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 the commander on the impact of religion on operations. ATP 1-05.03 highlights the external advisement capability for chaplains and chaplain assistants operating from battalion through echelons above Corps in support of Unified Land Operations.

PURPOSE

This Army techniques publication –

- Provides fundamental principles and doctrinal terminology for chaplains and chaplain assistants.
- Discusses the required capability external advisement.
- Defines and develops systematic approaches for producing and integrating a Religious Area Assessment (RAA), a running estimate and a Religious Impact Assessment (RIA).
- Develops systematic approaches to integrate external advisement into the operations process (plan, prepare, execute and assess).

SCOPE

This manual contains four chapters. Chapter 1 links religious support mission, required capabilities with the requirement to advise the commander on religion and its impact on the unit mission. Chapter 2 defines religion and Soldier and leader engagements and its impact on unit mission. Chapter 3 defines a religious area analysis and its integration into the PMESSII-PT format. Chapter 4 links external advisement and the required inputs for the development of a running estimate. The six appendixes are tools to assist chaplains and chaplain assistants in planning, preparing, executing and assessing external advisement.

APPLICABILITY

ATP 1-05.03 applies to commanders, Chaplains, and Chaplain Assistants. This publication applies to the Active Army, the Army National Guard (ARNG), and the U.S. Army Reserve (USAR). The principles of Army religious support doctrine presented in this manual enable chaplains and assistants to apply creative, flexible, and innovative approaches to specific missions and operational environments. Chaplains and Chaplain Assistants serving in a joint force land component command or a joint task force should refer to JP 1-05 and other joint planning publications for further guidance. ATP 1-05.03 is nested with FM 1-05.

ADMINISTRATIVE INFORMATION

Terms that have joint or Army definitions are identified in both the glossary and the text. The U.S. Army Chaplain Center and School (USACHCS) is the proponent for this publication. The preparing agency is the Army Doctrine Proponency Division, U.S. Army Combined Arms Center. Send written comments and recommendations on DA Form 2028 (Recommended Changes to Publications and Blank Forms) directly to Commander, U.S. Army Combined Arms Center and Fort Leavenworth, ATTN: ATZL-CD (ATP 1-05.03), 300 McPherson, Fort Leavenworth, KS 66027-1352. Send comments and recommendations by e-mail to leav-cadd-web-cadd@conus.army.mil. Follow the DA Form 2028 format or submit an electronic DA Form 2028.

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Chapter 1

Religious Support and the Advise Capability

MISSION

1-1.   The mission of the Army Chaplain Corps is to provide religious support to the Army across unified land operations by assisting the commander in providing for the free exercise of religion and providing religious, moral, and ethical leadership. (See Figure 1-1)
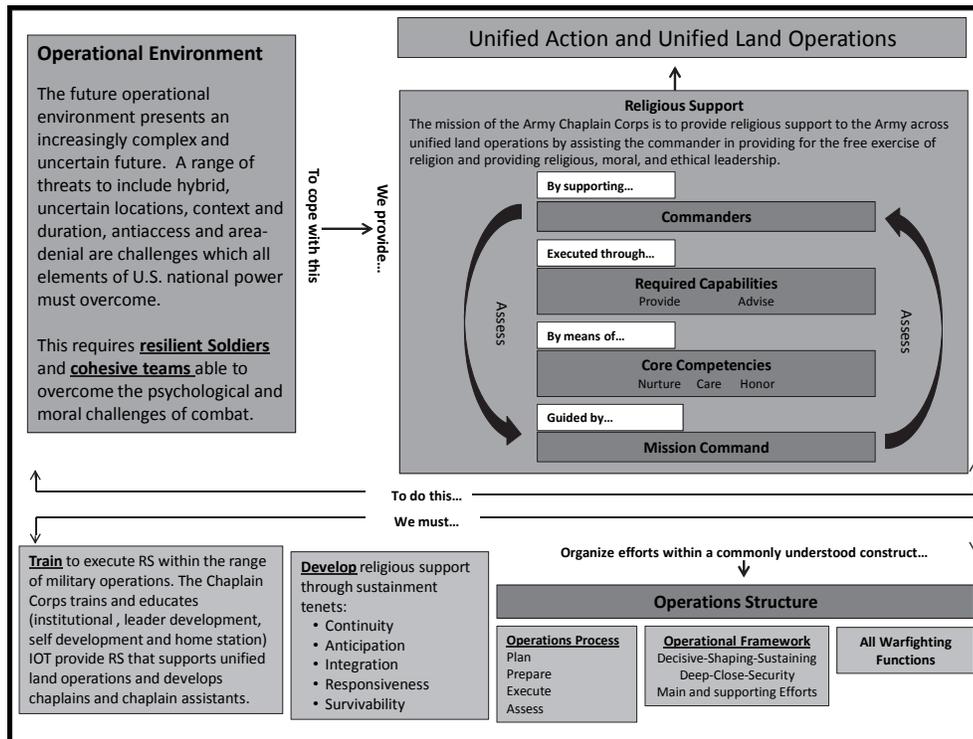
Figure 1-1: Religious Support Logic Map

REQUIRED CAPABILITIES

1-2.   The Army requires the capability to <u>provide</u> religious support and <u>advise</u> commanders on the impact of religion. These two required capabilities reflect the dual role of the Chaplain Corps: religious leader and religious staff advisor.

1-3. As the religious staff advisor, the chaplain advises the commander and staff on religion and its impact on all aspects of military operations. The chaplain advises the commander on the impact of religion within the unit and how religion impacts the unit's mission throughout its area of operations. (See Figure 1-2)

- <u>Internally</u>, the chaplain is responsible for advising the command on the religious practices and requirements of Soldiers and authorized civilians within the command. This can include identifying holy days, specific worship requirements, dietary requirements, and wearing of religious garments.

- <u>Externally</u>, the chaplain advises the command on the specifics of the religious environment within their area of operations that may impact mission accomplishment.

(See FM 1-05 for more detail on required capabilities.)

Figure 1-2: Religious Advisement and the Operations Process

EXTERNAL ADVISEMENT AND THE OPERATIONAL ENVIRONMENT

1-4. 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.

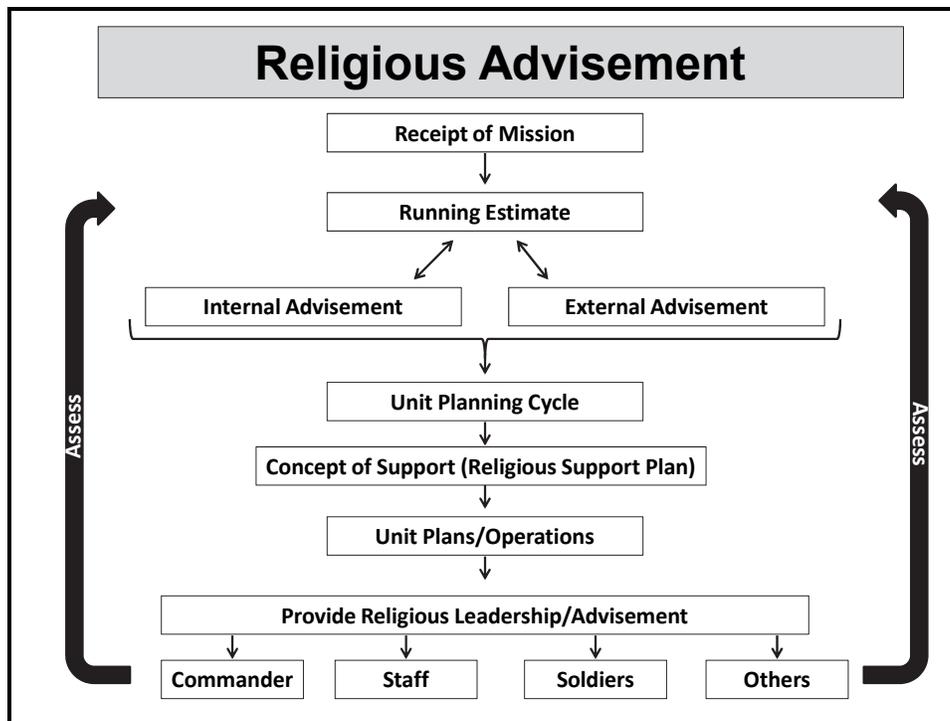1-5. As part of planning, commanders consider how culture and religion (both their own and others within an operational area) impacts operations. Understanding the culture and religion of a particular society or group within a society can significantly improve the force's ability to accomplish the mission. Understanding the culture of unified action partners is crucial to building mutual trust and shared understanding. (ADRP 5-0) The core values of the culture can be defined as deeply held beliefs that are of critical importance to their way of life. If chaplains and chaplain assistants can determine the most cherished values of a culture and reward or complement those values, this will open avenues of approach. If those values are threatened or belittled, a cultural impasse may be created that will impact the execution of unit operations.

1-6. Because religion is often an integral part of the values set of the culture, mission preparation and analysis should examine the religions and religious groups in an area of operations for a given mission. Religious beliefs, leaders, and institutions are central to the worldview of many societies. The impact of religion on the local populace must be considered when planning any operation. Chaplains may participate in operational planning and advise the command and staff on matters as appropriate, consistent with their noncombatant status. (JP 1-05) This can include indigenous religions in the area of operations, holy days that could impact military operations, and the impact of local religious leaders, organizations and religious structures.

1-7. Religion has the ability to shape the operational environment and therefore impacts the operations process. As the religious staff advisor, the chaplain executes religious support planning by actively integrating into the operations process. Chaplains will maintain their non-combatant status while integrating their expertise on religion into the military decision making process (MDMP). (See Figure 1-3) Chaplains and chaplain assistants may work within boards, bureaus, centers, cells, and working groups to integrate their respective expertise and knowledge with the collective expertise of the staff in order to focus on specific problem sets

and provide coherent staff recommendations to the commander. Chaplains and chaplain assistants advise the command regarding religion and its impact on the mission including:

- The operational religious environment to include any religious issues that might motivate military forces and long term impact 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.
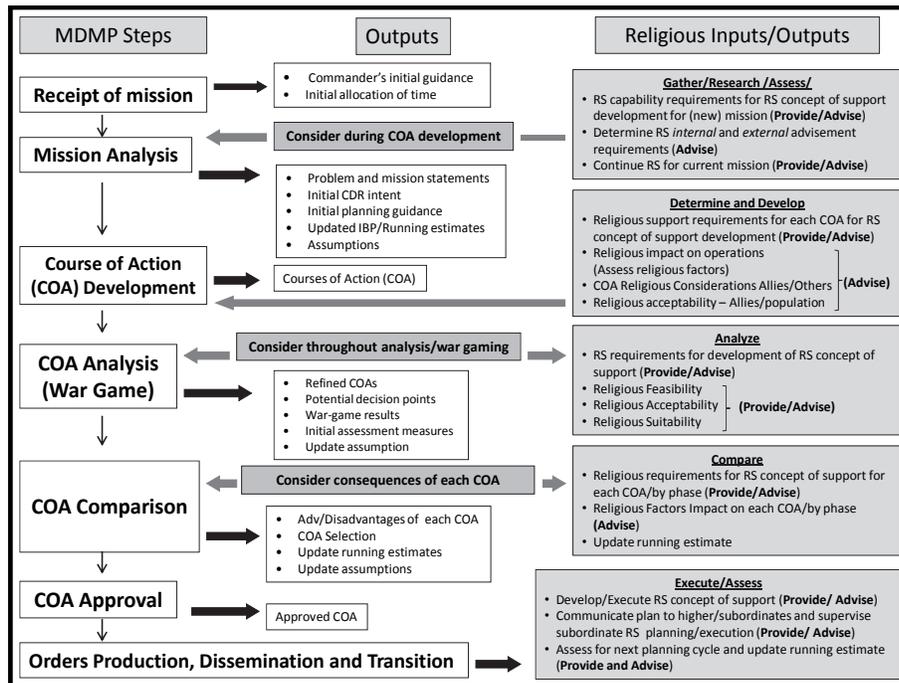
Figure 1-3: Religious Factors and the MDMP

1-8. The commander and staff need relevant religious advisement in order to sustain mission success. Chaplains and chaplain assistants advise their commands on how local religions motivate and influence indigenous populations. Commanders and staff rely on chaplains and chaplain assistants to help them navigate the complexities of religion in an operational environment. As a required capability, external religious advisement is:

- Provided by the chaplain as the principal military religious advisor and the chaplain assistant in a supporting role.
- Focused on the mission impact of indigenous religious factors.
- Continuously updated for relevancy; not a onetime event.
- Dependent on research, collaboration and objectivity.
- Supported by other resources in the Army to include World Religions chaplains.

1-9. Chaplains and chaplain assistants can advise their commands on how local religions motivate and influence indigenous populations. Chaplains and chaplain assistants advise units on the impact derogatory terms or negative treatment of indigenous people will have on mission success. 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 the operating environment. 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

1-10.   As a framework for the execution of the required capability to advise the command on religion and military operations, chaplains and chaplain assistants 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 chaplain assistants have a role in analyzing, educating, and advising commanders and their staffs in developing an objective worldview. The worldview of a chaplain or chaplain assistant impacts their ability to look objectively at the beliefs and behaviors of others which influences their execution of the external advise 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. Worldview determines how people will behave in certain circumstances. What core values are they willing to fight for? What is their perception of truth or what actions do they believe are morally right and wrong?

1-11.   Different religious groups and cultures have different worldviews which can impact military operations. In some societies, there are multiple religions within an area of operations, with one or more dominant. As a religious advisor, analyzing an operation with the belief that all individuals are the same can have negative consequences. As the 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.

- Objectivity: The role of an advisor is to provide accurate and objective information, 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 chaplain assistants, a personal worldview is closely connected to faith. They see things through their personal faith and beliefs. Chaplains and chaplain assistants need to realize that their worldview can affect their ability to act as an impartial advisor to the 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 chaplain assistants take the risk of losing objectivity and may not be able to give the commander the facts required for mission planning.

- Differing Worldviews: An analysis of indigenous groups in an operational environment focuses on how their religion impacts the operational 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. As a religious advisor, careful analysis will help the commander and staff avoid thinking that everyone living within the area of operations is the same.

  - What is the group's worldview? Is it consistent within the group? All cultures have a shared worldview that gives them a unique identity, but no two individuals in a group have the exact same worldview. It is important to identify where certain individuals may have individual differences.

  - Are there variations within 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.

- Belief and Action**:** The religious advisor's integration into the operations process can help the commander and staff gain a better understanding of how the local populace thinks and behaves. This may help the commander and staff better predict how unit operations will impact the local populace and vice versa.

EXTERNAL ADVISEMENT AND DECISIVE ACTION

1-12.   Chaplains and chaplain assistants support and advise the commander throughout the operations process (planning, preparation, execution and assessment) within their area of expertise. In decisive action (offense, defense, stability and defense support of civil authorities (DSCA)), chaplains and chaplain assistants work

within the operations process in order 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 1-4). 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 decision-making. (ADP 5-0) The chaplain as religious advisor can impact the commander's situational understanding through three specific products: Running Estimate, Religious Area Analysis (RAA) and Religious Impact Assessment (RIA).
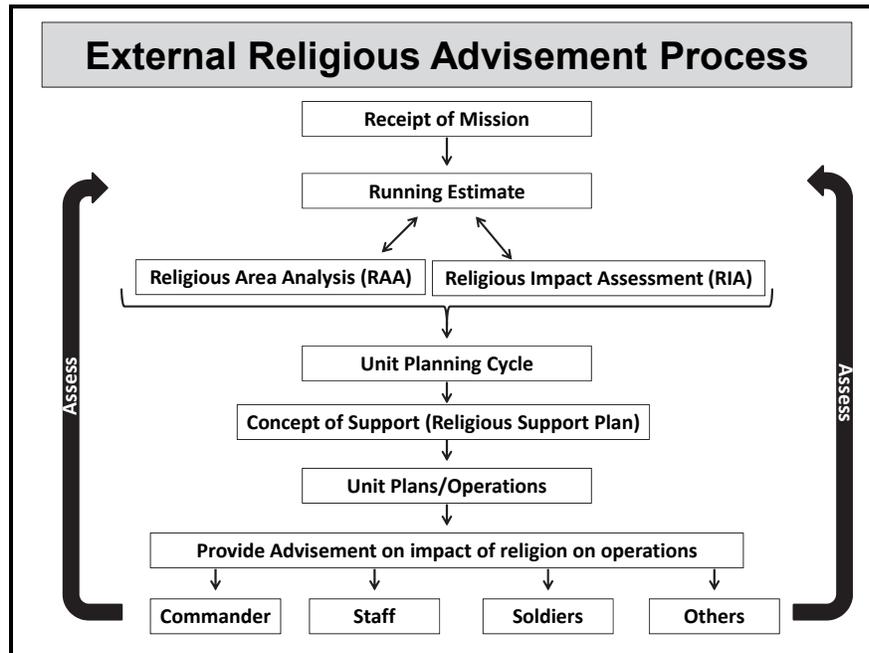
Figure 1-4: External Religious Advisement Process

EXTERNAL ADVISEMENT AND THE RUNNING ESTIMATE

1-13.   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) Each staff section maintains a running estimate focused on how their specific 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 the operation. (See chapter 4 for more detail.)

RELIGIOUS AREA ANALYSIS (RAA)

1-14.   Religious Area Analysis (RAA) is the process of researching, analyzing and assessing information concerning religious practices and traditions within an operational environment. (See chapter 3 and appendix A for more detail.) RAA collects as much information about religion as time allows from as wide a variety of resources as are available about religion in the area of operations. The RAA process enables chaplains and chaplain assistants to disseminate the analyzed information in a usable format for use by commanders, staff and other chaplains and chaplain assistants. An RAA:

- Defines the religions in the area of operations.
- Identifies religious categories (religious factors).
- Analyzes the impact of religion in the area of operations on the execution of the unit's mission.

RELIGIOUS IMPACT ASSESSMENT (RIA)

1-15.   The Religious Impact Assessment (RIA) determines how religion in the area of operations impacts the unit mission by determining how religion builds stability and security or is used to destabilize the legitimate government. The chaplain and chaplain assistant provides the commander with a Religious Impact Assessment based upon the information in the running estimate, the RAA, information from other staff sections and with other chaplains and chaplain assistants in the AO. (See Appendix A for more detail on RIA.) An RIA can:

- Help develop future courses of action (COA).
- 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.
- Lead to proactive versus reactive religious support.

1-16.   Assessments address the questions of "*how does*" the religion of the populace and multinational forces in the operating environment help or hinder the commander's mission. Assessments address "*how much*" religion impacts military operations. "*How do the religious factors in the operating environment impact operational planning in support of Decisive Action?*" An RIA:

- Assesses the strengths and vulnerabilities of religion in the operating environment.
- Assesses the influence of religion, religious leaders, festivals, symbols, rituals and historic events.

RELIGIOUS FACTORS

1-17.   Many religious factors shape the operational environment. Chaplains and chaplain assistants analyze the religious factors within their area of operations and weigh the impact of their influence on the operational mission. Analysis of these religious factors provides the commander with an assessment on how religion impacts the operational environment and the unit mission. (See Appendix A) Chaplains and chaplain assistants can produce products such as the example in Figure 1-5 as part of the MDMP, to include in the running estimate and for use by commanders, Soldiers, and staff. Religious factors can be sub-categorized as:

- Physical Factors: Sites, places, routes, physical structures and symbolic structures. Consider location, use, significance and symbolism to the community (includes routes to and from)
- Human Factors: Leaders, stake holders, advisors, teachers, financiers and religious networks. Consider leadership, rank, resources, influence, lines of connection and location.
- Ideological Factors: Worldview, history, belief and perception that influences behavior. Consider values, codes, practices, holy days, symbols, history, heroes and villains.

1-18.   When developing an assessment, consider the three kinds of religious factors:

Religious Factors Matrix			
Levels of Religious Factors	**Local**	**Historic**	**Symbolic**
Influential Religious Sites	Grid: Name: Type of Structure: Significance: Religious Leader: Services: Objects: Events: Sacred Texts: Routes to/from:	Grid: Name: Type of Structure: Significance: Religious Leader: Services: Objects: Events: Sacred Texts: Routes to/from:	Grid: Name: Type of Structure: Significance: Religious Leader: Services: Objects: Events: Sacred Texts: Routes to/from:
Influential Religious Leaders	Name: Location: Majority: Minority: Level of education: Relationship to other Leaders: # Followers: Central Locale:	Name: Location: Majority: Minority: Level of education: Relationship to other Leaders: # Followers: Central Locale:	Name: Location: Majority: Minority: Level of education: Relationship to other Leaders: # Followers: Central Locale:
Religious Ideology	Majority: Minority: Publications: Websites: Key Themes/Messages: Narrative:	Majority: Minority: Publications: Websites: Key Themes/Messages: Narrative:	Majority: Minority: Publications: Websites: Key Themes/Messages: Narrative:

Figure 1-5: Sample Religious Factors Matrix

1-19. The information analyzed during the operations process through the running estimate, RAA and the RIA drive the creation and execution of a concept of support (religious support plan) as it applies to external religious advisement to include the chaplains and chaplain assistants conducting Soldier and leader engagements. When a course of action (COA) is selected by the commander, the chaplain and chaplain assistant complete the details of the concept of religious support for inclusion in the operations order (OPORD).

1-20. External religious advisement can take many forms within an operational environment:
- Focused input to OPORDs, OPLANs, and FRAGOs that highlight the impact of the religious factors on the unit mission in order to improve effectiveness of military operations.
- Analyzed data that can be used by commanders, staffs and subordinate chaplains and assistants in order to make better informed decisions during the operations process (plan, prepare, execute and assess).
- Relevant and timely briefs to the commander, staff and subordinate units on the impact of religion on the mission.

All those together facilitate enhanced relationships with indigenous populace 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

1-21. Chaplains and chaplain assistants are never alone in the operating environment. Other advisement partners can include:
- Battalion/Brigade/Division/Corps chaplains and chaplain assistants
- Other chaplains and chaplain assistants and religious support personnel from other services
- Battalion/Brigade/Division/Corps staff
- Chaplains/Religious leaders in multinational forces
- World religions chaplains at the Corps level and at centers and schools
- Bureaus, boards, centers, cells, and working groups
- Human Terrain Teams (HTT)
- Provincial Reconstruction Teams (PRTs) (Have direct, frequent contact with locals)
- Gov Agencies (UN / Dept of State (DoS)/ US Agency for International Development (USAID))
- Non-Governmental Organizations (NGOs)
- Theater-Specific Partners to include:
  - J9 / U.S. Embassy
  - Other embassies
  - United Nations
  - Religious-Cultural-Affairs personnel or equivalent
  - Combatant Command Chaplain Offices
- Media (local and international)
- Local populace

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Chapter 2
Soldier and Leader Engagement and Decisive Action

RELIGION AND THE SOLDIER AND LEADER ENGAGEMENT

2-1.   Chaplains execute their two required capabilities across the range of military operations (from stable peace to general war) and during the conduct of decisive action (simultaneous offensive, defensive, and stability or defense support of civil authorities (DSCA) operations). Decisive action requires aggressive, flexible, real-time, and responsive religious support by chaplains and chaplain assistants at all echelons of command.

2-2.   Chaplains serve as the principal advisor to the commander for all issues regarding the impact of religion on military operations. Chaplains provide the commander with a required capability due to their theological education combined with their operational experiences. **While the chaplain always places a priority on first performing and providing religious support to Soldiers and command-authorized civilians**, depending on the mission of the unit and the type of unit they serve, chaplains and chaplain assistants must be prepared to support the commander's need for advisement. (See FM 1-05) This can include:

- The impact of indigenous religions (to include leaders, organizations, doctrines, practices and customs) and the religions of multinational partners as they impact the mission.
- Religious issues related to displaced civilians.
- Human welfare needs as requested by religious non-governmental organizations (NGO) and inform and influence activities.
- Designated sacred religious sites, religious education, and religious-cultural sites.

2-3.   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-cultural leaders who are religiously motivated to influence conflicts toward a peaceful resolution or to incite violence. Located in local communities among the populous, 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.

2-4.   *Inform* and *influence* activities are the integration of designated information-related capabilities in order to synchronize themes, messages, and actions with operations to inform United States and global audiences, influence foreign audiences, and affect adversary and enemy decision-making (ADRP 3-0).

2-5.   All assets and capabilities at a commander's disposal have the capacity to inform and influence selected audiences to varying degrees. Commanders lead *inform* and *influence* activities and receive advice and support from the staff. The role of the staff includes coordination. A commander uses inform and influence activities to ensure actions, themes, and messages compliment and reinforce each other to accomplish objectives. (See FM 3-13: *Inform and Influence Activities* for more information).

2-6.   A Soldier and leader engagement is defined as a personal interaction by Soldiers and leaders with foreign 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 *inform and influence* activities. Soldier and leader engagements enable commanders to interact with a local populace 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 interest of the U.S. and the host-nation, shape the area of operations to influence the outcome of operations, and deny the adversary the support of the local populace. Soldiers and leaders conduct engagements in an area of operations 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 unique capabilities of specialized teams with multidisciplinary perspectives. These teams are tasked with interacting with the

local populace to ascertain civil-society needs and problems, address security concerns, and to form links between the populace, military and interagency partners.

2-7. **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 chaplain assistants, a Soldier and leader engagement is any <u>command directed</u> contact or interaction where the chaplain, as the command's religious representative, meets with a leader on matters of religion. This engagement is a <u>focused</u> and <u>narrow</u> mission within the required advise capability that addresses religion in human activity without employing religion to achieve military advantage. (See JP 1-05, III-5) The term engagement recognizes that resolution of problems in an operational environment can be addressed through human interaction, dialogue and relationships. Chaplains and chaplain assistants 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.

2-8. **NOTE**: C**haplains and chaplain assistants conducting Soldier and leader engagements will not collect information for the purpose of collecting intelligence. While chaplains and chaplain assistants may gather information while conducting Soldier and leader engagements, they will not be put into a position nor tasked as intelligence collectors.**

2-9. Chaplains and chaplain assistants meet to build relationships of mutual trust and respect, promote human rights, and deepen cultural understanding between unit personnel and the local populace. The engagement facilitates communication between indigenous leaders and US forces. The execution of an engagement begins with an understanding of two terms: dialogue and discussion.

- Dialogue
  - To inquire to learn
  - To unfold shared meaning
  - To integrate multiple perspectives
  - To uncover and examine assumptions
  - To build trust and establish credibility

- Discussion
  - To tell, sell, or persuade
  - To gain agreement on one meaning
  - To evaluate and select the best
  - To justify or defend assumptions

2-10. The intentions of dialogue and discussion are different. For engagements, dialogue supports the best outcome. Dialogue requires:
- **Listening** more deeply and for longer periods of time. It requires a complete shift in mindset from **telling others** what you think, to **inquiring** of them what they think. It requires a deeper level of listening, a more active approach to demonstrating that you are listening to them, and the ability to maintain intense mental focus and concentration on the topic.
- **Inquiring** of others and paraphrasing their ideas when you might otherwise want to attack, defend or explain.
- **Examining** our thoughts and separating assumptions from facts. An ability to penetrate into another's assumptions and worldview to uncover the framework that governs behavior.

2-11. It is also important to link dialogue with consistent behavior. When dialogue is inconsistent with observable behavior (unit actions in an area of operations), Soldiers and leaders can lose credibility which can negatively impact military operations. The role of the chaplain as the religious staff advisor to the commander becomes critical during the operations process. Some guiding principles for chaplains and chaplain assistants conducting Solder and leader engagements include:
- Showing respect for cultural and religious traditions of the country.
- Building relationships as foundation for mission accomplishment.
- Using indigenous methods and processes for resolving conflict.

2-12. As an overview, when conducting a Soldier and leader engagement the chaplain and chaplain assistant will:

- Conduct the mission only at the order of the commander and in coordination with the supervisory chaplain.
- Fully participate in the staff planning and rehearsal of the engagement team.
- Demonstrate a thorough understanding of the religious issues within 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 other personnel who are conducting Soldier and leader engagements in order to synchronize efforts and maintain consistent command messages or themes.

2-13. Commanders and chaplains must follow these parameters:

- Chaplains and chaplain assistants do not conduct Soldier and leader engagements unless directed by the commander and only in concert with strategic intent.
- Chaplains do not take any action that threatens a chaplain's non-combatant status or violates the Law of Land Warfare.
    - Chaplains do not function as intelligence collectors, will not be tasked to gather intelligence or engage in manipulation and/or deception operations.
    - Chaplains do not take the lead in formal negotiations.
    - Chaplains do not identify targets for combat operations.
- Chaplains and chaplain assistants do not use the engagement to proselytize.
- Chaplains should coordinate Soldier and leader engagements with other staff and non-staff agencies of the command.
- Chaplains and chaplain assistants conduct Soldier and leader engagements in a manner that does not obligate the commander, the unit, or other US or coalition forces.

ENGAGEMENTS AND THE LEVELS OF WAR

2-14. Chaplains and chaplain assistants conduct Soldier and leader engagements across the range of military operations. Engagements occur at the strategic, operational and tactical levels. At all levels, chaplains can meet with religious leaders to listen and information on the religious factors for the commander. Chaplains can also work with *inform* and *influence* activities working groups because of the required capabilities and their religious expertise.

- Tactical: At the tactical level, Soldier and leader engagements conducted by chaplains and chaplain assistants 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 (to include training). Chaplains at brigade and below may be involved in civil-military projects such as building schools, religious facilities and visiting hospitals with other engagement teams who are addressing the needs of the community. Engagement activities include:
    - Engaging directly with local religious leaders and participating in any command mission that interacts with host nation military religious sections (Military partnership/training mission).
    - Building relationships with IGOs, NGOs and interagency organizations in AO.
    - Developing and maintaining an RIA and RAA of the local area for the command and higher HQs to use in engagement planning and synchronization.
    - Linking tactical engagement strategy and engagements with higher HQs strategy and initiatives.
- Operational: Chaplains operating at the operational level supervise the chaplains and chaplain assistants operating at the tactical level, coordinate for their support and awareness and make connections across higher HQs lines of effort. They inform higher commands of engagement activities in their AO and provide information for the staff. Engagement activities include:

- Overseeing subordinate chaplain and chaplain assistant tactical Soldier and leader engagements
- Coordinating support for tactical Soldier and leader engagements conducted by subordinate chaplains and chaplain assistants.
- Linking tactical engagements with strategic initiatives.
- Providing and maintaining an RIA and RAA of the region for the command to include:
    o Influential regional religious leaders.
    o Government leaders who are involved with religious issues (such as Regional Director of the Hajj and Religious Affairs)
    o NGOs, IGOs and interagency organizations in AO.
    o Multinational chaplains
- Advising and assisting Staff Working Groups (SWG)
- Strategic: Chaplains operating at the strategic level can be important partners for their diplomatic colleagues. They promote the voices of the religious minorities and advocate for human rights, they can engage with intergovernmental and non-governmental agencies and foster reconciliation efforts among divided groups. Engagement activities include:
    - Collaborating and coordinating subordinate religious engagement strategies and training in theater
    - Advising SWG of influential religious leaders, key religious sites, religious themes
    - Advising on training of religious and cultural affairs officers or chaplaincies of other nations.
    - When authorized, establishing relationships with organizations in order to enhance capabilities, promote interoperability, and advise the commander in support of mission requirements. (JP 1-05, II-12) Such organizations could include:
        o Interagency (e.g. Department of State (DOS), Federal Bureau of Investigation (FBI), US Agency for International Development (USAID))
        o Intergovernmental (e.g. United Nations (UN), North Atlantic Treaty Organization (NATO), African Union)
        o Multinational
        o Nongovernmental (e.g. International Red Cross/Crescent, World Vision)
        o Research Institutions
        o Contractors

ENGAGEMENTS AND THE OPERATIONS PROCESS

2-15. An engagement requires the same level of careful planning as any other tactical mission. When directed by the commander, the chaplain and chaplain assistant plans, prepares, executes, and assesses in order to engage indigenous leaders as part of the commander's Soldier and leader engagement strategy. The chaplain and chaplain assistant are key participants in the MDMP determining the concept of religious support employed to complete this religious support mission requirement. Chaplains can also work within established systems to integrate their respective expertise and knowledge with the collective expertise of the staff in order to focus on a specific problem set. The chaplain provides relevant and timely staff recommendations to the command along the lines of effort. When directed by the commander, this may include staff input of religious analysis/issues to boards, bureaus, centers, cells and working groups. During relief in place and transfer of authority, chaplains and chaplain assistants ensure relevant data (reports, contacts, databases, standards, lessons learned) is accurately transferred to the gaining unit.

2-16. 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 chaplain assistants is a command directed task. Like any other mission, chaplains and chaplain assistants use the operations process (planning, preparation, execution and assessment) to ensure effective engagement execution. Mission success is probable with sufficient planning, quality preparation, disciplined execution, relevant assessment, and continuous leader involvement.

- Planning: In the first step in the cycle, the chaplain and chaplain assistant translate the commander's directed intent into engagement proficiency tasks. Nominations for proposed engagements emerge from an analysis of the command's information requirements; command's top priorities; the lines of effort; media reports and the calendar of significant religious events.

- Participate in mission analysis
  - o <u>**W**</u> - Who am I conducting the engagement with? What are his/her issues?
  - o <u>**A**</u> - Action leader. Who is conducting the engagement?
  - o <u>**T**</u> - Time and place? Are there any conflicts?
  - o <u>**E**</u> - Effects to achieve and the intended outcome?
  - o <u>**R**</u> - Response to Impasses? What are we willing to do if we don't get what we want?
  - o <u>**S**</u> - Specific command messages to be delivered during the engagement?
- Anticipate requirements
- Accumulate facts/research
- Categorize information
- Consider religion's impact upon behaviors
- Identify key religious sites
- Analyze influence of person chaplain is engaging
- Disseminate/ensure continuity/archive in appropriate databases
- Determine religious evaluation criteria
- Update running estimate and provide an RAA and RIA for commander and staff

- <u>Preparation</u>: This is the transition from planning the engagement to completing the 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 chaplain assistants involved in an engagement event to understand their roles and responsibilities and how to conduct the engagement. Rehearsals help the chaplain and chaplain assistant synchronize preparation with times, places, and resources.
  - Collaborate with staff sections
  - Coordinate for security and support
  - Identify role of chaplain assistant (security, process observer, recorder)
  - Clarify plan with interpreter
  - Communicate with supervisory chaplain and chaplain assistant
  - Understand command talking points

- <u>Execution</u>: The successful execution of an engagement is the focus of planning and preparation. Execution is performing the mission to standard. Recovery and reporting/knowledge management are part of execution. Recovery includes: inspecting and maintaining equipment and personnel, accounting for equipment, weapons and sensitive items.
  - Listen to concerns
  - Record and secure data
  - Consider/Not Promise
  - Promote mutual respect
  - Enhance local governance
  - Sustain contact with leaders
  - Report through appropriate channels (command and technical) using the appropriate unit process and applicable SOPs.

- <u>Assessment</u>: At the completion of the engagement mission, chaplains and chaplain assistants measure the effectiveness of the engagement. *Assessment* refers to the leader's judgment of the 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 the team to accomplish specified objectives within that mission. The engagement team <u>assesses</u> and <u>evaluates</u> 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.
  - Ensure Continuity/Archive Data
  - Manage Knowledge for Understanding
  - Identify Recurring Themes

- Brief Command
- Communicate with Technical Chain
- Update Running Estimate and RAA
- Provide a religious assessment

Chapter 3

Religious Area Analysis

OVERVIEW

3-1.   The Religious Area Analysis (RAA) is a comprehensive planning methodology that is integrated into the operations process to collect and analyze data (religious factors) on the religious histories, issues, leaders, attitudes, customs and beliefs, and practices in an area of operations and their impact on unit operations. Analysis of the religious factors in an area of operations can produce a religious impact assessment (RIA) that increases the commander's situational understanding and supports the information and operational planning requirements needed during MDMP. As an overview and for general planning purposes, consider the following:

- Analyze and assess the relevancy and timeliness of the information as it is collected. Ask, "*How do these religious factors impact my commander's decision-making cycle and the unit's current and future operations*?"
- Consider your limitations. Understand that while some may not be SMEs, all chaplains are the most qualified staff members to provide religious analysis to the commander.
- Bias. In order to advise about the impact of a religion, do not pass judgment on the true value of that belief or practice. 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 you are an advisor. Since the chaplain is one among many advising the commander, chaplains must think in terms of how they can support the overall planning process as a member of a team.

GENERAL PLANNING GUIDELINES

3-2.   When developing an RAA for a unit mission, chaplains and chaplain assistants can follow these three general steps:

- Anticipate situation/location (proactive versus reactive): The potential for executing an operational mission somewhere around the world will require advance preparation and planning. If the unit is geographically oriented or if the unit knows in advance where they are deploying, focus RAA preparation efforts in that AO. As a general planning principle, chaplains and chaplain assistants should keep up on current events and particularly religious issues in the news that may have an impact on military operations.
  - What is happening in the unit's AO? (applies to units that are geographically oriented and those deployed)
  - 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 refugee migrations.
  - What is happening around us? Once deployed, chaplains and chaplain assistants need to maintain situational awareness in the unit AO.
- Gather Facts/Analyze/Assess: collecting, prioritizing, analyzing and assessing religious factors.
  - Collect information *selectively*. Establish criteria and follow the commander's guidance on what is important for the commander's decision-making cycle. The commander needs analysis in order to gain a better understanding of the religious factors within the area.
  - Always answer the commander's "*So what*?" question. Do not hand the commander or staff a large document or hang a digital document in a database detailing everything known about the indigenous religions of the AO. Chaplains and chaplain assistants need to be selective and carefully analyze the data prior to its input into the operations process. Do these religious factors impact the current or future military mission?

- Categorize information into a relevant product: chaplains and chaplain assistants prioritize the analyzed information for the commander and staff, assess how the information supports the requirements of the operations process and the commander's information requirements and produce products for dissemination to the commander, staff sections, subordinate chaplains and chaplain assistants and other religious support personnel.

ANALYSIS AND ASSESSMENT OF RELIGIOUS FACTORS

3-3.   The chaplain and chaplain assistant can initially analyze the religious factors and provide an assessment to the commander and staff using the operational (PMESII-PT) and mission (METT-TC) variables and other considerations (ASCOPE). (See Figure 3-1.)
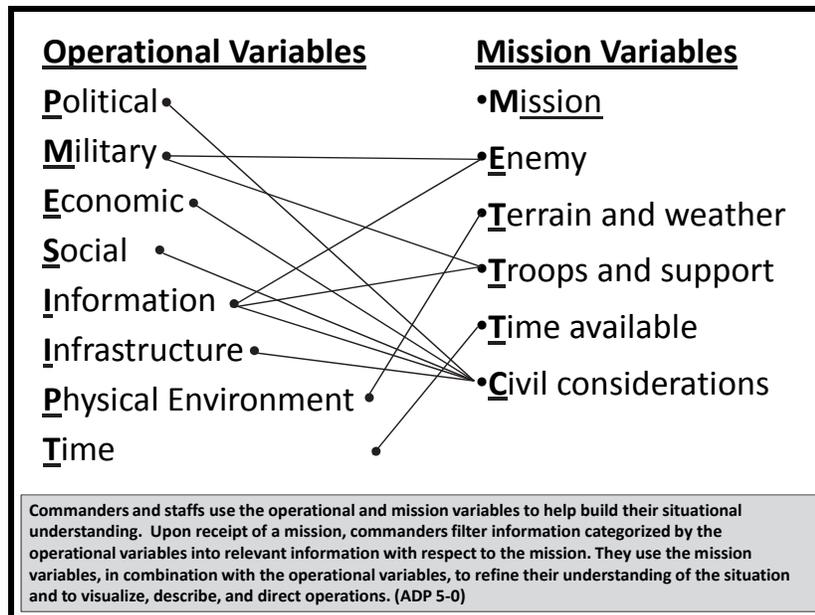

Operational Variables
Political
Military
Economic
Social
Information
Infrastructure
Physical Environment
Time

Mission Variables
•**M**ission
•**E**nemy
•**T**errain and weather
•**T**roops and support
•**T**ime available
•**C**ivil considerations

Commanders and staffs use the operational and mission variables to help build their situational understanding. Upon receipt of a mission, commanders filter information categorized by the operational variables into relevant information with respect to the mission. They use the mission variables, in combination with the operational variables, to refine their understanding of the situation and to visualize, describe, and direct operations. (ADP 5-0)

Figure 3-1: Operational and Mission Variables

3-4.   Examine Operational Variables (PMESII-PT). The operational variables are fundamental to developing a comprehensive understanding of an operational environment (ADRP 5-0). Operational variables provide a thorough military approach in analyzing a specific operational environment. Chaplains and chaplain assistants use the operational variables to help build their situational understanding and provide input into the RAA and the RIA. Upon receipt of a mission, chaplains and chaplain assistants 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 the operational environment and enable the chaplain to brief the commander on how religion within these variables could impact the mission. (See appendix A for more detail on the RAA and the operational variables.)

3-5.   Examine mission variables (METT-TC). Mission variables describe characteristics of the area of operations, focusing on how they might affect a mission (ADRP 5-0). Chaplains and chaplain assistants can use the mission variables, in combination with the operational variables, to refine their understanding of the situation.

3-6.   Examine civil considerations (ASCOPE). An analysis of civil considerations and their impact on the unit mission is critical for mission success. Civil considerations can be categorized and analyzed using six characteristics: areas, structures, capabilities, organizations, people and events (ASCOPE). Civil considerations encompass infrastructure, civilian institutions, and attitudes and activities of civilian leaders, populations, and organizations in the area of operations and their impact on the mission. ASCOPE is linked with METT-TC (civil considerations) and PMESII-PT.

- **A**reas: Analyze religious enclaves (locations of different religious groups) or areas with religious significance (nature preserves, holy sites, areas with historical religious significance).

- **S**tructures: Identify religious cultural sites (churches, mosques, temples, shrines, and religious education facilities), cemeteries and other sites with religious significance.
- **C**apabilities: The ability of local authorities to provide the local populace with key functions or services to include religious worship and education.
- **O**rganizations: Nonmilitary groups or institutions in the AO that influence and interact with the local populace, the unit, and each other. (religious organizations both local and international, NGOs, IGOs)
- **P**eople: Identify religious leaders, indigenous religions, local languages, and local customs.
- **E**vents: Determine major religious events (holidays, historical religious events) and local religious gatherings (local festivals, weddings, funerals) in the AO.

RAA AS A PRODUCT

3-7. Once data is gathered and analyzed, chaplains and chaplain assistants determine how to best disseminate the analyzed information to the commander, staff and the unit to support their situational understanding.

- What are the commander's requirements for information?
- Who else needs to know within the staff?
- How is this information relevant to subordinate and higher HQs chaplains and chaplain assistants?
- What is the means for storage, accessibility and redundancy?

    - Keep a record of all information even though it may not be useful now, it may be in the future.
    - Develop knowledge Management Disciplines. The sheer volume of material available will require chaplains and chaplain assistants to evaluate consulted sources and impose limitations on what is used.
    - The supervisory chaplain and chaplain assistant can consolidate information (reports and data) from subordinates and provide another layer of analysis/assessment and technical direction for follow on efforts. At division and higher, chaplains and chaplain assistants can link strategic initiatives with subordinate efforts.

3-8. The commander and staff do not need to know everything discovered about the local religious beliefs and practices. Encyclopedic presentations tend to obscure the really important facts. Chaplains and chaplain assistants can:

- Provide analysis for MDMP, running estimate and inclusion in OPORDs and FRAGOS. As an example, information on how religious holidays impact the mission can be disseminated through a FRAGO for use by subordinate units.
- Create fact sheets, matrices, training circulars and briefings on the religious factors and 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.

3-9. While preparing an RAA:

- <u>Be selective</u> - Narrow 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 question: "*So what*?" Does this information have any bearing on the military mission at hand?
- <u>Stay within the advisor role</u>.
    - While some may not be subject matter experts, chaplains provide religious advisement to the commander. Admit what is not known and research and network for answers to the commander's need for information and advisement.
    - Advising on religions or indigenous culture does not mean all the answers are known because religious and cultural issues are never static. As chaplains and chaplain assistants work through issues, the answers may change.
    - In order to advise about the impact of a religion, do not pass judgment on the truth-value of that belief or practice. Avoid defending or refuting a belief/practice.
    - Advise and let the commander make the decisions.

- Leverage personal experience. Chaplains and chaplain assistants have experience and training that others do not in dealing with religious communities. Train the unit to understand that in any tradition, beliefs may differ from practice; religious beliefs and practices do not always line up with rationality; faith is never pure—splinter groups occur.

Chapter 4
External Advisement and the Running Estimate

RUNNING ESTIMATES

4-1.   A staff supports and advises the commander throughout the planning, preparation, execution, and assessment cycle. Planning is the process by which subordinate commanders and support staff translate the commander's visualization into a specific course of action for preparation and execution, focusing on the expected results. Chaplains and chaplain assistants participate in all phases of planning. Chaplains and chaplain assistants assist in the planning process by providing advisement on religion during the plan development phase.

4-2.   Through their role as staff advisors, chaplains and chaplain assistants assist the commander in their area of expertise using the primary staff products of information and analysis. Chaplains and chaplain assistants assist commanders by providing religious support and advisement on religion throughout the planning processes and the execution of operations. Providing RS and advisement on the impact of religion on unit operations is based upon an understanding of the commander's intent and is shaped by situational understanding of events occurring in the operational environment.

4-3.   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. 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.

4-4.   Each staff section is responsible for building and maintaining a running estimate. Staff sections focus their running estimate on how their specific area of expertise is postured to support future operations. The running estimate itself addresses all aspects of operations and contains both facts and assumptions based on the staff's experience within their area of expertise. The running estimate serves as the chaplain's and chaplain assistant's estimate of the current readiness of equipment and personnel and the impact of any factors on the section's ability to accomplish the mission. Running estimates provide information, conclusions, and recommendations from the analysis conducted by the chaplain and chaplain assistant.

4-5.   Running estimates are principal knowledge management tools used by the commander and staff throughout the operations process. Chaplains and chaplain assistants use knowledge management to extract relevant information, analyze it and provide an assessment to commanders in the form of running estimates to help commanders build and maintain situational understanding. Receipt of mission, new information, events, and activities affecting the operational environment all trigger the need to update a running estimate. Chaplains and chaplain assistants continuously consider the effects of new information and update the following:

- Facts
- Assumptions
- Friendly Force Status
- Enemy activities and capabilities
- Civil considerations
- Conclusions and recommendations

RELIGIOUS FACTORS AND THE RUNNING ESTIMATE

4-6.   The running estimate developed by the chaplain and the chaplain assistant is an estimate tailored to their needs and from their area of expertise: religion. It assesses the religious factors within the area of operations 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 assigned unit objectives.
- A means to help staff understand religion and its impact on the mission planning process.
- An assessment of the religious factors shaping the operational environment.

4-7.   Much of the religious data collected and analyzed must answer the commander's "*So what?*" question. Does this information have any bearing on the military mission at hand? Chaplains and chaplain assistants at all echelons utilize running estimates to assess their section's ability to support the commander as a religious advisor on issues in current and future operations. (For a detailed running estimate format, see appendix B) The running estimate is a valuable tool for chaplains and chaplain assistants to record their assessments, considerations, and assumptions related to the religious factors that impact current and future operations.

4-8.   During execution, chaplains and chaplain assistants monitor the situation to identify changes in conditions and assess the impact. "*Do these changes in the religious factors affect the overall conduct of operations or the chaplain's part of it?*" "*Are these changes significant?*" Finally, they identify if the changed conditions represent variances from the order—especially opportunities and risks. Chaplains and chaplain assistants use running estimates to look for indicators of variances that affect their areas of expertise.

4-9.   The running estimate is a critical tool for external advisement as it applies to religious assessments. Because an operational environment is always changing, the estimate needs to be maintained and updated regularly. Running estimates help:

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

Appendix A
RAA/RIA and Religious Factors

The term "religious" refers to a 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.

Chaplains advise the commander regarding the impact of religion on unit operations. The following categories give general parameters for preparing an RAA and developing the overall RIA. When researching and analyzing the operational environment, chaplains and chaplain assistants analyze the religious factors within their area of operations and weigh the impact of their influence on the unit's mission. Chaplains and chaplain assistants analyze the religious factors and provide an assessment to the commander. **NOTE**: The operational variables (PMESII-PT) serve as a common framework to categorize information found while analyzing the environment using the operational (PMESII-PT) and mission (METT-TC) variables and civil considerations (ASCOPE). The **bold print** questions focus the analyzed information in order to develop the RIA. The RIA analyzes the information in the RAA to answer the commander's "*so what"* question.

A-1. As a starting point, the RAA initially identifies religious groups in the operating environment 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. **RIA: What is the total population and location of religious groups?**

A-2. After gathering the initial information above, the PMESII-PT format below is <u>one method</u> to add depth to the RAA and begin an analysis of the impact of the religious factors and religion on unit operations IOT complete the RIA for the commander.

A-3. <u>Political</u>: (Political defined as having responsibility for or the ability to influence events)
- Who are the prominent and influential religious leaders? (include pictures, titles and location)
- 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 position?
- What is the organizational structure of the group?
- How are religious leaders selected and trained?
- Where are the centers of learning?
- What is the relationship between the government and religious groups? Does civil government manage religion?
- **RIA: What political issues could impact the mission? Why?**

A-4. <u>Military</u>:
- What religious beliefs are so important that they incite an emotional response and potential violence? What religious beliefs are they willing to kill and/or die for?
- 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 US, multinational, host nation and other partner forces?
- Does religion dictate whether armed conflict, a standing military, suicide attacks are permissible or not?
- **RIA: What military issues could the impact on operations?**

A-5. <u>Economic</u>:
- 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?
- Do religious factors inform economic resources?

- **RIA: What economic issues could the impact on operations?**

A-6. Social: Those celebrations, events, or social ideals whose repetitive practice or observation are considered binding for all members.
- List the important religious holidays and include how they are celebrated.
- What are their distinctive religious rituals, customs or practices that could impact mission? (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 is/are the sources of doctrinal authority and/or ethics?
- What behaviors does religious belief reward and punish?
- How are members disciplined?
- How tolerant are religious groups toward each other?
- Are their 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 their class division?
- What are the distinctive symbols of each religions group? (include images)
- Who are the heroes and villains? List any rivalries (past, present, future)?
- List important "do's and don'ts" (include significant gestures)? Are there any behaviors considered strictly taboo that Soldiers might unknowingly commit? List the sources of humor that are acceptable and unacceptable. What could a Soldier do that would impact military operations, embarrass or shame a person from the indigenous populace or a military partner?
- **RIA: What social issues could impact mission? How?**

A-7. Information:
- How do religious groups utilize media resources?
- How do religious groups influence the media?
- Do local religious information agencies connect internationally?
- **RIA: What information issues could impact mission?**

A-8. Infrastructure and Physical Environment: Although a manmade structure or a section of terrain may not physically impede a unit mission, it can pose as an obstacle based on its religious significance.
- What are places of worship, pilgrimage and memorial sites and why are they important?
- What religious tracts of land, to include cemeteries may impact unit operations?
- Are there any religious sites sacred to more than one religion?
- What are the distinctive identifying characteristics (architecture, symbols etc)?
- Where the cemeteries and what are is the character of their make-up?
- What does the commander need to avoid or protect?
- How do religious practices, rituals, and holidays impact the use of key infrastructure (roads, bridges, waterways, buildings) and movement throughout the operational environment?
- **RIA: What infrastructure issues or how does the physical environment impact the mission?**

A-9. Time:
- Are there any issues that are time sensitive?
- Give a brief historical background.
- **RIA: What are the sensitive or historical issues the commander should be aware of?**

Appendix B
External Advisement and the Running Estimate

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 future operations are supportable. (ADP 5-0) Chaplains advise the commander on the impact of religion in the operating environment on the unit mission throughout the operations process and maintain accurate and updated running estimates for situational awareness. (For more information, see ATTP 5-0.1: *Commander and Staff Officer Guide.*) The following is a sample of input for a running estimate focused on external advisement.

```
1.  SITUATION AND CONSIDERATIONS
       a.  Area of interest
       b.  Characteristics of the Area of Operations
             1)  Terrain
             2)  Weather
             3)  Enemy Forces
             4)  Friendly Forces
             5)  Civilian Considerations
       c.  Assumptions
2.  MISSION
3.  COURSES OF ACTION
       a.  List friendly COAs that were war gamed
       b.  List enemy actions or COAs that were templated to impact functional area.
       c.  List the evaluation criteria identified during COA analysis. All staff must use
            the same criteria.
4.  ANALYSIS
5.  COMPARISION
6.  RECOMMENDATION AND CONCLUSIONS
       a.  Recommend the most supportable COAs from the perspective of the functional
            area.
       b.  Prioritize and list issues, deficiencies, and risks and make recommendations on
            how to mitigate them.
```

Figure B- 1: Running Estimate Format

B-1. In **SITUATION AND CONSIDERATIONS**, consider all elements of the situation that influence religious support and how religion impacts operations and formulate feasible estimates for supporting the proposed courses of action. Identify area structures, capabilities, organizations, people, and events that impact or affect functional area considerations.

B-2. In **Area of Interest**, identify and describe those factors of the area of interest that affect functional area considerations. Chaplains and chaplain assistants determine those factors that influence religious support and religious support planning. From the Mission Analysis process, analyze each fact; in the absence of facts, use logical assumptions. Consider also both constraints and limitations.

B-3. In **Characteristics of the Area of Operations**, discuss the weather, terrain, enemy forces, friendly forces, civilian considerations, and assumptions as they apply to religious support.

- Terrain/Weather: How will weather and terrain impact delivery of RS? (e.g. access to local religious leaders, timely movement to scheduled Soldier and leader engagements.) How will weather impact indigenous religious holidays or religious events?

- Enemy Forces: What enemy activities will shape RS and impact on movement; religious ideology and the local populace? How could religious ideology impact the enemy, the populace or friendly forces?

- Friendly Forces: When discussing the friendly forces, consider the unit locations and dispositions, religious personnel assets, available religious supplies, Army health system support, and civil support or stability operations support.

  o Unit locations and dispositions includes aerial and sea ports of debarkation, tactical assembly areas, lines of departure, main and alternate supply routes, and forward operating bases, combat outposts, or base clusters without available religious support.

  o Available religious support personnel assets include company-level religious support specialists or certified distinctive faith group leaders. Religious supplies needed to perform and provide RS to authorized personnel.

  o Analyze critical religious requirements and holy days during the operation, religious preference profile (ad hoc query) and area support requirements.

  o Area support requirements consider the following:
    - Adjacent or co-located Army units without chaplains and chaplain assistants requiring religious support.
    - Adjacent or co-located joint force units without Religious Support Teams (RST) requiring religious support.
    - Adjacent or co-located multinational units without Chaplains requiring religious support.
    - Adjacent or co-located Army, joint or multinational religious support personnel who can provide shortage faith group coverage.
    - Distinctive faith group or denominational requirements. Identify low density faith group requirements, assets in theater and a coverage plan. Identify other requirements, assets and coverage plan such as a Catholic priest.
    - Requirements for RS during mass casualties.

  o Army Health System support includes mission support services performed, provided, or arranged by the Army Medical Department to support health service support and force health protection operational mission requirements and the health of the command. From a religious support perspective, health of the command considerations includes morale and unit cohesion, home-front stressor mitigation, combat and operational stress considerations, and post traumatic stress support.

- <u>Civilian Considerations</u>. Describe civil considerations that may affect the functional area (religious support) to include possible support needed by civil authorities from the functional area as well as possible interference from civil aspects. Civil support or stability operations support considerations discuss any refinement from the RAA/RIA of the religious factors that impact the operation.

B-4. Under **<u>assumptions</u>**, list all assumptions that affect the functional area (religious support).

B-5. Under the **<u>MISSION</u>**, write the commander's restated mission that comes from mission analysis.

B-6. Under **<u>COURSES OF ACTION</u>**, the chaplain and chaplain assistant considers the religious and moral implications of each course of action and determines how to provide religious support for each. While the operations officer formulates the tactical possibilities, the Chaplain and other staff officers consider how to integrate and synchronize their warfighting functions into each course of action. The resulting plans may be stated in either broad or detailed terms. During the analysis of courses of action, the team may add details, make revisions, or more fully develop its plans. The chaplain and chaplain assistant considers (at a minimum):

- What is the mission type or combination of types (offense, defense, stability or DSCA)?
- When will the mission begin and when, including phases, is it anticipated to end?
- Where will the mission occur?
- How will the commander accomplish the mission (what means)?
- Why is the unit undertaking this mission?
- Analysis will include determining:
  o What are the specified and implied religious support tasks?
  o What are the priorities for religious support?
  o What are the requirements to accomplish the mission?
  o Are there any religious issues (internal or external) that might impact any of the COAs?

B-7.   Under **<u>ANALYSIS</u>**, analyze each proposed course of action, noting problems that impact delivery of RS and proposed plans for overcoming them.

- Consider facts and assumptions from the Mission Analysis and their impact on religious support.

B-8.   In **<u>COMPARISON</u>**, done on completion of course of action analysis, the chaplain and chaplain assistant should have clarified the following:

- Requirements for adjustment of initial disposition of chaplains and chaplain assistants.
- Probable critical points and events and how the chaplains will provide religious support for each to include low-density faith groups and other critical RS requirements.
- Location and composition of additional religious support assets and their employment during various phases of the action.
- RS actions and support/resources required during each phase of the operation.
- Are there any religious factors such as ideology, location of shrines/places of worship, religious holidays or potential endangerment of civilians that should be factored into the COA comparison?

B-9.   Under **<u>RECOMMENDATION AND CONCLUSIONS</u>**, the chaplain and chaplain assistant refines its initial recommendation from the mission analysis for supporting the commander's chosen course of action. It must now support the commander's restated mission and be synchronized with the warfighting functions (especially the sustainment function).

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Appendix C
Religious Advisor and Soldier and Leader Engagement

The role of a religious advisor is complex. Not every chaplain is well suited to perform engagements. Some chaplains do not have the skill set needed to provide skilled guidance in engagements. Chaplains and chaplain assistants should solicit help from a trained World Religions Chaplain, the Center for World Religions (CWR), the technical chain and other unit staff sections for support. The qualities in an advisor's personality that facilitate skilled guidance are difficult to quantify. Success depends on the individual personality and qualities of the individual. The chaplain's ability to accept, as opposed to judging diversity is a critical component to success. Chaplains and chaplain assistants must focus on building legitimacy as they consider the impact of military operations on popular perception. Chaplains and chaplain assistants success is enhanced when they work "by, with and through" their local counterpart. For more information, see FM 3-13: *Inform and Influence Activities*.

C-1. Chaplains execute the advise capability in the complexities of the operating environment through an integrated approach.

- <u>Work Ahead</u>. Anticipate, analyze and examine religious factors in the OE that could impact the mission, such as religious holidays, religious leaders and religious sites. Build a composite of religious factors in the OE that can assist the staff during contingency planning.

- <u>Focus on Essentials</u>. Religion is complex, but the essentials for understanding the behavior of a group include some commonalities, e.g., significance, security, safety, purpose, initiation rituals, social elements, remembrance rituals, experiences with the sacred and the need for sacred spaces. Thinking through the religious factors impacting the OE begins the integration process to advising the commander.

- <u>Stay objective oriented</u>. Contribute to mission planning by participating in mission analysis and staying informed about the mission.

- <u>Religious factor integration.</u> Understand the impact of religion on the mission and factor religious risks into the course of action (COA) development process. There are operations where there are no indigenous religious issues or factors. Be patient and consistently execute the external advisor capability within the operations process because there will be operations in which religious issues are critically important.

C-2. <u>As a member of the unit:</u>
- 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 populace in the AO, religious and cultural dynamics, religious organizations and religious leaders within the AO.
- Help Soldiers understand the challenges and opportunities of the religious terrain affecting the OE.
- Contribute to Command understanding/situation understanding
- Go beyond analysis and provide assessment (answer *how* this factor affects our mission)
- Start early in the planning process and stay engaged.
- Keep the "So What?" constantly in mind.
- Make the advice relevant and salient.
- Help commanders and staff see religious factors as a force for stability and violence
- Require objectivity, suspend personal biases and unpack personal cultural baggage. Do not let personal bias or cultural preference demean the value of another religion. Analysis is an accurate assessment of what is…not what you think it should be.
- Be empathetic and respectful of religious beliefs/practices of others, even if you disagree or when they are in conflict with your own beliefs.
- Be integrated, nested and synchronized with staff, working groups, and the lines of effort.
- Be tangible, mission-focused, applicable and realistic (vs. theoretical).
- Provide effects; be product-driven
- Consider cultural issues as part of religious assessment.

- Ask, "Who else needs to know?" and disseminate information
- Forge a team effort -- both chaplain and chaplain assistant should be involved.
- Include on-going evaluation and assessment of your own effectiveness.

C-3. Supervisory chaplains and chaplain assistants:
- Mentor, coach and train subordinate chaplains and chaplain assistants to be advisors.
- Develop an awareness of religious factors that impact the OE.
- Maintain situational understanding and understanding of religion's impact in current world events.
- Anticipate mission/destination of unit.
- Gather facts about local religions expected in the OE.
- Integrate into working groups (WGs) of staff boards and inform command. Issue FRAGOs with relevant information such as religious holidays and celebrations and their impact on the mission.

C-4. General principles:
- Understand the operational environment.
- 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.
- Develop team building.
- Develop multiple options.
- Creativity will make the difference between success and failure.
- Balance security and synchronization.

C-5. Advisor performance behaviors include:
- Emotional stability
- Persistence
- Teaching
- Leading
- Organizing
- Adapting
- Diplomacy
- Listening
- Initiative

C-6. Advisor personal characteristics and attitudes include:
- Tact
- Patience
- Perseverance
- Thoroughness
- Good personal appearance
- Dignity and reserve
- Self-reliance
- Respect and appreciation for foreign nationals.
- Incorruptibility and integrity
- Attentive listener

C-7. Religious Advisor Capability:
- Analyze mission requirements
  - Conduct assessments and develop a tentative plan
  - Identify available assets and capabilities
  - Configure Engagement Team

- Complete a Risk Assessment

- <u>Determine</u> necessary mission support requirements (critical role for chaplain assistant)
    - Vehicle Support
    - Communications Support
    - Security Team
    - Medical support
    - Interpreter
    - Civil Affairs Personnel

- <u>Establish</u> questions for local religious leaders in AO
    - Determine Command Talking Points.
    - Develop and frame questions.
    - Establish a measurement of RL influence.
    - Make the impact of religion as the primary focus.

- <u>Rehearse and synchronize</u> the plan
    - Conduct back brief to unit and supervisory chain.
    - Conduct execution rehearsals for members of the engagement team
    - Receive back briefs from all team members

- <u>Engage</u> with local religious leader in accordance with command directives/guidance
    - Gather and record information.
    - Observe body language. Know the body language of the local culture.
    - Conduct brief to advise the commander.
    - Prepare reports.

- <u>Prepare and conduct</u> After Action Reports (AAR) with team members.
    - 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 AARs asking the right questions to provide future chaplains and chaplain assistants with information worth keeping and using.

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Appendix D
Soldier and Leader Engagement and the Operations Process

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

D-1.   Initial external advisement focus questions: As chaplains and chaplain assistants integrate into the operations process (plan, prepare, execute and assess), these can be used to determine how religion impacts operations and as an initial set of questions to shape an engagement.

- 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 a 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?
- Identify the ideology the unit is facing?
- What values are they 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 perceptive promote peace?
- Are their 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?

D-2.   Planning (Research, Nominate and Coordinate)

- Conduct Religious Area Analysis.
- Consult Media Reports/Intel Data
- Collaborate with staff, subordinates, PRTs, and other JIIM agencies.
- Consult interpreters / cultural advisors.
- Consider operational variables (PMESII-PT), mission variables (METT-TC) and civil considerations (ASCOPE).
- Other Tools: Communication synchronization themes; other staff folders; 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 (who else needs to know?).
- Keep Commander's intent and OPLAN in mind.
- Develop a list of nominees.
- Keep a data base (who, when, where, results).
- Identify alternate and future engagement nominees.

- Coordinate movement, logistics, security with other staff and appropriate agencies.

D-3. Preparation (Rehearse)

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

D-4. Execute

- Be respectful; offer (or accept) hospitality. Understand and be respectful of local hospitality expectations.
- Show humility.
- Don't assume the contact does or does not know/speak English.
- Ask open-ended questions whenever possible.
- Listen more than you speak.
- Avoid making political or social comments.
- Avoid telling jokes or cultural idioms; they don't translate well.
- Don't lie, bluff, or threaten.
- Be who you are, but use care when discussing religious differences; don't argue.
- Don't carry on side-bar conversations (appears rude).
- Maintain eye contact with the contact (not the interpreter).
- Allow for twice the time of a normal meeting (translation).
- Don't rush off to the next meeting. Make them feel *this* meeting is the most important event in the day.
- Don't promise anything beyond your ability to control (However . . . try not to say "NO" too often).
- Stay in your lane.
- Observe contact's body language / be aware of yours.
- Be aware of cultural interpretations of body language. They may be different from your own.
- Finish on-time (counter-balance to first bullet above).
- End with review of what was discussed: Ask, "*What would you like me to tell my Commander?*"
- Bring a camera; ask permission to photograph; bring business cards.

D-5. Assess

- Conduct AAR immediately following the engagement (but out of sight/hearing of the leader you met) to include reviewing the accuracy of the notes that were taken.
- Write "bullets" of key statements made / key concepts discussed.
- Discuss what went right/wrong; ask, "How can we improve?"
- Identify any "must report" items.

D-6. Report (Following the execution phase and in support of the assessment phase, chaplains and chaplain assistants complete the operations process by reporting on the engagement.)

- Report to Command/Staff first.
- Report to Supervisory Chaplain.
- Report to Corps World Religion Chaplain (if applicable).
- Answer the 5 W's and the "so what" question.
- Link the report to the Command Objectives.
- Provide pictures (Storyboards help).
- Enter data into the appropriate data base.
- Maintain operational security (OPSEC).
- Update the data base of contacts.

D-7. <u>Suggested Report Items</u>

- Date / Time / Location of meeting.
- Units involved (US, Multinational, Host Nation).
- CDR's task & purpose for this engagement.
- Lead Chaplain (name, unit, rank, position).
- Interpreter (name, religious or group affiliation).
- Note taker (name, unit, rank, position).
- Command Rep (name, unit, rank, position).
- Leader Data (religious or group affiliation).
- Other persons present (Leader's associates; PRT; NGO; State Dept).
- First meeting / Dates of prior meeting / Follow-up scheduled.
- Unit talking points.
- Leader talking points.
- Key issues discussed.
- Issues to be reported.

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Appendix E
Resources

This is not an exhaustive list of resources but serves as a starting point for religious advisement support for an operational mission.

- TRADOC Culture Center – https://ikn.army.mil/apps/tccv2
- US Department of State (DoS) - www.state.gov
- DoS, International Religious Freedom - www.state.gov/j/drl/irf
- US Agency for International Development (USAID) - www.usaid.gov
- Central Intelligence Agency (CIA) - www.cia.gov
- US Department of Defense (DOD) - www.defense.gov
- Small Wars Journal - www.smallwarsjournal.com
- Center for Strategic and International Studies (CSIS) - www.csis.org
- United States Institute for Peace - www.usip.org
- Middle East Institute - www.mideasti.org
- Carnegie Endowment for International Peace - www.carnegieendowment.org
- Woodrow Wilson International Center for Scholars - www.wilsoncenter.org
- Strategic Studies Institute - www.StrategicStudiesinstitute.org
- The Institute for State Emergencies - www.effectivestates.org
- Parameter - www.carlisle.army.mil/usawc/Parameters.
- Pew Foundation http://www.pewforum.org/the-pew-templeton-global-religious-futures-project.aspx
- DEOMI - http://www.defenseculture.org/dlodod3c.html
- NDU http://ccoportal.org/publications/prism
- Religious Census - www.USReligionCensus.org
- Association of Statisticians of American Religious Bodies - www.asarb.org
- The Association of Religious Data Archives - www.thearda.com
- Hartford Institute for Religion Research - http://hirr.hartsem.edu/
  - AKO / Self Service / My Library: Melton's *Encyclopedia of World Religions;* Academic OneFile; ReligionFacts.com; CIA World Factbook
- Pew Research Forum - www.pewforum.org
- Dept of State Background Notes www.state.gov/r/pa/ei/bgn/
- Defense Language Institute (Field Support Site) - http://www.dliflc.edu/index.html
- Army Chaplain Corps Indigenous Religions site - http://www.chapnet.army.mil/usachcs/indigrel.html
- Defense Language Institute (World Religions Site) - http://www.dliflc.edu/worldreligions.html
  - This is a more direct link to World Religion Information than the Field Support Site.)
- Center for World Religions Diplomacy and Conflict Resolution GMU - http://crdc.gmu.edu/
- US Army Chaplain Center for World Religions https://ako.tkeportal.army.mil/_layouts/login.aspx?ReturnUrl=%2fsites%2fumilmin%2fcwr2%2fdefault.aspx
- ReligionFacts - http://www.religionfacts.com/
- Library of Congress Country Studies (dated) - http://lcweb2.loc.gov/frd/cs/
- Center For Army Lessons Learned (CALL) https://www.jllis.mil/ARMY/index.cfm?menudisp=menu.cfm&tabReset&currentTierID=9

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Appendix F
TTPs for Soldier and Leader Engagements

F-1. <u>General</u>

- Stay in your role
- Be conscious of body language and watch your facial expressions
- Appearance- perceptions are everything- this applies to all those with you
- Time management plan:
    - 25% casual, develop 'professional relationships'
    - 50% business
    - 25% closure and 'relationship' time
- Avoid slang / off-color humor / avoid jokes / avoid acronyms
- Avoid Quid Pro Quo solutions (This for that)
- Emphasize win – win solutions
- Only shift to "win-lose" if all else fails
- 90% of all progress occurs away from the table
- Focus on building a relationship!
- Have prepared sound bites explaining your role as a chaplain
- Properly prepare your team through effective rehearsals
- Every aspect of the meeting is deliberate – even small talk
- Stick to your agenda – do not let a confrontational person drag you all over the map
- Watch your body language
- Always separate the person from the problem – attack the problem not the person
- Be a GOOD listener
- Conduct AAR of the meeting with note taker, chaplain assistant and interpreter.
- If you can't say "I don't know" – you are in trouble

F-2. <u>Recorder:</u>

- The recorder must be aware of all aspects of the meeting to include:
    - time management
    - changes in tone
    - discussion leading to an impasse
    - interpreter disposition
- Take notes, capture issues
- Proven techniques for formal engagement:
    - Sit to watch the leader more than the contact and where you can provide signals to the leader outside of the contact's field of view.
    - Use a template of notes to fill in the blanks, but be flexible since the engagement may not follow the planned order of questions.
    - Help keep the leader on the pathway to the intended outcomes through use of signals.
    - Schedule adequate breaks to keep the interpreter fresh as interpretation is a difficult task
    - Alternate interpreters as the engagement transitions from one phase to the next.
    - If the interpreter or the contact is a smoker, provide him a break once an hour.
    - Ensure appropriate refreshments are on-hand.

F-3. <u>Interpreter:</u>

- If possible, get an interpreter from the same ethnic background as the person you are meeting with.
- Rehearse - Make them part of your team - Invest your time in them – know his/her religion, background, personal bias and history of hostilities! Know the biases of your interpreter and know how

his/her biases might frame information. Ask the interpreter what prior experience he or she has with the intended contact.

- Think before you speak and group your words in short bursts
- Speak succinctly and simply
- It takes extra time to get your message across – make sure you plan for it
- Interpreters get tired – plan periodic breaks
- Look at your counter-part, not at the interpreter or off in space. Maintain eye-to-eye contact
- Act normal – speak as if the interpreter is not there
- Always try to take a second interpreter
- Plan the placement of your interpreter (beside, behind, or between)
- Do not become reliant on one interpreter
- Do not let the interpreter speak one on one with the counterpart
- Due to translation and new concepts, expect conversation to proceed at 25-33% normal speed
- Pre-brief interpreter on topics you expect to cover; the more the interpreter understands in English, the better they will translate in meeting.

Glossary

ADP	Army doctrine publication
ADRP	Army doctrine reference publication
ATP	Army techniques publication
DSCA	defense support of civil authorities
FM	field manual
JP	joint publication
MDMP	Military decisionmaking process
METT-TC	mission, enemy, terrain and weather, troops and support available, time available, civil considerations (mission variables)
PMESII-PT	political, military, economic, social, information, infrastructure, physical environment, time (operational variables)
TTP	tactics, techniques and procedures

SECTION II – TERMS

Decisive Action

The continuous, simultaneous combinations of offensive, defensive, and stability or defense support of civil authorities tasks. Source: ADRP 3-0.

Inform and Influence Activities

The integration of designated information-related capabilities in order to synchronize themes, messages and actions with operations to inform United States and global audiences, influence foreign audiences, and affect adversary and enemy decisionmaking. Source: ADRP 3-0.

Military Decisionmaking Process

An interactive planning methodology to understand the situation and mission, develop courses of action, and produce an operation plan or order. Source: ADP 5-0.

Religious Advisement

The practice of informing the commander on the impact of religion on joint operations to include, but not limited to: worship, rituals, customs and practices of US military personnel, international forces, and the indigenous population. Source: JP 1-05

Running Estimate

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

Unified Land Operations

How the Army seizes, retains, and exploits the initiative to gain and maintain a positive or relative advantage in sustained land operations through simultaneous offensive, defensive, and stability operations in order to prevent or deter conflict, prevail in war, and create the conditions for favorable conflict resolution. Source: ADP 3-0.

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References

REQUIRED PUBLICATIONS

These documents must be available to intended users of this publication.

ADP 1-02, *Operational Terms and Military Symbols.* 31 August 2012.

JP 1-02, *Department of Defense Dictionary of Military and Associated Terms.* 8 November 2010. (As amended through 15 July 2011.)

RELATED PUBLICATIONS

These documents contain relevant supplemental information.

JOINT AND DEPARTMENT OF DEFENSE PUBLICATIONS

Most joint publications are available online at http://www.dtic.mil/doctrine/

JP 1-05, *Religious Affairs in Joint Operations,* Nov 2009.

ARMY PUBLICATIONS

Army doctrinal publications are available online at http://www.apd.army.mil

ADP 3-0, *Unified Land Operations,* 10 October 2011.

ADP 3-07, *Stability,* 31 August 2012.

ADP 3-28, *Defense Support of Civil Authorities (DSCA),* 26 July 2012.

ADP 4-0, *Sustainment*, 31 July 2012.

ADP 5-0, *The Operations Process*, 17 May 2012.

ADP 6-0, *Mission Command,* 17 May 2012.

FM 1-05, *Religious Support,* 5 October 2012.

FM 3-13, *Inform and Influence Activities*, 25 January 2013.

FM 3-53, *Military Information Support Operations*, 4 January 2013.

SOURCES USED

None

PRESCRIBED FORMS

None

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DA Form 2028. *Recommended Changes to Publications and Blank Forms.*

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Entries are by paragraph number.

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