

RELIGIOUS LEADER ENGAGEMENT AS AN ASPECT OF IRREGULAR WARFARE

THE DÉNOUEMENT OF A
CHAPLAIN OPERATIONAL CAPABILITY

S.K. MOORE, CD, PhD



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FOREWORD

Changes to global conflict in recent decades have been seismic in nature. Whereas armies once faced off against each other very intimately on linear battlefields, the very rules of war have changed. Warfare in the 21st century is increasingly characterized by the blurring of lines between the states of war and peace; aggressors appear willing to employ insurgency, subversion, acts of terror, and covert action in parallel with conventional tactics to achieve their objectives. Uncertainty, volatility and lethality are enduring traits of the security environment, an environment whereby adversaries' fervor is ripe for fueling by religious extremism.

One need only reflect on recent conflicts to understand how quickly religion can become distorted and contribute to open and violent conflict. The rise of religious nationalism and specifically the recognition of Muslim "nationality" in the former Yugoslavia ignited increased tensions between Muslims, Roman Catholics and those adhering to Orthodoxy, tensions that certainly contributed to the disintegration of the country. Looking even more recently at the conflict in Afghanistan, it would be naive to deny the role that Islam plays in Afghan society and its future peace and security. Religious leadership in a nation like Afghanistan has been described by Ambassador Tariq Ali Bakhiet as "a crucial battleground in the efforts to counter the spread and influence of extremist groups like the Taliban. And the Taliban know it." Extremists in the region feed off of their perceived religious legitimacy, leveraging widespread illiteracy and presenting themselves as authentic voices of Islam but, ultimately, weaponizing Islam to attain their objectives. These exist as but two of a multitude of examples whereby religion plays a pivotal role in the stability and security of a region.

In this monograph, former Canadian Armed Forces (CAF) Padre Steve K. Moore offers insights from his own operational experience, having

deployed in combat zones during his time in uniform. His subsequent research cites the operational benefits of examining an Area of Operation through the unique lens of a chaplain via the conducting of a Religious Area Assessment (RAA). Local and regional religious belief systems, tribal influences, pertinent Holy sites and religious holidays may all impact the mission at some juncture. By extension, through Religious Leader Engagement (RLE), chaplains make critical, personal connections with local religious leaders, establishing relationships and building trust over time. It is these relationships that can both enable and enhance operations when, due to mission exigencies, the complex intersection of faith, politics and warfare intersect.

Critical to the operationalization of the chaplain's role in supporting the attainment of military objectives, Moore highlights the importance of integrating RAA and RLE into operations and, by extension, collective training forums. Enabling capabilities such as these need to be purposefully assimilated into both the planning for and execution of operations across the spectrum of conflict, carefully considering unanticipated, and potentially beneficial, second and third order effects. This publication serves to highlight the importance of Chaplaincy participation and mentorship on major annual collective training events such as Unified Resolve and Maple Resolve. Forums like these not only prepare military chaplains to support Commanders and their formations on operations, but also prepare Commanders and their formations for the roles that faith and spirituality play in a fluid, dynamic battlespace today.

Jean-Marc Lanthier
Lieutenant-General
Vice Chief of the Defence Staff

INTRODUCTION

Today's irregular warfare (IW) has greatly impacted how militaries prosecute war. Concurrence among academics, strategic analysts and practitioners exists that the emergence of religion's more extreme elements as a factor of conflict has convoluted the operational landscape considerably. As such, the complexities of contemporary conflict confronting the international community are most often intractable in nature – a phenomenon to which complexity theory itself may offer insight. Compounding these challenges is how certain of today's youth have proven vulnerable to the influence of religiously extreme organizations manipulating and employing them as conduits through which to export their terrorism. Staggeringly, this is a reality that does not appear to be abating, as western nations lurch from one terrorist attack on unsuspecting civilians to another.

Western societies tend to be more secular in orientation where religion functions in the *private space* versus that of the public – distinctions that often do not exist in other parts of the world. In such instances, possessing solely a secular sensibility can present challenges when faced with cultures where religion is pervasive, frequently contributing to a certain disconnection between Western forces and local populations. The resurgence of religion as an aspect of conflict has brought this dichotomy to the fore, resulting in an increasing appreciation for methods more inclusive of the religious component as it relates to conflict mitigation and peace. As such, traditional education and training methods designed for a former era are more accommodating of more innovative and incisive approaches to preparing military personnel for the asymmetric conflicts that await them in operational environments (OE).

In *Entanglements*, an earlier monograph in this series, Dr. Jessica Glicken Turnley adroitly articulates that the key difference between traditional warfare and IW is “...both the inclusion of, and often the focus on, the local population in the battlespace.”¹ Non-state actors function in the public space of the OE, looking to local populations as a source of recruits, resources and support. She emphasises the significance of cross-cultural competency as a means of discovering commonality and points of connection with those with whom they share the operational space. Crucial to such connectivity is the need for personnel to grasp something of the structures of meaning of local populations, referred to as local logics. Much of what she offers is devoted to illuminating the requisite traits conducive to enabling the soldier to effectively “bridge to” and “connect with” those with whom they encounter in an Area of Operation (AO). Glicken Turnley’s research is a timely and insightful contribution to preparing troops for today’s OE.

The intent of this monograph is to explore the merits of a recently developed capability that serves to complement cross-cultural competency by virtue of its inherent commonalities and points of connection with leadership elements of identity groups within the public space of an AO. RLE has emerged as a transformative means of understanding the operational role of chaplains – an enhanced strategic asset to Commands, one which is now being integrated into Army training. The objective here will be to demonstrate for the reader how the traditional role of chaplains, intrinsic to who they are and imperative to all they do, is evolving to include the following complementary roles:

1. Possessing skills to accumulate and categorize information relating to the religious practices and traditions of indigenous populations within an AO as a distinctive treatment of the religious terrain as seen through the *lens* of a credentialed and highly trained religious leader (RL)

in uniform. In essence, being able to provide a Religious Area Assessment (RAA); and

2. Under the Commander's direction, provide the capacity to engage the religious other functions (civic engagement) for the purposes of communication and the facilitation of humanitarian endeavours (e.g. civilian military cooperation (CIMIC), Whole-of-Government). In essence, aspects of peacebuilding, specifically, Religious Leader Engagement (RLE).

This *Religious Leader Engagement* monograph provides the reader with an overview of the RLE capability more so from the operational perspective rather than that of the theoretical. Given the nature of the genre presented here, it necessitates a brief foray into contemporary conflicts antecedents leading into the re-emergence of religion as a driver of conflict. How RLE factors into the Comprehensive Approach (JIMP) will be followed by the social capital enjoyed by religious leaders (RLs) and the significance of the strategic social space they occupy culturally. The greater substance of the discussion is devoted to RAA/RLE in application with a section citing its adaptation to computer simulation in Exercise Unified Resolve 1801. Examples are provided illuminating how the capability has been operationalized in expeditionary and domestic operations with insight into a Navy application for Humanitarian Assistance/Disaster Relief Operations (HADR).

CONTEMPORARY CONFLICTS ANTECEDENTS

As a backdrop to this discussion, a brief overview of how our present international order evolved will be helpful in situating where we are now in terms of today's irregular warfare with its extreme religious component. For centuries, non-interference within the borders of a sovereign state was the respected

international code of the Western world. For the first time in hundreds of years, the very essence of war has begun to change as we move away from interstate war to intrastate conflict within the borders of a sovereign nation. This transition is impacting how the international community is responding to conflict around the world. The following is an overview of this evolving shift.

The Westphalian Society of states reaches back to 17th century Europe and the conclusion of the Thirty Years' War (1618-1648). In essence, the Westphalian settlements posed lasting political and religious implications, bringing about a manner in which Protestant German princes and free cities could peacefully coexist with their Roman Catholic counterparts. These treaties recognized the territorial sovereignty of nearly 300 states and statelets in Europe, while attesting to the Peace of Augsburg (1555) that championed the principle of *cujus regio ejus religio*: rulers themselves declared whether Catholicism or Protestantism would hold exclusive rights within their borders. Such was the dawning of state sovereignty as the dominant form of political organization leading to the establishment of norms that would remain the bedrock of international order for centuries to come.

A main tenant of the Westphalian Order was the “principle of non-intervention in international society.”² For centuries, states have held to the maxim that to interfere in the internal turmoil of a sovereign state, regardless of its severity or harm to peoples, was forbidden as a breach of international security. Politically and internationally pervasive, the Westphalian concept has spread to the entire globe, its effects lasting well beyond the Cold War of the late 20th century and on into the 21st. Albeit, conflict in our present context globally has significantly eroded these underpinnings.

Enveloping the known world, Westphalian *societas* evolved in three distinct phases.³

1. Inspired by economic and strategic utility, by the 19th century European colonialism brought international society to the far reaches of the globe accompanied by its capitalist market economy. Even those political entities such as the Ottoman Empire, China and Japan that resisted such hegemony eventually adopted Westphalian norms and the instruments of diplomacy and international law.
2. The second phase emerged subsequent to the Second World War. This period of decolonization witnessed an unprecedented movement toward independence rooted in American and European ideas of self-determination. Much of this was evidenced across the South and South-east Asia, a great deal of the Middle East, practically all of Africa, the Caribbean and the Pacific. Between 1947 and 1967 the society of states swelled from roughly 50 states to over 160.
3. The end of the Cold War, with its dissolution of the Soviet Union, beheld the final and completed phase of the Westphalian order's decolonization. What were once Soviet frontiers became borders between newly independent sovereign states. Reaching into the 1990s, the former Czechoslovakia and Yugoslavia contributed much to the international community of sovereign states, which came to exceed 180 in number.

This unprecedented explosion of nascent statehood onto the world scene during the second half of the 20th century brought into question former understandings of state sovereignty and its ensuing security. A polarizing tension has emerged: which takes primacy, ensuring peace between states or the human security of peoples living within those same borders?

This tension is no more evident than in the moral and ethical dilemma often experienced by politicians and diplomats alike, continually confronted with deciding whether or not to intervene within the borders of a sovereign nation in order to protect the lives of citizens being brutalized by its government. The writing and endorsing of the *Responsibility to Protect*⁴ (R2P) by the United Nations is indicative of this recognition. Sadly, its employment has been another matter.

The global struggles of today have brought about a perceptible shift away from what appears to some as the “clarity” of the earlier Westphalian understanding. Others would suggest the West now finds itself in a Post-Westphalian era with complexities hardly imagined in earlier decades of the 20th century.

Professor Mary Kaldor defines conflicts of this nature as new wars. Others are more inclined to address today’s intrastate conflict as irregular warfare. Whatever the nomenclature, most would agree with Kaldor’s assertion that Identity Politics⁵ is foremost among conflict’s traits today as compared with the geo-political or ideological goals known to the more traditional wars of the past. The claim to power on the basis of a particular identity is among the principal drivers of contemporary conflict: national, clan, religious or linguistic. Such claims often hearken to the past, which leans towards identity politics becoming more exclusive and fragmented, sure footing for dispute and its oft-subsequent aggression.

Professor Terrell Northrup concurs that threatened identity is at the heart of today’s intractable conflict. Such inter-group violence is most often associated with the challenging of one’s core constructs. These go to the very roots of one’s being, organizing how a person approaches life and the roles that one plays. The seeds of intractable conflict are sown in a threatened core sense of self, which strikes at identity.⁶ Tied closely to the shaping of one’s

inner self is the significance of social or group identity. Suffice it to say that where conflict is concerned, the sense of loss becomes unit forming when a common fate or shared threat are present. Such loss contributes markedly to the dynamics between identity and conflict found in both interpersonal and intergroup conflict. Intractable conflict is a trademark of the contemporary context where fighting among local populations is commonplace to insurgents. Infighting among the people, as Sir Rupert Smith coins it, rather than capturing territory by military, means insurgents control territory through political control of the people, mostly by extremist politics aimed at inducing fear and, insidiously, cultivating hatred.⁷ New wars entail Western forces and insurgents fighting amongst the people over the will of the people. The strategic objective is to win the trial of strength by capturing the will of the people. For insurgents, attacking civilian populations is a proven method of assailing that will.⁸

Identified above and compounding this tendency further has been the resurgence of religion as a factor of conflict and war. Resolving conflict and establishing lasting peace has become far more illusive since the emergence of religious extremism and the facile purveyance of its influence globally via the Internet and its ubiquitous social media. The discussion will now pivot to bring focus to this phenomenon and how it is impacting the OE for Western forces, specifically, expeditionary with increasing concerns for more adaptable applications on the domestic front.

RELIGION'S RESURGENCE

In its recent overview of religious trends, the Pew Research Center⁹ offers cogent insight into the state of religious belief globally. Even as parts of the world are becoming more secular, it cannot be assumed that the world's population, overall, is becoming less religious. The literature would suggest that the

more religious regions of the globe are experiencing the fastest population growth due to high fertility rates and relatively young populations. Researchers tracking these trends contend that countries experiencing high levels of religious affiliation will grow at a faster pace than other parts of the world. The same holds true for levels of religious commitment. In fact, the greatest gains in population growth appear to be occurring in countries where the majority deem religion to be very important in their lives. Hence, the correlation between global population growth and the increase of religion's influence among its peoples is on the rise and may continue to do so for some time to come.

Salient to the Center's research is where these trends appear to be more pronounced. The Report cited sub-Saharan Africa as exhibiting the highest overall levels of religious commitment in the world. Poignant as well was the lack of any significant difference between older and younger adults in terms of the importance of religion in 17 out of 21 countries surveyed. In the few countries where young adults were more religious than their elders, the common thread of a history of violent conflicts leading to civilian deaths existed.

The paradoxical nature of religion and the complexity that it engenders is at one and the same a component of conflict and, yet, a purveyor of peace. This seeming discordant message of religion is what many observe: "Religion can be engaged for social welfare, justice, nonviolent action, equality, human rights, respect and tolerance, but it can also foster hatred, injustice, violence, intolerance, disrespect, etc."¹⁰ Hence, there is a justifiable need for a more candid treatment of religion's role in exacerbating conflict, a necessary precursor to making application of religion's more peaceful themes.

Stretching back decades, Western liberal, Marxist, and secular thinkers have spoken compellingly of religion's retreat from the

political and social space to the private sphere, where it would dwindle in influence and into relative obscurity. Their rhetoric today tends to “stress the fact that religion has not so much disappeared as it has changed in its dimensions and function.”¹¹ In the West there is often a failure to grasp the stature of religion’s profile in other parts of the world where religion is more a public concern than simply a private pursuit. The West, with its public-private dictum as to the place of religion in society, represents less than one-sixth of the world’s population, a “vantage point” that does not provide a privileged platform to make pronouncements as to the depth and place of religious faith in other cultures globally. It is also true that significant numbers of individuals in Western nations would disagree with such assertions. Law professor Donald Horowitz touches on the contrast between West and East understanding of religiosity. He writes:

The modern Western notion is that religion is voluntary or affiliational, an act of faith. As a delayed result of the Reformation and a direct result of the Enlightenment and the French Revolution the right to choose one’s religion was recognized. Religion passed into the realm of affiliations one could enter or leave at will. Even then, most people identified with the religion given them at birth. Outside the West, religion remained an ascriptive affiliation. For many groups, religion is not a matter of faith but a given, an integral part of their identity, and for some an inextricable component of their sense of peoplehood.¹²

Increasingly, Westerners’ are coming face-to-face with societies globally that are suffuse with religion. “In regions of the Middle East, Africa, and South Asia, for example, it is not uncommon for political leaders and government officials to demonstrate (and sometimes exaggerate) the depth of their formal religious commitment.”¹³ Some scholars openly refer to religion’s “recovery”

as its “return from exile” in international relations.¹⁴ Citing religion’s resurgence, Dr. Katrien Hertog provides the following synopsis:

Evidence of religious resurgence became very clear in the Shi’a-led revolution in Iran, the liberationist movements in Latin America, the emergence of Jewish fundamentalism in Israel, The Christian Right in the United States, Hindu nationalism and Muslim communalism in India, the resurgence of religion in Eastern Europe after the fall of communism, the Islamic revival in the Middle East since the 1970s, Islamist opposition movements in Algeria, Pakistan, Egypt, and Indonesia, and ethno religious conflicts in Sri Lanka, Sudan, Bosnia, Kosovo, or Lebanon.¹⁵

Arguably, the forceful reappearance of religion in international affairs has created more than a small stir within the halls of power of Western countries. As such, employing a more inclusive approach to resolving conflict has emerged. A religious component now often accompanies more traditional methods of conflict reduction. David Smock, of the United States Institute of Peace, notes that although religion is often an important factor of conflict in terms of marking identity differences, motivating and justifying violence, religion is not usually the sole or primary reason for conflict. “The reality is that religion becomes intertwined with a range of causal factors—economic, political, and social—that define, propel, and sustain conflict.”¹⁶ He contends that religious disagreements must be addressed alongside the above if a reconciliation of differences is to be achieved. Of encouragement is the recognition that many of the approaches to mitigating religious violence are found within faith traditions themselves.

RELIGIOUS EXTREMISM AS A DRIVER OF CONFLICT

Returning to Kaldor, she describes how the use of extreme politics based on fear and hatred now factor into conflict’s equation:

“mass killing and forcible resettlement, as well as a range of political, psychological and economic techniques of intimidation... atrocities against non-combatants, sieges, destruction of historic monuments, etc., constitutes an essential component of the strategies of the new mode of warfare.”¹⁷ She further underscores the staggering change in statistics – whereas in more conventional conflict the ratio of military to civilian casualties was in the order of 8:1, today’s IW is witness to military to civilian casualties of approximately 1:8. The residual effect of these shifting currents has brought a greater complexity to the fore with its accompanying instability and intense quest for workable solutions.¹⁸

Exacerbating such conflict are extreme expressions of religion. In recent decades religiously inspired violence has become more pronounced mainly due to a strategy of elevating religious images to the realm of divine struggle, thus creating in the minds of ardent followers the specter of cosmic war. Historian R. Scott Appleby notes, “Rather than break down barriers, in short, religion often fortifies them...Constructed as inseparable from ethnic and linguistic traits, religion in such settings lends them a transcendent depth and dignity. Extremists thus invoke religion to legitimate discrimination and violence against groups of a different race or language.”¹⁹ Harnessing such emotive themes is the mainstay for many waging worldly political battles. Convincing youth to commit horrific acts of violence against vulnerable civilian populations becomes much less arduous when such atrocities are deemed to be “sanctioned by divine mandate or conceived in the mind of God. The power of this idea has been enormous. It has surpassed all ordinary claims of political authority and elevated religious ideologies to supernatural heights.”²⁰ Today, extreme religious expression has given terrorism remarkable power through spiritualizing violence.²¹

While purely religious conflict is rare, there is a rise in hostilities with explicit reference to religion. Today's unprecedented co-optation of religion as a means of deepening existing cultural and political fault lines aids in fueling the justification of militancy and terrorism.²² Militant extremism motivated by a religious imperative embraces violence as a divine duty or sacramental act. Georgetown University's Bruce Hoffman, author of *Inside Terrorism*, categorically states, "the religious imperative for terrorism is the most important defining characteristic of terrorist activity today."²³ Since the early 1990s the only phenomenon to outdistance the increase in numbers of terrorist groups has been the steady growth in the percentage of these groups that hold to religious extremism as their driving force. For those implicated, the clash frequently becomes a struggle between good and evil, rendering violence a sacred duty.²⁴ Holding to markedly different notions of legitimization and justification than their secular counterparts, these organizations indulge without compunction in greater bloodshed and destruction than terrorist groups with a solely political agenda. Noting the role of religious leadership, anthropologist Pauletta Otis illumines, "The complexities of conflict may be compounded further when religious leaders who, with their incendiary language, contribute to the congealing of adversarial identity markers, exacerbating the polarization of communities even more."²⁵ As a vehicle of influence, religion is known for its efficacy, frequently exploited by political leaders prone to supplement their anemic rhetoric with religious ideology as a means to motivate local populations to extreme patriotism and violent behaviour. In reference to the Bosnian war, Appleby makes specific mention of how religion, wed to ethnicity, became an identity marker for violence toward the other. He continues, "Thus, the demonizers relied on religion to provide 'primordial' and 'age-old' justifications for people intent on hating one another."²⁶

Complications mount when opportunistic politicians resort to religious appeal as the principal driver for political action and exclusive political programming. In such instances, the impressionable and uninformed come to experience religion as a combination of misinterpreted sacred texts imparted via clerical authorities claiming to speak for the divine. Today's lexicon now includes the term "sacralising" to describe such manipulation of religious themes by ambitious leaders, a powerful inducement for engaging in violence against rival ethno-religious groups.²⁷ Such entanglement of religion with nationalist movements, intones Gerard Powers, the Director of Catholic Peacebuilding Studies at the Kroc Institute for International Peace Studies and the University of Notre Dame, who believes it is not necessarily a question of nationalism being an alternative to religion. Sadly, it is not always a case of nationalism "entering into the naked public square when and where religion weakens, but they advance mutually, reinforcing one another in the wake of the same dynamics and the same trends, penetrating together into the naked public square."²⁸ Is it coincidence, he queries, how nationalist reawakenings and religious revivals seem to occur concurrently?

The reality of our world today is that nations are now faced with the scourge of extremist organizations with an ideology imbued with religious fervency. Such groups have displayed a high degree of technological sophistication, employing this to their advantage in recruiting vulnerable Western youth to their cause, educating them via the dark corners of the Internet to carry out horrific acts of violence, often at the cost of their own lives and others. Osama bin Laden brought al Qaeda to the world stage and was succeeded upon his demise (30 April 2012) by Abu Musab al-Zarqawi. Their acts of violence towards the West – principally the United States – set in motion events that brought governments of the global north and their Armed Forces into the fray. The Taliban is known all too well by Western governments that have expended tens of billions

of dollars and deployed tens of thousands of troops in an attempt to wrench their grip of the populace, pushing them out of Afghanistan.

More horrific still has been the advent of the Islamic State in Iraq and Syria (ISIS), also known as the Islamic State in Iraq and the Levant (ISIL), with its Arabic name *Daesh*. Religiously anachronistic, ISIS has embodied an ultra conservative interpretation of the Koran with the aspiration of creating a Caliphate based on a “purer understanding” of how Islam was experienced in earlier centuries. Formerly under the leadership of the self-proclaimed Caliph Abu Bakr al Baghdadi, their version of Shari’ah Law has struck fear into the hearts of all who came under their authority as they expanded their boundaries in Iraq and Syria. Egregious acts of violence have been perpetrated against minority groups and Muslims alike along with the destruction of ancient historic sites from other traditions in earlier times...now irreplaceable. Of particular significance has been their ability to spread their message globally, successfully recruiting vulnerable youth in the West and influencing them to strike out at unsuspecting populations. The University of Maryland’s Global Terrorism Database calculated more than 1,400 individual ISIS-inspired attacks in 29 countries in 2016, with more than 7,000 killed and countless others wounded.²⁹ Western governments continue to scramble in an effort to contain such activities, as these militants continue to influence their youth to do their bidding via the dark corners of the Internet.

An established political force in Lebanon and sponsored by the Iranian Shi’a regime, Hezbollah is an example of a religiously inspired militant group that contributes “troops” to assist already growing insurgencies and sending “missionaries” to other parts of the world in an effort to foment insurrection. On the African continent Boko Haram, a Sunni extremist group with ties to ISIS spreads havoc in Nigeria through mass killings and kidnappings.

Al Shabaab, another Sunni militant alliance in Somalia boasts of a standing army that engages in anti-government subversive activities that occasionally spreads to Kenya. The Lord's Resistance Army in Uganda is yet another example.

The inner dynamics of a religious community are complex as is the individual's experience within that community. Over simplification and generalizations of religiously-motivated violence are not helpful. This premise must serve as a guide to any comprehension of how a religious individual comes to embrace violence as acceptable to their belief system. As Rabbi Marc Gopin asserts, individuals so inclined become increasingly isolated as their internal dynamic and hermeneutic of engagement with their religious tradition results in opposition and estrangement from family and community of religious origin. Devoid of any guiding religious authority, they gravitate to those sympathetic to their "faith journey." Radical religious leaders feed off of such vulnerable "postulants," integrating them into an existing network of like individuals where ideological seeds of religiously-motivated violence are sown and cultivated. The result is the harvesting of a communal dynamic of violence. Religious terrorists are often needy individuals who, once banded together, can have a dramatic impact on an entire community. Where power shifts to those religious authorities that embrace these radicalized and violent individuals who look to them as mentors and leaders, the momentum toward violence can be unstoppable.³⁰ Research continues as to the relationship between conflict and religion, identifying occasions and frequencies. As informative as this may be and given the present climate of religiously-motivated violence on an increasingly large scale, questions are emerging as to its utility.

CHAPTER ONE

THE DÉNOUEMENT OF RELIGIOUS LEADER ENGAGEMENT IN THE CANADIAN ARMED FORCES (CAF)

Having considered the impact that religious extremism has had, and is having on the OE, the remainder of this monograph will examine the potential role of chaplains as religious leaders in their own right and the asset they may be to command teams in better comprehending the religious dimension of an AO. The leadership of the Canadian Army (CA), in particular have recognized the strategic merit of chaplain advisement, as it pertains to: the belief systems of religious groups in their AO; how tribal practices may infuse faith expressions (syncretism) and manifest locally; and how holy sites, festivals and pilgrimages that may impact operational planning and execution. Of additional strategic value is the chaplains' capacity to establish relationships and engender trust with local religious leaders. Such constructive relationships, once established, potentially open ways for critical communication as Command endeavours to advance mission mandates amidst populations whose cultures, traditions and religions are, in many instances, foreign to Western troops. Described here in capsule form is the chaplain operational capability now known as Religious Leader Engagement (RLE). The following is a brief treatment of how RLE is evolving within the CAF.

POLICY, DOCTRINE & TRAINING

Since 2009, research and development within the CA has been ongoing in the domain of RLE. The Concept Cell of the Directorate of Land Capabilities and Design (DLCD), now the Canadian Army Land Warfare Centre (CALWC), invested five years in its development.

As an Army “think tank,” having brought the Comprehensive Approach to the CAF, researchers and analysts alike have long come to recognize religion as an aspect of contemporary IW. RLE presented as a porthole through which to view a domain of research has been frequently avoided by military planners due to its paradoxical nature of contributing to both conflict and peace.

After two years of intensive research the Army Capabilities Development Board (ACDB) endorsed Religious Leader Engagement (June, 2011) as an operational capability under development by then Major-General Jon Vance as Chair, who is now the present Chief of the Defence Staff (CDS) for the CAF. The Royal Canadian Chaplain Service adopted RLE as Policy in 2013, followed by the writing of a Doctrine Note by the CA that same year. Based on acknowledged need and the recent advancement of RLE as an operational capability for CAF chaplains, the Canadian Army Doctrine and Training Centre (CADTC), Kingston began integrating RLE into Army training in 2015.

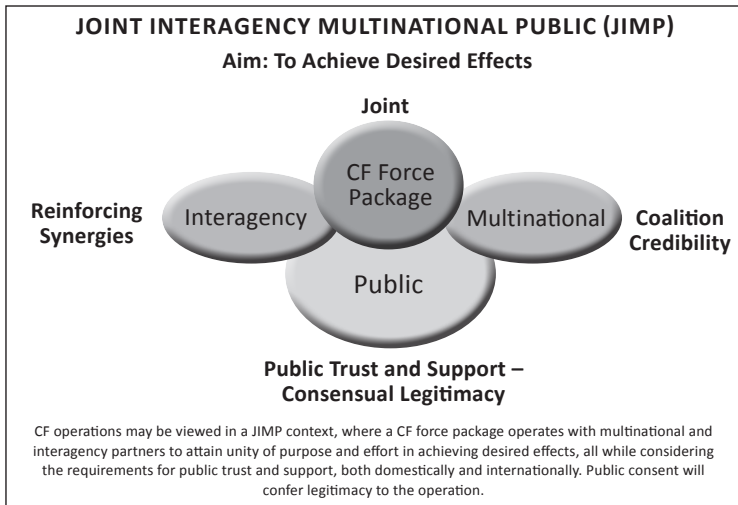
At present, Chaplain General, Major-General Guy Chapdelaine, is the “principal caretaker” for RLE in the CAF. His recent “Chaplain General Correspondence on Religious Leader Engagement And Interoperability” (5 November 2018 – see Appendix) underscores the significance of its strategic contribution. In light of the Canadian Government’s emphasis on an increased role for non-kinetic approaches to future operations, this Directive considers dialogue, reconciliation and human relations – hallmarks of chaplain ministry – as inherently strategic to this aim. Greater networking and bridge building by chaplains at national and international operational levels will assist in achieving these Government of Canada objectives.³¹

The Chaplain General Correspondence further cites that recent engagement activities have:

1. advanced understanding of the fluid and dynamic nature of religious complexity impacting CAF operations;
2. provided opportunity for chaplain advisement on the religious terrain in AOs;
3. positioned RLE as strategically significant among leadership;
4. enhanced conciliation amongst all actors in AOs through religious and humanitarian interaction via the promotion of respect and cooperation within the Joint, Integrated, Multinational and Public (JIMP) environment; and
5. has created positive effect for CAF members' spiritual wellness through meaning-making and pre-emptive understanding of local contexts.³²

The chaplains' capacity to interface with community leaders within local populations is of increasing strategic import to mission objectives, especially in cultures where religious leaders are held in high esteem by the people and its leaders – the all-important Public Space of JIMP. RLE will now be explored in light of its contribution to the JIMP environment of operations.

THE OPERATIONAL ENVIRONMENT AND THE COMPREHENSIVE APPROACH: JIMP³³



The RLE construct finds its origins in the Public space of the JIMP principle, "...a CAF descriptor that identifies the various categories of players (e.g. organizations, interest groups, institutions) that inhabit the broad environment in which military operations take place."³⁴

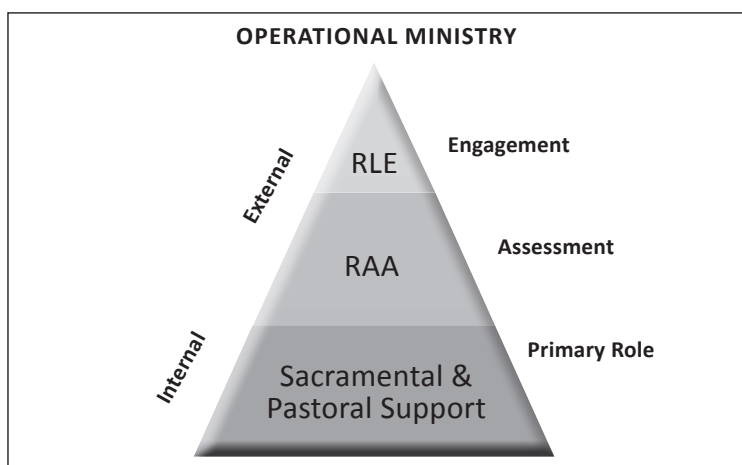
The environment that JIMP defines is that of the Comprehensive Approach in Operations:

1. "J" represents *Joint* or the combined nature of operations where the marshaling of different military elements are used in a complementary fashion to accomplish the mission;
2. "I" stands for *Interagency*, which is the Whole of Government domain – government departments and agencies collaborating in stability and reconstruction efforts;

3. “M” for *Multinational* speaks to international will – numbers of nations coming together under the auspices of the UN, NATO or other coalitions, bringing to bear all of their combined resources to create stability and effect change where needed, and;
4. “P” or the *Public Space*, hosts a number of organizations and activities in operations, of which the indigenous population therein is undoubtedly the most consequential.

Local religious leaders are centres of gravity within indigenous populations – middle range actors who, in non-Western societies where the lines of separation between faith and the public space are markedly less defined, enjoy elevated profiles at community, regional and, on occasion, national levels. Due to the common ground of the faith perspective, chaplains are able to contribute much as a result of their ability to move with relative ease within religious circles. The following is an overview of the operational role of chaplains.

THE OPERATIONAL ROLE OF CHAPLAINS



Today's *Operational Ministry* describes the overall role of chaplains in Operations: in support of the troops and among local indigenous populations. The primary purpose for a chaplain's presence with a deploying contingent is to administer the sacraments and to provide pastoral support for the troops – the base of the pyramid designated as *Internal Operational Ministry* in the adjacent diagram. Also benefiting mission mandates is the depicted *External Operational Ministry* (non-kinetic) that sees the future role of chaplains extended to the strategic realm of: (1) advising Commanders in terms of the Religious Area Analysis (RAA) of an AO; and (2) security permitting...communicating, engendering trust and establishing cooperation within communities by engaging local and regional religious leaders – the domain of RLE.

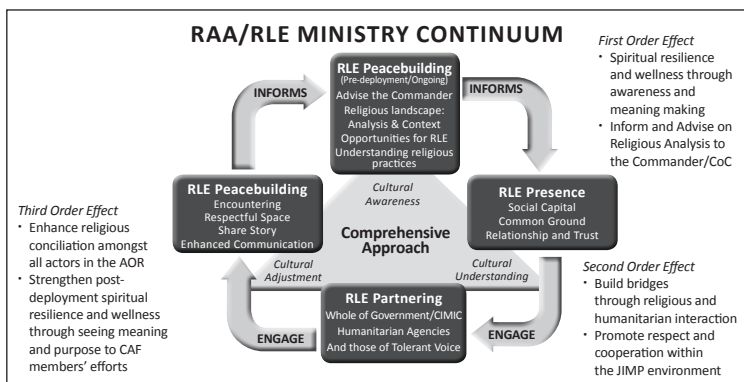
Social Capital and the Strategic Social Space

In addressing conflict, more often than not, the tendency for many is to give religion a wide berth rather than wading into its seemingly murky waters. That being said, some would argue that one of the more salient aspects of religion is the strategic social space that it often enjoys within civil society. As such, religion holds within it the capacity to create positive outcomes in OEs where conflict crosses ethno-religious boundaries – a strategic dimension of the Public Space within societies where religion is deemed central to life and its leaders highly regarded. This belief is especially true in non-western societies where religion, culture and, at times, the political realm can be deeply integrated. In more recent times, government and military leaders from western nations have grown to appreciate religion's significance in its contribution to mitigating and, in some instances, resolving conflict in societies where its practice permeates all of everyday life. For many nations of the global north, the social strategic nature of religion in the Public Space is a relic of the past. Military leadership must take

into account that for many under their command a disconnection of sorts may exist between the soldier's capacity to appreciate the significance of any local religious expression and what their inherent secularist sensibilities may afford. Western societal and cultural norms do not necessarily prepare deploying troops for societies where religion occupies such prominence in the Public space.

CHAPTER 2

THE RAA/RLE CONTINUUM



THE RAA/RLE MINISTRY CONTINUUM³⁵

Today, military leaders increasingly acknowledge the strategic merit of building rapport and establishing cooperation with the religious segment of society as critical to the accomplishment of mission mandates. The RLE Continuum here offers an overview of the kinds of operational ministries that may benefit from chaplain involvement and with whom. Networking, Partnering and, in some instances, Peacebuilding are depicted here as larger categories under which more specific endeavours are listed. By no means an exhaustive list, however, where employed among local clerics these have proven to be effective means of garnering the much-needed trust of these revered community leaders – a significant development for a more comprehensive approach to operations.

RLE AS PLANNING: RELIGIOUS AREA ASSESSMENT (RAA)

As a capability, deploying chaplains increasingly possess the skills to accumulate and categorize information relating to the religious practices and traditions of indigenous populations within an AO. Credentialed clerics, their advanced theological training as well as other additional skills development positions them to better interpret the nuances of religious belief that may escape detection – something that could be costly to a mission. In grasping something of the meaning and reality of the faith perspective, chaplains are more apt to appreciate how a given belief system of the grassroots person/community may colour their response to given mission initiatives, plans of action, troop movements, etc. The nature of command often necessitates sending troops into harm's way. As such, the availability of all information pertinent to the decision-making process is vital. Advising commanders of the possible pitfalls or repercussions of given courses of action with respect to religious communities is a crucial aspect of the chaplains' role.

RAA serves as the foundation for all religious advisement. It is a comprehensive planning methodology that is integrated into the operations process to collect and analyze data on the religious histories, issues, leaders, attitudes, customs, beliefs, and practices in an area of operations, as well as their potential impact on unit operations. RAA is a structured approach to determining what people do and why they do it with respect to religion. This information is gathered from as wide a range of resources as practicably possible in the amount of time allotted prior to deployment. The analysis is deemed a living document to be updated and expanded as he/she gains increased knowledge and situational awareness (SA) once on the ground. RAA examines religious demographics, religious histories, beliefs, values and doctrine, identifies holy

sites, defines religious structures and institutions, describes religious practices and recognizes religious taboos.

It is through RAA that the chaplain informs – creating the First Order Effects of spiritual resilience and wellness for the soldier by enhancing awareness and facilitating meaning, thus, providing a better understanding of the make-up of the operational environment. It is this religious analysis that commanders and the chain-of-command (CoC) have come to appreciate as Chaplain advisement.

MISSION ANALYSIS AND RELIGIOUS IMPACT ASSESSMENT

Theatres of Operation are multinational in composition, necessitating greater compatibility and cooperation, which in turn acts as a force multiplier. Canadian and American forces have long collaborated, coming to one another's aid on multiple occasions in expeditionary, domestic and humanitarian operations. Chaplain-shared training events are but an extension of the tradition of supporting one another for the greater good and effect.

RAA has been greatly enhanced by the addition of the US chaplain capabilities of Mission Analysis (MA) and Religious Impact Assessment (RIA). This outcome is a direct result of the emerging collaboration between the Royal Canadian Chaplain Service and the United States Army Chaplain School and Centre at Fort Jackson, Columbia, South Carolina. For five years, CAF chaplains (10 in total) have joined their American counterparts for a 10-day Canada/United States/Simulation/Exercise (CANUSSIMEX) at Fort Jackson. Canada presents the RLE portion while US Army chaplains offer RAA, as well as MA and RIA. From an interoperability perspective, this has become crucial training.

Building on the RAA, chaplains conduct MA. This process follows deployment and generally coincides with receipt of the Operations Plan. To facilitate this process a method known as ASCOPE is employed – Areas, Structures, Capabilities, Organizations, People and Events from a religious perspective. This tool assists chaplains in analyzing what is described as the human terrain, better enabling them to examine the OE through the eyes of the local population, categorizing and collating the information.

Chaplains also avail themselves of PMESII – a primary resource document of strategic importance for exercise theme development and planning purposes. A thoroughly researched account, it expands on the Political, Military, Economic, Social (Cultural and Religious Groups), Information and Infrastructure domains relating to the AO. Through processing and organizing operational variables from the political-military perspective pertinent to the respective exercise, chaplains are more able to contribute. Resulting from such assimilation, predominant religious beliefs, significant religious festivals and practices, principal regional and local religious figures inclusive of ideological leanings, minority religious groups, and brief synopsis of extreme religious factions should they be present, are inserted into the PMESII categories relevant to mission initiatives – a critical contribution while sitting at the Operational Planning Process table.

Together, ASCOPE and PMESII serve to assist chaplains in generating a more accurate depiction of the religious landscape of the OE. Mission Analysis considers how the chaplain is able to support the Commander's Mission. It defines tasks chaplains will complete, the resources they will require and the restraints they may face. Mission Analysis also considers the basic facts and assumptions surrounding the mission, anticipating challenges the chaplain may encounter in contributing to the mission, complete with recommendations as to how obstacles may be overcome.

This analysis factors strategically into the operational chaplain's role with regard to briefing the commander. Past practice in the Canadian context used a Quad Chart for briefing religious issues affecting current and future operations inclusive of recommendations. As a result of partnering with American chaplains, the Canadian approach has developed and expanded to include a Running Estimate. This instrument builds on the initial Mission Analysis by identifying and recommending specific courses of action (COAs) the chaplain is able to bring forward.

While the commander may receive religious information from additional sources, through the process of RAA, MA and RIA, the chaplain is able to offer strategic guidance relating to the religious context within the Area of Operations and the impact it may impose. The RIA then culminates the work of the RAA and MA by providing for Commanders concise Recommendations and Courses of Action, contributing to the success of the mission mandate.³⁶

RLE AS PRESENCE: SOCIAL CAPITAL, COMMON GROUND, RELATIONSHIP AND TRUST

Bridging to Religious Figures as Community Leaders

As noted above, chaplains and local/regional religious leaders alike know the meaning of social capital and the moral authority that it brings – something that cannot be ignored by political leaders especially in the global south context.³⁷ In such milieus the political realm is a shared space, with, on occasion, the religious being dominant, as is the case in Iran. The term “boundary spanners” may be used to describe how the social capital of chaplains enhances their ability to successfully engage the religious other in OEs. Whereas local/regional religious leaders earlier referred to as

middle-range actors, bring with them the added dimension of moral authority, prominent contributors to the strategic social space.

More beneficial still are the second order effects achieved through the chaplain's capacity to build bridges with local religious leaders, relationships that are augmented by humanitarian interaction. The JIMP environment benefits from the respect and cooperation generated by the common ground that chaplains naturally nurture.

Boundary Spanners

Religious leaders in their own right, military chaplains function quite naturally as boundary spanners, moving with relative ease among religious leadership and their communities, security permitting. Credentialed clerics, the training and orientation of the chaplain equips them to better grasp the religious impulses of local communities. Deemed trusted individuals, they share common ground with their local/regional counterparts, namely "people of the book."

Of consequence as well, is the oft-held perception by religious and community leaders of the global south that westerners are secularist, and, consequently, a threat to their faith and way of life. Subsequently, the tendency by the religious is to avoid engaging "westerners" be they military or civilian.³⁸ Chaplains are often able to bridge to such community leaders, breaking the way for meaningful dialogue with other mission members, hence, the term boundary spanners.

Middle-Range Actors

Religious leaders are undoubtedly among the more dominant centres-of-gravity within indigenous populations – middle range actors, where, in non-western societies, the lines of separation

between faith and the public space are markedly less defined. They are often revered individuals at community and regional levels. Such esteem owes its origins to the almost seamless nature existing between religious communities and local culture and, at times, politics.

Religious leaders enjoy the confidence of the grass roots while moving freely at the higher levels of leadership within their own communities. Their ease of movement affords them relationships that are professional, institutional, some formal, while other ties are more a matter of friendship and acquaintance, hence a high degree of social capital within communities. More notable still, “middle-range actors tend to have pre-existing relationships with counterparts that cut across the lines of conflict within the setting...a network of relationships that cut across the identity divisions within the society.”³⁹

In terms of their moral authority, these religious leaders earn the respect and trust of their communities beyond strictly the religious realm. Where hostilities have been a reality, these same clerics have often lived through conflict’s experiences and hardships alongside their people, having faced and endured the same calamities. In many instances, as meager as it may be, they have more education than others in their locales. As such, they are often sought out as counselors for advice or to aid in resolving family disputes. Religious leaders frequently sit on local/regional councils where the issues significant to community life are discussed and decisions are taken. This *mélange* of community engagement, coupled with their role as spiritual leader, brings them much credibility in the eyes of the people and moral authority to bring to bear with politicians. To be seen as rejecting a good faith effort for reducing tensions by these highly regarded spiritual leaders would dent the integrity of any politician. Religious leaders are key individuals within the strategic social space.

For this reason, networking among religious communities in an AO is an integral aspect of RAA as chaplains engage local faith group leaders. It is not uncommon to see relationship building with its engendered trust develop into the chaplain/religious leader encounter becoming a safe space for these community leaders to share their concerns and aspirations. RLE activities will naturally flow out of the RAA conducted by chaplains. In this sense, one is built upon the other – both are necessary to the full scope of engagement among local religious communities.

Spiritual Resiliency and RAA: A Strategic Contribution and Operational Necessity

Of great challenge to today's military leadership is the increasing numbers of personnel returning from operations experiencing the residual effects of having served in combat zones. Functioning in a constant state of alertness as a means of survival coupled with the scenes and experiences that often accompany deployments may take its toll. Due to such external stressors, reintegrating back into western society for some has been beyond their capacities to achieve. Aiding soldiers with the realities of today's OEs is of strategic importance.

For this reason, insight gleaned from networking and engagement among local/regional RLs and their communities in an AO, out of operational necessity, cannot be delinked from the potential spiritual and psychosocial value it holds as it relates to the well-being of military personnel. As a living document and security permitting, RAA is continually reviewed and revised as chaplains have occasion to engage local/regional RLs and their communities. As such, analysis of the religious terrain must extend to address how the threats of the milieu impact the soldier's values, beliefs and souls. Given the realities of today's IW, personnel are called upon to live with stressors emanating from the conflicting beliefs, values

and behaviours that continually confront them. Concomitant with this interface with local populations is the necessity to determine roles and the opportunities they present for leadership, some of which may be helpful while others may hinder. Identifying values intrinsic to local culture is key to recognizing which to employ or avoid. Engaging RLs may also reveal gaps in earlier assessments, thus enabling soldiers to better understand and respect the local people. Knowledge garnered from encounters with local religious communities will do much to aid the troops in establishing relationships with the local populace. Caring for the spiritual resiliency of military personnel will contribute to their well-being – aiding in their capacity to adjust to the challenges known to deployments and, ultimately, facilitating a more successful reintegration into home life upon their return. A better grasp of the OE, of which the religious terrain is a significant aspect, contributes to this realization.⁴⁰

RLE AS PARTNERING: WHOLE OF GOVERNMENT/ CIMIC, HUMANITARIAN AGENCIES AND THOSE OF TOLERANT VOICE – THE CHAPLAIN AND CIVIC ENGAGEMENT

In today's OEs of insurgents living among and blending within local populations, civic engagement has taken on greater significance. A positive interface with the indigenous populace and its leaders has never been more of a security issue than it is in contemporary operations where insurgent strategies employ the cloak of the citizenry to tactical advantage. Establishing good relations with local leaders necessitates tactful engagement that ideally realizes benefit for the community while enhancing security for the troops due to a gradual building of trust.

The following is a discussion citing how RLE factors into civic engagement, yet distinguishes itself as a “stand alone line of operation” that serves as a force multiplier when employed in collaboration with other endeavours. As will be seen, it is akin to *KLE*, yet different. It resonates with the American approach of Soldier Leader Engagement, yet attends more to the strategic role of chaplains engaging RLs themselves under commanders’ direction and in support of mission mandates. Finally, this section will provide a more poignant description of operational examples where the contribution of RLE made a difference for CIMIC and whole-of-government efforts.

Key Leader Engagement

Doctrinally, Key Leader Engagement (KLE) is closely affiliated with Influence Activities (IA). Used at commanders’ discretion, KLE may be defined as “the conduct of a deliberate and focused meeting with a person of significant importance in order to achieve a desired effect.”⁴¹ The IA function presents as a continuum of capabilities – KLE being one of several – on the psychological plane with the singular purpose of affecting the targets will, employed in gradations within operations to create desired effects with the express purpose of achieving military advantage, hence, its intention to influence. It is not uncommon for military personnel to yoke RLE together with KLE and by extension with IA, as its purpose appears at first glance to be that of influencing RLs as a means of accomplishing mission objectives. However, in sharing the operational space, it should be acknowledged that RLE at its core has a different impetus and ethos. It is for this reason that a more nuanced understanding of the RLE capability is of necessity.

Helpful to such nuancing is the recognition that although chaplains are commissioned officers, they are also ministers, priests, pastoral associates, imam and rabbis, called to do ministry within the CAF.

Salutary to the understanding of RLE as ministry is the notion of intent, which speaks to the motivation behind such initiatives. The question that must be posed is, “What is its purpose?” It must be acknowledged that the first order effect of RLE must preserve benevolence as its essential tenet – the incentive of seeking the well-being of the other. In preserving the integrity of this enhanced capability, commanders must appreciate the chaplain’s need to function within the bounds of ministry that sees at its centre ameliorating the lives of others. Initiatives of this nature are not designed to erode an opposing force’s will to fight and, as such, would not constitute contributing to or supporting hostilities. In this light, the chaplain’s engagement in RLE does not put in jeopardy his/her protected status as a non-combatant. RLE is best understood to be a unique chaplain capability conducted by credentialed religious personnel within boundaries of discrete religious interaction – a stand-alone line of operation alongside other lines of operation.

Unique to this chaplain capability is its capacity to realize religion as a catalyst to bringing clarity to misunderstanding and bridging divides. Key to its success is for other military personnel to appreciate the lines of operation within which chaplains function, so as not to impose requests that would potentially place their protected status in jeopardy. The essence of such engagement is the establishment of relationships built upon mutual trust whereby RLs deem their well-being and that of their faith communities as the motivating factor for considering a different approach to unfolding events.

Based upon the same rationale, chaplains must be careful not to be seen as collaborating in the Intelligence Preparation of the Operational Environment (IPOE). Importantly, this statement is not to suggest that chaplains give a wide berth to members of the Intelligence community. They often offer insight helpful to fully

appreciating the regional backdrop to current operations. Critical for chaplains as non-combatants is guarding against contributing information that could be used in ways that would contravene their protected status.⁴²

As can be seen from the above, how one approaches RLE activities, and the motivation behind them, is of significance to its implementation. Where employed, commanders and whole-of-government personnel alike will need to appreciate its nuances. In so doing, access to religious communities, normally suspicious of Western approaches, becomes a possibility for advancing additional altruistic activity. Future operational environments will undoubtedly benefit from such ministry.

Soldier-Leader Engagement

In any discussion regarding the development of the understanding of the religious terrain of OEs, additional consideration must be given to the approaches of our partner nations. The United States Army Chaplains Corps has developed Doctrine and Curricula, which have evolved into the extensive training of chaplains and soldiers alike. Albeit, the Canadian approach diverges from the American on certain points, much of what has emerged over the past decade in the religious domain has been in tandem. As NATO partners, interoperability is a concept that both militaries embrace all along the operational continuum. From a strategic perspective, this has been especially critical in non-kinetic operations. Consequently, drawing on the strengths of what each offers enhances training.

As will be seen, the Canadian approach to engaging local/regional RLs focuses mainly on equipping chaplains to conduct such operational ministry. RLs in their own right, the common ground they enjoy with their local counterparts has aided in establishing

rapport and trust resulting in effective engagement with strategic value for mission mandates.

By comparison, the American strategic emphasis leans more toward preparing the soldier for potential encounters with the local populace that, as a rule, is highly religious due to OEs often being in the Global South. This, of course, manifests differently depending on the context. The term “strategic private” – soldier diplomat in the Canadian context – is employed to note the necessity, if not urgency, of imparting essential religious knowledge to soldiers who engage at the interface of troops and local populations. Of consideration is the reality that at the peak of operations, there can be tens of thousands of American troops on the ground. With a footprint of that magnitude, one can easily appreciate the necessity to prepare soldiers as much as possible for engagement with local populations. Commanders have found themselves in delicate situations with the religious leadership of an AO due to the missteps of their troops due to a lack of awareness of the religious and/or cultural significance of a geographical area (holy site) or local custom. Once an offence is committed, religious fervor can easily kindle resentment, escalating to violent protests. What may seem as an unreasonable reaction may have little bearing on the present circumstances. Perception is very real in its consequences.

Soldier Leader Engagement training involves reflecting on the ways that soldiers may offend the local people unwittingly. Canadian soldiers are also familiarized with the religious and cultural taboos of local populations in an AO to avoid offence. Living respectfully within the Public Space is of paramount importance to maintaining good relations and earning the trust of the people. Secondly, the importance of tactfully communicating with the religious leadership regarding particular local activities that may be a stressor for the soldier. Grasping something of the reasoning behind a certain

local practice may go far to ease the agitation of troops, as well as aid in problem solving as to how to respond appropriately.⁴³

Recognizing the need to prepare troops for OEs, CAF chaplains have consistently participated in pre-deployment briefings and in-theatre Padre's hours at the platoon level as a means of conveying critical information regarding local populations, customs and beliefs. Of strategic effect also would be the preparation of an aide memoire relating essential information pertinent to local populations made available to all soldiers to keep on their person at all times as a reference tool.

CIMIC and Whole-of-Government – Diplomacy & Development

Where security permits and opportunities afford, relationships are established and friendships deepen with local RLs and their communities. As civic engagement, the intention of RLE is to see Networking become Partnering. Here chaplains not only engage the leaders of religious communities but also work with their CIMIC and whole-of-government partners in facilitating "opening doors." These community leaders enjoy the confidence of the people and are uniquely positioned to identify where the greatest needs of the community lay. Through the authentic relationships established by chaplains, essential humanitarian programming may be identified and initiated – an essential facilitative role made possible by their unique capacity to be boundary spanners.

Civil Military Cooperation (CIMIC)

Operational effectiveness is achieved in a number of ways – CIMIC being one such medium. The objective of CIMIC operations and projects is to maintain maximum possible cooperation with

civilian authorities, organizations, agencies and the local population in an AO. Programming between the local populace and deployed contingents improves perception while providing Commanders an additional means of communication. Funds are allocated for various projects that look to enhance the effectiveness of organizations and improve the living conditions for local populations.⁴⁴

Where chaplains are able to bridge to religious communities, and a given initiative is identified, the role for the chaplain would become one of a trusted friend to the religious leaders but would segue to becoming facilitator as CIMIC teams are introduced to the leadership. Ideally, the chaplain would remain connected to any such endeavour to aid in maintaining the relational connection. This approach is partially how social infrastructure is built. Creating sufficient levels of trust requires time and sustained effort, namely authenticity.

The objective of such engagement is not to look for “quick fixes” or “bandage solutions” that will unravel if constant “life support” is not there. The long view must be considered as the most effective approach to achieving lasting results. An additional caveat here is that once a commitment is made care should be taken to ensure that a promised project becomes a reality. Shifting agendas of new leadership should not eclipse the strategic merit of follow-through on projects initiated with communities during a previous rotation. Trust, once lost, is twice as hard to earn back.

This author was present on one occasion at the Kandahar Provincial Reconstruction Team (PRT) in 2006, when a number of new Toyota crew cab trucks were presented to the local Kandahar Constabulary of the Afghanistan National Police (ANP). Media, provincial and city dignitaries and members of the local community were in attendance. Speeches were made and, unique to the event, CAF

Captain Imam Suleyman Demiray offered Islamic prayers complete with Arabic chant. To express their appreciation, the ANP leadership arranged for a banquet to be held in the PRT compound following the ceremony. Caterers arrived early in the morning to begin the food preparation and cooking of goat meat. By late afternoon all was prepared and the Canadians and Afghans sat down together to enjoy breaking bread together – the building of relationship and establishing of trust, in essence, community building.

In part, the significance of RLE at this CIMC event was the immediate effect that Imam Demiray had on the Afghans present. Utter surprise and obvious delight rippled through the crowd as this Imam in Canadian uniform stepped up to the podium and began an Arabic chant. With open hands stretched before them dignitaries and people alike entered into Islamic prayer with him. Of import, yet seldom grasped, is the subliminal messaging his presence and participation potentially conveyed – a Muslim cleric and member of a Canadian contingent from, what would have been understood to be, a Christian nation. His was a portrayal of inclusivity and interconnectedness that exists within the human family regardless of race, language or creed. A common humanity and common ground upon which to build relationship and establish trust.

Professor John Paul Lederach writes, “The centrality of relationship provides the context and potential for breaking violence, for it brings people into the pregnant moments of the moral imagination: the space of recognition that ultimately the quality of our life is dependent on the quality of life of others.”⁴⁵ Chaplains are well positioned to aid CIMIC Operations by engaging local religious leaders and their communities.

Partnering Via Contributions to Diplomacy and Development

Perhaps beyond the purview of most chaplains, liaising with religious leaders and their communities in OEs in support of whole-of-government initiatives must be explored with a view to envisioning future RLE applications. This author deployed to Afghanistan during the summer of 2006 for the express purpose of conducting research around this very question. Unique to this experience was the role that Captain Imam Suleyman Demiray performed while serving at the PRT in aiding his whole-of-government partners to engage the Kandahar Province religious leadership. In addition, both Gavin Buchan and Michael Callen, who were Government of Canada (GoC) Advisors at the time, from Foreign Affairs and Development respectively, also witnessed and made known their views of the value of Imam Demiray.

Diplomacy

Imam Demiray's initial involvement with the mission of the PRT was as Chair of a Shura Meeting of the Religious Council of Ulema⁴⁶ of Kandahar Province, in the spring of 2006. Political Advisor (PolAd) Gavin Buchan recognized the unique dynamic of having an Imam in uniform in their midst. Having served with the diplomatic corps in numerous countries, a seasoned Buchan was cognizant that in more theocratic societies Westerners were often perceived as secularists. Any overtures to the Islamic religious leadership on his part would have likely been viewed through this lens. Foreigners on their soil could not be trusted. Foreigners were there to change their ways and expose their youth to Western decadence and immorality.

As a Sunni Imam, originally from Turkey, Demiray was at ease in making overtures toward the Sunni faith community of Kandahar City, something that was reciprocated by the leadership of the

Ulema Council. The planned Shura in the PRT compound was to provide opportunity for dialogue with local scholars to aid in understanding the other's perspective on the situation in Kandahar Province, and to examine together more fully the reasoning behind the presence of ISAF forces and the PRT in the area.

The shura was deemed successful in that grievances of the local Sunni community were heard with respect to the perceived lack of concern of the Kabul government regarding their religious needs. These were described as:

1. the rebuilding of mosques that had been destroyed or damaged during the war;
2. the establishment of local madrasahs with a suitable curriculum to counteract the influence of foreign madrasahs, which continued to draw their youth to Pakistan where they came under the influence of the Taliban; and
3. a desire that the Ulema Mullahs would have a greater voice in government level decision-making, particularly with regard to foreign aid projects.

From the perspective of the PRT, the beginnings of relations based on mutual respect and trust was established between this influential body and the leadership of the PRT. Imam Demiray maintained contact with the leadership of the Sunni faith community from this time forward.

It should be noted that Captain Imam Demiray continued his initiatives with the Sunni religious leadership, eventually reaching out to the Shi'a faith community (which represented 15 per cent of the population) that had lost their seat on the Ulema Council due to the assassination of the Shi'a Mullah by the Taliban two years prior. The Governor had neglected to select a replacement, leaving a precarious relational chasm between the Sunni and Shi'a

community leadership in Kandahar City in particular. Given the sectarian violence in Iraq at the time, as Buchan the PoAd identified, the reparation of this rupture was a priority. To leave the leadership of these two faith group communities in isolation would be unwise. Over a period of months and after a number of shuras with both Sunni and Shi'a leadership, these Mullahs came to agree that their concerns were similar. With the Shi'a presence reinstated on the Ulema Council at the Governor's Palace in Kandahar City, together, they voiced their concerns to the Governor.⁴⁷

Development

Development for third world countries is a significant factor in creating stability and peace. Appreciating the role of local/regional religious leaders in community life may be of consequence to successful outcomes. The following account serves as a porthole through which to view how a Government of Canada (GoC) Development Advisor, working out of the Kandahar PRT came to involve Afghan Mullahs in program selection throughout the province.

In 2006, this author spent time with Michael Callen, GoC representative for then Canadian International Development Agency (CIDA) at the Kandahar PRT. He was the designer of the highly successful reconstruction program entitled, Confidence in Government (CiG). A salient feature of this initiative was the creation of social infrastructure that would remain accessible for other future endeavours. The subsequent overview of CiG will delineate the process of project selection and the key role of relation building, in which local mosques became a means of reaching entire communities.

Initially, a Contact Group was struck comprised of the Governor of the Province, two members of the Provincial Council, the

Director of Rural Rehabilitation and the Senior Mullah of the Kandahar Ulema. Integral to its success, the public face of the program was completely Afghan. Traveling to various communities for project selection, the Contact Group experienced an immediate boost in credibility and legitimacy due to its Afghan makeup, the Governor himself assumed the leadership role.

In turn, the Contact Group targeted the District Shuras as the most influential bodies conducive to such program selection and, often, the most political. Astutely, Callen instituted a pre-consultation process designed to inform a broader range of district leadership not represented at District Shuras. As such, a broader cross section of leaders was invited by the Provincial Council to Kandahar where the program was presented in its entirety. In turn, these stakeholders disseminated information to tribal and religious leaders from the various communities throughout the District, assuring a wider representation of participants for the actual program presentation at the District Shura. Rather than 30-40 in attendance, often more than 300 were present. This attendance provided greater exposure for the Contact Group membership, enabling greater program transparency and thus prohibiting the ubiquitous “siphoning off” of funding by local powerbrokers that has so often plagued such initiatives.

Once the program was presented to the District Shura, they were tasked with dividing the District into a number of clusters called District Community Councils (DCC). This division was conducted by whatever logic applies, with each DCC receiving an allotment of funding. Often rural Mullahs were invited to be members of a DCC by virtue of their mosques being at the centre of Afghan community life. However, landowners or teachers could be designated to be a community representative as well.

With the DCCs in place, a small unit called a Community Mobilizer, an organization with developmental expertise, began its work. This unit offered guidance to the DCC through the process of prioritizing projects according to a series of developmental criteria, e.g. that the project would impact the maximum number of people. Callen noted that this process aided in protecting the vulnerable so that the voices of minorities or handicapped were included. Ultimately, it was the community that decided what project would be proposed for funding. With the process completed, the identified project was submitted to the PRT to ensure that the developmental principles were followed. Final approval resulted in the PRT contracting a locally based non-governmental organization (NGO) for implementation.

Germane to this discussion was Callen's eventual recognition of the import of Afghan Mullahs to the success of CiG programing:

It wasn't something that we thought of at the beginning; after we started putting the designs together, other people were suggesting, well, if you want to access the people's minds really and introduce what government can mean to them you need to engage the religious community...so we incorporated them after the fact, after recognizing their importance.⁴⁸

Apposite to the success of Callen's CiG program was the networking throughout the religious communities in rural Kandahar province. The social infrastructure that developed via the local mosques was critical to reaching the local populace – the hub of community life in Afghan culture. Mutual trust and respect emerged as local religious and community leadership were consulted and included in the project selection process.

Callen's cogent insight gives pause for reflection. One wonders how development programing could be enhanced further if a

chaplain were engaged in the process, aiding in the establishing of the social infrastructure from the religious perspective. In Islamic nations, how much more could be attained if that chaplain was an Imam? Implicating a uniformed Imam in this process would bring additional credibility to the program.

RLE AS PEACEBUILDING: ENCOUNTER, RESPECTFUL SPACE, SHARED STORY AND ENHANCED COMMUNICATION – THE FRAGILE WE OF WORKING TRUST AND COEXISTENCE

This final section of the RLE Continuum features actual peacebuilding activities that may become part of a mission. Although less common in actuality, their significance should not be underestimated when occurring. Operational contexts differ in mandate and orientation. Peacebuilding opportunities may present in one OE and not in another, or not at all.

It is here that Third Order Effects may emerge. Chaplains may find opportunity to enhance religious conciliation amongst all actors in an AOR. Personnel may experience a strengthening of post-deployment spiritual resilience and wellness through seeing meaning and purpose to CAF members' efforts.

That which follows is intended to introduce the reader to the possibilities that may exist when a chaplain is able to establish a relationship with a religious leader(s) of a more moderate mindset – a middle range actor desirous of reducing conflict for his people. As will be noted, the intent is not to see a chaplain stray into areas requiring skills not normally possessed by padres. However, by virtue of their calling and training, they bring certain attributes that facilitate dialogue and enhance bridge building, at times breaking the way for others to further what has begun.

Facilitating the bringing together of local leadership, most often religious, is the essence of encounter. Creating that safe space for dialogue where none has existed provides occasion for altered perspectives to emerge. It is in encounter that the rigidity of long held stereotypes and the constant barrage of propaganda may begin to lose their strength. Here one does not simply see the other from one's own perspective but such exchanges facilitate viewing oneself through the eyes of the other – a double vision of sorts.⁴⁹ Where the willingness to engage the other begins, a re-humanizing of the other has a chance to emerge – where the “us” versus “them” softens to the fragile “we.”

Ritual Events

The building of relation within conflict zones among estranged religious leaders and their faith group communities is exceedingly more than good public relations. Of significance are the occasions where the ritual and symbol of relation are incorporated into schemes within local religious expression and custom. Having established trust, such structures lend themselves to bringing together principals, thus creating opportunities where a renewed vision of the other and mutuality begin to come to the fore.

Narratives attune to one's understanding of life, as well as the meaning of one's relation to the other, are often fashioned through ritual and symbol events. These may be formal or informal. A shared ritual, such as breaking bread together (informal), speaks of common culture and heritage; a joint religious celebration (formal) underscores identifiable and agreed-upon universal ideals. Such events provide a forum where positive aspects of history may be highlighted; formerly shared narratives may be revisited; which, in turn, evokes the potential for creating new and positive narratives together: mutuality.

As relation develops and the process of reconciliation deepens, the carefully selected commemoration of sites significant among all groups may further nurture shared narratives: a new community building designated for a multicultural purpose; the dedication of a monument that speaks to a shared history and common future; a memorial park that recalls collective suffering as well as a hopeful tomorrow, etc. Such ritual and/or ceremonial events among estranged religious communities are highly symbolic and accomplish much in terms of creating meaning as new and shared narratives emerge. Known as rituals of inversion, it's the hope that during shared events of this nature strongly held stereotypes of the other may be viewed differently. When the religious leaders of opposing ethno-religious groups come together in public ritual events, at least for the duration of the event, predominant power structures are turned on their head. It may be that those in attendance will leave with the subliminal message of peace and fraternity that will eventually work its way into the conscious.

That being said, care must be taken that shared ritual events are not co-opted for other purposes than what they are intended. These are authentic moments in the life of religious leaders and their communities. Participation in such events is offered in sincerity, having emerged out of established trust with the chaplain.

Complementary Activities: Towards Internal Trust and Validation

Peacebuilding activities may also take the form of complementary activities. Here a chaplain's support may be offered to a local religious leader experiencing a degree of isolation within his own faith community due to a desire for more amicable relations across ethno-religious boundaries – often an unpopular aspiration where inter-communal conflict is a reality. Together, ways may be determined for how more openness toward peaceful themes

within his community may be advanced. Over time internal trust may develop for the religious leader and his concepts of peace and tolerance for the other, in essence validation.

In such instances, the chaplain may aid the local community in facilitating Humanitarian Aid and/or CIMIC projects. Improving life for a local population may also carry with it the benefit of enhancing the credibility of the cleric in question, potentially engendering trust and greater openness to other initiatives.

Religious leaders of moderate voice are invaluable to the furtherance of peace processes in operational environments. With respect to complementary activities, it may be that during a given operational tour(s), this may be the sum total of what may be accomplished, in other words foundational activities, an investment in the present and the future.

Collaborative Activities: Towards Personal Trust and Integration

In circumstances where security and opportunity have been favourable, commanders have authorized chaplains to undertake more intentional peacebuilding activities among religious communities. Dialogue and, in some instances, collaborative activities, have resulted. Social psychologists currently focusing on the dynamics of intergroup reconciliation note the saliency of supra-ordinate goals to such processes. These are jointly agreed-upon objectives that benefit both communities, yet neither group can accomplish alone, achievable only through inter-communal cooperation. With thorough needs analysis – an evaluation process facilitated by the chaplain involving the local religious leadership and military/civilian program developers (comprehensive approach) – a shared project with the right fit may be introduced. As such, nascent integration takes root. Through cooperation of

this nature, an identity more inclusive of the other begins to develop. It is in such an atmosphere that conflict is transcended, new narratives are written and the healing of memory begins.⁵⁰

Extended periods of collaboration create opportunities for building trust. Whereas some contend that trust is a prerequisite for cooperation, field research suggests that it may also be a product of collaborative activity – representing a cross-section of people joining together in common cause.⁵¹ Establishing trust may also be a way of beginning emotional healing, a level of reconciliation necessitating a higher level of trust: it moves beyond the stage of monitoring if commitments are being honored (co-existence), to “resembl[ing] the trust of friends or family,” commonly referred to as inter-personal or simply personal trust (integration). Through continued interaction old attitudes are eclipsed by new perceptions of the other, an internalization that “over time” leaves its mark on identity – incremental steps toward lasting change. Although old frictions may rear their heads – eventualities over which one has no control – the ties forged through such inter-communal collaboration leaves those involved less vulnerable to such situational changes.⁵²

Conciliation and Facilitation

Faith group leaders given to moderate thinking may be found in stressed societies where the cleavages created by intercommunal violence have become an ever-present reminder of how easily devastating hostilities can erupt. It is not uncommon to find legacy issues entering into conversations as community leaders consider the future they are leaving for younger generations. Chaplains are often confronted with such realities in OEs as they engage local religious leaders. Under the right conditions, they can initiate processes helpful in lessening tensions and enhancing understanding with an ameliorating effect. It is in moments such as these that

chaplains can be of great benefit to Command, creating “entry points” for their whole-of-government partners, introducing them to local and regional religious leaders, and in so doing, providing opportunities to bring programming and funding to bear in improving the lives of local populations – a facilitative role. These represent some of the benefits of the ministry of conciliation.

In the reconciling of differences, conciliation describes a third party intervening where a dispute has alienated groups, and, by so doing, “correcting misunderstandings, reducing fear and distrust, and generally improving communication between them.”⁵³ Such intervention may potentially lead to dispute settlement or make way for a more intensive mediation process...initiatives better left with those trained to do such.

From a chaplains’ perspective, a ministry of conciliation sees one naturally gravitating toward building relationships and establishing trust with local religious leaders, creating an environment where communication and understanding are enhanced. RLs are naturally more at ease in engaging with chaplains by virtue of their faith stance. As spiritual leaders, they enjoy a natural rapport and share common ground with those of other faith traditions. It is in this atmosphere of engendered trust that a safe space emerges where sharing one’s story can occur, enabling RLs to more freely articulate their concerns and aspirations...those of their communities.

Chaplains potentially become a way into religious communities that otherwise would not exist. Building relationships of trust fosters networks within the OE. In establishing such rapport and cooperation with local religious leaders they become a valued conduit through which Command is able to communicate with local communities – a trusted relationship not to be unduly exploited. Over the long-term these religious leaders may come

to function as “shock absorbers,” mitigating the manipulation or abuse of religion by those who would see tensions and conflict escalate.

A ministry of conciliation viewed through a chaplains’ lens should not be interpreted as mediation, negotiation or conflict resolution – albeit, skills of this nature would undoubtedly enhance their role. However, over-specialization for a few may not be in the best interest of the RLE capability.

The above has been an introduction to Religious Leader Engagement, a chaplain operational capability now being integrated into Canadian Army training. It stands as a foray into the complex environment of operations and the religious dimension that await deploying military contingents – a competency that continues to adapt to essential training needs in preparation for application in OEs.

The next section will take the reader deeper into the application of this operational capability, as RAA/RLE are integrated into Army training, which can be an example for the rest of the military. Chaplains now sit on Writing Boards where RLE-specific instruction is developed for chaplains soon to deploy to OEs. Additional benefit for Command is the exposure to the strategic contribution chaplains bring made apparent during computer-simulated exercises conducted annually. The continued adaptation of RLE to training priorities may be understood as the thickening of the capability. The following overview of the role of RLE in Exercise Unified Resolve is one such adaptation.

CHAPTER THREE

RAA/RLE IN COMPUTER SIMULATION: UNIFIED RESOLVE EXERCISE 1801

Computer simulated exercises for training purposes have become effective tools for militaries, widely implemented throughout NATO. In this vein, the Canadian Army (CA) has introduced the Decisive Action Training Environment (DATE) platform, a digital operational environment comprised of a series of fictional country studies from which scenarios can be created to meet the needs of those running various training activities – an exceptionally well presented instrument originating with the US military now being modified for the Canadian Army.

RELIGION BACKGROUNDER

Transcaucasia, next to the Caspian Sea, is the geographical land-mass used for the Exercise Unified Resolve. Deemed necessary, more extensive research has been conducted into the religious orientation of the region featured in DATE – a *Religion Backgrounder*. Factual information was woven into fictional narrative describing the religiopolitical backdrop of the implicated countries. It includes a brief historical overview of the operational region inclusive of Islamic, Christian and secular influences focusing mainly on the 20th and 21st centuries. Of note is an emerging Salafist⁵⁴ presence in Atropia the principal nation of the study originating from outside its borders: partially factual, partially fictional. A synopsis of the region's faith groups is presented indicative of the existing geographical locations and their predominant leaders – scrubbed names were used. The principal story line is that of invading forces from Ariana, the former regional empire to the south, now a theocracy, effectively reuniting an ethnic people divided

by an arbitrary border drawn by principal powers nearly two centuries earlier.

PMESII

The roughly 300-page PMESII (**P**olitical, **M**ilitary, **E**conomic, **S**ocial, **I**nformation, **I**nfrastructure) document serves as the primary resource for exercise theme development with information drawn from the expansive country studies in DATE. For preparation purposes, the Primary Training Audience (PTA) has access to the PMESSI prior to deploying on exercise. The religious component fits naturally within the social dimension of PMESII. DATE, itself, touches on the religious, providing basic knowledge, e.g. census information as to ethno-religious makeup of a given country. However, for the purposes today's OE, a more robust treatment of the religious terrain is required. Strategic planning on exercise dictates that any advancing of Coalition Forces (Blue Forces) to confront an incursion of enemy forces (Red Forces) must grasp something of the socioreligious makeup of the population that lay before them. Primary and secondary religious groups within an AO must be taken into account – their beliefs, customs, rituals and the prominence their leadership may enjoy within the local populace.

For this reason, the *PMESII* for the AO of Army exercises are now populated with the name, size, and location of places of worship, their faith expression, as well as the identity of the faith group leader...numbering in the scores. Albeit, fictional in narrative, all information reflects what the reality would be. This data also includes religiously affiliated civic centres, prayer rooms in buildings and house worship, all tied to the size of the community. In larger centres there are several places of worship, sometimes of different faith groups depending on the demographics. Where larger population concentrations exist, a worship centre may employ a staff of several religious leaders assigned to different

ministries: preaching, education (madrassa, academy), social programming (aid), literature distribution, etc.

Essential to replicating the tapestry of networks known to an AO is Link Analysis. This approach is the only method of determining the inter-relationships, political, religious and other less obvious linkages between people, places and things, which can affect the decision-making by highlighting the nodes of the networks that are most important. Such analysis provides the Human Intelligence and is easily integrated into other network structures such as communication, providing a valuable tool when identifying specific high value network entities.⁵⁵

To assist in establishing a realistic training environment, a number of RL profiles are created, some of which depict ties to subversive groups actively undermining the central government and affiliated with criminal elements in an AO. Profiles also provide background information regarding theological training, professional specialities, and community involvements. In today's OE, RLs with ideological/political agendas frequently engage in supporting para-military groups, actively recruiting impressionable and idealistic youth from among their following. Albeit, the PMESII features RLs genuinely interested in peace, it also sheds light on the darker elements of religious extremism.

To provide a training experience as close to the operational reality as possible the region selected for the date country study is digitally superimposed on the Province of Alberta for the annual Exercise Maple Resolve. The names of the cities and towns in the AO remain those of the country study but with minor adjustments the geography, highway systems and demographics become that of Alberta.⁵⁶ Exercise Unified Resolve, a preparatory exercise, comes some months earlier. Significant numbers of those running this exercise deploy to Exercise Maple Resolve as well – the two main exercises of the calendar year.

EXERCISE UNIFIED RESOLVE 1801

As an exercise, Unified Resolve has many moving parts. Exercise Control (EXCON) consisted of HICON, LOCON, FLANCON, Comprehensive Approach, OPFOR, Air Land Integration and Sustainment. HICON is at the Multinational Divisional Headquarters level with a National Headquarters representing the JTF-A components. Not being exercised, HICON plays a crucial role in depicting the upper levels of Command in an AO. The various elements of EXCON generate “Events” consisting of a series of injects. An “Event” is directly related to at least one of the stated exercise objectives. The two Canadian (CA) Brigades that were PTAs for this exercise (2 CMBG and 5 GBMC (and their constituent units)) had elements of the US 10th Mountain Division (Fort Drum), UK Forces (Royal Dragoon Guards) and a combined CA-Calian Contractor host nation Army Brigade HQ/US Cavalry Regiment HQ representing their flanking forces. LOCON is manned by units of 2 CMBG for 2 CMBG HQ and by sub-units of 5 GBMC for 5 GBMC HQ and its constituent units. In addition, Division troop units were represented in LOCON. The play stimulated by the many and varied injects throughout the exercise is augmented by the Abacus simulation system, which is used to control and replicate movement, direct and indirect fire, UAVs, combat casualties etc., significantly enhancing realism in the training environment.⁵⁷

INJECTS

Essential to a successful training exercise is the writing of effective *Injects* – scenarios developed to exercise the PTA for future deployments. A Writing Board (WB) devoted to *PMESII* development and the creation of *Injects* is convened for mid-fall each year. Depending on how well the progress, a second WB may be necessary, frequently held early in the new year with the major two-week Exercise coming close on the heels of WB2. Writers are

normally retired military members having held senior positions with much operational experience supported by a sprinkling of Regular Force personnel. Additional writers are added to cover off such activities as Political Advisors, Humanitarian Organizations, Social Media, Media, and Information Operations. The RAA/RLE Writer position and two chaplain positions are also numbered among them. For exercise purposes, these comprise the “White Cell,” an entity reflective of the various elements of the Comprehensive Approach.

Creating and exercising injects is very much a collaborative effort. Two CAF chaplains and a RAA/RLE writer participate on the writing boards, a collaborative effort with other White Cell members. Situations that a chaplain would potentially encounter in an OE go through a number of revisions, regularly reviewed in group (other White Cell contributors) to determine what additional input may contribute to the injects effective Exercise play.

A case in point is Social Media (SM), ubiquitous not only in the West but throughout the world in its entirety. In simulation exercises the question becomes how does a given situation or event become known to Coalition Forces, particularly events that may occur in the rear of advancing troops? In the case of a “Burning Church Inject,” SM triggers a response due to chatter reporting early morning gunshots followed by images of a church aflame. A Brigade (Bde) Public Affairs Officer, while monitoring early morning Intelligence flow, picks up on the local SM reports and alerts the Bde Operations Officer, who, in turn, directs a unit in the area to investigate. A nearby infantry platoon is sent to reconnoitre and report back. The charred bodies of four Christian clergy are discovered in the church ruins. Embedded at Battalion (Bn) and Bde levels of the PTA, chaplains are evaluated on how they respond to such situations.

Other injects include the inadvertent artillery shelling (friendly fire) of a mosque resulting in loss of life and damage to the building. Another would be the discovery of a mass grave containing bodies from a minority faith group in the area. SM leading up to these discoveries and next day local media reports factor into these injects. Again, the response of chaplains in the PTA is monitored.

To ensure training objectives are met (validity) during the actual exercise, more senior level chaplain(s), having received Observer, Controller, Trainer (OCT) training, are present while chaplains in the PTA are actively engaged in the injects. Their role is to evaluate comprehension, anticipation and effectiveness, debriefing the chaplain following the inject. A more comprehensive end-Ex chaplain evaluation is conducted where a chaplain's performance is scored against a Table of Performance Checks. Input into this evaluation is received from the OCT chaplain, CADTC Formation Chaplain and the more senior chaplain having functioned at the division level of EXCON.

Essential to creating effective injects is the conducting of relevant and accurate research that can be drawn upon during the writing boards. Weaving reality into fiction is an art – an inject must be believable. That being said, injects must exhibit a degree of elasticity, for flexibility may be required in order to achieve training objectives. Once the exercise officially begins, no matter how well injects are written, all bets are off. The unpredictability of the ebb and flow of operations – something referred to as slippage – may impact where and when a given inject will be initiated. In order for an inject to be “believable,” Blue and/or Red forces may need to be in the vicinity of where a given scenario is to be played out. In such cases, “dynamic writing” comes into play. It may also be that a chaplain being exercised in a given inject, may not respond in a manner conducive to achieving a given training objective.

Writing dynamically may be required in order to direct the chaplain toward a more instructive course of action (COA).

HOLY SITES AND PILGRIMAGES: AN EXERCISE EVENT

Salient to creating a realistic religious landscape was the selection of four Holy Sites from west to east in the fictional country used as the epicentre of the conflict. The Imamzades, Mausoleums and Shrines interjected into the various iterations of the exercise exist in real time but, for purposes conducive to training, may be relocated depending on the scenario being developed.

Considered an event, the objective to introducing Holy Sites and pilgrimages to the OE is to bring more realism to the training experience. An AO in the global south devoid of the religious dimension socioculturally, in most instances, does not reflect the reality on the ground. Commanders' intent on exercising their troops in the training environment may initially find the interjection of a pilgrimage "inconvenient" for the prosecution of war. However, once presented, leadership soon comes to appreciate their value in preparing the PTA for operations in other parts of the world. As seen in the explanation below, this realism also provides Command with an occasion to observe the chaplain in an advisory capacity beyond that of the norm, namely a strategic contribution of analysis, advisement and civic engagement with local/RLs and their communities in an AO.

A pilgrimage to a selected Holy Site is linked to a specific annual religious festival – a common occurrence in the global south where religion occupies the public space, playing a dominant role in society. Events of this nature present an immediate challenge as Command learns that pilgrims numbering in the several of thousands will be traveling the main highways directly in the path of

soon-to-be advancing troops. Having been forwarded the PMESII and Religion Backgrounder as part of the “read-in package” prior to the exercise, chaplains will have already prepared their RAA of the AO, a prerequisite for chaplains deploying to the annual Exercise Unified Resolve. Early in their careers, chaplains are taught the rudiments of RAA on the “Chaplains in Deployed Operations Course” at the CAF Chaplain School and Centre, CFB Borden. From an informed perspective, they are able to brief Command on the local/regional religious terrain, as well as the upcoming pilgrimage. The briefing (normally PPT with text) speaks to the Facts, Assumptions, Risks/Issues and Recommended Courses of Action listed in order of preference. With an enhanced frame of reference, leadership is better able to decide the preferred COA.

The training continues with chaplains engaging a senior RL in the AO with the view to discussing alternatives – telephone and in-person conversations with an EXCON member assuming the role of the RL. At this juncture, RAA gives way to RLE. The Commander or Chief of Staff is briefed as to the result, while the Division Chaplain (HIGH CON) is kept apprised the entire time. In such situations what motivates chaplains becomes paramount – the well-being of others. It is through this lens that a chaplain’s intercession to prevent innocent pilgrims from coming in harms way should be viewed (i.e. the saving of lives).

As RAA/RLE continues with its socialization as an operational capability it is experiencing a thickening in that additional applications in the OE have become apparent. Chaplains advise commanders on how a given ethno-religious group may practice their faith, which may differ from those of the same faith group elsewhere in the world. This information includes religious festivals, how they are practiced, potential impact on the mission and suggested ways to avoid creating undue tension. Due to the

common ground that they share as religious leaders, a padre may facilitate dialogue with local religious community leaders and those offering development projects. The chaplain may be called upon to help mitigate adverse relations with the local religious community due to an errant shell destroying a place of worship or sacred artefact. In the interest of bettering relations with local religious leaders and their communities, where fighting has resulted in the death of civilians, the chaplain may offer support to religious leaders in the burial of their dead as well as educating troops in a given faith group's burial rites that may be confusing to them. Facilitating dialogue with religious community leaders in an AO may prove to be a timely and strategic contribution to the mission, something chaplains are able to offer.

To this point, much emphasis has been given to expeditionary operations. It was stated earlier that the RLE capability was designed in such a way that it could be generalized to other contexts. In recent years one such generalization has been that of Domestic Operations. The CAF responds to domestic situations as much or more than to overseas commitments. The following offers both a look at a recent Domestic Operation (DOM OPS), complemented by the exploration of additional RLE opportunities in the domestic domain.

CHAPTER FOUR

DOMESTIC OPERATIONS

In developing RLE as an operational capability, it has always been the intention to see it generalized to other contexts – Domestic Operations being one such venue. As in any nation, the mobilization of its Armed Forces by the government may occur due to sudden disaster within its borders of one form or another or in response to an urgent need arising due to an international crisis, as was the case with the Government of Canada's response to the Syrian refugee crisis in 2015. The following is a treatment of the various forms of Domestic Operations and how CAF Chaplains are uniquely positioned to contribute to their success.

CAPTAIN IMAM RYAN CARTER – KINGSTON – OPERATION PROVISION: SYNOPSIS

On 9 November 2015, the Government of Canada officially announced its commitment to welcome approximately 25,000 Syrian refugees from Lebanon, Turkey, and Jordan to Canada by the end of February 2016, with an initial group of 10,000 arriving by 31 December 2015. As a whole-of-government operation, Imam Carter served as chaplain to the deployed Primary Reserve contingent, as well as advisor to a number of governmental organizations engaged in settling refugees. These included: the Department of National Defence; Immigration Refugee Resettlement Canada (IRCC); and to Non-governmental Organizations such as the Canadian Red Cross (CRC).

RLE

The process of RAA began with Imam Carter canvassing the Internet, social media and organizational websites as a means of

identifying and then connecting (RLE) with religious groups and/or agencies that had shown interest in supporting refugee resettlement in the Kingston area. As is often the case in organizations, it was also critical to ascertain the de-facto leaders of the religious communities in Kingston, as being a Priest, Minister, Rabbi or Imam did not necessitate actual organizational control.

With feedback from personnel deployed overseas, Imam Carter was able to discern an approximate demographic of newcomers, which assisted in locating local religious organizations for minority faith groups such as the Druze. Given that religion and public life are intimately intertwined in the Middle East, it was expected that these organizations would play a critical role in the resettlement process through their provision of various material, spiritual and communal support. Of note was the collaboration with CIMIC (G9) due to their providing overall coordination to liaising with the various community (including religious) agencies, local government and the media.

The intentional engagement of the region's religious leadership revealed a mosaic of religious organizations and existing partnerships and agreements between the Christian community and the Islamic Society of Kingston. Declassified intelligence indicated however, that there were a number of "anti-Muslim" type propaganda messages that had begun circulating regarding Operation Provision including: (a) an influx of Syrian refugees would result in the import of potential Muslim extremists; and (b) increased numbers of Syrian refugees would result in Islamizing Canada and the loss of Canadian identity.

Several formal encounters were planned, which included tours of CFB Kingston and collective meetings with the City of Kingston. These encounters achieved the first order effects of building trusting relationships between the military, government agencies and community organizations. Second order effects included

greater interagency communication and cooperation, faith group ownership, mobilization and the establishment of a community based network with resources and personnel ready to assist.

The end product could only have been achieved through a sociological approach, which examined organizational dynamics of local religious groups and how their religious perspectives intersected with the 'operational space'. Collaboration with CIMIC facilitated further integration and production of a religious Area Link Analysis. The fusion of community relations and RLE type activities resulted in a seamless unity of effort and effective cooperation with the Kingston community.⁵⁸

EMERGENCY SITUATIONS

Provincial governments frequently call upon the military for assistance during natural disasters when their own resources no longer suffice in addressing the emergency at hand. As the only organization equipped to mount rescue operations at that magnitude, on numerous occasions the federal government has directed the CAF to assess disaster stricken regions, prioritize the hardest hit areas and deploy, known today as Operation Lentus. Among these are the wild fires in British Columbia, Saskatchewan and Alberta; floods in the Red River region of Manitoba, Saguenay, Quebec, and High River, Alberta; the CAF assistance to southern and eastern Newfoundland during Hurricane Igor; and, of course, the massive military response to the 1998 ice storm of southern Québec and parts of eastern Ontario.

Faith groups in Canada often enjoy a high profile in urban centres, especially among ethnic groups that maintain a strong sense of community. RLs of all faiths practice civic engagement in the affairs of towns and cities across the nation. In emergency situations, these same faith groups work along side other civic

organizations to provide food, warm clothing, shelter, transportation and more. Churches, synagogues, temples and mosques all possess infrastructure that can be made available to a local population during a crisis.

In Domestic Operations chaplains deploy with their troops and are strategically positioned to facilitate dialogue with RLs when the need arises. Through their relationships with local/regional RLs, chaplains become a reliable and effective conduit through which to communicate with faith community leadership.

RLE AND INDIGENOUS LEADERS

In recent years the Royal Canadian Chaplain Service has made significant strides in ministering to the Indigenous in uniform. Salient among these accomplishments has been the addition of an Indigenous Advisor⁵⁹ (IA) to the Chaplain General's Staff who has been instrumental in creating policies, providing teaching and offering sage counsel to chaplains on how they may be of support to Indigenous traditional and spiritual practices of those serving in the CAF.

Paramount to the role of the IA is the establishment of ongoing internal and external networks of consultative groups in support of the Defence Aboriginal Advisory Groups. These networks include instituting and maintaining ties with Local Indigenous Groups and Communities at Regional, Provincial and National levels, inclusive of Scholars, Elders, Metis Senators and Traditional Indigenous Knowledge Keepers. Not least among these relationships is that of fostering an open dialogue with the CAF Indigenous Champion – the Commander of the Canadian Army.

More importantly to the purposes of Religious Leader Engagement, the proposed Indigenous Advisor Policy articulates the necessity of RCChS chaplains networking with Indigenous leaders locally and

regionally. The intent is to identify those held in high esteem by their people and are knowledgeable of ancestral tradition. Establishing relationships and building trust with local and regional Indigenous leadership cannot be underestimated in its importance. Base and Regional Commanders will greatly benefit from their chaplains having established such relationships.

There have been rare occasions where the CAF has been called upon to offer Aid to the Civil Power – domestic internal security operations. The Oka Crisis of 1990 pitted Mohawks in Québec against the provincial police, an unprepared Sûreté du Québec, and angry local citizens. After a policeman was killed the crisis escalated dangerously. As a consequence, the Québec Attorney-General of the day called in the military.

General (retired) John de Chastelain, Chief of the Defence Staff at the time, and former Canadian Ambassador to the United States, speaks of how instrumental the Clan Mothers and Spiritual Leaders were in avoiding overt violence during periods of heightened tensions in the Oka Crisis of 1990. He declared:

[There were] several confrontations between armed Mohawk Warriors and armed soldiers at the barricades that could have escalated into serious action, which were prevented from doing so by Clan Mothers and Spiritual leaders. These moved behind Mohawk lines urging restraint and counseling against the use of firearms. Since Clan Mothers and Spiritual Leaders have a respected role in the Mohawk tradition, their influence and actions were, I believe, a very important factor in contributing to the largely non-violent conclusion of the crisis.⁶⁰

Confrontation with First Nations peoples must be avoided at all costs in Canada. That said, deeply felt ties to traditional lands can at times border on the sacred. Such intensity can escalate to

precarious standoffs when perceived rights are seemingly trampled underfoot by government or business interests. If the military were called upon to intervene where hostilities threatened to escalate, having established relationships with the spiritual leaders of aboriginal communities would undoubtedly hold strategic merit. The calming influence on these local/regional Elders on the opposite side of a barricade would be key to resolving conflict. Encouragement from a known chaplain could serve as reassurance for an aboriginal spiritual leader to continue with any tension-reducing conversations they may be having. Upmost in the chaplain's mind in any engagement of this nature is the "well-being of the other." Resolving standoffs of this nature peacefully is in everyone's best interest.

ENHANCEMENT OF INTERFAITH & INTERCULTURAL AWARENESS

Given the Canadian government's long-standing emphasis of inclusivity in immigration policy and practice, Canadian society as a whole embraces an orientation of *openness toward the other*. Ethnic communities representative of the full spectrum of religious belief come to Canada's shores.

Religion in today's world is pervasive, manifesting differently depending on where one resides globally. Sadly, the media offers an endless array of examples of religion exacerbating differences between peoples – in this light a conveyor of conflict and violence. Adept at accentuating such distinctions, religiously inspired violence toward the "other" is not only the norm but for some, as earlier related, a divine imperative. Against this backdrop it is imperative to recognize that commonalities exist among all faith expressions presenting a basis for dialogue and collaboration if the will exists to emphasize that which unites versus that which divides.

Canada is a cultural mosaic with many ethnicities residing within its borders, each with its own religious expression – some related to others...some not. There is much merit in encouraging Regular and Reserve Forces chaplains in more metropolitan areas of Canada to engage in interfaith dialogue with local RLs of other faith traditions. The Royal Canadian Chaplain Service is predominantly Christian complemented by small numbers of Rabbis and Imams. The majority of chaplains do not have much experience in interfaith dialogue. Engaging RLs from other faith traditions prior to deploying overseas holds many benefits.

As a multicultural nation it may be that ethnic groups originating from an AO to which Canadian troops will deploy may exist. There is inherent value in fostering opportunities for chaplains to engage local RLs and their communities as a matter of course in preparation for operations: domestic and expeditionary. The chaplain would gain much from learning of their faith and culture – nuances to appreciate and taboos to avoid, valuable information for Pre-Deployment Briefings as troops prepare to leave. They may also learn of clerics in the AO with whom to connect. There are usually interfaith dialogue groups meeting regularly in most cities. If not, a chaplain could open up a dialogue with another faith group leader. Establishing dialogue of this nature would serve the CAF well if and when there were an emergency of some nature that required reaching out to these faith communities. The chaplain would have already established a rapport.

One would never want to witness a major terrorist attack on Canadian soil but the possibility exists. An occurrence of this nature coming from within an ethno-religious group – from one of their own – may be subject to strong reactions from the public. Innocent Canadian citizens from the same ethno-religious group as the perpetrator(s) of such an attack are sometimes targeted with aggressive behaviour and violence (scapegoating), causing

a community to resist any outside overtures of assistance. Such gestures may be perceived as an intrusion upon what is believed to be an 'internal' issue to be resolved from within community. More disconcerting still, isolation may be compounded if the military were involved in a government-directed response to a crisis of this nature. A chaplain having previously established trust and confidence with a given faith group leader(s) would be well positioned to facilitate greater openness to communication where religious and community leaders, in an effort of self-preservation during a time of extreme pressure, have either limited or withdrawn any engagement with those outside of their community.

Mentioned earlier, the Royal Canadian Chaplain Service has within its ranks chaplains of other faith traditions besides Christian. It may be in instances of this nature that an Imam, for instance, could be of inestimable value in creating conducive relationships with RLs enhancing the capacity for constructive dialogue.

CHAPTER FIVE

NAVY APPLICATIONS: HUMANITARIAN OPERATIONS

ROLE: HUMANITARIAN AID WITH THE NAVY

Major operations are joint in nature and, as such, the Navy has a strategic role to play. This responsibility may come in a number of forms: participating in naval blockades to stem the flow of arms to an already war-torn region; prohibiting pirates from commandeering commercial vessels; intercepting ships engaged in human or drug trafficking to name the more prevalent.

Often the Navy is called upon to join in coalition with other government agencies and international organizations (IOs) or NGOs in response to humanitarian crises somewhere in the world. Canadian naval vessels were part of international emergency relief efforts for both Hurricanes Andrew (1992) and Katrina (2005) in the southern United States; the tsunami in Sri Lanka (2004), and the earthquake in Haiti (2010) to cite a few of the major deployments.

It is of comfort to know a high readiness ship can be out of the harbour within 48 hours with its formidable Humanitarian Assistance (HA)/Disaster Response (DR) (HADR) capability. The amount of HA that a ship can bring to a crisis-stricken region is quite substantial, not to mention the support that CAF personnel are able to contribute. The recent addition to the fleet of the Motor Vessel (MV) *Asterix* augments this capacity considerably. It can quickly transport HADR engineers, medical teams, fresh water, lots of electrical power, communications facilities, helicopters, as well as function as a command and control centre. A ship of this size and scope can make a noticeable difference for HADR effectiveness.

Engineers are able to do much in a short span of time to revive or rebuild infrastructure. To effect such change for an area hit by a natural disaster carries with it a toll on the workers who can spend up to 18 hours a day rebuilding a hospital for days on end. The ship becomes a powerful force multiplier allowing soldiers and sailors to return back on board for a shower, a hot meal, and a dry bed for a night. This ability is critical in maintaining morale and re-energizing those providing aid.

In addition to the substantial aid brought to bear by HADR is the security one or two ships in the harbour or alongside can create simply by their presence. Civilians having served in the HA sector are no strangers to the chaos in disaster-stricken regions that, at times, can quite easily develop into an ugly situation. A naval vessel in the harbour is a visible and powerful symbol of security and stability for the population to observe. In an emergency situation, a ship can provide sanctuary for NGO and relief workers or be used as a safe base from which to operate.

When disaster strikes the damage to local infrastructure is normally quite extensive. Communications is often among those domains hardest hit, leaving local populations more vulnerable still. Determining how to assess the degree of devastation in more outlying areas is especially challenging. Compounding this is establishing how to inform the citizenry of available aid and where medical assistance may be found near them.

Despite severe infrastructure disruption, the “social networks” of religious communities often continue to function as they have for millennia. Faith group leaders are frequently able to communicate through their people in one way or another to ascertain where help is needed the most and to “get the word out” as to where support may be found. Due to their natural rapport with local RLs, chaplains aboard ships are strategically positioned to initiate

such “word of mouth” communications when reaching the local populace is difficult. Religious communities are social entities with built-in systems of human support even in the face of extreme hardship. Where chaplains are liaising with local RLs, ships are also capable of providing essential support to such civic engagement – quickly transitioning ashore with a vehicle from the ship, or by boat up the coast or by helicopter. When providing HADR to affected areas, command may benefit by employing their chaplains as a strategic asset, engaging religious and community leaders, as a means of communicating with the local populace when reaching more isolated areas is arduous.⁶¹

CHAPTER SIX

AIR FORCE APPLICATIONS

Domestic: Establishing relationships and building trust with local RLs is always a wise course of action regardless of which element – Army, Navy or Air Force. The norm for Air Force padres has been to be out in the surrounding community, liaising with their religious counterparts. Having developed rapport with the local faith group leadership bodes well for occasions when out of necessity, or for the enhancement of community relations, commanders may wish to communicate with the wider community.

Of importance as well is the building of rapport by Air Force chaplains with local Indigenous leaders wherever bases are located. In recent years, environmental issues and treaty disputes have come to the fore in various regions within Canada – oil pipelines and Indigenous land rights being the more prominent flash points. It is not inconceivable that local military assets could be deployed where unrest has exceeded civilian authorities' capacity to contain. In such instances, chaplains trained in RLE, having established trusted relationships with local Indigenous leaders, are well positioned to liaise with Indigenous communities, creating an invaluable communications conduit for command.

In cases of natural disasters (e.g. flood, wildfire, etc.), padres known to regional civilian and Indigenous RLs may serve to disseminate commanders' directives. In addition, they can advise the chain-of-command with regard to the disposition/concerns of leadership, possible needs and/or available infrastructure/resources of local communities that may be put into use in response to a given emergency.

Humanitarian: In times of natural disasters globally, the Canadian Parliament may direct the CAF to respond. In such instances, Air Force chaplains may deploy with the Disaster Assistance Response Team (DART)⁶² or other HA operations anywhere in the world. Where cultures are inherently religious, much more so than western nations, the capacity of the chaplain to liaise effectively with local/regional RLs may be of immense assistance to Command. Where infrastructure has been crippled, quickly identifying areas greatly impacted, and determining efficient aid distribution sites easily accessible to those in need is critical. As influential community leaders, RLs are able to communicate with the local populace. Worship centres often serve as the hub of community life.

Expeditionary: It is always of benefit to a mission to establish good relations with the local population wherever a squadron is deployed. When possible, engaging local RLs is an effective means of achieving such results. Identifying local needs and developing projects that would improve the living conditions of the local population may enhance good will among the local populace. Bringing in HA specific to these needs may assist in facilitating favourable community relations. To have amicable relations over the duration of a mission (with multiple tours) is crucial to mission success.

CHAPTER SEVEN

POTENTIAL OUTCOMES FOR CANSOFCOM

RAA/RLE is a relatively new operational capability for chaplains and the CAF at large. It continues to work its way into the mainstream of the training and operational environments – primarily expeditionary and domestic operations. For some years it has been taught at the CAF Chaplain School and Centre, reinforced with additional educational events at regional levels. Most significantly, it was the Canadian Army Doctrine and Training Centre (CADTC) decision in 2015 to begin integrating RAA/RLE into Army training via the major Exercises Unified Resolve and Maple Resolve that is lifting its profile. As an emerging capability, RAA/RLE is enjoying continued support as command comes to appreciate its strategic merit and identifiable outcomes for the operating environment (OE).

To cite Special Operations Forces (SOF) as highly trained and exceptionally skilled military members is an understatement. The tasks that they are called upon to execute and missions to which they deploy are some of the most professionally sophisticated and complex within the sphere of military operations. As such, numbers deploying vary depending on the mission. The chaplain's role of support for the troops and their families remains a centrepiece to ministry within CANSOFCOM. The exigencies of operations often result in members' extended absences from family. Chaplains have traditionally been one of the main connections between families and the unit, providing that much needed support when the member simply cannot be there. This role is crucial ministry and a mainstay of the care that chaplains provide.

Of import to CANSOFCOM units, increasingly, chaplains posted to their lines will bring with them the capacity to conduct Religious Area Assessments (RAA) of an Area of Operations (AO) and, where appropriate and under a commander's direction, could conceivably engage local religious leaders (RLE) on the ground where communication is deemed crucial. Undoubtedly, the contribution RAA offers in better grasping the religious terrain will be of particular value to SOF troops in achieving a fulsome understanding in preparation for a given OE in support of their missions. For example, briefings of this nature could readily become part of pre-deployment sessions.

As mentioned earlier, due to the value of the religious content to an OE, the insights of chaplains are now factoring into the "Social" categories of the Political-Military-Economic-Social-Information-Infrastructure (PMESII) analysis for training purposes. Adding greater depths still to the analysis, are the diagnostics associated with ASCOPE – Areas, Structures, Capabilities, Organizations, People and Events.

For the purposes of this monograph and the CANSOFCOM member, the following will view the contributions of RAA through the lens of the ASCOPE/PMESII Planning Template⁶³ with specific attention given to the Social category of PMESII. While PMESII-ASCOPE is a useful tool, its constituent elements must be viewed as intertwined and inter-related, not as being "silos." For example, there are many countries and areas within the Middle East where the religion component of "Social" is also a key factor in the "Political," "Military," "Economic," etc. domains.

Areas: In considering the religious terrain of an AO, religious shrines and holy sites are of consequence in terms of their capacity to draw significant numbers of the faithful to them. There may be several of these depending on how many religious groups are

represented in an AO. Appreciating the significance that a holy site holds for the faithful may prove to be beneficial. In the past, international troops have inadvertently offended the religious sensibilities of the local populace due to their unawareness of how their presence/activities at a place of sacred importance were offensive, interpreted as disrespectful and an intentional slight. Intense emotions of religious fervor can be ignited quite easily, especially when the presence of foreign troops on another's soil is already deemed an intrusion. The chaplain's assessment of the religious terrain of an AO would identify holy sites, offering background information as to their significance to the citizenry and how troops should conduct themselves if required to access the grounds or happened upon one unknowingly...to avoid making offence. If, indeed, a situation arose where in the execution of his/her duties the member were required to handle holy relics or religious artifacts of another's faith tradition, the chaplain's research would include instruction as to how best to conduct such activities in a manner so as to minimize or even eliminate offense.

It is also conceivable that one could be required to move the remains of an enemy combatant or a civilian of another faith tradition. Familiarizing the member with basic knowledge as to the rituals and customs relating to the treatment of cadavers is another crucial area where a chaplain's input would be of great benefit. A plasticized, pocketsize Aide-Memoire could be provided for easy reference. Grasping what is considered appropriate behaviour(s) associated with the religious realm of the *other* is of strategic value.

Structures: Cathedrals, churches, mosques, madrasas, temples, and synagogues are among the more common structures known to faith traditions. The chaplain's contribution would acquaint the member with how the more common places of worship function in the greater community, the title(s) and offices of the Religious

Leader (RL), and a semblance of the pertinent doctrine and belief systems that may seem foreign to one's own. Shrines and holy sites may be added to this list, coming into play during certain seasons of the religious calendar. Normally, these types of sites would be on the "no-strike list," to which a chaplain's advice can help ensure the completeness and accuracy of that list.

Capabilities: A well-researched RAA may reveal RL *intra*-faith or *inter*-faith associations of consequence that are local, regional and, in some cases, national. It may be that a local RL maintains significant ties to other clerics of greater stature at a higher level. RLs carry a significant community profile often known to leaders in other spheres and, as such, may be of assistance in communicating essential information on behalf of Command.

Organizations: Faith communities vary in terms of their organizational structure. Christianity tends to be more hierarchical: Roman Catholic, Orthodox or Protestant. This is evidenced in Bishops, Archbishops, Cardinals, Primate and sundry lesser offices normally at the local level. The Muslim world is predominantly Sunni with a minority Shi'a presence. Sufi Muslims are more mystic and, as a rule, quite peace-oriented. The Islamic world tends to be less organizationally structured than that of its Christian counterparts. Titles such as Imam, Grand Imam and Grand Mufti belong more to the Sunni tradition with Mullah, Sheikh, Ayatollah and Grand Ayatollah more commonly associated with the Shi'a tradition.

Deployments most commonly take CAF personnel into either the Christian or Muslim spheres, frequently with a mixture of the two. Assessing the religious terrain will most often reveal several faith traditions active in an AO with their accompanying religious leadership at various levels. With the aid of technology, a RAA can quite effectively identify local and regional religious personalities,

where possible offering a brief biographical sketch for each. chaplains may be very helpful in this light. However, information of this nature is not meant to be used for intelligence purposes, as doing such would jeopardize their protected status as non-combatants under the Geneva Conventions and Protocols.⁶⁴ In addition, educational institutions (madrasas, seminaries, literature distribution centres, radio stations) and humanitarian organizations (NGOs, orphanages) are often affiliated with faith groups in a given AO.

People: Flowing naturally from the previous organizational lens will be the more important religious personalities in an AO. Advantageous to any operation is the knowledge of who are the key players in a given domain and what their connections are to others. Prominent RLs in other parts of the world are highly visible. As community leaders, the people hold them in high esteem and look to them for advice and leadership. Having an appreciation of who they are and how they factor into the lives of the ordinary person is essential knowledge.

Events: This factor provides significant information. Coming from the West, the member doesn't always have an appreciation for how significant religion is for the people in other parts of the world. In analyzing the religious terrain of an AO, a RAA will identify the important religious festivals and when they occur. These often tie in with Shrines, as the faithful may be on the move in large numbers to a Holy Site as a means to celebrate a particular holy day/season, e.g. a pilgrimage. Knowing how to navigate the religious terrain with its cultural and religious nuances is an aid to planning. Avoiding unnecessary complications due to a void in information is always the preferred.

Focusing on the Social category of PMESII through the lens of ASCOPE will enhance the effectiveness of a chaplain's RAA. While

predominantly considered under the “Social” element of PMESII it must be acknowledged that in many societies, religion can be a factor in many PMESII elements. The insights offered regarding the religious terrain may be useful in determining sources of stability and/or instability leading to appropriate courses of action.

CHAPTER EIGHT

THE CHILD SOLDIER INITIATIVE / RELIGIOUS LEADER ENGAGEMENT INTERFACE

Since his time during the Rwandan genocide in 1993, Lieutenant-General (retired) Roméo Dallaire has dedicated his life to a number of causes but none more exigent than the global scourge of child soldiers. The Roméo Dallaire Child Soldier Initiative (CSI), a research and training centre based at Dalhousie University, Halifax, Nova Scotia, is recognized internationally as a leading educational centre providing training for government personnel, military and police forces, academics and other interested parties in mitigating the increased incidence of child soldiers primarily in the global south. In their quest to undermine regional governments, militant groups continue to exploit children for their purposes. The Dallaire Initiative stands as an unrelenting force against this evil.

During the fall of 2014, the Royal Canadian Chaplain Service (RCChS) began informal discussions with Dallaire regarding child soldiers, followed by a more formal CSI Chaplain Round Table in Cornwall, June 5-6, 2015 with 18 CAF chaplains participating as well as representatives from the United Kingdom and New Zealand Chaplaincies. Explored were the roles chaplains might play where child soldiers were present in operational environments (OEs), e.g. the prevention of recruitment and use of child soldiers as well as the spiritual resiliency of the soldier when moral injury becomes a reality due to such encounters. Since these early days, the RCChS has continued to explore expanding its competencies with respect to CSI, with particular attention to the RLE/CSI interface – RLE being inclusive of Religious Area Assessment (RAA) and Religious Impact Assessment (RIA).

In more recent years, Canadian Army Doctrine and Training Centre (CADTC) chaplains have been key in introducing all aspects of RLE into Army training, significant milestones in the institutionalizing of this chaplain operational capability. It has been no different with the CSI/RLE interface. Dallaire cites chaplains as frontline spiritual advisors, among the first to engage CAF personnel dealing with the moral and ethical dilemmas emanating from some of today's OEs. As such, it is essential to educate chaplains on Child Soldier issues as a critical component in a more holistic approach to both protect personnel and end the recruitment of child soldiers.⁶⁵

RAA and RIA are both deemed invaluable to future training as a means to more fully grasping cultural awareness and understanding. Acknowledged is the cultural adjustment that soldiers frequently experience at both the operational and tactical levels – and its potential to subtly, yet perceptibly, erode psychological and spiritual resiliency. Notable, too, is how one's understanding of religion often impacts the way "...members, and people in general, think, act, communicate, perceive the world, interact with communities, and make leadership decisions in order to have influence among communities."⁶⁶ Compounding this further for personnel are the presenting stressors of an OE with respect to the beliefs, values and behaviours of the local citizenry. Conflicting emotions may emerge when one's own personal values contradict the predominate practices surrounding them, sometimes leading to significant moral injury. Chaplains are now intentionally trained to recognize these signs, provide initial counsel, assessment and referral. Improvements to this training effort are ongoing.

With the support of the Government of Canada, the Child Soldier Initiative established the *Vancouver Principles on Peacekeeping and the Prevention of the Recruitment and Use of Child Soldiers*, struck at the UN Peacekeeping Defence Ministerial Conference

on November 15, 2017 (<https://www.vancouverprinciples.com/>). To date, there are nearly 80 signatories with the numbers of endorsing nations continuing to grow. In essence:

The Vancouver Principles are a set of political commitments made by member states regarding training, planning, and the conduct and care of their own forces. Moreover, the Vancouver Principles take an assertive stance on preventing child recruitment in the context of peacekeeping operations, specifically with regard to early warning and the active prevention of recruitment.⁶⁷

More specifically, Principles 4 and 5 call for the appointment of Child Protection Focal Points and Training. As such, mission command structures, both military and police, are to establish a common international standard for training and certification of such focal points as a means to encourage communication, coordination and cooperation with civilian Child Protection Advisors and other child protection actors.

Out of necessity, in mitigating the recruitment of child soldiers, mission military and police personnel are compelled to interact with local and regional actors. Sympathetic to such initiatives, religious leaders are among those carrying influence within communities – middle range actors (see Middle Range Actors above). Chaplains trained in RLE are strategically positioned to aid in facilitating dialogue to this end.

Poignant to the Child Soldier Initiative and Religious Leader Engagement interface, is the multifaith and multicultural nature of the RCChS. For a number of decades the CAF chaplaincy has attracted and recruited candidates not only from the other Abrahamic faith traditions but from other parts of the world as well. More than a few chaplains wearing the CAF uniform originate from the African continent...a point not lost on General Dallaire.

Lieutenant (Navy) Matthew Ihuoma is a Roman Catholic priest and CAF chaplain, originating from Nigeria. Padre Ihuoma completed the Veteran Trainers to Eradicate the Use of Child Soldiers (VTECS) July 2017, a two-part training program (Online and In-Residence – <https://www.childsoldiers.org/vtecs/>) offered through the Roméo Dallaire Child Soldier Initiative at Dalhousie University, Halifax, Nova Scotia. Recognizing that he was soon to leave for Nigeria to discuss and negotiate a Memorandum of Understanding with the Nigerian government re: CSI, Dallaire immediately saw the value in having Padre Ihuoma accompany him and Dr. Shelly Whitman, CSI Executive Director. During their deployment to Nigeria in November 2017, Ihuoma's knowledge of language, culture, religion and political landscapes were proven to be invaluable. It would stand to reason, that in future collaboration with CSI, the RCChS would invest in seeing more chaplains trained in VTECS, especially those from lands where child soldiering continues to be vexatious. The complementarity of initiatives is readily apparent.

Finally, the CSI/RLE interface offers a cogent example of how RLE is contextually malleable in application. The Dallaire/Whitman 17 January 2019 personal audience with Pope Francis at the Vatican was facilitated by Chaplain General Chapdelaine with the intervention of Cardinal Gérald Lacroix, Archbishop of Québec and Primate of Canada. This meeting resulted in the Holy See supporting the Child Soldier Initiative internationally.⁶⁸

CONCLUSION

The intent of this Monograph has been to further elucidate the emerging role of Religious Leader Engagement as a value-added chaplain capability across the spectrum of expeditionary, domestic and humanitarian operations. As has been demonstrated, religion, in its own way, factors into each environment – none more so than today's insurgencies. Fueled by religious proclamations from its leaders, followers are infused with the belief that their cause emanates from the spiritual dimension – sacralising conflict. Living in their midst, local populations are vulnerable to their propaganda and, at times, reprisals. Commanders attest to the challenges such terrain presents in conducting operations where the support of the local populace is of paramount importance.

As such, it is all the more vital for strategic planners from more secular western nations to make every attempt to view the other through the lens of local culture, lessening the tendency to rely solely on one's own. It has become incumbent upon Commanders to implement strategies to better grasp the religious element of OEs and how best to engage with its leaders with positive effect. In a bid to achieve this end, the Canadian Army Doctrine and Training Centre (CAD-TC) is presently collaborating with the Royal Canadian Chaplain Service in integrating this decisive training into major Exercises.

Chaplains will increasingly deploy to OEs possessing skills to provide pertinent analysis of the religious terrain of an AO (RAA) and the capacity to engage religious leaders, as need would warrant (RLE) and security permit. Communicating Commanders' intent in problematic situations to local/regional community heads, of whom spiritual leaders are among the more esteemed, is an inherent benefit of the common ground they share and the conciliatory attributes

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37 “Global South” is a term used by the World Bank to refer to low and middle-income countries located in Asia, Africa, Latin America and the Caribbean. This domain is in contrast to the high-income nations of the “Global North.”

38 This was the experience of Foreign Affairs Canada Political Advisor (PolAd), Gavin Buchan, during his early months in Kandahar, Afghanistan. An experienced diplomat, he acknowledged that the reluctance of the religious leaders of Kandahar Province to engage him in dialogue was due mainly to their concern of his secular views and the adverse influence these views might have. It wasn’t until the CAF chaplain, Imam Demiray, arrived that progress was made in opening up a means of communication with the Ulema Council, a body of Islamic scholars (Mullahs) serving as an advisory body to the Governor of Kandahar Province. These exchanges resulted in the Shi’a presence resuming its role on to the predominantly Sunni Ulema Council, effectively bringing them out of isolation. For a complete account of this documented case study, see Moore, *Military Chaplains...*, 185-206.

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40 With contributions from Lieutenant-Colonel Beverly Kean-Newhook, previous Formation Chaplain, Canadian Army Doctrine and Training Centre, CFB Kingston, Ontario, Canada and Colonel Bruce Sidebotham, Command Chaplain (TPU), Fort Bragg, South Carolina.

41 Land Force Doctrine Note 2-09 “Key Leader Engagement (KLE)” – Approval Draft, Oct 2009, 1.

42 Non-combatants are defined as follows, “Non-combatants comprise all persons who are not combatants. Provided they do not take a direct part in hostilities, non-combatants are not legitimate targets. Civilians are generally the largest category of non-combatants. Religious and medical personnel are non-combatants, even if they are in uniform and members of the armed forces of a party to the conflict.” See *Law of Armed Conflict at the Operational and Tactical Levels*, Joint Doctrine

Manual, B-GJ-005-104/FP-021, 2001, Office of the Judge Advocate General, National Defence, Canada, GL-13, <<http://www.forces.gc.ca/jag/publications/oplaw-loiop/loac-ddca-2004-eng.pdf>>.

43 Online conversation with Colonel Bruce Sidebotham, Colorado, USA, 7 August 2018.

44 NATO Standard AJP – 3.4.9, *Allied Joint Doctrine for Civil-Military Cooperation*, Edition A. Version 1. Chapter 2—CIMIC in Theatres and Operations, 0202 The Aim and Purpose of CIMIC; 0202.b. Relationships with Civilian Actors: NATO Standardization Agency (NSA) NATO, Feb 2013.

45 John Paul Lederach, *The Moral Imagination: The Art and Soul of Building Peace* (New York: Oxford University Press, 2005), 35.

46 An Afghan Provincial Government appointed Council of approximately a dozen senior Mullahs to serve as an advisory and oversight body to the Provincial Governor. This included providing direction from the Koran to the Governor on questions relating to the interface between civic law and Islamic faith practice as well as oversight of the many mosques and madrassas in Kandahar Province.

47 For a full account of Captain Imam Suleyman Demiray's work among the Sunni and Shi'a faith group communities in Kandahar City see Moore, *Military Chaplains as....*

48 Michael Callen, Interview at the Kandahar PRT, Afghanistan, 25 June 2006.

49 For more on Volf's "double vision" see Chapter Three, Part 3 "Reconciliation as Embrace," dissertation of Major S.K. Moore entitled, *Military Chaplains as Agents of Peace: The Theology and Praxis of Reconciliation in Stability Operations* (Ottawa, Canada: Saint Paul University, 2008), 117-143.

50 Ruben M. Baron, "Reconciliation, Trust, and Cooperation: Using Bottom-Up and Top-Down Strategies to Achieve Peace in Israeli-Palestinian Conflict" in *The Social Psychology of Intergroup Reconciliation*, eds.

Arie Nadler, Thomas E. Malloy and Jeffery D. Fisher (New York: Oxford University Press, 2008), 275-298.

51 R.M. Kramer and P.J. Carnevale, "Trust and intergroup negotiation" in *Intergroup Processes*, eds. R. Brown and S. Gaertner (Malden, MA: Blackwell, 2003), pp. 432-450 cited in Baron, 2008, 287.

52 Herbert C. Kelman, "Reconciliation from a Social-Psychological Perspective" in *The Social Psychology of Intergroup Reconciliation*, eds. Arie Nadler, Thomas E. Malloy and Jeffery D. Fisher (New York: Oxford University Press, 2008), 25.

53 Multinational Capability Development Campaign (MCDC) 2015-2016, *Understand to Prevent*, 2016, 248.

54 A school of Sunni Islam that condemns theological innovation and advocates strict adherence to Shari'a Law and to the social structures existing in the earliest days of Islam. Extreme acts of violence have been associated with the Salafist movement within Islam.

55 With contributions from Chuck Beattie, Independent Consultant, Beattie Geospatial Intelligence Consulting Ltd.

56 Exercise Unified Resolve is computer simulated at a different CAF Base annually (Brigade level), while Exercise Maple Resolve takes place in Alberta each year with a more robust mixture of computer simulation, actors and troops.

57 Input from Lieutenant-Colonel (retired) Stephen Fritz-Millett, Centre of Excellence, CFB Kingston, Ontario.

58 With contributions from Captain Imam Ryan Carter, Royal Military College, Kingston, Ontario.

59 "Mandate and Responsibilities of the Indigenous Advisor to the Chaplain General." *Royal Canadian Chaplain Service Policy on Support for Indigenous Spiritual Practices (Draft)*, 2018, 3-5.

60 Email conversation with General (retired) John de Chastelain, 21 Feb 2018, Ottawa, Ontario.

61 With contributions from Captain (Navy) (retired) Ian Paterson.

62 Canada sends the Disaster Assistance Response Team (DART) to help when natural disasters and emergencies happen in other countries. Canada sends the DART on request, when local responders are overwhelmed and people have nowhere else to turn. The DART can leave on very short notice to anywhere in the world, and it can operate for up to 60 days. The DART works primarily to: (1) stabilize the main impacts of the disaster, working with national and regional governments and other agencies; (2) prevent secondary impacts of the disaster; and (3) gain time until national and international aid groups arrive to provide long-term aid to the region. A typical DART operation will provide: (1) water purification (up to 50,000 litres of safe drinking water per day); (2) primary medical care (serving up to 250 to 300 outpatients and 10 inpatients per day depending on needs); and (3) engineering help (field engineers, construction engineers and heavy equipment), <<https://www.canada.ca/en/departement-national-defence/services/operations/military-operations/dart/how-dart-responds.html>>, accessed 14 June 2019.

63 ASCOPE/PMESII Planning Template, <<https://www.trngcmd.marines.mil/Portals/207/Docs/wtbn/MCCMOS/Planning%20Templates%20Oct%202017.pdf?ver=2017-10-19-131249-187>>, accessed 1 Sept 2019.

64 Geneva Conventions, 6 July 1906, Article III, Ch III, paragraph 9 and 27 July 1929, Ch III, Personnel, Art 9.

65 Lieutenant-General (retired) Romeo Dallaire, RCChS CSI Power Point Presentation, ND.

66 Briefing Note For Canadian Army Command Chaplain: Child Soldier Professional Development Needs Analysis Writing Group, Discussion, para 5, Lieutenant-Commander B.C. Kean-Newhook, CADTC Chaplain, 19 September 2017.

67 *Vancouver Principles on Peacekeeping and the Prevention of the Recruitment and Use of Child Soldiers*, Preamble, para 1, <<https://www.vancouverprinciples.com/>>, accessed 21 March 2019.

68 “Dallaire Initiative seeks Pope’s support to end use of child soldiers,” *Vatican News*, <<https://www.vaticannews.va/en/pope/news/2019-02/dellaire-initiative-pope-audience-child-soldiers.html>>, 12 February 2019, accessed 31 March 2019.

ABOUT THE AUTHOR

Steve K. Moore, PhD served as a Padre in the Canadian Armed Forces for 22 years, retiring in 2012. His operational tours include pre-Dayton Accord Bosnia (1993), Haiti (1997-1998) and the conducting of doctoral research at the Kandahar Provincial Reconstruction Team (2006), Afghanistan, completing his PhD in 2008. His post-doctoral work with the, now, Canadian Army Land Warfare Center, Kingston, resulted in the development of the chaplain operational capability, Religious Leader Engagement (RLE, 2011), now Policy (January 2013) with the CAF Royal Canadian Chaplain Service, Doctrine Note (July 2013) with the Canadian Army (CA), presently being integrated into Army training.

He lectured on the annual Civil-Military Relations Program at the United Nations Training School Ireland (Dublin: 2011-2014); was a member of the Understand to Prevent (U2P) Research Team, a British-led initiative comprised of military and civilian researches from 13 NATO and NATO-Partner nations (2015-2017), publishing several RLE case studies in their U2P Handbook. An Independent Consultant with Calian, Inc., Moore created the Religion Backgrounder for the CA Decisive Action Training Environment (DATE), a digital operational environment comprised of a series of fictional countries from which scenarios are generated for training purposes. He participates annually on Writing Boards (PMESII, Injects & Link Analysis) and major Army computer simulated exercises. In 2018, he presented on RLE at the Commonwealth Conference, the Centre for Interfaith and Cultural Dialogue, Griffith University, Brisbane, Australia.

Author of numerous articles and book chapters, Dr. Moore published "Military Chaplains as Agents of Peace: Religious Leader Engagement in Conflict and Post-conflict Environments" with Rowman and Littlefield (Lexington Books, 2013).

ABOUT THE COVER ARTIST

Deborah Anne Moore is an Ottawa-based artist whose work appears in the Canadian War Museum. Her cover art depicts a Muslim CAF chaplain, Major Suleyman Demiray, in dialogue, facilitated by an interpreter in the foreground, with a local Mullah while serving in the Kandahar PRT.

APPENDIX

CHAPLAIN GENERAL CORRESPONDENCE: RELIGIOUS LEADER ENGAGEMENT AND INTEROPERABILITY – 5 NOVEMBER 2018

1000-1 (Chap Gen)

5th November 2018

RCChS

CHAP GEN CORRESPONDENCE ON
RELIGIOUS LEADER ENGAGEMENT
AND INTEROPERABILITY

References: A. Strong, Secure, Engaged.
Canada's Defence Policy - 2017

B. CADN 13-1 RLE Cdn Army Doctrine
Note

C. CFJP 01 – Canadian Military Doctrine,
B-GJ-005-000/FP-001

1. The Government of Canada (GC) has directed that non-kinetic approaches of engagement are central to the future of operations. There is a growing understanding among international political and military leaders that world politics and religion are not separate entities as they are in the West (Ref. B). Furthermore, it is recognized that Western militaries risk their overall operational effectiveness if they ignore religious issues and non-state actors in any area of operations (AO) (Ref. A). In addition, our Canadian doctrine (ref C) raises the importance of interoperability. The reporting current reality requires us to work closely with our allies and governmental and non-governmental organizations to promote harmonious operational integration.

1000-1 (Aum gén)

Le 5 novembre 2018

SAumRC

CORRESPONDANCE DE L'AUM GÉN
SUR L'ÉTABLISSEMENT DE
RAPPORTS AVEC LES CHEFS
RELIGIEUX ET SUR
L'INTEROPÉRABILITÉ

Références : A. Protection. Sécurité.
Engagement. La Politique de défense du
Canada - 2017

B. Note de doctrine de l'Armée de terre
(NDAT) 13-2 ERRC

C. PIFC 01 - Doctrine militaire canadienne,
B-GJ-005-000/FP-002

1. Le gouvernement du Canada (GC) a statué que l'approche non cinétique deviendra un enjeu crucial lors des opérations futures. Contrairement à l'Occident (réf. B), il s'avère que les chefs politiques et militaires de la communauté internationale reconnaissent davantage que les sphères politiques et religieuses ne sont pas des réalités distinctes. Par ailleurs, il est manifeste que les forces armées occidentales compromettent leur efficacité opérationnelle lorsqu'elles ne prennent pas en compte ces enjeux et les acteurs non étatiques dans les zones d'opération (ZO) (réf. A). D'autre part, la doctrine canadienne (réf C) nous rappelle l'importance des rapports d'interopérabilité. En effet, la réalité des conflits en cours nous amène à travailler en étroite collaboration avec nos alliés, les organisations gouvernementales et non gouvernementales afin de favoriser une intégration opérationnelle harmonieuse.

2. My expectation is that the Royal Canadian Chaplain Service (RCChS) at all levels will be engaged in Religious Leader Engagement (RLE), during an operation that takes place both at home and abroad and that supports interoperability reports allowing us to be more efficient during the various operations. Considering that dialogue, reconciliation and human relations are the hallmarks of our ministry, it is important that we promote all the activities that will encourage networking and build bridges.

3. The GC has directed that operations will be guided by the values of inclusion, compassion, and respect for diversity, and human rights (Ref. A). We have found that chaplain force multiplication is included in the sharing of these Canadian values through religious understanding and collaboration. RLE is affecting religious diversity and understanding in each AO. Through RLE the RCChS has modelled Canadian Engagement and brought religious parties, once participating in intractable conflict, together by providing a space for open communication.

4. Each RLE has allowed further understanding of the fluid and dynamic nature of religious complexity which affects CAF operations. As a result, the RCChS has continued to develop and implement RLE activities appropriate to any kind of operations, as well as advice leaders in theatre on the religious terrain of their AOs. Also, it is important that when I, or other RCChS Strategic leaders, visit the troops in operations, deployed chaplains work with RCChS staff to facilitate RLEs at the Strategic level.

2. Je m'attends à ce que le Service de l'aumônerie royale canadienne (SAumRC), à tous les niveaux, s'efforce d'établir des rapports avec les chefs religieux (ERCR) lors d'opérations se déroulant aussi bien au pays qu'à l'étranger. Il est par ailleurs impératif que le SAumRC supporte et encourage les rapports d'interopérabilité favorisant ainsi une meilleure efficacité. Considérant que le dialogue, la réconciliation et les relations humaines sont les assises de notre ministère, il importe que nous favorisions toutes les activités qui susciteront le réseautage nous permettant ainsi de bâtir des ponts.

3. Le GC a déterminé que les opérations soient orientées par des valeurs telles que l'inclusion, la compassion, le respect de la diversité et des droits de la personne (réf. A). Il a été constaté que l'implication des aumôniers dans le processus du dialogue interreligieux favorise et renforce le partage des valeurs canadiennes. L'ERCR influence notre compréhension de la diversité religieuse et son impact dans chaque ZO. Grâce à l'ERCR, le SAumRC s'est montré un chef de file dans le cadre des différents engagements canadiens en favorisant le dialogue entre les divers groupes religieux.

4. Chaque ERCR nous a permis de mieux comprendre le caractère fluide et dynamique des dimensions religieuses complexes qui influencent les opérations des FAC. Dans cette optique, le SAumRC a continué d'élaborer et de mener des activités d'ERCR pour tous types d'opérations, et de conseiller les chefs dans les divers théâtres d'opérations sur le paysage religieux dans leur ZO. De plus, il est essentiel que, lorsque des dirigeants stratégiques du SAumRC ou moi visitons les troupes sur le terrain, les aumôniers en

5. The RCChS RLE activities are strategically significant in the minds of the leaders of tomorrow's CAF. The effects of this capability is bridge building through religious and humanitarian interaction, the promotion of respect and co-operation within the Joint, Integrated, Multinational, and Public environment, enhance religious conciliation amongst all actors in the AOR, and the ability of meaning making having a positive effect on a CAF members Spiritual wellness.

6. RLE remains a command authorized activity. RLE related activity shall continue to be conducted by Chaplains with the Commander's direction. It is central that Chaplains, at all levels, socialize RLE concepts with their respective Chain of Command. Commanders shall be briefed on all aspects of RLE research (Religious Area Analysis), planning (Religious Impact Assessment), and execution (RLE) (Ref B).

7. Interoperability has also provided inroads for the RCChS, to share and gain best practices for chaplaincy. Additionally, this has led to forwarding the GC's diversity interests at home and abroad. Examples of this are: the modelling of Canadian diversity and professionalism for the Five-Eyes Chaplain Leadership Symposium, the sharing of knowledge between the RCChS and the American and Australian Chaplaincy and the exporting of the school courses to Ukraine and Botswana.

déploiement collaborent afin de faciliter l'ERCR au niveau stratégique.

5. Le SAumRC se positionne comme un joueur clé dans la compréhension de nos futurs chefs des FAC en ce qui concerne la portée stratégique des activités d'ERCR. Les effets de cette capacité consistent en autres à la création de liens grâce aux interactions religieuses et humanitaires, la promotion du respect et de la coopération dans un environnement interarmées, intégré, multinational et public. Enfin, l'ERCR favorise la conciliation religieuse entre tous les acteurs et génère une réflexion sur le sens de la vie pouvant avoir un effet positif sur le bien-être spirituel des membres des FAC.

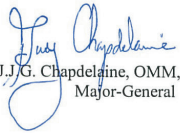
6. L'ERCR est une activité autorisée par le commandement. Par conséquent, les aumôniers mèneront les ERRCR avec l'assentiment du commandant. Il est essentiel que les aumôniers, à tous les niveaux, expliquent les concepts de l'ERCR à leur chaîne de commandement respective. Les commandants doivent être informés sur tous les aspects du ERRCR incluant la recherche (ADR), la planification et sa réalisation (EIR) (réf. B).

7. D'autre part, les rapports d'interopérabilité ont permis au SAumRC de partager ses connaissances et ses pratiques innovantes et de favoriser la diffusion des intérêts du GC à l'étranger en ce qui a trait à la diversité. Voici quelques exemples : l'application des valeurs que sont la diversité et le professionnalisme lors du Symposium regroupant les hauts dirigeants de l'aumônerie du Groupe des 5; les échanges de connaissances entre le SAumRC et les aumôneries américaines et australiennes et enfin, l'exportation de cours du CEAFRC en Ukraine et au Botswana.

8. RLE and interoperability at all levels are increasingly becoming key activities of the RCChS. Chaplains at all levels are reminded that engaging in, and actively supporting, RLE and interoperability at all levels is a clear RCChS expectation.

8. L'ERCR et l'interopérabilité à tous les niveaux sont des activités clés du SAumRC. Je rappelle à tous les aumôniers, quel que soit leur niveau, de s'engager et de supporter activement dans ces activités.

Major-général


J.J.G. Chapdelaine, OMM, CD, QHC
Major-General

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