

ATP 1-05.03

**RELIGIOUS SUPPORT AND EXTERNAL
ADVISEMENT**

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Religious Support and External Advisement

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Preface

ATP 1-05.03 establishes a common understanding, foundational concepts, and methods for advising commanders on the impact of religion on operations. ATP 1-05.03 highlights the external advisement capability for chaplains and religious affairs specialists operating from battalion through echelons above corps to support the full range of military operations.

The principal audience for ATP 1-05.03 is all members of the profession of arms. Commanders and staffs of Army headquarters serving as joint task force or multinational headquarters should also refer to applicable joint or multinational doctrine concerning the range of military operations and joint or multinational forces. Trainers and educators throughout the Army will also use this publication.

Commanders, staffs, and subordinates ensure that their decisions and actions comply with applicable United States, international, and in some cases host-nation laws and regulations. Commanders at all levels ensure that their Soldiers operate in accordance with the law of war and the rules of engagement. (See FM 27-10.)

ATP 1-05.03 uses joint terms where applicable. Selected joint and Army terms and definitions appear in both the glossary and the text. For definitions shown in the text, the term is italicized and the number of the proponent publication follows the definition.

ATP 1-05.03 applies to the Active Army, Army National Guard/Army National Guard of the United States, and United States Army Reserve unless otherwise stated.

The proponent of ATP 1-05.03 is the United States Army Chaplain Center and School. The preparing agency is the Capabilities Development Integration Directorate, United States Army Chaplain Center and School. Send comments and recommendations on a DA Form 2028 (Recommended Changes to Publications and Blank Forms) to Commandant, United States Army Chaplain Center and School, ATTN: ATSC-CDID (ATP 1-05.03), 10100 Lee Road, Fort Jackson, SC 29207-7000 or call commercial; (803)751-8735/DSN 734-8735; email: usarmy.jackson.usachcs.mbx.cdidi@mail.mil. Follow the Department of the Army (DA) Form 2028 format when submitting recommended changes.

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Introduction

ATP 1-05.03 expands upon FM 1-05, *Religious Support*, in describing external advisement as a required capability of chaplain sections and unit ministry teams. Chaplain sections and unit ministry teams advise commanders at all echelons in operational environments and Army elements in direct support of operations. The religious support “advise” capability is divided into external and internal advisement. External advisement involves advising commands on the impact of religious and cultural beliefs and practices of populations external to the unit. Chaplains and religious affairs specialists serving in joint force land component commands or joint task forces should refer to JG 1-05, JP 3-0, and other joint publications for further guidance.

ATP 1-05.03 contains four chapters and three appendices—

- **Chapter 1** describes external advisement and its relationship to the Chaplain Corps mission and core competencies.
- **Chapter 2** defines religious area analysis and its integration into the operational variables analysis as part of the military decisionmaking process, and it links external advisement to development of a running estimate.
- **Chapter 3** defines the religious impact assessment, its purpose and focal points, the types of products often constituting a religious impact assessment. It also describes the process for distributing and staffing a religious impact assessment and the follow-on modification of corollary products associated with external advisement and the operations process.
- **Chapter 4** defines religion and Soldier and leader engagements and their impacts on unit missions.
- **Appendix A** provides an advisement model for developing a religious area analysis utilizing the operational variables approach.
- **Appendix B** defines the distinct roles and responsibilities associated with chaplains conducting Soldier and leader engagements.
- **Appendix C** provides guidelines on integrating Soldier and leader engagements into the operations process.

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Chapter 1

Fundamentals of External Advisement

CHAPLAIN CORPS MISSION

1-1. The mission of the Army Chaplain Corps is to provide religious support (RS) to the Army across the range of military operations by assisting commanders in providing for the free exercise of religion and providing religious, moral, and ethical advisement and leadership. The Army Chaplain Corps possesses three core competencies (nurture the living, care for the wounded, and honor the dead) executed through two required capabilities, provide and advise. (See FM 1-05 for more information on the Army Chaplain Corps mission. See DODD 1304.19 for more information on the Army Chaplain Corps competencies.) External advisement occurs in this broader context. (See figure 1-1 on page 1-2.)

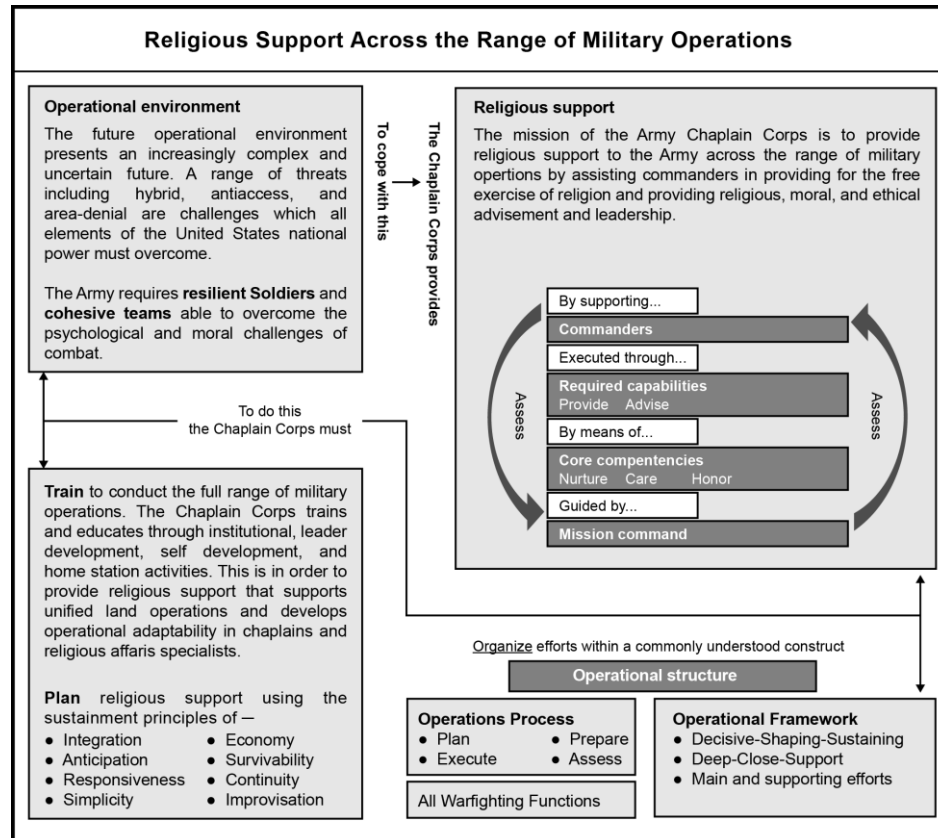


Figure 1-1. Religious support logic map

RELIGIOUS ADVISEMENT

1-2. As professional military religious advisors, chaplains advise commanders and staffs on religion and its impact on all aspects of military operations. Chaplains do this by advising commanders on the impact of religion in their units. This is internal advisement, and it is addressed in ATP 1-05.04. They will also advise commanders on how religion impacts a unit's mission throughout its area of operations (AO). This is external advisement. (See figure 1-2.) The aim of external advisement is to help commanders and staffs more clearly understand how religion shapes the battlefield and impacts mission success. As they better understand religion in an operational environment (OE), they are better equipped to avoid offense and, even more important, better informed of the dynamics for building relationships of trust and forming valuable partnerships. Therefore, chaplains must diligently guard against external advisement activities that compromise their noncombatant role.

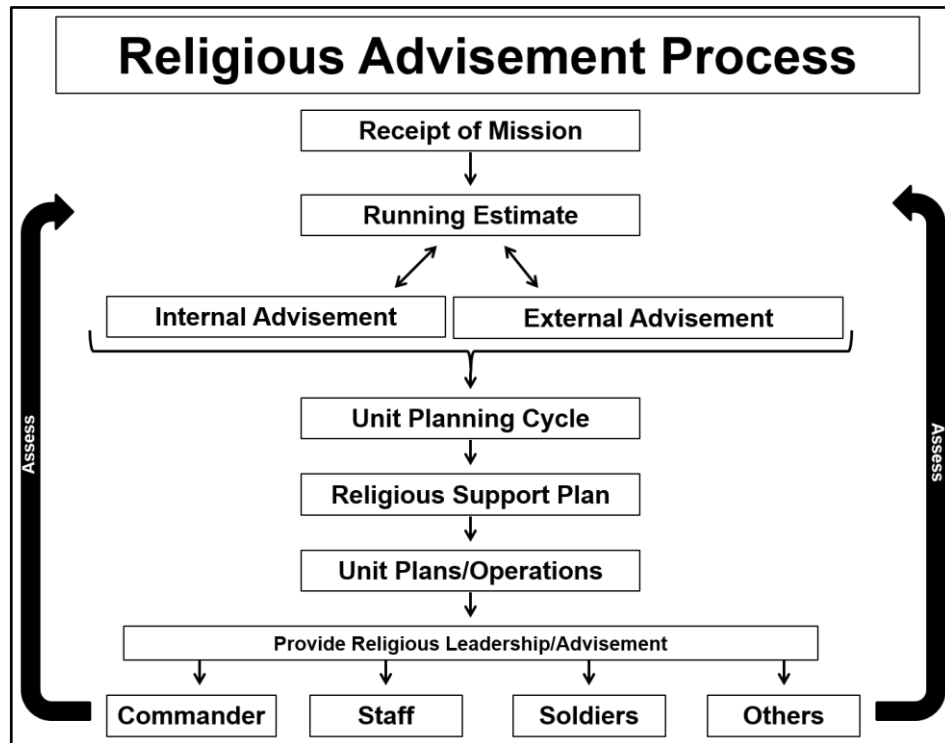


Figure 1-2. Religious advisement and the operations process

1-3. Internally chaplains are responsible for advising commanders on the religious practices and requirements of Soldiers and authorized civilians in the command, often understood as religious accommodation. This can include identifying holy days, worship requirements, dietary requirements, and wearing of religious garments. (See AR 600-20 for more information on religious accommodation.)

1-4. Externally chaplains advise commanders on the specifics of the religious environment in their AO that may impact mission accomplishment. This includes analysis, assessment, recommendations, engaging local populations, and training commanders' formations to act appropriately as related to mission success.

EXTERNAL ADVISEMENT AND AN OPERATIONAL ENVIRONMENT

1-5. The term "religious" refers to the system of beliefs and practices that give meaning and purpose to people's lives. Religious refers to professing a set of beliefs concerning the cause, nature, and purpose of the universe, usually involving devotional and ritual observances, and often containing a moral code governing the conduct of human affairs. In its most basic form, religion identifies "ultimate concerns", those things for which individuals or groups are willing to live or die. Therefore, religion shapes OEs, even those identified as primarily atheist or agnostic. As humans have

concerns that extend beyond mere survival, commanders need to know, and, wherever possible, understand how these concerns and values impact mission success. These values shape environments and inform commanders' abilities to develop partnerships and build relationships of trust.

1-6. As part of planning, commanders consider how cultures and religions (their own and others in an operational area) impact operations. Understanding the culture and religion of a particular society or group in a society can significantly improve a force's ability to accomplish its mission. Understanding the culture of unified action partners is crucial to building mutual trust and shared understanding. The core values of a culture can be defined as deeply held beliefs of critical importance to its way of life. If chaplains and religious affairs specialists can determine the core values of a culture and reward or complement those values, this will assist chaplains in operating with the members of that culture. If those values are threatened or belittled, a cultural impasse may be created that will negatively impact the conduct of unit operations.

1-7. Because religion is often an integral part of the values set of a culture, mission preparation and analysis should examine the religions and religious groups in an AO. Religious beliefs, leaders, and institutions are central to the worldview of many societies. The impact of religion on a local population must be considered when planning any operation. Chaplains participate in operational planning and advise commanders and staffs on matters as appropriate, consistent with their noncombatant status. This includes indigenous religions in the AO, holy days that could impact military operations, and the impact of local religious leaders, organizations, and religious structures.

1-8. Religion has the ability to shape an OE and therefore to impact the operations process. As the religious staff advisor, chaplains execute RS planning by actively integrating into the operations process. Chaplains will maintain their non-combatant status while integrating their expertise on religion into the military decisionmaking process (MDMP). (See table 1-1.) Chaplains and religious affairs specialists may work in boards, bureaus, centers, cells, and working groups to integrate their respective expertise and knowledge with the collective expertise of staffs to focus on specific problem sets and provide coherent staff recommendations to commanders.

Table 1-1. Religious factors and the military decisionmaking process

<i>MDMP Steps</i>	<i>Outputs</i>	<i>Religious Inputs and Outputs</i>
Receipt of mission	<ul style="list-style-type: none"> • Commander's initial guidance. • Initial allocation of time. 	Gather, research, and assess— <ul style="list-style-type: none"> • RS capability requirements for concept of support development (provide and advise). • Determine RS internal and external advisement requirements (advise). • Continue RS for current mission (provide and advise).
Mission analysis	Consider during COA development— <ul style="list-style-type: none"> • Problem and mission statements. • Initial commander's intent. • Initial planning guidance. • Updated IPB and running estimate. • Assumptions. 	Determine and develop— <ul style="list-style-type: none"> • RS requirements for each COA for concept of support development (provide and advise). • Religious impact on operations (advise). • Assess religious factors (advise). • COA religious considerations—allies and others (advise) • Religious acceptability—allies and population (advise).
COA development	COA	COA development
COA analysis (war games)	<ul style="list-style-type: none"> • Refine COAs • Potential decision points. • War-game results. • Initial assessment measures. • Update assumptions. 	Analyze— <ul style="list-style-type: none"> • RS requirements for development of concept of support (provide and advise). • Religious feasibility (provide and advise). • Religious acceptability (provide and advise). • Religious suitability (provide and advise).
COA comparison	Consider consequences of each COA— <ul style="list-style-type: none"> • Advantages and disadvantages of each COA. • COA selection. • Update running estimates. • Update assumptions. 	Compare— <ul style="list-style-type: none"> • Religious requirements for concept of support for each COA by phase (provide and advise). • Religious factors impact on each COA by phase (advise). • Update running estimate.
COA approval Orders production, dissemination, and transmission	Approved COA	Execute and assess— <ul style="list-style-type: none"> • Develop and execute RS concept of support (provide and advise). • Communicate plan to higher and subordinates and supervise subordinate RS planning and execution (provide and advise). • Assess for next planning cycle and update running estimate (provide and advise).
COA course of action IPB intelligence preparation of the battlefield		MDMP military decisionmaking process RS religious support

1-9. Chaplains and religious affairs specialists advise commanders regarding religion and its impact on missions, including—

- An OE and its religious aspects, including any religious issues that might motivate military forces and the long-term impacts of military operations on the indigenous religious climate.
- Religious implications for courses of action during planning.
- Positive and negative impacts on the local religious environment and operational priorities with concern for religious freedom.
- Identify religious leaders as potential partners related to humanitarian relief efforts and building relationships of trust including mitigating conditions that give rise to dislocated civilians.

1-10. Commanders and staffs need relevant religious advisement to sustain mission success. Chaplains and religious affairs specialists advise their commands on how local religions motivate and influence indigenous populations. Commanders and staffs rely on chaplains and religious affairs specialists to help them navigate the complexities of religion in an OE. As a required capability, external religious advisement is—

- Provided by the chaplain as the principal military religious advisor and the religious affairs specialist in a supporting role.
- Focused on the mission impact of indigenous religious factors.
- Continuously updated for relevancy.
- Dependent on research, collaboration, and objectivity.
- Includes Soldier and leader engagements, both those conducted by RS personnel and those conducted by others in the unit.
- Training of formations addressing religious and cultural awareness aimed at respecting the populations in commanders' AOs.
- Supported by other resources, including world religions chaplains.

1-11. Chaplains and religious affairs specialists can advise their commands on how local religions motivate and influence indigenous populations. Chaplains and religious affairs specialists advise units on the impact derogatory terms or negative treatment of indigenous people will have on mission success. The unit ministry team (UMT) will also advise commanders and staffs and train formations on the elements of religion related to respecting local populations. The religious advisor capability is essential as the Chaplain Corps supports the commander's operation. Military leaders rely on their chaplains to help them navigate the complexities of religious factors in an OE. While other staff sections may advise commanders on religion in an OE, including the intelligence section and civil affairs teams, the chaplain is the only one who does so from the perspective of a religious leader. As credentialed professionals and religious leaders, chaplains are relationship experts, experienced with demonstrating respect and care for others. When introduced as such, chaplains can help open lines of communication for commanders and staffs to accomplish their missions. This implies chaplain sections and UMTs are fully integrated with other staff sections to maximize cooperation and staff work.

1-12. Chaplains and religious affairs specialists advise their commands on how to demonstrate respect for religious property and beliefs. Demonstrating respect for the religious property and religious beliefs of the indigenous population is consistent with the principles of the Army profession and Army Ethic.

RELIGION AND WORLDVIEW

1-13. As a framework for the execution of the required capability to advise the command on religion and military operations, chaplains and religious affairs specialists must understand the term “worldview.” A worldview is developed through socio-economic and cultural development. Worldview influences attitudes, beliefs, and character and ultimately affects behavior. Chaplains and religious affairs specialists have a role in analyzing, educating, and advising commanders and their staffs in developing an objective worldview. The worldview of a chaplain or religious affairs specialist impacts their ability to look objectively at the beliefs and behaviors of others, which influences their execution of the external advisement capability. A worldview is—

- The lens by which people receive, interpret and process information and events in their lives.
- Shaped by the origins, upbringing, education, experience, ideology, religion, and belief system of each individual.
- A perspective which helps determine an individual’s reality. A worldview determines how people will behave in certain circumstances. When analyzing worldview, chaplains consider—
 - For what core values are they willing to fight?
 - What is their perception of truth?
 - What actions do they believe are morally right and wrong?

1-14. In recent years the term “metanarrative” has been used to describe the story or understanding that informs a worldview. Research, Soldier and leader engagements, and careful analysis help UMTs begin to understand the components of the metanarrative informing local populations’ worldviews.

1-15. Different religious groups and cultures have different worldviews which can impact military operations. In some societies, there are multiple religions in an AO, with one or more dominant. As a religious advisor, analyzing an operation with the belief that all individuals are the same will lead to flawed understanding and have negative consequences. As a religious advisor, chaplains can increase a commander’s situational understanding by determining behavior and sources of conflict and recommending courses of action to resolve it.

1-16. The role of an advisor is to provide accurate and objective information to enable commanders and staffs to achieve mission success. It is not to judge or compare another religion to one’s own personal beliefs. Everyone in a unit has a worldview that is the result of upbringing, choices, learning, and personal experience. For chaplains and for many religious affairs specialists, a personal worldview is closely connected to faith. They see things through their personal faith and beliefs. Chaplains and religious affairs

specialists need to realize that their worldview can affect their ability to act as an impartial advisor to their commander and affect their ability to look objectively at the beliefs and behaviors of others. If they spend too much energy and emotion in comparing other's beliefs and behaviors to their own, chaplains and religious affairs specialists take the risk of losing objectivity and may not be able to give commanders the facts required for mission planning. Objectivity does not imply religious or ethical relativism. One may (and often will) personally disagree with beliefs and practices of populations in commanders' AOs. That said, only objective analysis helps commanders and staffs understand how religion shapes an OE.

1-17. An analysis of indigenous groups in an OE focuses on how their religion impacts the mission. Multinational partners may also have significantly different religious and cultural worldviews that must be considered for an assessment of their impact on the mission. Careful religious analysis will help commanders and staffs avoid thinking that everyone living in an AO is the same. Commanders and staffs consider—

- What is the group's worldview? Is it consistent in the group? All cultures have a shared worldview that gives them a distinct identity, but no two individuals in a group have the exact same worldview. It is important to identify where certain individuals may have significant individual differences.
- Are there significant variations in the group based on individual upbringing, experiences, and learning, and what is that impact on unit operations? It is these variations of an individual's worldview that can be used to have a positive impact on operations.

1-18. The religious advisor's integration into the operations process can help commanders and staffs gain a better understanding of how the local population thinks and behaves. This may help commanders and staffs better predict how unit operations will impact the local population and vice versa.

EXTERNAL ADVISEMENT AND DECISIVE ACTION

1-19. Chaplains and religious affairs specialists support and advise commanders throughout the operations process (planning, preparation, execution, and assessment) in their area of expertise. In decisive action (offense, defense, stability, and defense support of civil authorities), chaplains and religious affairs specialists work in the operations process to integrate the external focus of the religious advisor capability with other staff activities by providing relevant data on the impact of religion on unit operations. (See figure 1-3.) *Situational understanding* is the product of applying analysis and discernment to relevant information to determine the relationships among the operational and mission variables to facilitate decisionmaking (ADP 5-0). The chaplain as religious advisor can impact the commander's situational understanding through three products: a running estimate, a religious area analysis, and a religious impact assessment.

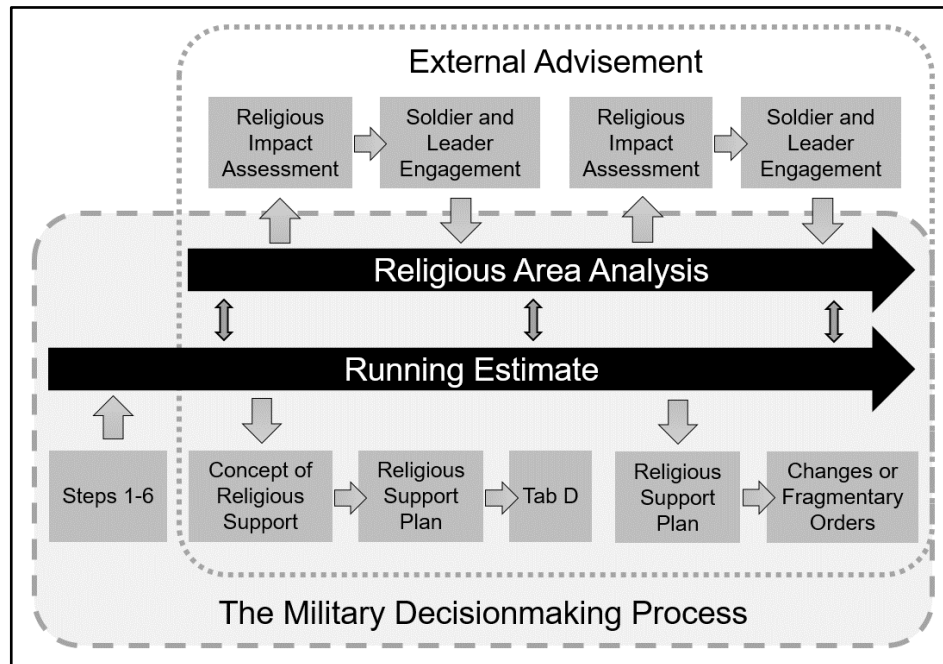


Figure 1-3. External religious advisement process

RELIGIOUS ADVISEMENT PRODUCTS

1-20. Religious advisement often requires products which either inform other products or action and priorities for the command. These products include running estimates, religious area analysis, religious impact assessments, and products associated with the operations process.

EXTERNAL ADVISEMENT AND THE RUNNING ESTIMATE

1-21. Effective plans and successful execution hinge on accurate and current running estimates. A *running estimate* is the continuous assessment of the current situation used to determine if the current operation is proceeding according to the commander's intent and if planned future operations are supportable (ADP 5-0). Staff sections maintain a running estimate focused on how their areas of expertise are postured to support future operations. Because an estimate may be needed at any time, running estimates must be initially developed and continuously revised throughout an operation. For chaplain sections and UMTs, the running estimate both informs and is informed by the religious area analysis.

RELIGIOUS AREA ANALYSIS DESCRIBED

1-22. Religious area analysis is researching and collecting data from an OE related to religion and organizing that data using the operational variables: political, military, economic, social, information, infrastructure, physical environment, and time (PMESII-PT). (See appendix A for more details on the operational variables.) Religious area analysis collects as much information about religion in an AO as time allows from as wide a variety of resources as possible. The religious area analysis is often a 10 to 12-page product which informs the religious impact assessment. The religious area analysis process enables chaplains and religious affairs specialists to disseminate the analyzed information in a usable format for use by commanders, staffs, and other chaplains and religious affairs specialists. A religious area analysis—

- Defines the religions in an AO.
- Identifies religious categories.
- Informs the religious impact assessment and running estimate.
- Is continuously updated as the result of Soldier and leader engagements, significant events in an AO, or changes in the running estimate.

RELIGIOUS IMPACT ASSESSMENT

1-23. The religious impact assessment determines how religion in an AO impacts a unit's mission by determining how religion informs stability and security or is used to destabilize the legitimate government. The unit chaplain and religious affairs specialist develop a 1 to 2-page religious impact assessment based upon the information in the running estimate, the religious area analysis, and information from other staff sections or higher echelon headquarters. (See appendix A for more detail on assessment.) A religious impact assessment can—

- Inform the conduct of Soldier and leader engagements.
- Help develop future courses of action.
- Identify trends that impact the mission.
- Interpret the significance of actions.
- Appraise future possibilities with probable forecasts.
- Assist in clarifying problems and devising integrated solutions to complex problems.

1-24. Assessments address the questions of “How does the religion of the population and unified action partners in the AO help or hinder the commander's mission?”, “How much does religion impacts military operations?”, and, “How do the religious factors in an OE impact operational planning to support decisive action?” A religious impact assessment—

- Assesses the strengths and vulnerabilities of religion in an OE.
- Assesses the influence of religion, religious leaders, festivals, symbols, rituals, sites and buildings, and historic events.
- Addresses common destabilizing themes related including—

- Natural disasters, famine, or catastrophes that result in humanitarian crises and collections of dislocated civilians.
- Organized crime including human trafficking.

RELIGIOUS FACTORS

1-25. Many religious factors shape an OE. Chaplains and religious affairs specialists analyze the religious factors in their AO and weigh the impact of their influence on the mission. Analysis of these religious factors provides commanders with an assessment on how religion impacts an OE and the unit mission.

1-26. When analyzing levels of religious factors, chaplains and religious affairs specialists collect and consider specific items of information. For local, historic, and symbolic influential religious sites, chaplains and religious affairs specialists record and analyze—

- The grid coordinates of the site.
- The name of the site.
- The type of structure of the site.
- The significance of the site.
- The religious leader of the site.
- The services conducted at the site.
- The objects held at the site.
- The events held at the site.
- The sacred texts related to the site.
- The routes to and from the site.

For local, historic, and symbolic influential religious leaders, chaplains and religious affairs specialists record and analyze—

- Names of religious leaders.
- Locations of religious leaders.
- Members of the majority religion.
- Members of minority religions.
- Levels of education of religious leaders.
- Relationships of religious leaders to other leaders.
- The numbers of followers of religious leaders.
- The central locations of religious leaders and their followers.

For local, historic, and symbolic ideologies, chaplains and religious affairs specialists record and analyze—

- The religious ideology of majority group in an AO.
- The religious ideologies of the minority groups in an AO.
- The religious publications that promote these ideologies.
- The websites that promote the religious ideologies in an AO.

- The key themes and messages of the religious ideologies in an AO.
- The narratives of the religious ideologies in an AO.

1-27. Chaplains and religious affairs specialists produce products such as the example in table 1-1 on page 1-5 as part of the MDMP to include in the running estimate and for use by commanders, Soldiers, and staffs. Religious factors can be subcategorized as—

- Places, which include sites, places, routes, physical structures, and symbolic structures. Chaplain sections and UMTs consider location, use, significance, and symbolism to the community.
- People, which include leaders, stake holders, advisors, teachers, financiers and religious networks. Chaplain sections and UMTs consider leadership, rank, resources, influence, lines of connection, and location.
- Ideas, which include worldview, history, belief, and perception that influences behavior. Chaplain sections and UMTs consider values, codes, practices, holy days, symbols, history, heroes, and villains.

1-28. The information analyzed during the operations process through the running estimate, religious area analysis, and the religious impact assessment drives the creation and execution of a concept of RS as it applies to external religious advisement, including the chaplains and religious affairs specialists conducting Soldier and leader engagements. When a course of action is selected by the commander, the chaplain and religious affairs specialist complete the details of the concept of RS for inclusion in the operation order.

1-29. External religious advisement can take many forms in an AO. It can include—

- Focused input to operation orders, operation plans, and fragmentary orders that highlight the impact of the religious factors on the unit mission to improve effectiveness of military operations.
- Analyzed data that can be used by commanders, staffs, and subordinate chaplains and assistants to make better informed decisions during the operations process (plan, prepare, execute and assess).
- Relevant and timely briefs to commanders, staffs, and subordinate units on the impact of religion on the mission.

1-30. Together, these forms of external religious advisement facilitate enhanced relationships with the indigenous population based on improved understanding of the religion and help lead the unit to accomplish its mission as efficiently and effectively as possible.

RELIGIOUS ADVISORY PARTNERS

1-31. Chaplains and religious affairs specialists are never alone in an OE. Other advisement partners can include—

- Higher headquarters chaplains and religious affairs specialists.
- RS personnel from other services.
- Higher headquarters staff.
- Unified action partner religious leaders.

- World religions chaplains at the Army Service component command level and at centers and schools.
- Bureaus, boards, centers, cells, and working groups.
- Provincial reconstruction teams.
- Governmental agencies (including the United Nations, the Department of State, and the U.S. Agency for International Development.)
- Nongovernmental organizations (NGOs).
- Theater-specific partners including—
 - The American Embassy.
 - Other embassies.
 - The United Nations.
 - Religious cultural affairs personnel or equivalents.
 - Combatant command chaplains' offices.

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Chapter 2

Religious Area Analysis

PURPOSE

2-1. The religious area analysis is a comprehensive planning method integrated into the operations process to collect and analyze data (including religious factors) on the religious histories, issues, leaders, attitudes, customs, beliefs, and practices in an AO and their impact on unit operations. Analysis of the religious factors in an AO can produce a religious impact assessment that increases the commander's situational understanding and supports the information and operational planning requirements needed during the MDMP.

2-2. Religious area analysis as a product is generally 10 to 12-pages of either a narrative document or slides. The format for a religious area analysis is driven by the unit and the commander's preference for receiving information and making decisions. While the format might change, the method for developing the content remains the same. As an overview and for general planning purposes, chaplain sections and UMTs—

- Analyze and assess the relevancy and timeliness of the information as it is collected. They consider how religious factors impact the commander's decision-making process and the unit's current and future operations.
- Consider their limitations. They understand that while some may not be subject matter experts, all RS personnel are required to provide religious analysis to their commander.
- Avoid bias. In order to advise about the impact of a religion, they do not pass judgment on the value of that belief or practice. They do not determine the truth of another religion before providing factual information about that religion to the commander. The role of an advisor is to provide the commander with accurate information about a religion. It is not appropriate to discredit the teachings of another religion and its potential impact on the military mission.
- Remember that they are advisors. Since a chaplain is one person among many who advise commanders, chaplains must think in terms of how they can support the overall planning process as a member of a team.

GENERAL PLANNING GUIDELINES

2-3. When developing a religious area analysis, chaplains and religious affairs specialists should follow these general steps: anticipate situations, gather facts, and analyze, assess, and categorize information into a relevant product.

2-4. Chaplains and religious affairs specialists anticipate situations and locations. They are proactive instead of reactive. Executing a mission somewhere around the world requires advance preparation and planning. If a unit is geographically oriented, or if a unit knows in advance where it is deploying, chaplains and religious affairs specialists focus religious area analysis preparation efforts in that AO. As a general planning principle, chaplains and religious affairs specialists should keep up on current events and religious issues in the news that may have an impact on military operations. Chaplains and religious affairs specialists consider these questions when anticipating situations:

- What is happening in the unit's AO?
- What are the "hotspots"? Hotspots include not only combat, acts of terror and other forms of conflict, but also natural disasters (floods, hurricanes, earthquakes) and movements of dislocated civilians.
- What is happening in the AO? Once deployed, chaplains and religious affairs specialists need to maintain situational awareness in the unit AO.

2-5. When chaplains and religious affairs specialists gather facts, they collect information selectively. They establish criteria and follow the commander's guidance on what is important for the commander's decision-making process. The commander needs analysis to gain a better understanding of the religious factors in the area.

2-6. Chaplains and religious affairs specialists analyze information to answer the commander's "So what?" question. They do not provide their commanders or staffs a large document or a database detailing everything known about the indigenous religions of the AO. Chaplains and religious affairs specialists need to be selective and carefully analyze the data before its input into the operations process.

2-7. Chaplains and religious affairs specialists assess the religious factors in an AO. This assessment is used to determine if these religious factors impact the current or future military mission.

2-8. Chaplains and religious affairs specialists categorize information into relevant products. They provide analyzed information for commanders and staffs, assess how the information supports the commander's information requirements, and produce products for dissemination throughout the command.

ANALYSIS AND ASSESSMENT OF RELIGIOUS FACTORS

2-9. The chaplain and religious affairs specialist initially analyze the religious factors of an AO and provide an assessment to the commander and staff using the operational variables, mission variables, and civil considerations.

2-10. Chaplains and religious affairs specialists examine operational variables. The operational variables are fundamental to developing a comprehensive understanding of an OE. Operational variables provide a thorough military approach for analyzing an OE. Chaplains and religious affairs specialists use the operational variables to help build their situational understanding and provide input to the religious area analysis and the

religious impact assessment. Upon receipt of a mission, chaplains and religious affairs specialists filter religious data categorized by the operational variables into relevant information with respect to the mission. The operational variables are used to understand, analyze, and describe an OE and enable chaplains to brief commanders on how religion in these variables could impact the mission. (See ADP 1-01 for more information on operational variables. See appendix A for more detail on the religious area analysis and the operational variables.)

2-11. Chaplains and religious affairs specialists examine the mission variables. Mission variables describe characteristics of an OE, focusing on how they might affect a mission. Chaplains and religious affairs specialists can use the mission variables, in combination with the operational variables, to refine their understanding of the situation. (See ADP 1-01 for more information on mission variables.)

2-12. Chaplains and religious affairs specialists examine civil considerations. An analysis of civil considerations and their impact on the unit mission is critical for mission success. Civil considerations encompass infrastructure, civilian institutions, and attitudes and activities of civilian leaders, populations, and organizations in the AO and their impact on the mission. Civil considerations are linked to operational variables. Civil considerations can be categorized and analyzed using six characteristics: areas, structures, capabilities, organizations, people and events:

- **Areas.** Chaplains and religious affairs specialists analyze religious enclaves (locations of different religious groups) or areas with religious significance (nature preserves, holy sites, and areas with historical religious significance).
- **Structures.** Chaplains and religious affairs specialists identify religious cultural sites (churches, mosques, temples, shrines, and religious education facilities, cemeteries, and other sites with religious significance).
- **Capabilities** include the ability of local authorities to provide the local population with key functions or services including religious worship and education.
- **Organizations** include nonmilitary groups or institutions in an AO that influence and interact with the local population, the unit, and each other (including religious organizations, both local and international, NGOs, and intergovernmental organizations).
- **People.** Chaplains and religious affairs specialists identify religious leaders, indigenous religions, local languages, and local customs.
- **Events.** Chaplains and religious affairs specialists determine major religious events (including holidays and historical religious events) and local religious gatherings (including local festivals, weddings, and funerals) in an AO.

RELIGIOUS AREA ANALYSIS AS A PRODUCT

2-13. Once data is gathered and analyzed, chaplains and religious affairs specialists determine how to best disseminate the analyzed information to commanders, staffs, and units to enhance situational understanding. In doing this, chaplains and religious affairs specialists consider these questions:

- What are the commander's requirements for information?
- Who else in the staff needs to know?
- How is the information relevant to subordinate and higher headquarters chaplain sections and UMTs?
- What is the means for storage, accessibility, and redundancy? Chaplains and religious affairs specialists—
 - Maintain a record of analyzed information; even though it may not be useful now, it may be in the future.
 - Develop knowledge management discipline. The sheer volume of material available will require chaplains and religious affairs specialists to evaluate consulted sources and impose limitations on what is used.
 - Consolidate information (including reports and data) from subordinates and provide another layer of analysis, assessment, and technical direction for follow-on efforts. At division and higher echelons, chaplains and religious affairs specialists can link strategic initiatives with subordinate efforts.

2-14. Commanders and staffs do not need to know everything about local religious beliefs and practices. Lengthy presentations obscure important facts. Chaplains and religious affairs specialists—

- Provide analysis for the MDMP and running estimate, and they include that analysis in operation orders and fragmentary orders. As an example, information on how religious holidays impact the mission can be disseminated through a fragmentary order for use by subordinate units.
- Create fact sheets, matrices, training circulars, and briefings on religious factors and their impact on operations.
- Brief the religious holiday calendar and the impact on unit operations and train units through classes on religious factors and religious impact.

2-15. While preparing a religious area analysis, chaplains and religious affairs specialists are selective. They narrow their focus to four or five themes. Much of the data discovered about indigenous religions in the AO may be fascinating. But careful analysis can answer the commander's questions of "So what?" Does this information have any bearing on the military mission at hand?

2-16. Chaplains and religious affairs specialists must stay in the advisor role. They—

- Admit what is not known and research and network for answers to the commander's need for information and advisement.
- Realize that advising on religions or indigenous culture does not mean all the answers are known because religious and cultural issues are never static. The answers may change.
- Do not pass judgment on the truth or value of a particular belief or practice. They avoid defending or refuting a belief or practice.
- Advise and let the commander make the decisions.

RUNNING ESTIMATES

2-17. Effective plans and successful execution center on accurate and current running estimates. Failure to maintain accurate running estimates may lead to errors or omissions that result in flawed plans or bad decisions during execution. (A detailed discussion of running estimates and RS is found in ATP 1-05.01.)

RELIGIOUS FACTORS AND THE RUNNING ESTIMATE

2-18. The running estimate developed by chaplains and the religious affairs specialists is an estimate tailored to their needs and from their area of expertise: religion. It assesses the religious factors in an AO and analyzes the best way to achieve the commander's objectives through their area of expertise. Running estimates provide—

- An understanding of how a religious assessment relates to the accomplishment of unit objectives.
- A means to help staffs understand religion and its impact on the mission planning process.
- An assessment of the religious factors shaping an AO.

2-19. Much of the religious data collected and analyzed must answer the commander's "So what?" question. Chaplains and the religious affairs specialists determine if this information has any bearing on the current mission. Chaplains and religious affairs specialists at all echelons use running estimates to assess their section's ability to support their commander as a religious advisor on issues in current and future operations. (For a detailed running estimate format, see ATP 1-05.01.) The running estimate is a valuable tool for chaplains and religious affairs specialists to record their assessments, considerations, and assumptions related to the religious factors that impact current and future operations.

2-20. During execution, chaplains and religious affairs specialists monitor the situation to identify changes in conditions, assess the impact, and update both the running estimate and religious area analysis. (See figure 1-3 on page 1-9.) They determine if the changes in the religious factors affect the overall conduct of operations or the chaplain's part of it. They consider if the changes are significant. Finally, they identify if the changed conditions represent variances from the order—especially the opportunities and risks. Chaplains and religious affairs specialists use running estimates to look for indicators of variances that affect their areas of expertise.

2-21. The running estimate is a critical tool for external advisement as it applies to religious assessments. Because an OE is always changing, the running estimate needs to be maintained and updated regularly. Running estimates help—

- Emphasize the critical role of assessing a complex religious problem to make a sound decision or recommendation.
- Provide sound advice to commanders and staffs on religion and its impact on the unit mission.
- Contribute to the commander's decision-making process and situational understanding.

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Chapter 3

Religious Impact Assessments

PURPOSE

3-1. The religious impact assessment determines how religion in an AO impacts the unit's mission by assessing how religion informs stability and security or is used to destabilize the legitimate government. The chaplain and religious affairs specialist develop a 1 to 2-page religious impact assessment based upon the information in the running estimate, the religious area analysis, and information from other staff sections or higher echelon headquarters. (See appendix A for more detail.)

FOCAL POINTS

3-2. The brief nature of a religious impact assessment demands a clear focal point to effectively support commanders, staffs, and Soldiers in both understanding and implementing the advisement. Therefore, the reason for the religious impact assessment must be clarified before drafting, writing, staffing, and distributing it. Understanding the purpose of the religious impact assessment affects which elements of the operational variables are highlighted in the product. (See appendix A for a detailed list of questions for consideration in building a religious impact assessment.)

3-3. For Soldier and leader engagements, the religious impact assessment should focus on identity of key leaders, issues of importance to those leaders, delineation of theological differences across groups or leaders in attendance, and the relationship of that individual or group with external actors in the AO or the region. This document should be inside the 1 to 2-page construct. It should also provide information in a concise and easily internalized manner, as the product cannot be used during the conduct of a Soldier and leader engagement, especially if members of potentially opposed groups are present.

3-4. For general purpose guidance to a formation conducting operations during religious holidays, festivals, or observances, the religious impact assessment might take the form of a laminated quick reference card with guidelines for unified action partners. This card should describe normal behaviors, customs which should be observed, and a general explanation of the purpose of the observance and its importance to the population.

3-5. Religious impact assessments might also focus on physical locations, including buildings, areas, or routes. These sites may have permanent or temporary significance tied to religious calendars. These religious impact assessments need to clearly identify the times, places, and significance of the sites to the local population. As with any religious impact assessment, explaining the normal behaviors, religious significance,

and associated recommended behaviors of unified action partners is crucial to an effective religious impact assessment.

PRODUCTS

3-6. A religious impact assessment is most often a 1 to 2-page document using an information paper format. It can also take the form of a quick reference information card (laminated and distributed across a formation). A religious impact assessment can also serve as a product in an operation order or fragmentary order. (See FM 6-0 for more details on information papers.)

3-7. While formats for products exist in continuity files and training products at the United States Army Chaplain Center and School, each unit develops standard formats for command products. These formats reflect the preferred method by which leaders and Soldiers gather information, make decisions, and communicate priorities. Using the established formats communicate professionalism and synchronization with commanders and staffs, which enhances rapid understanding, assimilation, and execution of advisement.

3-8. Products for Soldier and leader engagements are generally provided at least 2 to 3 days before an engagement and are the result of collaborative staff work. The chaplain section or UMT should anticipate multiple revisions and the possibility that only portions of their contributions will be included in the final product. This product is then provided only to key leaders and essential personnel due to the potentially sensitive nature of its content. These products are usually not carried into a Soldier and leader engagement.

3-9. When interaction with the local population increases, or religious observances drive a change in the normal behavior of the local population, it is helpful to provide a one-page data sheet. A one-page data sheet can then be laminated and carried by individuals or posted in work areas or vehicles. These products are regularly distributed during the operations process.

DISTRIBUTION AND STAFFING

3-10. Religious area analysis products fall into a number of options for distribution and staffing due to the distinct nature of the requirements they fulfill. Chaplain sections and UMTs need to understand the scope and purpose of each religious impact assessment and ensure proper staffing and distribution are implemented to best support their commander and their unit.

3-11. A product requested by a senior leader might go directly from the chaplain section or UMT to the senior leader with minimal staffing or oversight. For this reason, chaplain sections and UMTs need to develop effective relationships with their higher echelon headquarter's chaplain section or UMT as well as subject matter experts across the Army to facilitate rapid assistance and validation of material.

3-12. The civil affairs operations staff officer serves as the lead agent for civil-military interaction at brigade echelons. This often means the civil affairs operations staff officer

serves as the lead agent of working groups, boards, and planning teams for civil affairs operations. The chaplain section and UMT need to closely coordinate with the civil affairs operations staff officer for either development of a religious impact assessment or integration of religious factors in civil affairs products.

3-13. Anticipated external advisement on religious holidays and observances should be planned with religious impact assessments produced and prepared for distribution well in advance of the holiday or observance. Once a chaplain section or UMT receives word of a deployment, joins a regionally aligned unit, or anticipates potential deployment to a geographic combatant command's area of responsibility, it begins planning and research for a religious area analysis. Once a rough religious area analysis is produced, a list of religious observances and holidays should be compiled with a religious impact assessment product for each event or population group in the anticipated AO. These products should be updated as the event date approaches and published as part of the unit operations process. An example of this would be a one-page Ramadan information product. Preparing a product months in advance facilitates rapid distribution to subordinate units 2 to 3 weeks before the beginning of observances in an AO. (Each echelon should add two weeks to the distribution schedule per echelon above brigade in which they reside.)

MODIFICATION

3-14. The religious impact assessment informs and guides Soldier and leader engagements as part of a cyclical process coordinated and synchronized with the staff. Like the running estimate and RS analysis, the religious impact assessment undergoes revisions, updates, and potential replacement following certain activities or acquisition of information and increased situational understanding.

3-15. Immediately following any Soldier and leader engagement, the religious impact assessment should be assessed for accuracy and impact upon the Soldier and leader engagement. This data is then used to update both the religious area analysis and current working religious impact assessment. Additionally, the Soldier and leader engagement might lead to subsequent Soldier and leader engagements with other leaders which requires religious impact assessments for those Soldier and leader engagements.

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Chapter 4

Soldier and Leader Engagement

THE IMPORTANCE OF RELIGION IN SOLDIER AND LEADER ENGAGEMENTS

4-1. Chaplains execute two required capabilities, provide and advise, across the range of military operations (from stable peace to general war) and during the conduct of decisive action (including simultaneous offensive, defensive, and stability or defense support of civil authorities tasks). Decisive action requires aggressive, flexible, real-time, and responsive RS by chaplains and religious affairs specialists at all echelons.

4-2. Chaplains serve as the principal advisors to commanders for all issues regarding the impact of religion on military operations. Chaplains provide commanders this capability due to their theological education combined with their operational experiences. While chaplains prioritize provision of RS to Soldiers and command-authorized civilians, chaplains and religious affairs specialists must be prepared to support the commander's need for advisement as part of a collaborative effort across the staff. (See FM 1-05 for more information on advisement of commanders.)

4-3. Religion is more than a resource and tool used to influence. In many areas of the world, it is a powerful force that defines people and influences their actions. The power of religion is demonstrated by religious and cultural leaders who are religiously motivated to influence conflicts toward a peaceful resolution or to incite violence. Residing in local communities, their religious identities help them influence diverse audiences. These leaders include tribal leaders, militants, leaders from other religious groups, religious opinion makers, government officials, authoritative narrative interpreters, preachers, curates of souls, shamans, priests, ministers, mullahs, rabbis, imams, ayatollahs, and religious social critics.

4-4. All assets and capabilities at a commander's disposal can serve as information-related capabilities and communicate to selected audiences to varying degrees. Commanders lead information operations (IO) and receive advice and support from their staffs. *Information operations* are the integrated employment, during military operations, of information-related capabilities in concert with other lines of operation to influence, disrupt, corrupt, or usurp the decision making of adversaries and potential adversaries while protecting our own (JP 3-13). The staffs' role includes coordination. A commander uses IO to ensure actions, themes, and messages compliment and reinforce each other to accomplish objectives. (See FM 3-13 for a detailed discussion of IO.)

4-5. A *Soldier and leader engagement* is interpersonal Service-member interactions with audiences in an area of operations (FM 3-13). It can occur as an opportunity, face-

to-face encounter on the street, or as a scheduled meeting. Soldier and leader engagements are not single, isolated events but part of a larger comprehensive and integrated program of activities. Soldiers' actions are among the most potent factors in successfully executing IO. Soldier and leader engagements enable commanders to interact with a local population and are essential for the success of U.S. security interests worldwide. The commander's Soldier and leader engagement strategy is executed by the commander to establish or maintain relationships with relevant entities in a country to enhance civil and military cooperation, further the national security interests of the U.S. and the host nation, shape an AO to influence the outcome of operations, and deny adversaries the support of the local population.

4-6. Soldiers and leaders conduct engagements in an AO to provide information or to influence attitudes, perceptions, and behavior. These engagements provide a venue for building relationships, resolving conflict, and conveying information. These engagements often require the distinct capabilities of specialized teams with multidisciplinary perspectives. These teams are tasked with interacting with the local population to ascertain civil and society needs and problems, address security concerns, and to form links between the population, military, and interagency partners. (See ATP 3-55.4 for more information on execution of Soldier and leader engagements.)

4-7. When directed by their commanders, chaplains, as religious leaders and religious staff advisors, execute Soldier and leader engagements as part of the commander's overall Soldier and leader engagement strategy. For chaplains and religious affairs specialists, a Soldier and leader engagement is any command-directed contact or interaction where the chaplain, as the command's religious representative, meets with a leader on matters of religion. This engagement is a focused and narrow mission in the required advise capability that addresses religion in human activity without employing religion to achieve military advantage. The term engagement recognizes that resolution of problems in an OE can be addressed through human interaction, dialogue, and relationships. Chaplains and religious affairs specialists are not limited to dialogue with indigenous clergy. While it includes directed interaction with NGOs or other stakeholders the commander may designate, the main focus of the engagement is on religion and its impact on operations. (See JG 1-05 for more information on Soldier and leader engagement.)

Note. Chaplains and religious affairs specialists conducting Soldier and leader engagements will not collect information for the purpose of intelligence. While chaplains and religious affairs specialists may gather information while conducting Soldier and leader engagements, they will not serve as intelligence collectors. The IO officer typically has oversight and management of the Soldier and leader engagement program. The chaplain section or UMT coordinates with the IO officer during preparation for and debriefing the outcome of engagements to facilitate shared understanding among staff members.

4-8. Chaplains and religious affairs specialists meet to build relationships of mutual trust and respect, promote human rights, and deepen cultural understanding between unit members and the local population. Engagements facilitate communication between

indigenous leaders and U.S. forces. The execution of an engagement begins with an understanding of two terms: dialogue and discussion:

- Dialogue means—
 - To inquire to learn.
 - To unfold shared meaning.
 - To integrate multiple perspectives.
 - To uncover and examine assumptions.
 - To build trust and establish credibility.
- Discussion means—
 - To tell, sell, or persuade.
 - To gain agreement on one meaning.
 - To evaluate and select the best.
 - To justify or defend assumptions.

4-9. The intentions of dialogue and discussion are different. For engagements, dialogue supports the best outcome. Dialogue requires—

- Attentive listening for long periods of time. This involves a complete shift in mindset. Instead of telling others what they think, chaplains and religious affairs specialists inquire of them what they think. Attentive listening involves an active approach to demonstrating to others that chaplains and religious affairs specialists are hearing and understanding them. It includes the ability to maintain intense mental focus and concentration on the topic at hand.
- Inquiring of others and paraphrasing their ideas when chaplains and religious affairs specialists might otherwise want to attack, defend, or explain.
- Delving into one's thoughts and separating assumptions from facts. Dialogue requires the ability to penetrate into others' assumptions and worldviews to uncover the framework that governs their behavior.

4-10. It is also important to link dialogue with consistent behavior. When dialogue is inconsistent with observable behavior (including unit actions in an AO), Soldiers and leaders can lose credibility, which negatively impacts military operations. The role of chaplains as religious staff advisors to commanders becomes critical during the operations process. Some guiding principles for chaplains and religious affairs specialists conducting Soldier and leader engagements include—

- Showing respect for cultural and religious traditions of the host country.
- Building relationships as a foundation for mission accomplishment.
- Using indigenous methods and processes for resolving conflict.

4-11. As an overview, when conducting a Soldier and leader engagement the chaplain and religious affairs specialist will—

- Accomplish the mission only at the order of the commander.
- Fully participate in the staff planning and rehearsal of the engagement team.

- Demonstrate a thorough understanding of the religious issues in the culture in which the engagement occurs.
- Foster an effective relationship between the command and a religious leader, emphasizing reconciliation (if appropriate) and mutual respect.
- Find out the engagement strategy of others who are conducting Soldier and leader engagements to synchronize efforts and maintain consistent command messages or themes.

4-12. Commanders and chaplains must follow these parameters:

- Chaplains do not take any action that threatens a chaplain's non-combatant status or violates the law of war. This means that—
 - Chaplains do not function as intelligence collectors, and they will not be tasked to gather intelligence or engage in manipulation or military deception operations.
 - Chaplains do not take the lead in formal negotiations.
 - Chaplains do not identify targets for combat operations.
- Chaplains and religious affairs specialists do not use engagements to proselytize.
- Chaplains should coordinate Soldier and leader engagements with other staff and non-staff agencies of the command.
- Chaplains and religious affairs specialists conduct Soldier and leader engagements in a manner that does not obligate the commander, the unit, or other U.S. or unified action partners.

ENGAGEMENTS AND THE LEVELS OF WAR

4-13. Chaplains and religious affairs specialists conduct Soldier and leader engagements across the range of military operations. Engagements occur at the strategic, operational, and tactical levels. At all levels, chaplains meet with religious leaders to listen and acquire an understanding of religious factors for their commanders. Chaplains also work with IO working groups because of the required capabilities and their religious expertise.

4-14. At the tactical echelon, Soldier and leader engagements conducted by chaplains and religious affairs specialists are interpersonal interactions between U.S. military and local nationals and leaders to build relationships. Chaplains operating at the tactical level provide insight into the religious situation at the grassroots level, which can be crucial to understanding how to foster sustainable stability and security. Chaplains engage with local religious leaders or host-nation military clergy (including during training). Chaplains at brigade echelons and below may be involved in civil-military projects such as building schools and religious facilities or visiting hospitals with other engagement teams who are addressing the needs of the community. Tactical echelon engagement activities include—

- Engaging directly with local religious leaders and participating in any command mission that interacts with host-nation military religious sections.
- Building relationships with intergovernmental organizations, NGOs, and interagency organizations in the AO.
- Developing and maintaining a religious area analysis and religious impact assessment of the local area for commanders and higher echelon headquarters to use in engagement planning and synchronization.
- Linking tactical engagement strategy and engagements with higher echelon headquarters strategy and initiatives.

4-15. Chaplains operating at the operational echelon supervise the chaplains and religious affairs specialists operating at the tactical echelon, coordinate for their support and awareness, and make connections across higher echelon headquarters' lines of effort. They inform higher echelon commanders of engagement activities in their AO and provide information for staffs. Operational echelon engagement activities include—

- Overseeing subordinate chaplain and religious affairs specialist tactical Soldier and leader engagements.
- Coordinating support for Soldier and leader engagements conducted by subordinate chaplains and religious affairs specialists.
- Linking tactical engagements with strategic initiatives.
- Providing and maintaining a religious area analysis and religious impact assessment of the region for the command.
- Advising and assisting staff working groups.

4-16. Chaplains operating at the strategic echelon can be important partners for their diplomatic colleagues. They promote the voices of religious minorities and advocate for human rights. They can engage with intergovernmental and nongovernmental organizations, and they can foster reconciliation efforts among divided groups. Strategic echelon engagement activities include—

- Collaborating and coordinating subordinate religious engagement strategies and training in theater.
- Advising staff working groups of influential religious leaders, key religious sites, and religious themes.
- Advising on training of religious and cultural affairs officers or chaplaincies of other nations.
- When authorized, establishing relationships with organizations to enhance capabilities, promote interoperability, and advise commanders to support mission requirements. (See JG 1-05 for more information on chaplain interoperability.)

ENGAGEMENTS AND THE OPERATIONS PROCESS

4-17. An engagement requires the same level of careful planning as any other mission. When directed by the commanders, chaplains and religious affairs specialists plan, prepare, execute, and assess to engage indigenous leaders as part of the commander's

Soldier and leader engagement strategy. Chaplains and religious affairs specialists are key participants in the MDMP, as they determine the concept of RS employed to complete this RS mission. Chaplains also work in established systems to integrate their expertise and knowledge with the collective expertise of staff members to focus on a specific problem set. When directed by commanders, this may include staff input of religious issues to boards, bureaus, centers, cells, and working groups. During relief in place and transfer of authority, chaplains and religious affairs specialists ensure relevant data (including reports, contacts, databases, standards, and lessons learned) is accurately transferred to the gaining unit.

4-18. An effective engagement is the result of sound analysis of the commander's intent and the chaplain's ability to advise the command on the impact of religion. An engagement conducted by chaplains and religious affairs specialists is a command-directed task. Like any other mission, chaplains and religious affairs specialists use the operations process (planning, preparation, execution and assessment) to ensure effective engagement execution. Chaplains and religious affairs specialists achieve mission success with sufficient planning, quality preparation, disciplined execution, relevant assessment, and continuous leader involvement.

4-19. Planning is the first step in the process. Chaplains and religious affairs specialists translate their commander's directed intent into engagement proficiency tasks. Nominations for proposed engagements emerge from an analysis of the commander's information requirements; the commander's top priorities, the lines of effort, media reports, and the calendar of significant religious events.

4-20. Preparations are the transition from planning an engagement to completing the necessary support requirements for a successful execution of a Soldier and leader engagement. Preparation requires rehearsals and coordination for resources and support. Rehearsals help chaplains and religious affairs specialists involved in an engagement event to understand their roles and responsibilities and understand how to conduct an engagement.

4-21. The successful execution of an engagement is the focus of planning and preparation. Execution is accomplishing a mission to standard. Recovery, reporting, and knowledge management are part of execution. Recovery includes inspecting and maintaining equipment and Soldiers, and accounting for equipment, weapons, and sensitive items.

4-22. Assessment refers to a leader's judgment of a team's ability to perform its essential tasks and, ultimately, its ability to accomplish its engagement mission. Evaluation refers to the process used to measure the demonstrated ability of individuals on a team to accomplish specified objectives in that mission. At the completion of an engagement mission, chaplains and religious affairs specialists measure the effectiveness of the engagement. The engagement team assesses and evaluates all aspects of the engagement, including the planning, preparation, and execution. The preferred mixed method of evaluation incorporates both qualitative and quantitative measures of effect. After action reviews identify successes and challenges and apply observations, insights, and lessons learned to future engagements.

Appendix A

Religious Factors in Analysis and Assessment

A-1. Chaplains advise commanders regarding the impact of religion on unit operations. The categories listed in paragraphs A-2 through A-10 give general parameters for preparing a religious area analysis and developing the overall religious impact assessment. When researching and analyzing the OE, chaplains and religious affairs specialists analyze the religious factors in their AO and weigh the impact of their influence on the unit's mission. Chaplains and religious affairs specialists analyze the religious factors and provide an assessment to the commander.

Note. The operational variables serve as a common framework to categorize information found while analyzing the environment using the operational and mission variables and civil considerations. The “impact” questions focus the analyzed information to develop the religious impact assessment. The religious impact assessment analyzes the information in the religious area analysis to answer the commander's “so what” question.

A-2. As a starting point, the religious area analysis initially identifies religious groups in an OE and provides a short information brief on each religious group with the primary focus on issues that impact the current operational situation and the unit mission. This communicates the total population and location of religious groups to commanders and staffs.

A-3. After gathering the initial information in paragraph A-1, chaplains and religious affairs specialists can use PMESII-PT format as one method to add depth to the religious area analysis and begin an analysis of the impact of the religious factors on unit operations to complete the religious impact assessment for commander and staffs.

A-4. Chaplains and religious affairs specialists analyze political factors. In this case, “political” is defined as having responsibility for or the ability to influence events. As part of this analysis, chaplains and religious affairs specialists find answers to these questions—

- Who are the prominent and influential religious leaders (include pictures, titles and locations)?
- Are the political leaders also religious leaders?
- What is the relationship of religious leaders to government officials?
- How much influence do the religious leaders have on citizens?
- What do religious leaders wear to symbolize their positions?
- What is the organizational structure of the group?
- How are religious leaders selected and trained?

Appendix A

- Where are the centers of learning?
- What is the relationship between the government and religious groups? Does the civil government manage religion?
- What political issues could impact the mission and why?

A-5. Chaplains and religious affairs specialists analyze military factors. As part of this analysis, they find answers to these questions—

- What religious beliefs are so important that they incite an emotional response and potential violence?
- For what religious beliefs are they willing to kill or die?
- What (if any) impact do religious leaders have on the military?
- What religious issues or beliefs could impact the actions of Soldiers?
- What differences might cause conflicts between U.S., multinational, host-nation and other partner forces?
- Does religion dictate whether armed conflict, a standing military, or suicide attacks are permissible or not?
- What military issues could impact operations?

A-6. Chaplains and religious affairs specialists analyze economic factors. As part of this analysis, they find answers to these questions—

- What is the main source of income for religious groups?
- Do religious leaders encourage or discourage certain vocations?
- How does religion impact the economy?
- Are religious teachings used to convince have-nots that they are poor because of the oppression caused by non-believers?
- What economic issues could impact operations?

A-7. Chaplains and religious affairs specialists analyze social factors. As part of this analysis, they find answers to these questions—

- What are the important religious holidays and how they are celebrated?
- What are their distinctive religious rituals, customs or practices that could impact mission (including religious observances, sacraments, birth customs, rites of passage, marriage, divorce, and death rituals)?
- What are the nature, frequency and traits of worship?
- What is the role of women in worship?
- What are the most important religious beliefs?
- Does the group believe in an afterlife, and if so, what are the requirements?
- How does religion view women, children, elders and ancestors?
- Do certain animals or particular objects have religious significance or value?
- Are there any religious dietary restrictions?
- What are the sources of doctrinal authority and ethics?
- What behaviors does religious belief reward and punish?
- How are members disciplined?

- How tolerant are religious groups toward each other?
- Are there consequences if members convert to another religion?
- How are religious groups viewed by society?
- Does the group have a distinct subculture or communal life? Is there class division?
- What are the distinctive symbols of each religious group (including images)?
- Who are the heroes and villains?
- What are the rivalries (including past, present, and potential)?
- What are the important “do’s and don’ts” (including significant gestures)? Are there any behaviors considered strictly taboo that Soldiers might unknowingly commit?
- What sources of humor are acceptable and unacceptable? What could a Soldier do that would impact military operations, embarrass, or shame a person from the indigenous population or a military partner?
- What social issues could impact mission and how?

A-8. Chaplains and religious affairs specialists analyze information factors. As part of this analysis, they find answers to these questions—

- How do religious groups use media resources?
- How do religious groups influence the media?
- Do local religious information agencies connect internationally?
- What information issues could impact the mission?

A-9. Chaplains and religious affairs specialists analyze infrastructure and physical environment factors. As part of this analysis, they find answers to these questions—

- What are places of worship, pilgrimage, and memorial sites, and why are they important?
- What religious tracts of land, including cemeteries, may impact unit operations?
- Are there any religious sites sacred to more than one religion?
- What are the distinctive identifying characteristics (including architecture, symbols, and purposes)?
- Where are the cemeteries? What are their characteristics?
- What do commanders and staffs need to avoid or protect?
- How do religious practices, rituals, and holidays impact the use of key infrastructure (including roads, bridges, waterways, and buildings) and movement throughout an OE?
- What infrastructure issues exist? How does the physical environment impact the mission?

A-10. Chaplains and religious affairs specialists analyze time factors. As part of this analysis, they find answers to these questions—

Appendix A

- Are there any time sensitive issues?
- What is the brief historical background?
- What are the sensitive or historical issues that commanders and staffs should know about?

Appendix B

Religious Advisor and Soldier and Leader Engagement

B-1. The role of a religious advisor is complex. The qualities in an advisor's personality that facilitate skilled guidance are difficult to quantify. A chaplain's ability to accept diversity, as opposed to judging diversity, is a critical component to success. Chaplains and religious affairs specialists must focus on building legitimacy as they consider the impact of military operations on popular perceptions. Chaplains and religious affairs specialists' success is enhanced when they work "by, with, and through" their local counterparts. (For more information on advisors, see FM 3-13.)

KEYS FOR SOLDIER AND LEADER ENGAGEMENT

B-2. Chaplains and religious affairs specialists execute the advise capability in the complexities of an OE through an integrated approach. This approach is described in paragraphs B-3 through B-5.

WORK AHEAD

B-3. Chaplains and religious affairs specialists anticipate, analyze and examine religious factors in an OE that could impact the mission. These religious factors include religious holidays, religious leaders, and religious sites. Chaplains and religious affairs specialists build a composite of religious factors in an OE that can enable staffs during contingency planning.

FOCUS ON ESSENTIALS

B-4. Religion is complex, but the essentials for understanding the behavior of a group include some commonalities, for example, significance, security, safety, purpose, initiation rituals, social elements, remembrance rituals, experiences with the sacred, and the need for sacred spaces. Chaplains and religious affairs specialists begin the integration process of advising commanders and staffs by thinking through the religious factors impacting an OE.

STAY OBJECTIVE ORIENTED

B-5. Chaplains and religious affairs specialists contribute to mission planning by participating in mission analysis. They also stay informed about the mission.

INTEGRATE RELIGIOUS FACTORS

B-6. Chaplains and religious affairs specialists understand the impact of religion on the mission and factor religious risks into the course of action development process. There are operations where there are no indigenous religious issues or factors. Chaplains and religious affairs specialists remain patient and consistently execute the external advisor capability in the operations process because there will be operations in which religious issues are critically important.

B-7. Chaplains and religious affairs specialists are members of the unit. As such, they—

- Advise the command on the effect local religions have on the mission.
- Advise the commander on the morale, moral, and spiritual health and welfare of Soldiers.
- Research and advise the command on the religious attitudes and activities of the civilian population in an AO, religious and cultural dynamics, religious organizations, and religious leaders in an AO.
- Help Soldiers understand the challenges and opportunities of the religious terrain affecting an OE.
- Contribute to command understanding.
- Go beyond analysis and provide assessment (answer how this factor affects the mission).
- Start early in the planning process and stay engaged.
- Keep the “So what?” question constantly in mind.
- Make their advice relevant and salient.
- Help commanders and staffs see religious factors as a force for stability and violence.
- Require objectivity, suspend personal biases, and unpack personal cultural baggage. Chaplains and religious affairs specialists do not let personal bias or cultural preference demean the value of another religion. Analysis is an accurate assessment of what is, not what one thinks it should be.
- Are empathetic and respectful of the religious beliefs and practices of others, even if they disagree, or when they are in conflict with their own beliefs.
- Are integrated, nested, and synchronized with staffs, working groups, and the lines of effort.
- Are tangible, mission-focused, applicable, and realistic (instead of being theoretical).
- Provide effects and are product-driven.
- Consider cultural issues as part of religious assessment.
- Ask, “Who else needs to know?” and disseminate information.
- Forge a team effort. Both chaplains and religious affairs specialists should be involved.
- Include on-going evaluation and assessment of their own effectiveness.

B-8. Supervisory chaplain sections and UMTs direct and advise unit members. They—

- Mentor, coach, and train subordinate chaplains and religious affairs specialists to be advisors.
- Develop an awareness of religious factors that impact an OE.
- Maintain situational understanding and understanding of religion's impact in world events.
- Anticipate the mission and destination of the unit.
- Gather facts about local religions expected in an OE.
- Integrate into working groups of staff boards and inform commanders of religious factors in an AO. They issue fragmentary orders with relevant information such as religious holidays and celebrations and their impact on the mission.

B-9. Supervisory chaplain sections and UMTs follow general principles when directing RS. To follow these principles, they—

- Understand an OE.
- Recognize religious implications.
- Study and understand local language, culture, and values.
- Develop cross cultural communication and engagement skills.
- Understand local counterparts' capabilities and limitations.
- Facilitate interagency activities.
- Consider long-term effects.
- Build legitimacy and confidence.
- Build teams.
- Develop multiple options.
- Use creativity to make the difference between success and failure.
- Balance security and synchronization.

B-10. Commanders select chaplains and religious affairs specialists to become advisors based on their performance and behavior. Advisor performance behaviors include—

- Emotional stability.
- Persistence.
- Teaching skills.
- Leadership.
- Organizational skills.
- Adaptability.
- Diplomatic skills.
- Listening skills.
- Initiative.

B-11. In addition to behavior, advisor personal characteristics and attitudes are important. Effective advisor characteristics and attitudes include—

Appendix B

- Tact.
- Patience.
- Perseverance.
- Thoroughness.
- Good personal appearance.
- Dignity and reserve.
- Self-reliance.
- Respect and appreciation for foreign nationals.
- Incorruptibility and integrity.
- Attentive listening skills.

B-12. Religious advisors support commanders and staffs through their specific capabilities. They—

- Analyze mission requirements and—
 - Conduct assessments and develop a tentative plan.
 - Identify available assets and capabilities.
 - Configure engagement teams.
 - Complete a risk assessment as defined in ATP 5-19.
- Determine necessary mission support requirements (a critical role for the religious affairs specialist) and coordinate—
 - Vehicle support.
 - Communications support.
 - Security teams.
 - Medical support.
 - Interpreter support.
 - Civil affairs personnel.
- Establish questions for local religious leaders in the AO and—
 - Determine command talking points.
 - Develop and frame questions.
 - Establish a measurement of religious leader influence.
 - Make the impact of religion the primary focus.
- Rehearse and synchronize the plan by—
 - Conducting back-brief to the unit and supervisory chain of command.
 - Conducting execution rehearsals for members of the engagement team.
 - Receiving back briefs from all team members.
- Engage with local religious leader in accordance with command guidance and—
 - Gather and record information.
 - Observe body language; know the body language of the local culture.
 - Conduct brief to advise the commander.
 - Prepare reports.

- Prepare and conduct after action reports with team members and—
 - Discuss initial task and purpose.
 - Review notes from previous engagements and those taken during current engagement.
 - Identify lessons that can be applied to next mission.
 - Record information from after action reviews asking the right questions to provide future chaplains and religious affairs specialists with information worth keeping and using.

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Appendix C

Soldier and Leader Engagement and the Operations Process

C-1. An engagement conducted by a chaplain and religious affairs specialist requires the same level of careful planning as any other tactical mission. Like any other mission, chaplains and religious affairs specialists use the operations process (planning, preparation, execution, and assessment) to ensure effective mission success with sufficient planning, quality preparation, disciplined execution, continuous assessment, and integrated leader involvement.

C-2. As chaplains and religious affairs specialists integrate into the operations process (of plan, prepare, execute, and assess), they ask initial external advisement focus questions. These questions can be used to determine how religion impacts operations and as an initial set of questions to shape an engagement. These questions include—

- What religious beliefs are influencing the situation?
- What is your religious teaching regarding this issue?
- What does your god expect people to do in relation to ...?
- How are you as clergy responding to ...?
- What message needs to be sent that explains the religious peril that this situation creates?
- What are the religious motivations behind a certain event?
- Can you identify the ideology the unit is facing?
- What values are people willing to die for?
- What religious values are we threatening? What religious values are we supporting?
- How is religion (interpretations of their sacred texts or leader's messages) being used to promote a political agenda?
- How can a healthy religious perspective promote peace?
- Are there injustices contributing to the group's response?
- How does religious group identity impact this situation?
- What are religious and cultural mechanisms for messaging and promoting peace?
- How is religion influencing the populace to respond to the political process?
- What is religion doing to resolve current conflicts?
- What is taught in religious education?

C-3. As chaplains and religious affairs specialists integrate into the operations process they conduct planning (including researching, nominating, and coordinating). During planning, they—

- Conduct religious area analysis.
- Consult media reports and intelligence data.
- Collaborate with staff, subordinates, provincial reconstruction teams, and other unified action partners.
- Consult interpreters and cultural advisors.
- Consider operational variables, mission variables, and civil considerations.
- Employ other tools, including communication synchronization themes, other staff folders, and previous files from earlier unit chaplains.
- Learn about the contact's religion, culture, position, influence, networks, and intentions.
- Follow the commander's Soldier and leader engagement guidance and determine who else needs to know guidance parameters.
- Keep the commander's intent and operation plan in mind.
- Develop a list of nominees.
- Keep a data base that includes who, when, where, and results.
- Identify alternate and future engagement nominees.
- Coordinate movement, logistics, and security with other staffs and appropriate agencies.

C-4. As chaplains and religious affairs specialists integrate into the operations process, they conduct preparation, and that includes rehearsals. During rehearsals, chaplains and religious affairs specialists—

- Write down a step-by-step plan but also build in flexibility.
- Identify the roles of each team member.
- Require at least one face-to-face meeting with team members to go over scheme of maneuver.
- Double check the route, security, and evacuation plan.
- Talk about what-ifs.
- Discuss each question that you will ask. Understand cultural patterns for communication.
- Keep chaplain supervisor informed.

C-5. As chaplains and religious affairs specialists conduct operations, they need to pay attention to their behaviors and actions. They—

- Are respectful; they offer (or accept) hospitality, and they understand and respect local hospitality expectations.
- Show humility.
- Do not assume the contact does or does not speak or understand English.
- Ask open-ended questions whenever possible.
- Listen more than they speak.
- Avoid making political or social comments.
- Avoid telling jokes or cultural idioms because they do not translate well.
- Do not lie, bluff, or threaten.

- Maintain their beliefs and ethics, but they use care when discussing religious differences. They do not argue about religious beliefs.
- Do not carry on side-bar conversations because this appears rude.
- Maintain eye contact with the individual (not the interpreter).
- Allow for twice the time of a normal meeting to allow time for translation.
- Do not rush off to the next meeting. They make them feel their meeting is the most important event of the day.
- Do not promise anything beyond their ability to control (However, they try not to say “no” too often.)
- Stay in their lane.
- Observe their contact’s body language and remain aware of their own.
- Know cultural interpretations of body language. They may be different from their own.
- Finish on time. (This requires judgement when considered with allowing time for translation.)
- End with a review of what was discussed. Additionally, they ask, “What would you like me to tell my commander?”
- Bring a camera, ask permission to take photographs, and bring business cards.

C-6. As chaplains and religious affairs specialists assess operations, they perform specific tasks. They—

- Conduct after action reviews immediately following the engagement (but out of sight and hearing of the leader they met), including reviewing the accuracy of the notes.
- Write “bullets” of key statements made and key concepts discussed.
- Discuss what went right and what went wrong. They ask themselves, “How can we improve?”
- Identify any “must report” items.
- Share assessments of engagements with the IO officer and other relevant staff members to enhance shared understanding.

C-7. As chaplains and religious affairs specialists report operations, they perform specific tasks. They—

- First report to their commanders and staffs.
- Report to their supervisory chaplain.
- Report to the corps world religion chaplain (if applicable).
- Answer who, what, where, when, why, and the “so what” questions.
- Link the report to command objectives.
- Provide pictures, and they use storyboards where appropriate.
- Enter data into the appropriate data base.
- Maintain operations security.
- Update the data base of contacts.

C-8. When chaplains and religious affairs specialists report operations, they report specific items. These items include, but are not limited to—

- The date, time, and location of the meeting.
- The units involved, including U.S., multinational, and host-nation units.
- The commander's task and purpose for this engagement.
- The lead chaplain's name, unit, rank, and position.
- The interpreter's name and religious or group affiliation.
- The note taker's name, unit, rank, and position.
- The command representative's name, unit, rank, and position.
- The leader's data, including religious or group affiliation.
- A roster of other persons present, including the leader's associates, members of the provincial reconstruction team, members of NGOs, and members of the State Department.
- The dates of the first meeting, prior meetings, and scheduled follow-up meetings.
- The unit's talking points.
- The leader's talking points.
- The key issues discussed.
- The issues to be reported.

Glossary

The glossary lists acronyms and terms with Army or joint definitions. Where Army and joint definitions differ, (Army) precedes the definition. The proponent publication for terms is listed in parentheses after the definition.

SECTION I – ACRONYMS AND ABBREVIATIONS

AO	area of operations
ADP	Army doctrine publication
AR	Army regulation
ATP	Army techniques publication
DA	Department of the Army
DOD	Department of Defense
DODD	Department of Defense Directive
FM	field manual
IO	information operations
JG	joint guide
JP	joint publication
MDMP	military decisionmaking process
NGO	nongovernmental organization
OE	operational environment
PMESII-PT	political, military, economic, social, information, infrastructure, physical environment, and time [the operational variables]
RS	religious support
UMT	unit ministry team
U.S.	United States

SECTION II – TERMS

information operations

The integrated employment, during military operations, of information-related capabilities in concert with other lines of operation to influence, disrupt, corrupt, or usurp the decision-making of adversaries and potential adversaries while protecting our own. (JP 3-13)

running estimate

The continuous assessment of the current situation used to determine if the current operation is proceeding according to the commander's intent and if planned future operations are supportable. (ADP 5-0)

situational understanding

The product of applying analysis and discernment to relevant information to determine the relationships among the operational and mission variables to facilitate decisionmaking. (ADP 5-0)

Soldier and leader engagement

Interpersonal Service-member interactions with audiences in an area of operations. (FM 3-13)

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ATP 1-05.03
31 January 2019

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General, United States Army
Chief of Staff

Official:



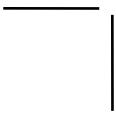
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