NATO flags to half-mast during the ceremony, the chief of staff placed a cross in the middle of the crosswalk. A sensitive observer asked him to the remove the cross. When the chief of staff asked, "What's wrong with the cross?" the observer explained that Turkey was participating in the ceremony and Turkey is not a Christian country. Asking members of the Turkish delegation to lower their flag while requiring them to look at a Christian symbol would not be internationally or religiously sensitive.

Joint, service, and multinational military publications establish the importance of religious support to military operations. Doctrine, tasks, and proficiencies within these publications link religion and chaplains to operations planning and execution.

After-action reports (AARs) from religious support teams (RSTs) in U.S. Central Command reveal some commanders are tasking chaplains to function in new roles, especially as principal advisors to the commanders on religion in the area of operations. Commanders are increasingly looking to RSTs to participate in civil-military operations, and in some cases, the chaplains have met with local religious leaders. This new role for chaplains is causing consternation for some chaplains and commanders, while others embrace the opportunities enthusiastically.

Chaplains have little written guidance in religious support doctrine to help them function as advisors in this new kind of war. Chaplains will continue to learn from AARs, but this new twist to the traditional functions of the chaplaincy requires a fresh look at the importance of culture and the concept of religious area assessments, culture, and world view.

An understanding of religions in culture is critical in the Global War on Terrorism. Military chaplains are trained and experienced in religions and religious issues, primarily within their own faiths and can relate them to their own cultures. Because of this expertise, chaplains are often the best staff officers to advise on religions and religious issues in the operational area. Many commanders and chaplains are recognizing this fact and are developing tactics, techniques, and procedures that deal with chaplains assuming advisory roles.

> Cultural awareness is much more than knowing the taboos of a country. It is about understanding and identifying the norms of behavior that will impact the mission. The military leader is concerned about the effects military action will have on the behavior of a people in a particular culture. He wants to predict how an action will affect the populace. He wants to be aware of military actions and how people will respond to his initiatives.
>
> –U.S. Army chaplain briefing, "The Impact of Religion on the Military Mission"

Cultural awareness also considers religious beliefs. People practice religious beliefs within a cultural frame of reference, and they express the rituals of their religious beliefs in culturally-conditioned ways.

As principal religious advisors to the command, chaplains have a duty and an obligation to elevate the importance of cultural awareness, and they must never underestimate the significance of relational capabilities expressed by the words and substantive actions of religious leaders.

When available to the military decision maker, cultural awareness allows him to think like the enemy, better predict the enemy's behavior, and plan accordingly. Cultural awareness saves lives.

Religion influences the environment at five levels:

- **Individual**. Religion answers questions: Who am I? Why am I here? What is the meaning of life?
- **Social**. Religion helps define the community: Who belongs or does not belong? Whom will we defend and assist? Whom will we protect, why, and to what degree? Religion preserves scholarship for the future and provides stability in the midst of change and trouble. Religion may itself serve as a rallying point for social movements (e.g., the "Solidarity movement" in Poland in the 1980s–1990s).
- **Economic**. Religions usually say something about the use of resources, taxation, level of profit, and legitimate work.
- **Military**. Religion helps to define why we fight or make peace.
- **Political**. Religion may influence the rise and fall of national leaders (Anwar Sadat in Egypt and the ayatollah in Iran), problems of religious diversity and stability within a society, and the formation of religiously-based parties.

Commanders must take care to ensure the chaplain's status as a noncombatant is not compromised. The more senior the chaplain and chaplain assistant, the more they function as staff officer and manager of religious support for the commander, rather than as direct providers of religious support and services. Chaplains and chaplain assistants must develop and maintain proficiency regarding religious issues in the operational area and be prepared to provide relevant information on those issues.

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This proficiency may include the ability to provide:

- A historical perspective on the influence of religion in previous conflicts and cultural identity in the operational area.
- A religious perspective on the current situation.
- Information relevant to religious support and religion as required by the commander in planning and executing theater security cooperation efforts in the operational area.

Additionally, chaplains have training and/or experience as pastors meeting with their constituents, other religious leaders, and/or the governmental leaders in their communities. That experience is valuable when it comes to meeting with indigenous religious leaders.

> One of the most significant things that we have got to do is engage with the religious and tribal leaders. We realize that much of the violence and insurgency has religious and tribal background, in fact is instigated by them. And so we're working very hard in engagement with the religious and tribal leaders, working closely with the Pentagon, with the Tanenbaum Center in New York, trying to find ways in which we can move forward on the Sunni/Shia engagement. . . . The problem is that when religion goes wrong, it goes very wrong. And religion is part of the problem, and therefore we've got to find ways of enabling religion to be part of the solution.
>
> –Canon Andrew White, president and CEO,
> Foundation for Reconciliation in the Middle East
> and vicar of St. George's Anglican Church, Baghdad, Iraq, May 2007

Author of the *National Review* online article "Adventurous Men of Peace," Michael Ledeen, states: "From the very beginning of this war, smart people have insisted that there were many Iraqi clerics who hated the Islamists, in no small part because the Iraqi version of *Shiism*—which is the traditional version, as opposed to the heretical vision imposed on Iran by Khomeini and his successors—rejected the notion that religious men should govern political society. It was deplorable that our political and military leaders in Iraq did so little to work with such *imams*, whether to discuss the best actions or to protect them from the *jihadis*. And it is one of the many fascinating ironies of this war that, in this crucial phase, Iraqi clerics came to our religious men in uniform to hold a powwow, and to denounce al-Qaeda in the name of their faith."

There are instances where Islamic religious leaders see U.S. and coalition chaplains as religious scholars, and they are therefore more open to chaplains than to other coalition leaders.

In the area of Al Anbar that we conducted operations, most of the religious clerics (Sunni) consider themselves religious scholars. Most in our AO [area of operations] were part of the Association of Muslim Scholars. Many were educated in Ramadi and held masters degrees. Some held Ph.D.s and others were working towards Ph.D.s. The mosque *shayikhs* who were not educated were not part of the Association of Muslim Scholars.

–Chaplain (MAJ) Masaki Nazakono, 3rd Battalion, 34th Infantry Regiment, served in Operation Iraqi Freedom May 2007, in Baghdad and Al Anbar

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Chapter 1

Commanders and Chaplains in Operations

> Chaplains interacting with local religious leaders and nongovernmental organizations can provide religious diplomacy and advise commanders on issues that could potentially alienate coalition partners and civilian populations and hamper military operations.
>
> –Chaplain (CDR) George Adams, "Chaplain as Liaisons with Religious Leaders"

Chaplains are a key resource for commanders. They help commanders understand the religious impact of military operations.

The religious impact picture in the operational area is an important piece of information for commanders as they develop plans, rules of engagement, schemes of maneuver, and operations.

Chaplains can:

- Enhance information operations and public affairs operations.
- Assist with breaking down preconceived notions of liberators versus occupiers.
- Interface with indigenous religious leaders.
- Integrate the commander's intent to help actualize/fulfill the commander's critical information requirements and priority intelligence requirements.
- Help commanders better understand the multifaceted capabilities chaplains bring to the battle staff.

Chaplains play critical roles during three key operations periods:

- Predeployment:
    - º Provide spiritual/religious support to Soldiers and Families.
    - º Provide religious and cultural training to Soldiers.*
    - º Train to advise the commander on indigenous religions and religious issues.*
    - º Train to perform religious leader meetings.*
    - º Provide suicide prevention training.

- Deployment:
    - Advise commanders regarding indigenous religions and religious issues and their impact on operations.*
    - In accordance with the commander's intent, meet with local religious leaders (religious leader liaison [RLL]).*
    - Provide spiritual/religious support to Soldiers.
    - Provide Post Traumatic Stress Disorder (PTSD) and suicide prevention support to Soldiers.
- Post-deployment:
    - Address PTSD, suicide, and Soldiers' marital issues.
    - Provide spiritual/religious support to Soldiers and Families.

*Addressed in this guide

The challenge for commanders and chaplains is balancing the chaplain's dual mission: 1) providing spiritual/religious support to Soldiers, and 2) advising commanders on the impact of religion on military operations.

This is supported in doctrine, but the interpretation, training, and application of the doctrine vary by service. These differences affect joint operations when the chaplain and the commander are from different services.

Appendix D lists U.S. Army chaplain and chaplain assistant critical plans and operations religious support tasks.

Section 1.1: Chaplain's Role in Advising the Commander and Staff

Chaplains do more than provide spiritual/religious support. Department of Defense Directive 1304.19 states that the chaplain serves as the principal advisor to the commander for all issues regarding the impact of religion on military operations. Multi-National Corps–Iraq (MNC-I) has spelled this out in Tab A to Appendix 6 to Annex E to MNC-I Operations Order 05-03, *Area Coverage Plan for Religious Support*, 20 Nov 05:

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The MNC-I chaplain is responsible to the MNC-I commander for:

- Providing staff input to planning and working groups.
- The ramification or impact of religion on operations at the operational and tactical levels.

The MNC-I chaplain operations section is:

- Responsible for all operational aspects of the MNC-I command chaplain's section.
- Responsible for supervising all battle captains who work in the joint operations center.
- Obliged to serve on the joint planning group, information operations workgroup, and integrated effects board, as well as any other boards or cells that require a chaplain's presence or religious support input.
- Responsible for maintaining the command chaplain's situational awareness of the battlefield and its complexities, particularly with a look towards religious support ramifications.

RSTs (religious support teams):

- May assist civil affairs personnel to ensure identification and proper respect of religious shrines and places of worship in the area of operations.
- May be called upon by their commanders, in coordination with S5/G5/C9, to interface directly with local clerics. The intent of such contacts is to build bridges of friendship and to present ways clerics can help spread the coalition message to bring about a safe and secure environment for Iraq.
- Do not directly participate in negotiations or mediations as sole participants.
- Will not use their contacts with local clerics to provide human intelligence for any other section or agency.
- Will not provide humanitarian assistance without prior approval of their unit commander and will do so only in coordination with the civil-military operations officer (S5 or G5/C9) and medical service corps chaplain.

Joint Publication (JP) 1-05, *Religious Support in Joint Operations*, as well as respective service manuals, provide guidance to chaplains on how to advise on religious issues and religions in their areas of operation.

Religious area assessment (RAA) is an effective way for chaplains to advise the commander and staff on religious leaders, religious traditions that affect the population, and sensitive religious sites. RAA facilitates mission analysis by intelligence and operations planners, as well as civil affairs and psychological operations (PSYOP) staff officers.

Commanders must receive advice in the following areas:

- **Religions within the operational area**. In a religiously diverse operational area, the chaplain must provide relevant information on the religions of coalition partners and the adversary, which includes issues of national, regional, and sect or group religious customs; traditions; organizations; communities; symbols; facilities; and sensitivities. Sources available for developing this information include, but are not limited to the following:
    - U.S. and other friendly embassy and diplomatic contacts that monitor the local cultural and political environment. (**Note**: The joint forces commander must approve all contact with diplomatic officials.)
    - Country studies produced by intelligence, civil affairs, PSYOP, information operations, public affairs staff and organizations, and other sources such as nongovernmental organizations (NGOs).
    - Collaboration with the commander's staff.
    - Databases and Web-based studies available from religious organizations in the U.S. and coalition countries.
    - Interaction with existing religious councils, religious denominations, and missionaries.
- **Other activities within the operational area.** The activities of humanitarian assistance programs and the numerous international organizations/NGOs are increasing. The presence of human rights and humanitarian organizations adds complexity to the operational environment. The chaplain must assist the staff in developing an engagement strategy by providing advice within the scope of his expertise on these organizations and the influence of religion in the operational area.
- **Religious elements of international law**. International law, including customary international law, contains a number of rights and responsibilities relevant to religion and religious support. Chaplains in collaboration with the judge advocates must advise the commander regarding these rights and responsibilities.
- **Ethical decision making and moral leadership**. A key component of successful command is ethical decision making and moral leadership. Chaplains advise leaders on the religious, moral, and ethical issues related to policies, programs, plans, initiatives, and exercises. They also give

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similar advice concerning morale, quality of life, and the impact of host nation (HN) religions upon the mission.

- **HN considerations**. After careful consideration and only with the commander's approval, the chaplain may serve as a point of contact to HN civilian and military religious leaders, institutions, and organizations, including established and emerging military chaplaincies through the civil-military operations center.

Section 1.2: Religious Leader Liaison

RLL is the same as religious leader engagement (RLE); however, many commanders and chaplains prefer the former term. There are numerous success stories of chaplains meeting with indigenous religious leaders; the following are a sample:

- The Multi-National Force-Iraq (MNF-I) senior military chaplain served as the religious advisor on the ambassador's team and interacted with senior Iraqi religious leaders to address numerous issues.

- The MNF-I commander and a senior military chaplain worked with Canon White (president and CEO, Foundation for Reconciliation in the Middle East, and vicar of St. George's Anglican Church, Baghdad) to hold a major conference of Iraqi religious leaders in Baghdad in June 2007. The conference produced a document, signed by leading clerics (or their representatives) and by an assistant of the Iraqi prime minister who spoke and signed in Maliki's name. The document called for reconciliation, giving up private weapons (thereby ending the rule of terror of the militias), support of democracy and the government, and steadfast opposition to al-Qaeda.

- A brigade chaplain successfully conducted meetings with local religious leaders in Anbar province to resolve security issues.

Unfortunately, coalition leadership has vacillated on this issue. Some commanders have seen the importance of meeting with religious leaders, whether strategically, operationally, or tactically, but many have not. In cases where successful meetings have occurred, follow-on commanders frequently have not continued the practice, and the contacts were terminated.

Intelligence gathering is **not** a mission of the chaplain. Chaplains only conduct meetings with indigenous religious leaders with the approval of their commander. Chaplains are part of a team, which primarily consists of civil affairs personnel. Chaplains must have a thorough understanding of the commander's intent and key talking points for use in these meetings.

Note: Appendix A to this guide is a template for conducting leader engagements and is a useful tool for chaplains who meet with local religious leaders.

Section 1.3: Homeland Security and Disaster Response

Commanders are occasionally challenged during operations planning and execution to simultaneously conduct a totally unrelated operation brought about by natural or man-made disasters, often without additional resources.

The military, whether it is Title 10 federal active duty, Title 32 National Guard state active duty, or Coast Guard, responds to a unique "battlefield" created by natural and man-made disasters. It may appear that religion and religious issues do not influence these federal and/or state military missions, especially in the Western world; however, they can have a significant impact on the success or failure of the response provided in other parts of the world.

For example, various religions have taboos against certain types of meat, since they believe some meats come from unclean sources. Other religions have taboos against certain medical practices, photographs, manner of dress, or dictates concerning the social order of people.

Commanders and their staffs, when doing mission analysis for disaster emergency response operations, must include their RST. The RST must be prepared to advise the commander and staff on the religions and religious issues in the disaster area of operations. Failure to provide and consider such information may lead to adverse host country, national, and international reactions that may far outweigh the benefits of the response. Additionally, such adverse reactions could generate violence against the military and civilian agencies providing the relief.

Properly using the RST in planning operations can provide commanders with essential religious assessments that will limit if not prevent adverse reactions to American military actions in the area of operations.

In January 2005, in response to the tsunami devastation in Sri Lanka, the Canadian Forces deployed their Disaster Assistance Relief Team (DART) to provide medical, water, and engineering assistance to the local displaced persons. A chaplain, MAJ Jim Hardwick, was part of the DART and deployed with this team.

In addition to ensuring the spiritual needs of the Canadian Forces were met, MAJ Hardwick also developed significant relationships with the local religious leaders. As he notes in his after-action report, " . . . the work of this chaplain took on a different forum of ministry not experienced in previous deployments . . . the primary difference was the manner in which the task force commander employed the chaplain. The commander directed his chaplain to the affected area to meet with the local religious leaders so as to gather information that would assist with the success of the mission."

In particular, MAJ Hardwick reports that the DART medical teams were initially located in a Muslim-only area. Upon reporting to the commander the local sensitivities and response to this situation, the command took immediate action to move the medical team, thus ensuring that all affected persons, regardless of faith affiliation, were provided with water, medical, and engineering support. As a result, Muslims, Hindus, and Christians all benefited from the DART's efforts, and no single faith community was perceived to have an advantage.

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Chapter 2

Chaplain Guidelines

> Almighty and most merciful Father, we humbly beseech Thee, of Thy great goodness, to restrain these immoderate rains with which we have had to contend. Grant us fair weather for Battle. Graciously hearken to us as soldiers who call upon Thee that, armed with Thy power, we may advance from victory to victory, and crush the oppression and wickedness of our enemies and establish Thy justice among men and nations.
>
> –"The Patton Prayer" by Chaplain (BG Ret.) James H. O'Neill, former chaplain 3rd Army, commanded by LTG George S. Patton

Influencing Military Operations Vignette

Weather conditions and changes have always influenced the ability of armies to conduct military operations. The Global War on Terrorism (GWOT) is no exception, as exhibited by treacherous dust storms in Iraq and blizzards in Afghanistan. A commander whose faith is similar to LTG Patton's may direct his chaplain to request divine intervention to influence weather conditions.[1]

> "Chaplain," calls the brigade commander as all eyes turn to the leader of the unit ministry team. The setting is a battle update during a mission readiness exercise at the Joint Maneuver Readiness Center.
>
> "Yes, Sir," answers the chaplain.
>
> "Chaplain," the commander continues, "I want you to make contact with the *imams* in our area of operations. Build relationships with those guys."
>
> Turning to his executive officer without pause, the commander continues, "OK, what's next?"
>
> This vignette occurred as the brigade was training for another deployment in support of Operation Iraqi Freedom (OIF). The commander saw the need for meeting with the local populace to accomplish the mission. The chaplain seemed the logical choice for someone to interact with the local religious leaders.
>
> Did these actions violate the chaplain's noncombatant status?

What factors determine when the chaplain might violate his status as a noncombatant as he supports the commander and his staff in the decision-making process of planning and executing either lethal or nonlethal combat operations?

This chapter provides the U.S. laws; Presidential Executive orders (EOs); and Department of Defense Directives (DODDs), regulations, and doctrine that address the role of chaplains and chaplain assistants as staff officers and staff noncommissioned officers (NCOs). While these documents lay out the "playing field" for chaplains and chaplain assistants, they do not address the limiting factors

of commander's intent, education and training, individual chaplain/chaplain assistant abilities, and the vastness of the chaplain's pastoral role.

Some chaplains believe their mission is limited to spiritual ministry and fixed by Title 10, United States Code. They are wrong. Title 10, Presidential EOs, DODDs, and their endorsing agencies provide the laws and authorizations for their duties.

Section 2.1: Laws, Executive Orders, and Directives

The U.S. Congress has passed laws (for example, Title 10 for active duty and reserve duty military forces and Title 32 for National Guard members when not on active federal duty) that govern military forces. The President has issued EOs and DOD has issued Directives.

Title 10, United States Code, the law that governs the United States Armed Forces, established chaplains in the military to assist commanders and provide First Amendment guaranteed religious freedom ministry services. Title 10 gives chaplains legal authorization to provide religious services.

Title 10 does not identify chaplains as noncombatants and does not prohibit them from advising their commanders regarding religious issues, attending religious leader meetings, or providing religious support to the military decision-making process of operations planning and execution. Presidential EOs, DODDs and Instructions, and service regulations address these areas.

On 13 January 1949, President Harry S. Truman signed Presidential EO 10028, which defined noncombatant service and training. While it does not specifically address chaplains, it implies chaplains are noncombatants, since they do not require the use of weapons and do not carry weapons.

The Geneva Conventions of 1949 for the Protection of War Victims and the Hague Convention Number IV of 1907, "Respecting the Laws and Customs of War on Land," which the U.S. has ratified and signed, are legally binding upon the U.S and its private individuals and particularly members of its armed forces.

The Geneva Conventions specifically refer to chaplains when addressing prisoners of war (chaplains, like medical personnel, are retained personnel and are not subject to prisoner of war restrictions) but does not refer to them as noncombatants.

DOD, to establish policy regarding chaplain duties, issued DODD 1304.19, *Appointment of Chaplains for the Military Services*, which specifies that chaplaincies be established to:

- Advise and assist commanders in the discharge of their responsibilities to provide for the free exercise of religion in the context of military service as guaranteed by the Constitution.
- Assist commanders in managing religious affairs (per DODD 5100.73).
- Serve as the principal advisor to the commander for all issues regarding the impact of religion on military operations.

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Early in OIF, the U.S. ambassador to Iraq identified the need on his country's team for a religious professional who was trained in and understood a multi-faith environment. The ambassador realized Iraq is one of many countries where religion is not separated from government and that he lacked an advisor with religious expertise. The ambassador and the senior U.S. military commander determined the best-qualified individual was the V Corps command chaplain. The corps command chaplain, representing the ambassador, participated with senior Iraqi religious leaders in numerous meetings and conferences and attended the funeral of a prominent Iraqi religious leader. The chaplain was able to clarify the coalition's mission with Iraqi religious leaders, address humanitarian needs, and discuss stability and security issues as the interim government was being formed.[2]

Section 2.2: Endorsing Agencies

The respective faith or denomination must endorse chaplains to serve in one of the U.S. military services or in the Canadian Forces. Endorsing agencies provide a required seal of approval for any religious leader who wants to join the military, are the source of the chaplain's ecclesiastical/professional credentials, and determine the substantive nature of his ministry.

Chaplains represent the respective faiths or denominations that endorse them. A chaplain's call, ministry, message, ecclesiastical authority, and responsibility come from the religious organization the chaplain represents. Chaplains preach, teach, and conduct religious services in accordance with the tenets and rules of their tradition, the principles of their faith, and the dictates of their conscience. They also perform ecclesiastical rites and ceremonies and administer the sacraments and ordinances of their faith community.

When a conflict arises between the standards of the chaplain's faith traditions and the requirements of the religious support mission, chaplains are required to provide for the religious needs of the Soldier by obtaining other chaplains or qualified people to perform the needed religious support. The United Methodist Church's endorsing agency, for example, does not restrict its chaplains from advising their commanders or participating in duties related to their career field that are not directly pastoral. This may not be true of other endorsing agencies.

Section 2.3: Policies and Regulations

Each military service issues policies and regulations as standardized guidelines for their members to follow. These guidelines for the most part are similar, but the nature of the military service dictates differences in definition and application:

- Army Regulation 165-1, *Chaplain Activities in the United States Army*, while stating chaplains are noncombatants, does not prevent them from participating in combat operations and advising the commander on religious issues that may influence combat operations as directed by DODD 1304.19. The Army sends its chaplains where Soldiers are located, but the advising role and religious leader engagement are left to the commander's intent.

- Navy chaplains serve in a noncombatant capacity, shall not be assigned duties that violate their noncombatant status, and advise the commander and other members of the command on cultural and religious issues (both internal and external to the command) related to unit operations.

- Air Force Policy Directive 52-1 acknowledges chaplains advise and assist commanders in the discharge of their responsibilities and serve as the principal advisors to commanders for all issues regarding the impact of religion on military operations.

- Canadian Forces chaplaincy programs closely mirror U.S. military chaplaincy programs:

    - Canadian chaplains are noncombatants, serve as both ministers and staff officers, and are endorsed by their particular faith groups.

    - Chaplains of the Canadian Forces Chaplain Branch will advise commanders on spiritual, religious, moral, and ethical issues affecting Canadian Forces.

    - Canadian Forces chaplains do not have chaplain assistants.

Section 2.4: Doctrine

There are two levels of doctrine applicable to U.S. military forces: joint and service. While joint is applicable when two or more services are training or deployed as a joint force, each service has its own unique doctrine that does not always adhere to joint doctrine.

Chaplains in Joint Operations

DOD joint publications, which are authoritative, establish doctrine and guidance for the United States Armed Forces. Joint Publication (JP) 1-05, *Religious Support in Joint Operations*, describes the major tasks of the joint force chaplain, regardless of service, as providing religious support in joint force settings and operations.

Joint force chaplains have two primary tasks:

- Provide and/or perform direct personal religious support, which includes advising the commander and other staff members on moral and ethical decision making.

- Advise the commander and other staff members on the religious dynamics of the indigenous population in the operational area.

Commanders may avoid unintentionally alienating friendly military forces or civilian populations by recognizing the significance of religion, cultural sensitivities, and ideology held by allies, coalition partners, and adversaries. Including churches, mosques, religious icons and sites as well as other religious and cultural symbols on no-strike lists is one example of constraints or restraints that demonstrates an understanding of these influences.

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Commanders and their staffs may also consider religion or other cultural issues and ideology while developing schemes of maneuver and rules of engagement or planning civil-military operations, psychological operations, information operations, and public affairs activities.

Joint force commanders receive advice in the following areas:

- Religion within the operational area, which includes issues of national, regional, and sect or group religious customs; traditions; organizations; communities; symbols; facilities; and sensitivities.

- Other activities within the operational area, including activities of humanitarian assistance programs and the numerous international nongovernmental organizations, their impact on religion in the operational area, and how to meet with these organizations.

- Religious elements of international law that contain a number of rights and responsibilities relevant to religion and religious support.

- Ethical decision making and moral leadership pertaining to morale, quality of life, and the influence of host nation (HN) religions upon the mission.

- HN considerations. With the joint force commander's approval, the joint chaplain is the point of contact to HN civilian and military religious leaders, institutions, and organizations, including established and emerging military chaplaincies through the civil-military operations center.

The commander should ensure he does not compromise the chaplain's status as a noncombatant. The joint force chaplain and chaplain assistant should develop and maintain proficiency regarding religious issues in the operational area and be prepared to provide relevant information. This proficiency may include providing:

- A historical perspective on the influence of religion in previous conflicts and cultural identity in the operational area.

- A religious perspective on the current situation.

- Information relevant to religious support and religion as required by the commander in planning and executing theater-security cooperation efforts in the operational area.

The more senior a chaplain, the more the chaplain functions as a staff officer and functional manager of religious support for the joint force commander, rather than as a direct provider of religious support. The same applies to the chaplain assistant.

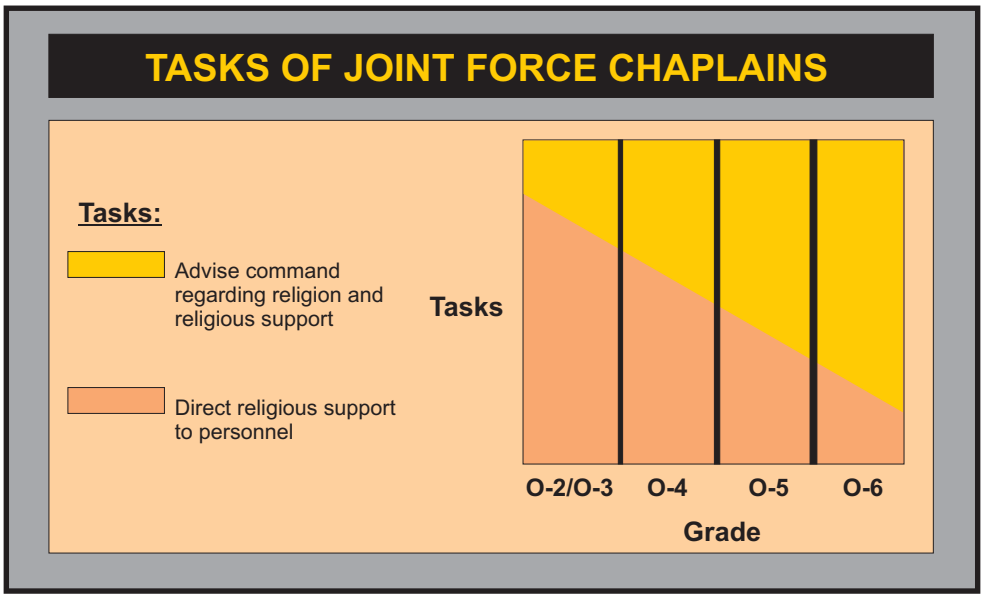

Figure 2-1: Tasks of joint force chaplains from JP 1-05

Provisions contained in JP 1-05 can be applied in a joint interagency, intergovernmental, and multinational environment.

Chaplains in Army Operations

Field Manual (FM) 1-05, *Religious Support,* establishes current Army doctrine for religious support and parallels doctrine in JP 1-05. However, FM 1-05 places two advising limitations on chaplains. Chaplains should **not** be:

- Sole participants or direct participants in negotiations or mediations.
- Involved in human intelligence collection and/or target acquisition.

Additionally, FM 1-05 states that chaplains are to be included in advising on the rules of engagement (ROE). (ROE determine when, where, and how personnel will use force. Such rules are both general and specific.)

> Chaplains at all echelons help commanders apply ROE by advising on the moral/ethical implications of proposed courses of action. Senior-level chaplains consider the restrictions and constraints of the ROE when recommending religious support policy to the commander.

Although FM 1-05 discourages chaplains from "performing target acquisition," chaplains and chaplain assistants in the contemporary operating environment are involved in targeting meetings as religious advisors on the impact of religion on prospective lethal and nonlethal targets. Without this advice, commanders and staffs run the risk of exacerbating religious tensions, enhancing sectarian strife, and incurring collateral damage that may result in unintended second- and third-order effects.

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Chaplains in Navy/Marine Corps Operations

The U.S. Navy provides chaplains to the U.S. Marine Corps and joint forces in addition to its own forces. According to Naval Warfare Publication 1-05, *Religious Ministry in the United States Navy*, there is a growing recognition of the role of chaplains to provide information to aid commanders in understanding indigenous religious dynamics and their influence on operations.

Navy chaplain religious ministry (RM) tasks contain several subtasks that identify duties of Navy RM personnel serving in the staff/advisory role:

- **Cultural and religious issues related to unit operations**. Research and advise regarding indigenous faith groups, sacred places, or the influence of religion within the area of responsibility.

- **Influence of RM programs on information warfare**. Coordinate or assist with humanitarian and community relations; meet with foreign religious leaders; and minister (when authorized and directed) to captives, evacuees, detainees, migrants, refugees, and enemy prisoners of war. (Commanders must take great care and exercise caution not to use RM personnel as a means to gather information, thereby jeopardizing the noncombatant status of chaplains. Chaplains advise commanders when there is a possible infringement in this area. However, this does not preclude chaplains from providing commanders with information gained regarding threats to forces, peace, stability, or other hostile activities.)

- **Targeting boards, ROE, and law of war**:

    - Chaplains do not instruct commanders on targets to attack, ROE, and issues related to the law of war.

    - Chaplains advise from the standpoint of ethics, knowledge of cultural and religious values, and the "just war" theory.

- **Religious and humanitarian charity**:

    - Assist commanders in ensuring civilians are protected from acts of violence, threats, and insults.

    - Advise commanders when to assist through acts of charity'

- **Civil-military operations center (CMOC); chaplain's presence**:

    - Adds legitimacy to CMOC efforts.

    - Gains cooperation.

    - Facilitates and opens channels of communication with civilian religious leaders.

    - Provides information regarding attitude of indigenous population.

Chaplains in Air Force Operations

Air Force doctrine on chaplains advises commanders and staff on religious issues that will affect operations planning and execution. Air Force Instruction 52-101, *Chaplain Service Planning and Organizing*, specifies the following:

- **Noncombatant status**. Chaplains are noncombatants and will not be placed in any duty status that compromises their status as noncombatants.
- **Chaplains must avoid engaging in other traditional combat activities**. (For example, assisting in planning military actions, conveying military intelligence, and directing response to hostile fire.)
- **Chaplains in a combat environment**. Chaplains will refrain from all activities that could be interpreted as combatant behavior or that could compromise the noncombatant status of other chaplains in the field.
- **Noncompliance with noncombatant status**. Violations of the chaplain's obligations as a noncombatant constitute a dereliction of duty, as well as a failure to meet Air Force standards with resulting consequences. This does not exclude any actions that may be taken against a chaplain under the provisions of the Uniform Code of Military Justice.

From these statements, it appears the Air Force forbids its chaplains from advising their commanders regarding the impact of religion on military operations; however, paragraph 5 of Air Force Instruction 52-1 states that chaplain support personnel at all echelons and will provide advice to leaders regarding relations with civilian religious leaders and communities.

Chaplains in Canadian Forces Operations

Canadian Forces chaplain doctrine closely mirrors U.S. joint and individual service doctrine. This is a positive note, since Canadian Forces frequently deploy with or in support of U.S. forces.

The role of the Canadian chaplain in combat includes locating the chaplain as far forward as possible to provide spiritual advice to the commanding officer.

Like their U.S. counterparts, Canadian Forces' chaplains meet with local clergy. This is more than a professional courtesy. Clergy share a common background and training, in much the same way as military officers, doctors, or other professionals. They often understand each other, even when common language is limited.

Chaplains as Subject Matter Experts

Chaplains are the subject matter experts on religion. It is imperative chaplains familiarize themselves with religious and cultural dynamics of the area of operations. Commanding officers expect chaplains to be knowledgeable and so do other members of the unit.

On deployment, chaplains must often explain to the chain of command the deeper role religion can play in many regions of the world. For example, when American forces were entering the town of Nasyryah in Iraq in 2003, the local leadership

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bypassed senior officers and went straight to the chaplain. The interpreter explained that the local leadership approached the chaplain because he was the one wearing the cross and therefore clearly in charge.

Religion is often one cause of conflict but can also be a resource for reconciliation. Chaplains are well-placed to identify opportunities for religious leaders from different factions to meet and to establish foundations for building trust, which can lead to possibilities for cooperation and ultimately reconciliation. Chaplains must be careful not to make promises that cannot be fulfilled and must be patient with the process. The process is long and involves seeking out, engaging, and listening to others.

Contact with local clergy can also be beneficial in building bridges between the indigenous population and the military force. Contacts and relationships made by chaplains with local religious leaders may result in local leaders inviting military leaders to important civic and religious events. Such opportunities can significantly contribute to the overall effectiveness of the peace support mission.

Chaplains also possess expertise on religions and denominations. This expertise can serve the military contingent well. Knowledge of dietary traditions, sacred days, and religious customs can assist the unit to build bridges with the local population. Chaplains should supplement their already considerable knowledge with additional study on the specific areas where they will be operating.

The (U.S.) Roman Catholic chaplain assigned to the Joint Special Operations Task Force-Haiti was tasked by his commanding general to visit the Haitian Roman Catholic bishop in Gonaives. The bishop did not support the U.S. presence in Haiti. The Roman Catholic chaplain's mission was to establish a positive relationship with the Haitian bishop. This was coordinated with psychological operations and civil affairs. The priest paved the way for the command to go in and talk to the bishop. Prior to the priest's visit, the bishop was unwilling to talk to any American personnel. He kept rejecting their attempts to meet with him. The eventual meeting was cordial. The bishop was cautious but semi-supportive of the American presence. The priest was allowed to celebrate Mass at the cathedral in Gonaives. Over 1,500 Haitians attended this service.[3]

Section 2.5: Homeland Security and Disaster Response

U.S. military and Canadian Forces' chaplains have significant experience deploying in support of domestic tragedies all over the world, including hurricane relief; airline disaster search, rescue, recovery, and debris retrieval; earthquake and tidal wave assistance; wildfire support; search and rescue; or other disasters.

An example of a natural disaster response is providing emergency aerial drops of rations to starving refugees. If the rations contain food forbidden by the religious beliefs of the refugees, the intended goodwill gesture could adversely affect the relief effort and the positive press coverage the delivery of emergency supplies was intended to produce. The chaplain has a definite responsibility to advise the commander of religious taboos.

The primary focus of homeland security and disaster response operations is assisting local, state, national, and international agencies in providing humanitarian assistance to survivors. In homeland security operations, military chaplains may provide religious support to civilian disaster victims during emergency operations. The ministry is limited to the designated disaster control area and ceases with the termination of emergency operations. Moreover, the primary focus of military chaplain ministry remains DOD personnel.

Chaplains in foreign humanitarian assistance planning and execution operations, in coordination with civil affairs personnel, may provide pastoral support to refugees and dislocated civilians only when directed by the joint force commander after consultation with the staff judge advocate.

The chaplain's insignia becomes a powerful restorative and comforting symbol for survivors, rescue workers, families of victims, and the community in general. Chaplains can be invaluable in communicating with civilians and civilian faith communities in a disaster situation.

Hurricane Katrina Vignette

The joint task force (JTF) chaplain, with approval from the JTF commander, assembled joint forces religious support teams (RSTs) of chaplains and chaplain assistants from all the service branches to supply a religious support operations cell consisting of four RSTs to conduct direct religious support operations (RSO).

Conducting joint area RSO in a national emergency like the devastation of New Orleans is essentially the same as in joint stability operations and sustainment operations.

The joint area RSO of JTF Katrina represented the full spectrum of professional duties performed by RSTs in their dual roles as professional military religious leaders and principal advisors to the command on matters of religion affecting the mission.

The JTF chaplain ensured the free exercise of religion, imparted ethical guidance, advised the command on religious issues affecting civil support operations, and provided spiritual care in support of assigned task force personnel.

RSTs assisted civilian authorities, if requested in accordance with joint doctrine, but the focus of the mission remained with the military assistance teams. In some circumstances, military chaplains provided limited religious support to civilian refugees as authorized by JP 3-26.

–Chaplain (MAJ) Ira Houck,
"Religious Support Operations in Joint Task Force (FWD) Katrina"

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Section 2.6: Chaplain Assistants

Chaplain assistants perform critical roles as staff noncommissioned officers (NCOs) and are vital to the ability of chaplains to perform their role as staff officers. Together chaplains and chaplain assistants in the U.S. military forces form RSTs. Except for those RST duties that require an ordained chaplain, chaplain assistants can perform virtually every other RST duty and in many instances do so when the chaplain is not available. Chaplains supervise chaplain assistants assigned to them.

Army chaplain assistants, when paired with chaplains, make up what the Army calls unit ministry teams (UMT). A UMT consists of at least one chaplain and one chaplain assistant. Joint forces UMTs are called RSTs.

Chaplain assistants are combatants and must bear arms, participate in firearms training, and possess skills and qualifications of a combatant since, in addition to their other duties, they provide the chaplain's security,

Chaplain assistants serve under the staff supervision of the chaplain and are exempt from unit duty and details when performing their primary duties in support of the UMT mission.

In the absence of the chaplain, the chaplain assistant continues the religious support mission for the commander as a staff representative but does not assume the religious leadership and pastoral roles of the chaplain.

The positions staff sergeant and above in the chaplain assistant tables of organization and equipment are coded 2S (battle staff NCO) to identify them as members of the operational planning staff and the key players in maintaining situational awareness; synchronizing religious support input to the running estimate; assisting in drafting plans, orders, annexes; and filing digital reports. Chaplain assistants of all grades possess a secret security clearance to navigate the unit operations center for integrating religious support with other staff functions.

Chaplain assistants data-mine, research, and collaborate with other staff sections in support of the religious analysis process; develop products for inclusion in the running estimate in support of targeting efforts; integrate noncombatant chaplains into tactical formations for movement in the operational area; perform crisis intervention and share the "confidential communications" capability of chaplains; and maintain property, ecclesiastical supply economy, and multi-purpose worship facilities in the commander's area of responsibility.

Some chaplain assistants may be ordained ministers who choose to remain as chaplain assistants. When authorized by a supervisory chaplain, they can volunteer but not be tasked to perform religious services during the absence of a chaplain.

Section 2.7: Chaplain Products

Joint and service manuals contain numerous samples of products chaplains can provide their commanders.

Appendix C to FM 5-0, *Army Planning and Orders Production*, contains a detailed set of staff guidelines for mission analysis. The staff chaplain and chaplain assistant, like all staff officers, consider the following:

- Mission and intent of higher headquarters one and two levels up
- Specified, implied, and essential tasks
- Area of operations
- Area of interest
- Enemy situation and capabilities
- Critical facts and assumptions
- Status of subordinate units
- Weapon systems capabilities and limitations
- Status of available assets within their functional area or warfighting function
- Constraints
- Risk considerations
- Time considerations
- Recommended commander's critical information requirements and information requirements
- Recommended intelligence, surveillance, and reconnaissance tasks

The chaplain also considers status of available UMTs to address indigenous religions and their affect on military operations.

Civil Affairs Area Study and Assessment Format

FM 3-05.40, *Civil Affairs Operations*, provides a civil affairs area study and assessment format that identifies key areas of information the RST should develop and maintain, which the RST can use to advise the commander and his staff. Areas covered include:

- Religions in the area:
    - National
    - Organized
    - Unorganized (sects)
    - Relations among religions and religious leaders, indigenous and missionary

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- Clergy:
    - Number, location, and education of clergymen
    - Influence of religious leaders
- Religious beliefs:
    - Major tenets of each religion, including:
        - Faith.
        - Impact of faith on life.
        - Concept of the hereafter.
        - Means of salvation.
        - Rites of cleaning and purification.
        - Impact of religions on value systems.
    - Degree of religious conviction in lives of indigenous populace
- Worship:
    - Forms and significance of worship of each religion
    - Places of worship
    - Frequency of worship
- Relationship between religion and motivation of indigenous people
- Relationship between religion and trans-cultural communication
- Socio-economic influence of religion:
    - Influence of religions on society
    - Economic influence of religions:
        - Religious ownership of property and other possessions
        - Teachings of religions about private property
- Interrelation with government:
    - Relationship of religious leaders and government officials
    - Role of religions and religious leaders in armed forces

    - Political influence of religious leaders
- Religious schools:
    - Location, size, and attendance
    - Influence
    - Relationship to nonsecular schools
- Other religious considerations:
    - Religious sects (number, key leaders, and geographic locations)
    - Funeral and burial practices
    - Religious problems
    - Eating and dietary habits
    - Sexual mores, including interrelations and intermarriages with alien personnel
    - Written and unwritten laws of conduct and human behavior
    - Biographical sketches of leaders and prominent personalities

Leader Engagement Card

The Leader Engagement Card (Appendix A) is an ideal guide when preparing for a meeting with a religious leader. Topics include name and background information on the religious leader, desired results of the meeting, opening comments, talking points, intended outcomes, bottom line, partner's intended outcomes and his bottom line, possible impasses, impasse strategy, possible other partner issues, partner issue strategy, order of events, relationship building topics, and exit strategy.

Guides to Advising on Religions

The U.S. Joint Guide to Advising on Religions (Appendix B) is a simple outline to use when preparing to give advice on religions and religious issues.

Listing holy days and significant local religious traditions will advise the commander on local holidays, customs, and sites of religious significance.

Chaplain Appendix to Operational Orders, Fragmentary Orders, and Religious Support Plans

Operational orders (OPORDs) and fragmentary orders (FRAGOs) should address the commander's intent for the RST to advise the commander and staff regarding religion and religious issues of the indigenous population.

A religious leader meeting strategy or plan should be part of an OPORD or FRAGO or be the subject of a separate FRAGO.

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The RST should prepare a religious support appendix that identifies the advising and liaising critical tasks to accomplish, the expected results, and the required resources to accomplish the RST's mission.

Endnotes

[1] Chaplain (MAJ) Gary Payne, "Unit Ministry Team Responsibilities in the United States Army: Balancing Ministry and Unit Mission Involvement," thesis, U.S. Army Command and General Staff College, Spring 2007.

[2] Chaplain (COL) Stephen L. Cook, "U.S. Military Chaplains on the Ambassador's Country Team," strategy research project, U.S. Army War College, 18 March 2005.

[3] Haiti Collection and Analysis Team 1, Initial Impressions Report, Center for Army Lessons Learned, 19 September 1994.

Chapter 3

The Islamic Terrorist's Global War

> We are no longer fighting nations, but ideologies—in particular, Muslim fanaticism. . . . How does one battle an ideology? In my view, the best hope is to attack the ideology itself. What the world needs today is for moderate Muslim leaders with great influence in the Arab world to step up and publicly—and repeatedly—denounce Islamic fanaticism.
>
> —LTG Michael DeLong, USMC (Ret.), former deputy commander U.S. Central Command, in *A General Speaks Out, (The Truth About the Wars in Afghanistan and Iraq)*

The contemporary operating environment of the Global War on Terrorism (GWOT) is unlike the world wars of the twentieth century. The Muslim extremists who wage this global war do not represent a nation or state; have varying agendas and goals; and use terror against any nation or religion, including Muslim countries and Islam, to achieve their common and individual purposes. This war reflects the pivotal role religion plays in the lives of people and how religious beliefs affect society.

Douglas Johnson, author of the article "We Neglect Religion at Our Peril," states: "Religion is central to identity and gives meaning to people's lives. It is central to much of the strife in the world today. Almost anywhere one turns . . . one finds a religious dimension to hostilities."

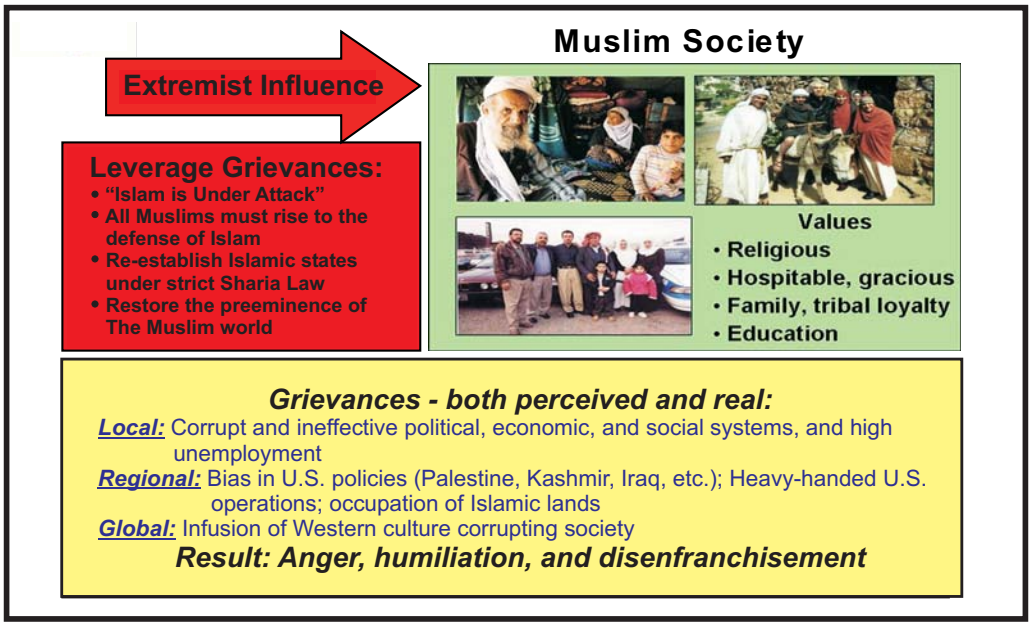

Figure 3-1: Muslim society[1]

Moderate Muslims, unfortunately, do not have a unifying leader to rally them to take a stand against the extremists who intimidate the public voice of moderation. This is evident in the following statement from an Iraqi Security Forces' lieutenant colonel:

> "*Imams* are intimidated by 'bad guys.' If they openly preach in support of coalition forces, they are killed. If they preach neutral sermons they are threatened and asked why they do not encourage support for the insurgency, and they are threatened with death if they do not show public support of insurgent groups. The 'bad guys' do this because they are afraid of the influence and power of the *imams* and faithful, devout congregations."

This transnational movement of Muslim extremists consists of organizations, networks, and individuals and their state and non-state sponsors who exploit Islam and use terrorism for ideological ends. While these extremists groups pose a continuous serious threat, the al-Qaeda network is the most dangerous.

What is al-Qaeda?

Al-Qaeda is a "brand name" terrorist group that trains, equips, funds, and tasks terrorist cells. It maintains a loose association with proxy groups and autonomous execution cells. It is a persistent, resilient, evolving, and adaptive threat with a strategic vision and an undiminished intent to carry out spectacular attacks. The U.S. government defines the enemy as ". . . a transnational movement of extremist organizations, networks, and individuals—and their state and non-state sponsors—which have in common that they exploit Islam and use terrorism for ideological ends."

Countries and faith groups targeted by al-Qaeda have learned to become extremely vigilant of its threats because al-Qaeda:

- Possesses an undiminished intent to carry out spectacular attacks worldwide.
- Has regenerated its leadership and core operational elements.
- Is resilient in its patience for the inevitable "security fatigue" of the U.S. and world populations.
- Is a persistent and evolving threat that quickly adapts and modifies its tactics.

Basic Ideology of al-Qaeda

Al-Qaeda espouses a totalitarian ideology that exploits Islamic doctrine to justify the use of violence (*jihad*) in establishing a fundamentalist Islamic state. Al-Qaeda believes:

- Its members are the true believers and all others are subject to *takfir* or a declaration of apostasy and death.

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- Hostile unbelievers seek to destroy Islam, which justifies *jihad* against them and their puppets.
- Western political systems/governances are man-made and therefore illegitimate. Islam is the only solution.
- An Islamic state (caliphate) is necessary to implement Islamic law correctly and ultimately convert the world to Islam.

In July 2005, al-Zawahiri, al-Qaeda second in command, outlined the extremist's plan for the *jihad* in Iraq, which is the first step in its goal to establish the caliphate:

- **Stage 1**. Expel America from Iraq and establish an Islamic authority or emirate.
- **Stage 2**. Extend the wave of violence to the secular countries neighboring Iraq.
- **Stage 3**. Clash with Israel.

The following slide from an actual extremist Web site shows al-Qaeda's vision: a restored caliphate.

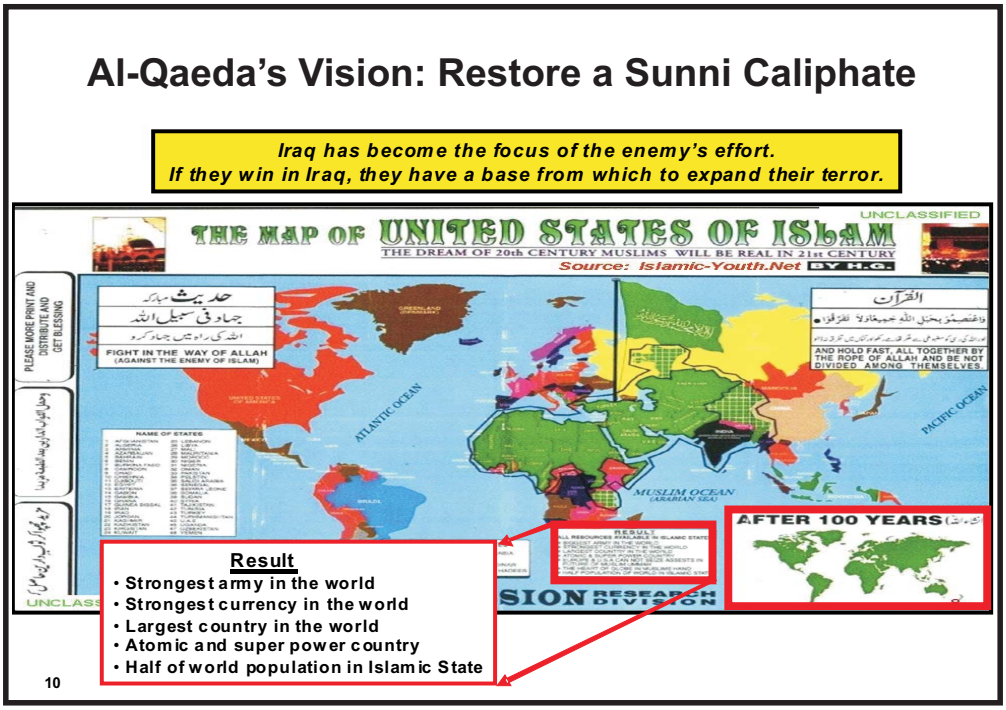

Figure 3-2: Al-Qaeda's vision

Muslim extremists have the patience to attempt to achieve this long-term vision and establish a caliphate, which is an Islamic federal government representing the political unity of the Muslim world. The caliphate would eventually include the rest

of the world, with the head of state (caliph) as the heir of Muhammad's political, not religious, authority.

The overwhelming population growth in developing countries, many of which are Islamic or have a significant Muslim population, gives the world cause for concern both politically and militarily. The Muslim population has become the center of gravity for the U.S. coalition as it works to eliminate or reduce grievances that can provide inroads to the violent Islamic extremists. The Muslim population is also the center of gravity for al-Qaeda, as it uses Islam to win followers to its radical brand of Islam.

The following graphic illustrates how and where the violent Islamic extremists fit into Islam:

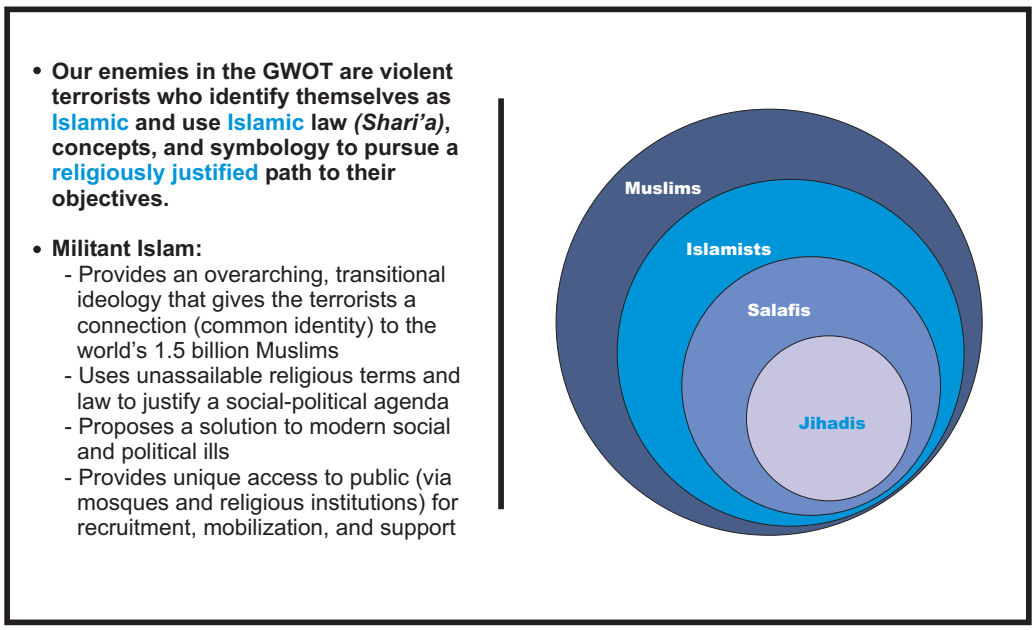

Figure 3-3: Religion—Does it matter in the GWOT?

Islam encompasses various factions:

- ***Islamists***: Muslims who want Islamic law to be the primary source of law and cultural identity in a state. They differ over the meaning of this objective and the means of achieving it.

- ***Salafis***: Sunni Muslims who want to establish and govern Islamic states based solely on the Qur'an and the example of the Prophet as understood by the first generations of Muslims close to Muhammad. *Salafis* differ over the final form of these states and the proper means for achieving them spiritually, not violently.

- ***Jihadis***: Muslims who often have similar visions as *Salafis* but are committed to achieving their aims through violent action. The Islamic *jihadis* (terrorists) are a small element of Muslims.

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Jihadis receive economic, material, and moral support from *Islamists, Salafis*, and other Muslims and non-Muslims who believe in their cause.

Shari'a is often referred to as Islamic law, but this is incorrect, as only a small part is irrefutably based upon the Qur'an. This fact is known to most Muslims, yet *Shari'a* is often referred to as "based upon the Qur'an," hence it is the "will of God." Islamic law is the law system of Muslims and is derived from the Islamic religion and numerous historic legal systems.

Calling *Shari'a* "law" can be misleading, as *Shari'a* extends beyond law. *Shari'a* is the totality of religious, political, social, domestic, and private life. *Shari'a* is primarily meant for all Muslims but also applies to a certain extent for people living inside a Muslim society. Muslims are not totally bound by the *Shari'a* when they live or travel outside the Muslim world.

What are the Enemy's Vulnerabilities?

Fortunately, Muslim terrorists have vulnerabilities:

- Violence and intimidation are their primary tactics. The majority of Muslims do not support terrorist tactics.
- The terrorists possess a backward vision of the future. While extremists base their vision of the future strictly on their interpretation of Islamic law, most Muslims do not desire a Taliban-like regime.
- While the al-Qaeda network and affiliated groups may share broad objectives, they are not homogeneous. Their cultural and religious backgrounds differ and are not necessarily compatible.
- U.S. operations have forced most terrorist support functions underground. Partner nation capacity continues to grow and gain legitimacy, which restricts the terrorists' freedom of movement, communications, and financial support.
- Terrorist leadership is dwindling and their extremist propaganda is no longer convincing.

So what do we need to do? What is our strategy?

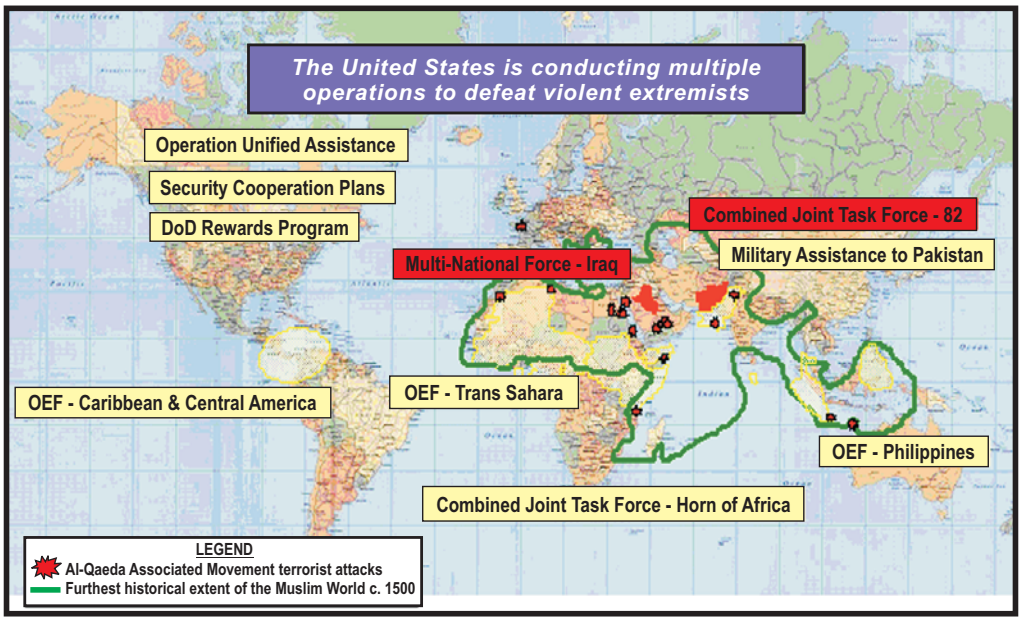

Figure 3-4: U.S. military efforts in the GWOT

FM 3-24, *Counterinsurgency*, addresses the religious extremism of the insurgents:

- Commanders must consider the presence of religious extremism in the insurgents' ideology when evaluating possible friendly and enemy courses of action.
- Some extremists are willing to overlook their worldview to achieve short-term goals.
- Terrorist groups, regardless of their ideology, have cooperated with seemingly incompatible groups. The Taliban, for example, is engaged in the drug trade in South Asia.
- The rigid worldview of such extremist groups means friendly actions intended to create goodwill among the populace are unlikely to affect them.

How can chaplains influence operations intended to defeat the goals of Muslim extremists like al-Qaeda?

Fortunately, the chaplains' educational preparation for ordination by their respective faith groups, their experience as clergy, and their training to serve as military chaplains give them many of the skill sets needed to advise their commanders regarding religion and religious beliefs of the people within the areas of operations.

Endnote

[1] BG Mark Schissler, deputy director for the GWOT, "The Global War on Terrorism: The Long War," briefing to Joint Staff J-5 Strategic Plans and Policy, August and November 2007.

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Chapter 4

Road to War for Chaplains

> An operational commander, however well trained in military issues, who is ignorant of or discounts the importance of religious belief can strengthen his enemy, offend his allies, alienate his own forces, and antagonize public opinion. Religious belief is a factor he must consider in evaluating the enemy's intentions and capabilities, the state of his own forces, his relationship with allies, and his courses of action.
>
> –Paul Wrigley, "The Impact of Religious Belief in the Theater of Operations"

Section 4.1: Individual Education and Training

Military chaplains first serve as clergy in their faiths and must complete educational requirements established by their faiths to be ordained. These educational requirements, which vary by faith, provide a standardized educational foundation for the chaplain to achieve high standards of competence.

To become a military chaplain, an individual must request the ecclesiastical endorsement of his faith group and present evidence of having the special education, experience, and skills necessary to perform in that capacity. The endorsement process was established to ensure individuals providing ministry in military settings are capable and appropriate representatives of their denominations. Endorsement provides an additional means of relationship between chaplains in extension ministry and the ministry of their churches.

Once appointed, military chaplains have the same military education requirements as other officers. Appendix C provides the U.S. Army Chaplain Critical Plans and Operations Religious Support Tasks by grade level that prepare chaplains and chaplain assistants to influence operations. The other military services have similar individual education requirements for chaplains.

There are additional optional training courses available for chaplains to qualify as world religions specialists.

To be so designated, chaplain assistants do not require an agency endorsement. They must only meet civilian education requirements to become an enlisted member of the U.S. military. They are required to meet individual training requirements to qualify them for the chaplain assistant military occupation specialty (MOS).

Chaplain assistants often pursue higher civilian education in other career fields. Some are ordained clergy who choose to serve as chaplain assistants in lieu of serving as a chaplain.

Section 4.2: Collective Training

The categories of collective training chaplains and chaplain assistants perform with their commanders and their staffs include the following:

- Home station
- Combat training centers (CTCs)
- Battle Command Training Program (BCTP)
- Joint, interagency, intergovernmental, and multinational (JIIM).

Section 4.3: Home-Station Training

Home-station training occurs at the chaplain's home duty station when the entire unit, organization, or a portion thereof undergo mission-essential training, with or without their higher headquarters participating or commanding. The purpose of this training, whether in peace or war, is to prepare the participants to perform their mission-essential duties collectively in a deployed environment.

Home-station training is the time for individuals, teams, and sections to prepare and/or update their standing operating procedures and continuity books; to achieve and maintain duty performance standards; to complete special individual and team training/schools that qualify/enhance their performance capabilities; to conduct new equipment training; and to train on updated tasks and validate basic skill sets and emerging tasks.

Home-station training time is a critical period that comprises the preponderance of the Soldier's non-deployed time. During this time, chaplains and chaplain assistants, who have the additional responsibility of ministering to the spiritual needs of both the Soldier and the Soldier's Family, are included in all collective training scenarios. They can exercise and expand their skills of advising the commander and his staff on simulated indigenous religious issues and religions, as well as meeting religious leaders.

Unfortunately, home-station training is focused predominately on individual service skill sets with little or no opportunities for joint or multinational service training. Consequently, a common joint standard for Army, Navy, Air Force, and Marine religious support teams (RSTs) does not exist. Each service generally follows its service-unique doctrine, despite the fact that the Global War on Terrorism is a JIIM environment.

Additionally, RSTs focus predominately on garrison religious support activities with little to no training on their deployment mission that includes advising the commander and his staff on indigenous religions and religious issues as well as meeting religious leaders.

When a unit is notified of its pending deployment, the RST needs to focus training on religion and culture and meeting religious leaders in its operational area to support its commander's intent. However, that period sees RSTs increasingly involved in ministering to those who are about to deploy and their Families.

Reserve component (RC) RSTs have fewer opportunities to train on any of the chaplain and chaplain assistant individual skill sets and collective tasks. RC chaplains may have a civilian church pastoral position where they experience some of the same ministerial roles as the active component (AC) chaplain, but these cannot replicate those involving Soldiers and their Families. Additionally, training

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funds are not readily available for RC RSTs for either individual or collective training.

Non-mobilized RC chaplain assistants serve in an environment that does not mirror that of their AC counterparts; therefore, they rarely have opportunities to train as their AC counterparts train. When they do train, it may be without a chaplain guiding/monitoring their training.

RC inactive duty training and annual training periods should, but most likely do not, give RSTs opportunities to train as teams. When training occurs, its focus is usually on ministering to the needs of the Soldiers and not on advising the commander and his staff on indigenous religious issues and religions or on religious leader meetings.

RC chaplains and chaplain assistants assigned to the Individual Ready Reserve rarely receive opportunities to train individually or collectively until mobilized. At that point, their predeployment training is almost entirely on individual Soldier skills to survive in combat and is not related to their MOS and the duties they will perform when deployed.

Section 4.4: Combat Training Center Training

CTCs located throughout the world conduct collective training. The purpose of CTCs is to replicate potential locations where military forces would deploy and conduct all types of operations, in all kinds of environments, under a multitude of different scenarios.

It is important that CTCs conduct collective training to challenge the skill sets of RSTs to perform their missions, both ministerial and staff. RSTs in all types of operations must be prepared to nurture the living, care for the wounded, honor the dead, advise the commander and staff on religions and religious issues in the area of operations by participating as members of boards of cells and briefings, and meet with local religious leaders.

Section 4.5: Battle Command Training Program

BCTP conducts or supports combined arms training that replicates brigade combat teams through JIIM operations in the common operating environment. BCTP conducts this training at worldwide locations and in accordance with the Army Force Generation Model for brigades, divisions, corps, and echelons above corps to create training experiences that enable the Army's senior commanders to develop current, relevant, campaign-quality, joint, and expeditionary battle command instincts and skills.

BCTP provides the Army chaplaincy opportunities to reinforce training received at brigade, division, corps, and echelons above corps. Coordination between chaplains assigned to BCTP, CTCs, and the units preparing for training ensures training is tailored for the potential deployment mission.

Section 4.6: Joint, Interagency, Intergovernmental, Multinational Training Programs

In addition to U.S. Army-conducted BCTP training that strives to replicate JIIM operations, Joint Forces Command is the joint force trainer for the Department of Defense. BCTP prepares joint task force commanders and staffs to execute their missions in a joint environment. These ever-improving joint task force preparation events include mission rehearsals for units deploying around the world and are conducted with a wide variety of partners, including interagency, multinational, and nongovernmental organizations.

Section 4.7: Relief-in-Place/Transfer-of-Authority

When chaplains and chaplain assistants integrate into their theater missions, they undergo a relief-in-place/transfer-of-authority (RIP/TOA) process to prepare them to assume the mission of their predecessors. This is a critical time as they look at the current religious support summary and all significant actions for the last 60 days. Specific areas for their RIP/TOA include (in addition to the pastoral areas):

- Review and transfer battle book.
- Review operations orders and fragmentary orders.
- Review command and religious support reports.
- Review advising the commander and staff products.
- Review military decision-making process products.
- Meet leaders of civil-military operations.
- Meet leaders of information operations and psychological operations.
- Participate on operational planning boards and cells.
- Participate in operations/situational update briefings.
- Meet key religious leaders.
- Review religious leader meeting materials and products.

The intent is that prior to the TOA, the incoming chaplain and chaplain assistant have a thorough knowledge of the command's religious support program and key religious leader points of contact and are integrated into the staff decision-making process.

> The problem is theological and involves a spiritual recrudescence and improvement of human character.
>
> –Tapestry at the National Cemetery in Hawaii, titled "Operations in the Pacific, 1942-1945."

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Appendix A

Leader Engagement Card

<table>
<tr><th colspan="3">Leader Engagement Card
Leader Preparation Card for Official Meetings</th></tr>
<tr><td>LEADER:
BACKGROUND:</td><td>DTG</td><td>COPY __ OF ____</td></tr>
<tr><td>DESIRED END STATE:</td><td colspan="2">OPENING COMMENTS:
1) THANKS/REGRETS:
2) CMD MSG:
3) PURPOSE OF MTG:</td></tr>
<tr><td>THEMES/MSGS:</td><td colspan="2">TALKING POINTS:</td></tr>
<tr><td>INTENDED OUTCOMES:</td><td colspan="2">BOTTOM LINE:</td></tr>
<tr><td>PARTNER'S INTENDED OUTCOMES:</td><td colspan="2">HIS BOTTOM LINE:</td></tr>
<tr><td>POSSIBLE IMPASSES:</td><td colspan="2">IMPASS STRATEGY:</td></tr>
<tr><td>POSSIBLE OTHER PARTNER ISSUES:</td><td colspan="2">PARTNER ISSUE STRATEGY:</td></tr>
<tr><td>ORDER OF EVENTS:</td><td>RELATIONSHIP BUILDING TOPICS:</td><td>EXIT STRATEGY:</td></tr>
<tr><td colspan="3">Classified When Actual Data Filled In</td></tr>
</table>

Appendix B

U.S. Joint Guide to Advising on Religions

Guide to Advising on Religions	
Areas of concern	**Specific information**
Religions in the Area	* Organized * Unorganized * Relations between religions and religious leaders, both indigenous and missionary
Clergy	* Number, locations, and education of clergy * Influence on government and populace
Religious Beliefs	Major tenets of each religion, including: * Faith * Impact of faith on life * Significant dates * Concepts of salvation and hereafter * Ceremonies and practices associated with death and burial * Rites of cleaning and purification * Degree of religious conviction in lives of indigenous populace
Worship	* Forms of worship * Places of worship * Frequency of worship * Significance of worship
Relationship Between Religion and Motivation of Indigenous People	* Strength of religious sentiment * Influence of religion on daily life
Relationship Between Religion and Trans-Cultural Communications	* Attitudes toward other races and cultures * Acceptable kinds of social interaction
Socio-Economic Influence of Religion	* Influence of religious leaders * Influence of religion on society * Economic influence of religion * Religious ownership of property and other possessions * Teachings of religion about private property * Relationship of religious leaders to economic leaders
Relations with Government	* Relationship of religious leaders to government officials * Role of religion and religious leaders in armed forces * Political influence of religious leaders
Religious Schools	* Location, size, and attendance * Influence * Courses of study * Relationship to non-religious schools

Appendix C

U.S. Army Critical Plans and Operations Religious Support Tasks

Rank	Chaplain Critical Plans and Operations Religious Support Tasks
1LT	Integrate religious support planning into the battalion staff planning process
1LT	Execute a religious education program
CPT	Analyze the impact of religion on operations
CPT	Advise the command on the mission impact of indigenous religions
CPT	Counsel Soldiers on the ethics of war
CPT	Advise command on ethical issues
CPT	Analyze the ethical and moral implications of military operations
CPT	Advise the command on the mission impact of indigenous religions
CPT	Plan religious support to authorized civilians and civil authorities
MAJ	Estimate mission impact of indigenous religions
MAJ	Synchronize religious support planning across the brigade combat team within the JIIM environment
MAJ	Estimate the impact of indigenous religions on information operations
MAJ	Synchronize religious support to civil-military operations in the contemporary operating environment
LTC	Coordinate religious support meetings with indigenous religious leaders in support of civil-military operations in the joint operational area of responsibility
LTC	Implement the religious support portion of reconstitution operations
COL	Direct the coordination of religious support meetings with indigenous religious leaders in support of civil-military operations in the joint operational area of responsibility
COL	Brief the commander on mission impact of indigenous religions in the joint operational area of responsibility
COL	Oversee the implementation of the religious support portion of reconstitution operations

Rank	Chaplain Assistant Critical Plans and Operations Religious Support Tasks
Level 5	Manage religious support in the absence of the chaplain
Level 5	Manage religious support in the area of operations
Level 5	Conduct training on religions in military operations
Level 4	Conduct staff visits
Level 3	Coordinate religious support in the area of operations
Level 1	Prepare unit ministry team input to staff estimates, operations plans, and operations orders
Level 1	Provide for religious support in the absence of a chaplain
Level 1	Locate information concerning world religions
Level 1	Extract pertinent religious support information from a digital display or map overlay

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Appendix D

Religious Support Team Common Task List for Operations (JP 1-05 and JP 3-0)

CT1	Conduct Religious Services
CT 1.1	Conduct combat worship services
CT 1.2	Conduct non-combat worship services
CT 1.3	Conduct memorial ceremonies and services
CT2	**Conduct Rites, Sacraments, and Ordinances**
CT 2.1	Conduct baptism worship services
CT 2.2	Conduct/coordinate other faith group requirements
CT3	**Pastoral Care and Counseling**
CT 3.1	Conduct on-the-spot counseling sessions
CT 3.2	Conduct crisis counseling
CT 3.3	Conduct traumatic event management debriefings
CT4	**Institutional Ministry**
CT 4.1	Visit hospitalized unit members
CT 4.2	Provide religious support to mass casualties
CT5	**Professional Support to the Commander and Staff**
CT 5.1	Present indigenous religions briefings to the commander and staff
CT 5.2	Conduct meetings with all joint, interagency, intergovernmental, and multinational (JIIM) environment elements
CT 5.3	Ensure chaplain inclusion in all aspects of the JIIM planning process
CT 5.4	Address religious sensitivities in targeting cell and information operations planning
CT 5.5	Advise the commander on unit trends
CT6	**Management and Administration**
CT 6.1	Create and coordinate a religious resupply plan
CT 6.2	Establish and/or maintain post/camp/station/base chapels as required/authorized

CT7	Religious and Humanitarian Support to Civil-Military Operations
CT7.1	Conduct meetings with local JIIM civil-military support operations officer(s) in charge
CT 7.2	Provide support to civil-military operations
CT 7.3	Provide support to humanitarian assistance operations
CT 7.4	Conduct/attend meetings with local religious leaders
CT 8	**Religious Support Planning and Operations**
CT 8.1	Prepare religious support annex to the current operations order
CT 9	**Religious Support Training**
CT 9.1	Conduct moral leadership training (60 min. max.)
CT 9.2	Conduct suicide prevention training (60 min. max.)
CT 9.3	Conduct reunion training (60 min. max.)

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Appendix E

Information Sources

Numerous resources are available for chaplains and chaplain assistants to gain area of operations-specific information regarding religious groups, leaders, organizations, communities, customs, beliefs, practices, traditions, symbols, sensitivities, and sites, as well as the religious elements of international law.

Non-Web-Based

The U.S. Army has several chaplains who are world religions-educated subject matter experts. These chaplains serve on various staffs, including the U.S. Army Chaplain Center and School, U.S. Army Command and General Staff College, U.S. Army Forces Command, U.S. Army Training and Doctrine Command, and various other combatant commands. They answer requests for information, provide Web-based information from a number of academic sites concerning regional and group religious practices and traditions, and prepare and conduct training on topics that require the expertise of a world religions-educated chaplain.

During the relief in place/transfer of authority (RIP/TOA) process, the departing religious support team (RST) should provide the incoming RST with a detailed religious assessment/impact briefing of the religions, religious issues, and religious leaders of the indigenous population in the area of operations. The briefing should also include the religious sites, impact of religion on planning and execution by different types of operations, and results of the operations including after-action reports (AARs). If possible, the RIP should include introductions of local religious leaders by the departing RST. A good crosstalk between transitioning RSTs is critical to gaining insight into the local religious practices, issues, and religious leaders.

RSTs can gather appropriate information by developing working relationships with government organizations, nongovernment organizations, and missionaries that are working directly with the indigenous population.

RSTs, depending upon their security clearances and whether they are in a training or operational environment, have access to the same Web and non-Web-based resources as most of the command.

RSTs interacting with civil affairs personnel can expand their cultural awareness, language skills, and knowledge of religious issues influencing the local population. By meeting with local religious leaders, RSTs can more effectively advise their commanders.

U.S. and Canadian chaplain centers and schools have extensive repositories of AARs, course materials, and other products resulting from military operations such as briefings, studies, published and unpublished materials, maps, and histories. RSTs can research to expand their expertise of religions and religious issues in their future area of operations and reach back for additional resources as needed while deployed. Before deploying, Canadian Forces' chaplains are required to follow predeployment training guidelines to gain extensive knowledge of their particular operations. Unfortunately, Canadian Forces lack the reach-back capability of the U.S. forces.

When dealing with international law, RSTs should always consult with a staff judge advocate.

Books

For a synopsis of the following books, visit <http://www.amazon.com>

LTG Michael DeLong, USMC (Ret.), former deputy commander, U.S. Central Command, *A General Speaks Out (The Truth About the Wars in Afghanistan and Iraq*), Zenith Press, 2007.

Richard Nisbett, *The Geography of Thought: How Asians and Westerners Think Differently . . . and Why*, The Free Press, 2003.

Samuel P. Huntington, *The Clash of Civilizations and the Remaking of World Order*, Touchstone, 1997.

Greg Mortenson and David Oliver Relin, *Three Cups of Tea: One Man's Mission to Promote Peace . . . One School at a Time*, Penguin, 2007.

Khaled M. Abou El Fadl, *The Great Theft, Wrestling Islam from the Extremists*, Harper Collins, 2005.

Khaled M. Abou El Fadl, *The Place of Tolerance in Islam*, Beacon Press, 2002.

T.P. Schwartz-Barcott, *War, Terror and Peace in the Qur'an and in Islam: Insights for Military and Government Leaders*, Army War College Foundation Press, 2004.

Madeleine Albright, *The Mighty and the Almighty, Reflections on America, God, and World Affairs*, Harper Collins, 2006.

Ali A. Allawi, *The Occupation of Iraq, Winning the War, Losing the Peace*, Yale, 2007.

Thomas G. Weiss with foreword by Brian Urquhart, *Military-Civilian Interactions: Humanitarian Crises and the Responsibility to Protect*, Rowman & Littlefield, 2nd ed., 2005.

Ralph Peters with foreword by Barry R. McCaffrey, *Beyond Baghdad: Postmodern War and Peace*, Stackpole Books, 2003.

Thomas L. Friedman, *The World Is Flat: A Brief History of the Twenty-First Century*, Picador, 2007.

Ralph H. Magnus and Eden Naby, *Afghanistan*, Diane, 2004.

Sarah Chayes, *The Punishment of Virtue: Inside Afghanistan After the Taliban*, Penguin, 2007.

Norman L. Geisler and Abdul Saleeb, *Answering Islam: The Crescent in Light of the Cross*, Baker Books, 2002.

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Joseph Tragert, *The Complete Idiot's Guide to Understanding Iraq*, Alpha, 2nd ed., 2005.

Kaled M. El Fadl, *Rebellion and Violence in Islamic Law*, Cambridge University Press, 2006.

John Kelsay, *Islam and War: a Study in Comparative Ethics*, John Knox Press, 1993.

Jack Miles, *Islamic Political Ethics: Civil Society, Pluralism, and Conflict*, New York: Princeton University Press, 2002.

Chaplain (CDR) George Adams, U.S. Navy, *Chaplains as Liaisons with Religious Leaders*, Peaceworks No. 56, United States Institute of Peace, 2006.

Chaplain (COL) William Sean Lee, U.S. Army National Guard; LTC Christopher J., Burke, U.S. Air Force; LTC Zonna M. Crayne, U.S. Air National Guard, *Military Chaplains as Peace Builders Embracing Indigenous Religious in Stability Operations*, academic research paper, Harvard University, 2006.

Executive summary: The doctrinal role of U.S. military chaplains must be expanded to allow for formal inclusion of indigenous religious groups and religious leaders into stability operations. This additional role for chaplains beyond the traditional function of providing for religious and spiritual support of military personnel and their families might best be described as the role of religious liaison. . . . Recommended changes affecting doctrine, training and assignments are necessary to facilitate this expanded role of chaplains as religious liaisons. . . . As the United States conducts foreign policy and military operations, it must assess and consider the impact of religion in societies to achieve long-term stability in a region. Successful incorporation of religious groups and religious leaders for stability operations will enable a greater chance for achieving U.S. foreign policy goals.

Kenneth Sampson, "Engaging Afghanistan–The Mullah Connection," Department of Distance Education War College paper, May 2006.

Executive summary: The author argues that engaging Afghanistan's indigenous religious leadership—*mullahs* and Islamic scholars—is critical to winning the battle of ideas within local populations of the Operation Enduring Freedom theater. Additionally, the author contends that U.S. government assets are at a unique, timely convergence of diplomatic and defense history. The Department of State, with its newly formed Office of the Coordinator for Reconstruction and Stabilization, is best suited over the long haul to form the dynamic partnerships required to engage Afghanistan's religious leadership.

Kenneth Sampson, "Militant Islam," article from the Fifth Army Staff Chaplain's Office, September 2001.

Executive summary: This article addresses major themes in the militant Islamic revival. First, discussion focuses on schools of thought within Islam. Next, reasons for the violent extremist resurgence are identified. Then various theological inferences—*jihad*, martyrdom, and revivalist schools are discussed. Lastly, practical implications for our armed forces personnel are given. The argument

throughout is that understanding militant Islam enables us to better clarify the current terrorist threat.

Kenneth Sampson, "World Religions: A Resource for U.S. Army Chaplains and Chaplain Assistants," master's thesis in Theology, Princeton Theological Seminary, May 1996.

Executive summary: This document serves as a resource on world religions. Its underlying argument is that the worldwide resurgence of religious nationalism (fundamentalism) affects operations conducted by the United States Armed Forces. The primary audience is chaplains and chaplain assistants.

Kenneth Sampson, "Cultural World Series," Defense Language School Foreign Language Center Publications, 1996-1999.

Executive summary: Series comprises 10 texts: "Culture of the Arab World," Vol. 1 and 2; "Arab Manners and Customs; Cultural World of Central/South Central Europe (Bosnia)," Vol. 1 and 2; "Culture of the East Asian World," Vol. 1 and 2; "Culture of the Russian Federation World," Vol. 1 and 2; and "Culture of the New Independent States." Audience focus is the general Soldier. Topics include cultural awareness, historical overviews (religious history), foundational beliefs, holidays and observances, gestures and taboos, ethnic groups, societal implications of religious texts, U.S. relations, gender issues, and country area studies.

Articles and Briefings

Douglas M. Johnston, "We Neglect Religion at Our Peril," U.S. Naval Institute Proceedings, January 2002.

Paul R. Wrigley, "The Impact of Religious Belief in the Theater of Operation," Naval War College Review, Spring 1996.

Chaplain (MAJ) Gary Payne, "Unit Ministry Team Responsibilities in the United States Army: Balancing Ministry and Unit Mission Involvement," thesis, U.S. Army Command and General Staff College, Spring 2007.

Chaplain (MAJ) Ira Houck, "Religious Support Operations in Joint Task Force (FWD) Katrina AAR," September 2005.

"Constructive Engagement: A Proven Method for Conducting Stability and Support Operations," a land power essay, Association of the United States Army, February 2007.

LTC William Wunderle, "Engagement: A Preparation Guide," briefing, 16 December 2003.

Chaplain (COL) Stephen L. Cook, "U.S. Military Chaplains on the Ambassador's Country Team, a U.S. Army War College Strategy Research Project," 18 March 2005.

Allison M. Frendak-Blume, "United States Military Chaplains on the Ground in Today's Peace Operations: Somalia, Haiti, and Bosnia," Dissertation Services, 2004.

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BG Mark Schissler, deputy director for the Global War on Terrorism, Joint Staff, J-5 Strategic Plans and Policy, "The Global War on Terrorism: The Long War," briefing, 14 August 2007.

Government Publications

Department of Defense Directive (DODD) 1304.19, *Appointment of Chaplains for the Military Departments*, 11 June 2004.

DOD Joint Publication (JP) 1-05, *Religious Support in Joint Operations*, 9 June 2004.

DOD JP 3-07.6, *Joint Tactics, Techniques, and Procedures for Foreign Humanitarian Assistance*, 15 August 2001.

DOD JP 3-26, *Homeland Security*, 2 August 2005.

Army Regulation (AR) 165-1, *Chaplain Activities in the United States Army*, 25 March 2004.

AR 350-30, *Code of Conduct, Survival, Evasion, Resistance, and Escape (SERE) Training*, 10 December 1985.

AR 350-216, *The Geneva Conventions of 1949 and Hague Convention No. IV of 1907*, 7 March 1975 (Note: Obsolete–Authority: Rescinded/Department of Army Pamphlet 310-1, September 1986.)

Field Manual (FM) 1-05, *Religious Support*, 19 April 2003.

FM 3-24, *Counterinsurgency*, 15 December 2006.

FM 3-05.40, *Civil Affairs Operations*, 29 September 2006.

FM 5-0, *Army Planning and Orders Production*, 20 January 2005.

Training Circular 1-05, *Religious Support Handbook for the Unit Ministry Team*, May 2005.

Combined Arms Center, *Religious Support Update Briefing* (draft), March 2007.

Navy Warfare Publication 1-05, *Religious Ministry in the U.S. Navy*, August 2003.

Secretary of the Navy Notice 1730, *Holy Days and Days of Religious Observance*.

Marine Corps Admin Instruction 096/04, *Status of Navy Chaplains, Religious Program Specialists, and Chaplain Assistants,* 2 March 2004.

Marine Corps Warfighting Publication 6-12, *Religious Ministry Support in the U.S. Marine Corps*, 12 December 2001.

Air Force Policy Directive (AFPD) 52-1, *Chaplain Service*, 2 October 2006.

Air Force Instruction 52-101, *Chaplain Planning and Organizing*, 10 May 2005.

AFPD 10-7, *Information Operations*, 6 September 2006.

Queen's Regulations and Orders for the Canadian Forces, 1 January 2006.

Canadian Forces Manual A-CG-001-000/JD-000, *Chaplain Branch Manual*, 1 June 2003.

Canadian Army Manual B-GL-346-001/PT-001, *The Chaplain's Manual*, 1 August 2005.

Web-based Knowledge Management Sites

Center for Army Lessons Learned (CALL): <http://call.army.mil/>

CALL collects, analyzes, disseminates, integrates, and archives Army and joint, interagency, intergovernmental, and multinational observations, insights, and lessons and tactics, techniques, and procedures to support military operations. The CALL Web site contains a wide variety of products and links that address actual operations and training.

A sample of CALL Web-based products includes:

- *Leader's Handbook: The First 100 Days*
- *Soldier's Handbook: The First 100 Days*
- *Leader's Guide to Shiaism*
- *Special Study: Brigade Planning Process*
- News from the Front: "The Deployed Chaplain"
- *EXSUM: Religion and Winning the War of Ideas*
- Article: "How to Work with Tribesmen"
- Briefing: "Religious Leader Engagement in Iraq"

CALL offers numerous links to various sites, including other branches of service and military schools, and provides a thesaurus and extensive archive to visitors.

Army Knowledge on Line (AKO) Knowledge Centers: <https://www.us.army.mil/>

AKO centralized knowledge management capability allows individuals to create their own knowledge centers.

Battle Command Knowledge System (BCKS): <https://www.us.army.mil/suite/page/136429>

Log on to BCKS through AKO.

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BCKS supports online generation, application, management, and exploitation of Army knowledge to foster collaboration among Soldiers and units to share expertise and experience; facilitate leader development and intuitive decision making; and support the development of organizations and teams.

The objectives of BCKS are to:

- Enhance battle command.
- Enhance professional education.
- Facilitate exchange of knowledge.
- Foster leader development.
- Support doctrine development.
- Support lessons learned.
- Support training.

The BCKS site contains access to:

- Professional forums.
- Warrior Knowledge Base.
- BCKS hot topics.
- Foreign language resources for English-speaking trainers.

Religious Support Operational Systems (RSOS): <https://www.us.army.mil/suite/page/420251>

RSOS is the U.S. Army Chief of Chaplains' fully functional operational site, networked with relevant data that allows users to access pertinent information on lessons learned, world religions, and area of responsibility references. It is a collaborative tool that can be used as a repository for after-action reviews and lessons learned about experiences in various theatres of operation, as well as provide input on issues that directly relate to doctrine and the mission of the chaplaincy.

RSOS contains:

- Knowledge centers.
- Collaboration forum.
- Army and RSOS podcasts.
- Chaplaincy calendars.
- Photo viewer and links.

U.S. Army Combined Arms Center (CAC) Chaplain Huddle: <https://www.us.army.mil/suite/page/392076>

CAC's Chaplain Huddle is a combination knowledge center and discussion forum of religious support issues applicable to counterinsurgency (COIN) and other operations.

CAC's Chaplain's Huddle includes:

- BCKS COIN operations forum.
- CAC's Chaplain Huddle knowledge center.
- Hot topics.
- CAC's religious support links.
- Religious support in COIN operations forum.

Combat Studies Institute (CSI): <http://usacac.army.mil/CAC/csi/INDEX.asp>

CSI is a military history "think tank" which produces timely and relevant military history research publications and contemporary operational history for the U.S. Army. CSI also conducts battlefield staff rides and provides other types of educational and historical support to Army units and commands upon request. CSI consists of six divisions: the Research and Publications Team, the Staff Ride Team, the Contemporary Operations Studies Team, the Military History Instructional Support Team, the Combined Arms Center Command Historian Office, and the Frontier Army Museum.

CSI's recent publications include:

- *Faith and Hope in a War-Torn Land: The U.S. Army Chaplaincy in the Balkans*, *1995-2005*.
- *The U.S. Military's Experience in Stability Operations, 1789-2005*.
- *Through the Lens of Cultural Awareness: A Primer for U.S. Armed Forces Deploying to Arab and Middle Eastern Countries.*
- *Combating a Modern Hydra: Al Qaeda and the Global War on Terrorism.*

CIA World FactBook: <https://www.cia.gov/cia/publications/factbook/index.html>

The CIA World FactBook contains an extensive amount of basic information regarding countries but lacks detail.

The Columbia Electronic Encyclopedia: <http://www.columbia.edu/cu/cup/cee/cee.html>

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The encyclopedia contains numerous current references accessible through its search capability.

Google: <www.google.com>

Google, as well as other web search engines, is an excellent means to search words, concepts, and ideas. While not limitless, the vastness of the knowledge available is only limited by the ability and willingness of the seeker to continue the search.

(Note: Other online resources are available, including U.S. and foreign country sites, various country studies, educational institutions, other academic sites, and electronic libraries.)

Other Web sites

International Center for Religion & Diplomacy (ICRD): <www.icrd.org>

The mission of ICRD is to address identity-based conflicts that exceed the reach of traditional diplomacy by incorporating religion as part of the solution. These are often identity-based conflicts that take the form of ethnic disputes, tribal warfare, or religious hostilities.

Association for Religion and Intellectual Life (ARIL): <http://www.aril.org/>

ARIL offers writings on the world's major faith traditions, as well as recommended resources for understanding religious traditions and interactions.

Religion & Ethics–Religion: <http://www.bbc.co.uk/religion/religions>

This BBC Web site links to various religions' Web sites.

Exploring Religions: <http://uwacadweb.uwyo.edu/religionet/er/default.htm>

The University of Wyoming Religious Studies Program Web site explores Buddhism, Christianity, Hinduism, Islam, and Judaism.

United States Institute of Peace:
<http://www.usip.org/religionpeace/index.html>

The Religion and Peacemaking program helps build the capacity of faith-based and interfaith organizations to be peacemakers in zones of conflict where religion contributes to conflicts. This site contains numerous links to publications, a reference library, and a guide to specialists by topic and region.

Ontario Consultants on Religious Tolerance: <www.religioustolerance.org>

This Web site promotes religious freedom and diversity as positive cultural values by offering introductory information and links for more than 60 religions, faith groups, and ethical systems.

Interfaith Calendar: <http://www.interfaithcalendar.org/>

The calendar contains primary sacred times for world religions, interfaith calendar definition of terms, Web sites that describe food practices of various religions, and Web-based search resources.

Religious Resources: <http://www.religiousresources.org/>

This Web site provides a directory of Internet resources for all major religions.

Comparative Religion: <http://www.academicinfo.net/religindex.html>

This Web site provides a directory of Internet resources for the academic study of religion with links to world religions, comparative religion, and religious studies.

Ecumenical News International: <http://www.eni.ch/>

This is a global news service reporting on ecumenical developments and other news of the churches and giving religious perspectives on news developments worldwide.

Khilafah.com: <http://www.khilafah.com/kcom/>

This Web site provides daily news from the Muslim world and an opportunity for visitors to interact on a new current affairs discussion board dedicated to bringing key items of news and related Islamic commentaries. The site also features cultural articles and the monthly *Khilafah* magazine.

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PROVIDE US YOUR INPUT

To help you access information quickly and efficiently, Center for Army Lessons Learned (CALL) posts all publications, along with numerous other useful products, on the CALL Web site. The CALL Web site is restricted to U.S. Government and allied personnel.

PROVIDE FEEDBACK OR REQUEST INFORMATION

<http://call.army.mil>

If you have any comments, suggestions, or requests for information (RFIs), use the following links on the CALL home page: "Request for Information or a CALL Product" or "Give Us Your Feedback."

PROVIDE TACTICS, TECHNIQUES, AND PROCEDURES (TTP) OR SUBMIT AN AFTER-ACTION REVIEW (AAR)

If your unit has identified lessons learned or TTP or would like to submit an AAR, please contact CALL using the following information:

Telephone: DSN 552-9569/9533; Commercial 913-684-9569/9533

Fax: DSN 552-4387; Commercial 913-684-4387

NIPR Email address: call.rfimanager@conus.army.mil

SIPR Email address: call.rfiagent@conus.army.smil.mil

Mailing Address: Center for Army Lessons Learned, ATTN: OCC, 10 Meade Ave., Bldg 50, Fort Leavenworth, KS 66027-1350.

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If you would like copies of this publication, please submit your request at: <http://call.army.mil>. Use the "Request for Information or a CALL Product" link. Please fill in all the information, including your unit name and official military address. Please include building number and street for military posts.

PRODUCTS AVAILABLE "ONLINE"

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Access and download information from CALL's Web site. CALL also offers Web-based access to the CALL Archives. The CALL home page address is:

<http://call.army.mil>

CALL produces the following publications on a variety of subjects:

- **Combat Training Center Bulletins, Newsletters, and Trends**
- **Special Editions**
- ***News From the Front***
- **Training Techniques**
- **Handbooks**
- **Initial Impressions Reports**

You may request these publications by using the "Request for Information or a CALL Product" link on the CALL home page.

COMBINED ARMS CENTER (CAC)
Additional Publications and Resources

The CAC home page address is:

<http://www.leavenworth.army.mil>

Battle Command Knowledge System (BCKS)

BCKS supports the online generation, application, management, and exploitation of Army knowledge to foster collaboration among Soldiers and units in order to share expertise and experience, facilitate leader development and intuitive decision making, and support the development of organizations and teams. Find BCKS at <http://usacac.army.mil/CAC/bcks/index.asp>.

Center for Army Leadership (CAL)

CAL plans and programs leadership instruction, doctrine, and research. CAL integrates and synchronizes the Professional Military Education Systems and Civilian Education System. Find CAL products at <http://usacac.army.mil/CAC/CAL/index.asp>.

Combat Studies Institute (CSI)

CSI is a military history "think tank" that produces timely and relevant military history and contemporary operational history. Find CSI products at <http://usacac.army.mil/CAC/csi/RandP/CSIpubs.asp>.

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Combined Arms Center-Training: **The Road to Deployment**

This site provides brigade combat teams, divisions, and support brigades the latest road to deployment information. This site also includes U.S. Forces Command's latest training guidance and most current Battle Command Training Program COIN seminars. Find The Road to Deployment at <http://rtd.leavenworth.army.smil.mil>.

Combined Arms Doctrine Directorate (CADD)

CADD develops, writes, and updates Army doctrine at the corps and division level. Find the doctrinal publications at either the Army Publishing Directorate (APD) <http://www.usapa.army.mil> or the Reimer Digital Library <http://www.adtdl.army.mil>.

Foreign Military Studies Office (FMSO)

FMSO is a research and analysis center on Fort Leavenworth under the TRADOC G-2. FMSO manages and conducts analytical programs focused on emerging and asymmetric threats, regional military and security developments, and other issues that define evolving operational environments around the world. Find FMSO products at <http://fmso.leavenworth.army.mil/recent.htm> or <http://fmso.leavenworth.army.mil/products.htm>.

Military Review (MR)

MR is a refereed journal that provides a forum for original thought and debate on the art and science of land warfare and other issues of current interest to the U.S. Army and the Department of Defense. Find MR at <http://usacac.leavenworth.army.mil/CAC/milreview>.

TRADOC Intelligence Support Activity (TRISA)

TRISA is a field agency of the TRADOC G2 and a tenant organization on Fort Leavenworth. TRISA is responsible for the development of intelligence products to support the policy-making, training, combat development, models, and simulations arenas. Find TRISA Threats at <https://dcsint-threats.leavenworth.army.mil/default.aspx> (requires AKO password and ID).

United States Army Information Operations Proponent (USAIOP)

USAIOP is responsible for developing and documenting all IO requirements for doctrine, organization, training, materiel, leadership and education, personnel, and facilities; managing the eight personnel lifecycles for officers in the IO functional area; and coordinating and teaching the qualification course for information operations officers. Find USAIOP at <http://usacac.army.mil/CAC/usaiop.asp>.

Support CAC in the exchange of information by telling us about your successes so they may be shared and become Army successes.

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