ATP 1-05.04

RELIGIOUS SUPPORT AND INTERNAL ADVISEMENT

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Religious Support and Internal Advisement

1. Change 1 to ATP 1-05.04, 23 March 2017, replaces the term chaplain assistant with religious affairs specialist and removes or replaces the term gender in accordance with Executive Order 14168, dated 20 January 2025.
2. A plus sign (+) marks modified content.
3. ATP 1-05.04, 01 July 2025, is changed as follows:

Change Version Page(s)	Change Description
Pages iii, v, 3, 7, 8, 13, 23, 25, 26, 30, 32, 33, 35, 41, 42, 58, 59, and 65	Replaces “chaplain assistants” with “religious affairs specialists”
Pages 2, 8, 25, and 35	Replaces “chaplain assistant” with “religious affairs specialist”
Page 6	Replaces “gender” with “sex”
Page 46	Replaces “genders” with “sexes”
Page 59	Removes a sentence
Page 3	Adds a definition for the term “Army leader”
Page 6	Adds a definition for the term “Army professional”
Page 16	Adds a definition for the term “combat and operational stress control”
Page iii	Updates email address to “chaplain_doctrine_usachcs@army.mil”

4. An updated Authentication Page has amended the prior authentication reflected in the rear of this publication.

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Religious Support and Internal Advisement

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Preface

+ ATP 1-05.04, *Religious Support and Internal Advisement*, provides a doctrinal framework for chaplains and religious affairs specialists to advise commands on matters of religion, morals, morale and ethics in relation to potential impact on command decisions, unit operations, and the Soldiers, Families and authorized Civilians within units.

+ The principle audience for ATP 1-05.04 is chaplains and religious affairs specialists assigned to operational units, or who provide support to operational units as part of their overall mission. This manual can also provide guidance to Army leaders at all ranks to understand how this unique Chaplain Corps capability may be incorporated and leveraged in multiple contexts to ethically accomplish missions and improve readiness.

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

ATP 1-05.04 applies to the Active Army, Army National Guard/Army National Guard of the United States and the United States Army Reserve, unless otherwise stated. Unless this ATP states otherwise, masculine nouns and pronouns do not refer exclusively to men.

+ The proponent of ATP 1-05.04 is the United States Army Institute for Religious Leadership. The preparing agency is the Fielded Force Integration Directorate, United States Army Institute for Religious Leadership. Send comments and recommendations on a DA Form 2028 (*Recommended Changes to Publications and Blank Forms*) to Commandant, United States Army Institute for Religious Leadership, ATTN: ATSC-FFID (ATP 1-05.04), 10100 Liberty Division Road, Fort Jackson, SC 29207-7000 or call commercial; (803) 751-9173/DSN 734-9173; by email to chaplain_doctrine_usachcs@army.mil. Follow the Department of the Army (DA) Form 2028 format when submitting recommended changes.

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Introduction

+ ATP 1-05.04 expands upon FM 1-05, *Religious Support*, in describing internal advisement as a required capability of unit ministry teams (UMTs) and chaplain sections advising commanders at all echelons in operational environments, or Army elements in direct support of operations. The religious support "advise" capability is divided into external and internal. External advisement, discussed in ATP 1-05.03, *Religious Support and External Advisement*, involves advising commands on impact of religious and cultural beliefs and practices of populations external to the unit being advised. Internal advisement is the doctrinal term for all other appropriate religious support advisement to commands regarding matters of religion, morals, ethics and morale. The primary focus of this ATP is advisement regarding these four criteria in relation to sustainment of needs of a unit's Soldiers, Families, and authorized civilians. However, internal advisement also describes the religious support capability to advise on the moral and ethical nature of all operational decision making that impacts people, organizations, and mission objectives, with important implications extending well beyond mere internal sustainment concerns. Chaplains and religious affairs specialists serving in joint force land component commands or joint task forces should refer to JP 1-05 and other joint planning publications for further guidance.

ATP 1-05.04 contains four chapters:

Chapter 1 describes internal advisement in general, discussing legal and doctrinal principles supporting and guiding appropriate exercise of this capability.

Chapter 2 discusses the need for broad understanding of an organization's culture, processes, and people to provide a basis for assessing potential advisement issues.

Chapter 3 explains how to plan and prepare for advisement by considering both potential solutions to identified issues, and potential means to employ for effective advice.

Chapter 4 focuses on execution of the advisement itself: the chapter discusses adapting to wide varieties of advisement forms and overarching traits of effective advisor communication. This is followed by discussion of different types of military communication, with a view toward accompanying advisement with recommendations for proper action

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Chapter 1

Fundamentals of Internal Advisement

Internal advisement is a capability performed consistent with the Army Chaplain Corps role and mission. After defining internal advisement within that context, this chapter looks to fundamental guiding principles shaping all planning, preparing, and execution of this advisement capability at every echelon of the force.

RELIGIOUS SUPPORT ROLE AND MISSION

1-1. Each military branch has one role (ADP 1-01). The Chaplain Corps role is religious support. The Chaplain Corps mission is to provide religious support across unified land operations by assisting commanders in the responsibility to provide for free exercise of religion, and to provide religious, moral, and ethical leadership. Religious support is grounded upon law and policy, and significantly contributes to operational mission accomplishment and broader Army mission end states of developing and sustaining a ready force of resilient and ethical Soldiers and leaders (see figure 1-1).

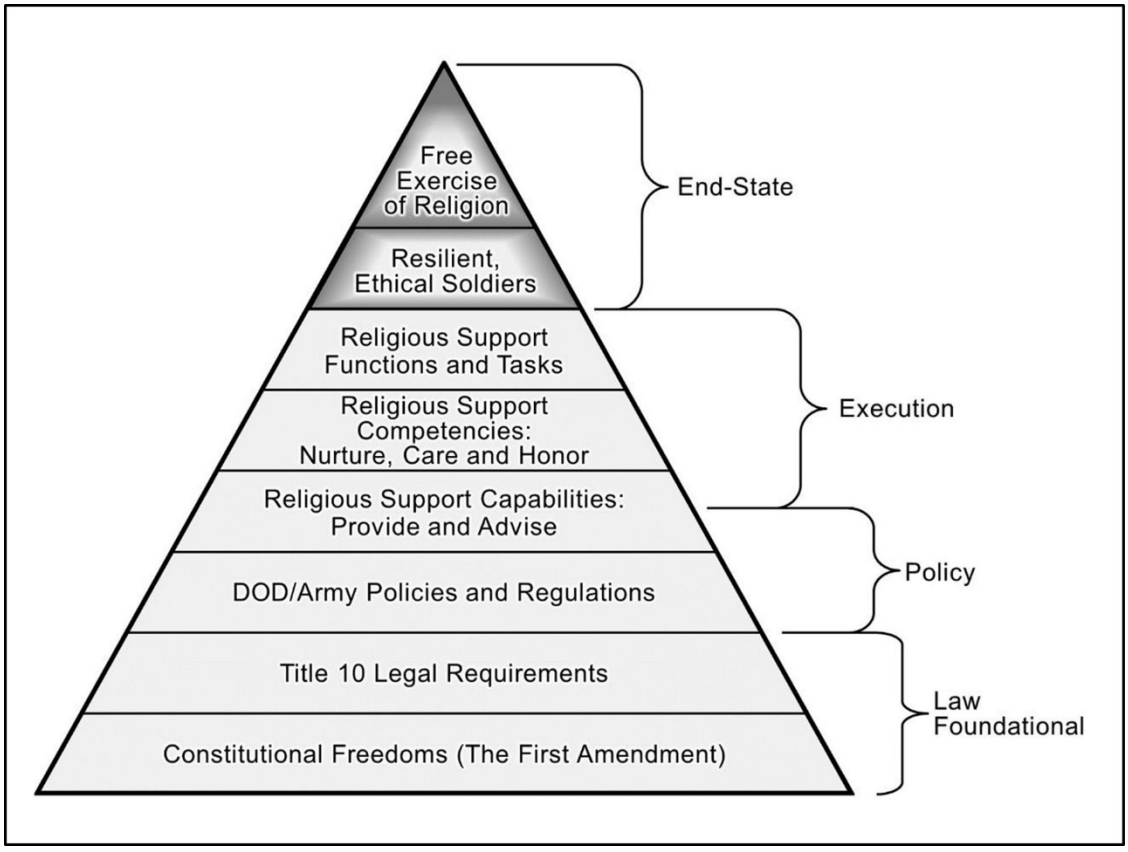


Figure 1-1. Fundamentals of religious support

1-2. Religious support is accomplished in operational environments that will continue to be complex, uncertain, and challenging. To meet these cognitive, psychological, and moral challenges to the human dimension, the Army Chaplain Corps possesses three core competencies (nurture the living, care for the wounded, honor the dead) employed and executed through two required capabilities, provide and advise (see figure 1-2). Internal advisement occurs within this broader context.

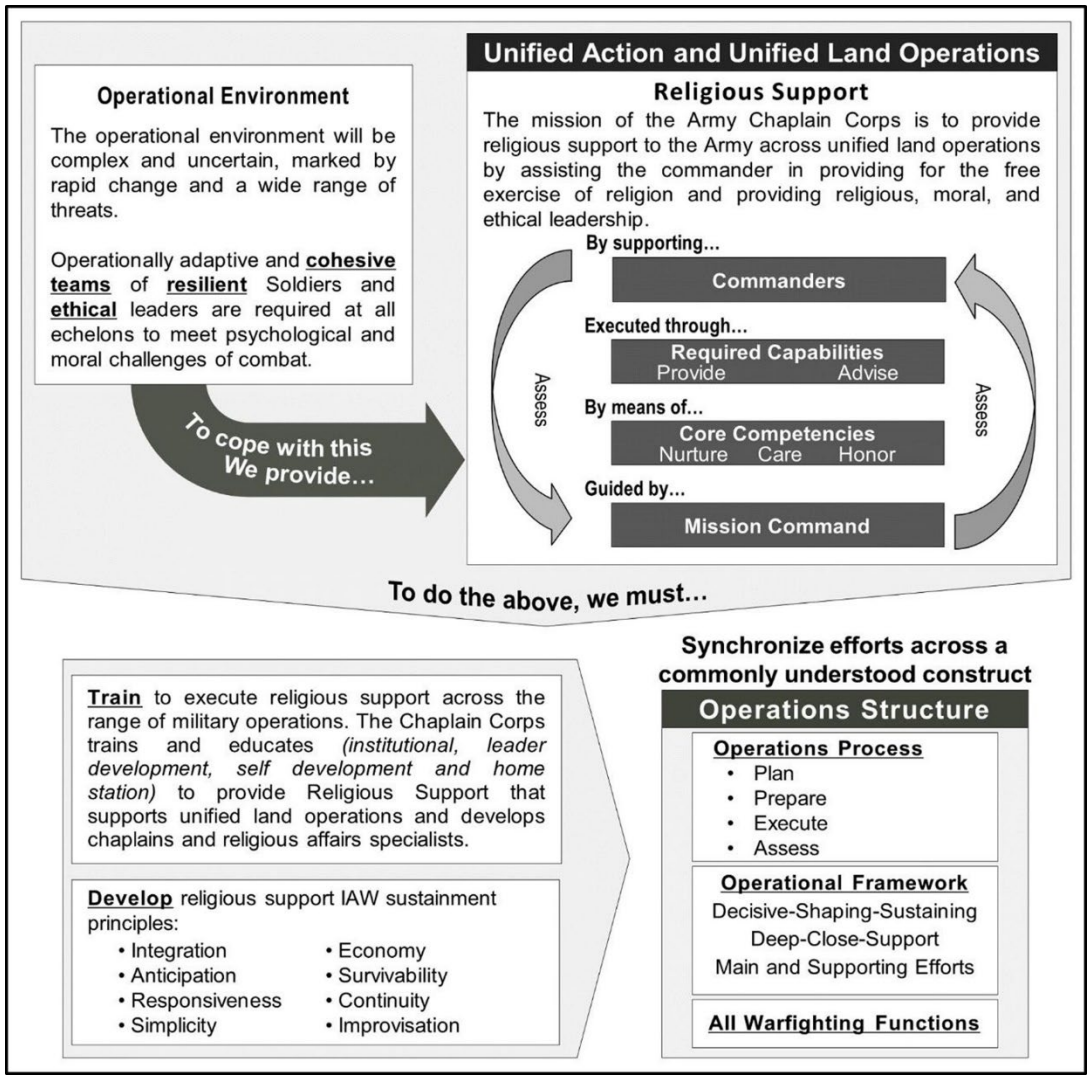


Figure 1-2. Religious support logic map

1-3. The word *religious* when describing the Chaplain Corps role of religious support is not limited solely to strict matters of religion as the term is commonly defined. FM 1-05 articulates an historic Army Chaplain Corps function of providing moral and ethical leadership and advice. While ethical and moral impacts and decision making are often related to religion in the traditional sense of the word, these issues often involve non-religious personal and institutional values and ethics. Examples include lawful orders and regulations, the Army Ethic, Army Values, and personally held philosophies or worldviews commonly grounded in nonreligious sources. Morale, and other personal matters, are also considered "religious support" concerns for advisement by doctrine and regulation (JP 1-05, FM 1-05, AR 165-1).

1-4. + Religious and ethical issues impact military operations at strategic, operational, and tactical levels. Chaplains, in performing their duties, are expected at each echelon to speak up and confront issues of religious accommodation, the obstruction of free exercise of religion, and moral turpitude in conflict with the Army Ethic. Chaplain sections and UMTs consist of at least one chaplain and religious affairs specialist

at battalion/squadron echelons of command and above (FM 1-05). Supervisory UMTs and chaplain sections possess general responsibility to supervise all provision of religious support and advisement to commands at subordinate echelons to the command echelon at which they serve.

1-5. *Provide* and *advise* are two verbs summarizing two capabilities the Army requires of the Chaplain Corps: providing religious support, and advising commanders on impacts of religion, morals, ethics and morale on all aspects of military operations. The advisement capability is both internal and external. *External advisement* describes advice to commanders concerning potential impact of religion and culture of local populations that are external to the unit itself in an area of operations (See ATP 1-05.03). By comparison, *internal advisement* concerns itself with issues, impacts, needs, and decisions of people within a unit, as defined in detail in the next paragraph.

INTERNAL ADVISEMENT OVERVIEW

1-6. ***Internal advisement* is defined as a required religious support capability that advises on religion, morals, and morale within units, and ethical decision making of the command**. This type of advisement is concerned with two distinct types of potential operational impact: 1) religious, moral, and morale needs and concerns of Soldiers, authorized civilians, and their Families, and 2) ethical decisions made on behalf of the command or organization.

INTERNAL ADVISEMENT DISTINGUISHED FROM "PROVIDE" RELIGIOUS SUPPORT

1-7. Internal advisement as part of the *advise* capability is a distinct concept that should be distinguished from the *provide* capability. Internal advisement constitutes professional advice on issues potentially impacting military operations or unit and individual readiness. The *provide* capability includes chaplains providing pastoral care and counseling on personal matters. This *provide* religious leader function may overlap in some instances with internal advisement. For example, a commander may desire during one meeting to confidentially discuss with a chaplain how to make a difficult ethical decision on an operational matter from both a personal religious perspective (provide) and professional ethical sense (advise). As religious leaders providing pastoral counsel, chaplains represent perspectives consistent with and specific to the chaplain's and/or advisee's own particular and personal religious convictions. In contrast, on matters of internal advisement, chaplains aim to provide professional objective assessments and analysis in support of advice and recommendations on how to meet needs and concerns within the unit, or how to make ethically sound operational decisions.

1-8. + Family and personal matters within units often significantly impact operations, mission accomplishment, and unit and individual readiness sufficient to justify internal advisement to Army leaders. *Army leaders* are anyone who by virtue of assumed role or assigned responsibility inspires and influences people to accomplish organizational goals. Army leaders motivate people both inside and outside the chain of command to pursue actions, focus thinking, and shape decisions for the greater good of the organization (ADP 6-22). Examples of family and personal matters include suicidal ideation, at risk behaviors such as alcohol and drug abuse, and marital and parenting stressors resulting from extended deployments for training or operations.

CHAPLAINS UNIQUELY SITUATED TO ADVISE

1-9. + The Chaplain Corps is the most uniquely situated among all diverse military branches, professions, and staff positions to provide reliable internal advisement to commanders not only on religious matters, but also on matters of morals, ethics, and morale.

- First, chaplains serve as members of commanders' personal and special staff and therefore are among that small group of leaders within units having direct access to commanders to discuss matters affecting all aspects of a unit and its people.
- Second, chaplains and religious affairs specialists possess a unique ability by nature of their official duties to move throughout echelons and sections within an organization to people of highest and lowest rank and influence to confidentially listen to candid opinions. This provides a broad basis for candid assessments of moral, ethical, and morale issues and impacts within a unit.
- Third, the complete confidentiality chaplains offer commanders and other unit decision makers when discussing these ethical and moral "matters of conscience" (see paragraphs 1-24 through 1-

27 below) is a capability no one else can offer a commander to discuss freely and candidly these issues without risk of disclosure

INTERNAL ADVISEMENT DISTINGUISHED FROM "PROVIDE" RELIGIOUS SUPPORT

1-10. Internal advisement as part of the *advise* capability is a distinct concept that should be distinguished from the *provide* capability. Internal advisement constitutes professional advice on issues potentially impacting military operations or unit and individual readiness. The *provide* capability includes chaplains providing pastoral care and counseling on personal matters. This *provide* religious leader function may overlap in some instances with internal advisement. For example, a commander may desire during one meeting to confidentially discuss with a chaplain how to make a difficult ethical decision on an operational matter from both a personal religious perspective (provide) and professional ethical sense (advise). As religious leaders providing pastoral counsel, chaplains represent perspectives consistent with and specific to the chaplain's and/or advisee's own particular and personal religious convictions. In contrast, on matters of internal advisement, chaplains aim to provide professional objective assessments and analysis in support of advice and recommendations on how to meet needs and concerns within the unit, or how to make ethically sound operational decisions.

FREE EXERCISE/ACCOMMODATION PRINCIPLES

1-11. The First Amendment of the U.S. Constitution begins "*Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof…*". This Free Exercise clause provides a strong legal foundation to religious support. In addition to being a constitutional bedrock providing grounding for religious support and internal advisement, free exercise of religion is also an end state and goal supported and pursued by Army policy, commanders, and the Chaplain Corps. The Army places high value on Soldiers' rights to observe tenets of their respective religions, or to observe no religion at all. Therefore, internal advisement supports commanders' and leaders' awareness of free exercise values not merely for reason of legal compliance. Free exercise of religion also serves end state purposes related to the Army mission of sustaining Soldiers' short- and long-term readiness, building ethical and moral strength and motivation to meet present and future challenges. Figure 1-1, found on page 1, illustrates this relationship. UMTs and chaplain sections assist Army leaders' understanding of mission benefits of command climates that encourage respect, tolerance, and ample opportunity for expression of religion and worship. UMTs and chaplain sections provide religious leadership through vigilant respect and awareness of religious freedom of all Soldiers, to include responsible exercise of that freedom by chaplains and leaders whom they advise.

1-12. Soldiers' desired expressions and exercise of religion are at times in tension or conflict with other military objectives. Soldiers' expression of sincerely held beliefs (conscience, moral principles, or religious beliefs) may generally not be used as a basis for any adverse personnel action, discrimination, or denial of promotion, schooling, training, or assignment. As important as free exercise is, Soldiers' rights to religious expression and practice are not absolute. The Army protects free exercise of religion to the greatest extent possible consistent with military requirements.

1-13. *Accommodation* is a term used to describe whether the Army and its commanders will prohibit, or permit and accommodate, desired exercise or expression of religion that would otherwise be at odds with other military requirements, objectives, and policies. The Religious Freedom and Restoration Act codified in Title 42 of the United States Code generally provides that a request for religious accommodation from a military policy, practice, or duty that substantially burdens any Service member's exercise of religion may be denied only when the military policy, practice, or duty furthers a compelling governmental interest, and is the least restrictive means of furthering that compelling governmental interest. Accommodation exceptions are granted or denied according to specific procedures and directives such as those laid out in DODI 1300.17 and AR 600-20 (see Appendix A). Chaplains maintain familiarity with these accommodation procedures in order to assist commanders in identifying, understanding, and properly resolving free exercise and accommodation issues. As specific issues arise, chaplains consult and refer to these directives when advising commanders on these issues. The summary discussion in the following paragraphs and Appendix A is no substitute for careful analysis of those references in individual cases, coordinated with a servicing judge advocate for legal advice as appropriate.

1-14. The Army and its commanders approve requests for accommodation of religious practices unless accommodation will have an adverse impact on military necessity. Factors of military necessity include the following:

- Unit or individual readiness
- Unit cohesion
- Good order and discipline
- Safety
- Health

1-15. Each accommodation request is considered based on its own unique facts, considering the nature of the requested religious accommodation, the effects of approval or denial on the Soldier's exercise of religion, and military necessity. Unit commanders do not have authority to either approve, or disapprove, Soldier requests for religious accommodation of wear and appearance of the uniform, personal appearance, and personal grooming practices of AR 670-1; those cases are forwarded with commander recommendations to the Deputy Chief of Staff, Personnel (G-1). Immunization requests are forwarded through command channels to the Army Surgeon General. See Appendix A for further procedures and policies regarding other accommodation requests for religious exemption from medical treatment. Disapprovals of other general matters of accommodation such as worship practices, religious speech, and dietary practices may be approved or disapproved by unit commanders. All disapprovals may be appealed by Soldiers through higher echelons of command above the unit commander, as provided in AR 600-20 (see appendix A).

1-16. Some level of unit chaplain involvement and advisement is always recommended in cases of Soldier requests for religious practice accommodation. In several instances, participation by a chaplain is mandated by regulation:

- A chaplain must serve on medical commander appointed ad hoc committees considering refusal of medical treatment for religious reasons pursuant to paragraph 5-6h(3)(c) of AR 600-20.
- A chaplain is also required to counsel and make recommendations in cases of Soldiers requesting exemption from immunizations for religious reasons under AR 600-20, paragraph 5-6h (3)(e)(2).
- A chaplain must interview any Soldier who appeals any commander's disapproval of any accommodation request. Included in the appeal packet will be a memorandum stating that this interview has occurred, addressing the religious basis and sincerity of the Soldier's request. Chaplains should inform commanders and supervisory chaplains where conflicts of interest may exist before conducting such interviews, such as situations where a chaplain has already engaged in confidential communications with a Soldier on matters related to the accommodation request. Additionally, since chaplains conducting such interviews report on the basis and sincerity of the request, they should seek to avoid potential conflicts of interest and loss of Soldier trust by providing interviewees the utmost clarity about purposes of the conversation, and that confidentiality cannot be provided. Written understanding from Soldiers of their understanding of the required purpose of the interview and the lack of confidentiality and privilege should be obtained in writing from the Soldier before the interview. Unit chaplains should often consider requesting that supervisory chaplains coordinate to provide chaplains external to the Soldier's unit to conduct the interview

ESTABLISHMENT CLAUSE/PLURALISTIC PRINCIPLES

1-17. The First Amendment states "Congress shall make no law respecting an establishment of religion…". The Establishment and Free Exercise Clauses are both foundational to the Army's approach to religious support, and important guideposts for internal advisement. The Establishment Clause prohibits unfair use of governmental authority, force, or influence to mandate or unduly promote any particular form of religion, religious belief, or practice. This is an important consideration for both chaplains and commanders to consider when deciding how best to meet religious, moral and ethical needs of Soldiers within the command. Chaplains and commanders are called to "demonstrate the moral and ethical compass for their organizations" (ADP 1), but must do so without using their official position to impose or force upon others particular religious convictions without their consent.

1-18. UMTs and chaplain sections foster healthy advisement relationships upholding Establishment Clause principles by ensuring commanders' clear understanding of chaplains' function and role as religious leaders. Chaplains represent faith traditions as religious leaders, endorsed by ecclesiastical authorities outside the

U.S. Government; this is necessary since official government ecclesiastical authorities would violate the Establishment Clause. Despite continual faithfulness to their own faith tradition, chaplains are committed to the most comprehensive religious support opportunities possible within the pluralistic Army environments they serve. Chaplains unable to perform specific religious support needs due to commitments to their own ecclesiastical endorsers work hard to provide supplemental religious leaders and resources to meet religious support needs. Provision of resources to meet comprehensive religious needs may require difficult choices in regard to time and available resources; however, these decisions must not be made with bias or favoritism based upon the type of religion or content of the religious belief.

1-19. + Pluralistic concerns represented by the Establishment Clause are specifically reinforced in other mandates of law and policy. Civil rights and equal opportunity law and policy undergird an Army commitment to provide equal opportunity and fair treatment for military personnel and Families without regard to race, color, sex, religion, sexual orientation, or national origin. Army commanders seek to provide environments free of unlawful discrimination and offensive behavior to those categories (AR 600- 20). Similarly, the Joint Ethics Regulation (JER) requires all Army leaders and Soldiers to "adhere strictly to (this) policy of equal opportunity." Furthermore, under the JER leaders must avoid by official actions and statements the appearance of endorsing religious groups or organizations. Leaders should be advised to avoid statements or actions that could be reasonably interpreted to suggest or imply official endorsement or preferential treatment of non-Federal entities such as particular religious organizations or faith groups IAW paragraph 3-209 of the JER.

1-20. Army chaplains and commanders must exercise restraint regarding moral or religious convictions potentially infringing upon First Amendment principles when advising, deciding, or acting in their official capacity. Internal advisement seeks unbiased and objective description of operational impact, with focus on mission and readiness. Personal moral and religious convictions may inform and motivate Army leaders' own advice, decisions, and leadership philosophies. Such personal viewpoints must always be fully consistent with faithful adherence and pursuit of pluralistic principles behind the Establishment Clause, the Army Ethic, Army Values, mission objectives, and higher echelons' command intent. If on any occasion or issue chaplains sense inability to advise in accordance with such pluralistic concerns due to religious conviction, they maintain moral and professional integrity by seeking to provide alternate UMT or chaplain section advisors able to perform the duty in that instance.

THE ARMY ETHIC

1-21. + The *Army Ethic* is the evolving set of laws, values, and beliefs embedded within the Army culture of trust that motivates and guides the conduct of Army Professionals bound together in common moral purpose (ADRP 1). An *Army Professional* is a Soldier or Army Civilian who meets the Army Profession's certification criteria in character, competence, and commitment (ADRP 1). It has origins in the philosophical heritage, theological and cultural traditions, and the historical legacy that frame our Nation. The Army Ethic is central to how the Army defines *character* as dedication and adherence to the Army Ethic, including Army Values, as consistently and faithfully demonstrated in decisions and actions (ADRP 1). The Army Ethic framework and foundations, depicted in Table 1-1, motivates and guides appropriate conduct in the Army. Legal and regulatory standards found in codified documents such as the U.S. Constitution, the Uniform Code of Military Justice (UCMJ, Title 10 United States Code), and the U.S. Code of Federal Regulations are part of the Army Ethic, as are other legal requirements such as lawful orders, the law of armed conflict, and rules of engagement. Deliberate failure to meet these minimum legal norms for ethical conduct can result in legal punishment or consequences. In addition to legal foundations, the Army also draws moral foundations of its ethic from traditions, customs, and documents with moral content and civic importance.

1-22. The Army Ethic is the foundation upon which internal advisement bases all ethical decision making and advisement. Personal convictions may provide further motivation and philosophy to build upon this foundation; the guidelines of the Army Ethic do not provide specific courses of action for all moral and ethical issues or alternatives Army leaders face. However, in official actions and decisions such personal convictions and values must align with the Army Ethic (and the Army Values that are a part of that ethic) to which Army leaders and professionals have committed themselves by oath. Therefore, internal advisement always seeks to point advisees toward decisions in pursuit of that same Army Ethic.

Table 1-1. The legal and moral framework of the Army Ethic

The Framework of the Army Ethic		
	Legal Foundations	***Moral Foundations***
Army as Profession (Laws, values, and norms for performance of collective institution	**Legal-Institutional** • The U.S. Constitution • Titles 5, 10, 32, USC • Treaties • Status-of-forces agreements • Law of war	**Moral-Institutional** • The Declaration of Independence • Just war tradition • Trust relationships of the profession
Individual as Professional (Laws, values, and norms for performance of individual professionals)	**Legal-Individual** Oaths: • Enlistment • Commission • Office Iac —Standards of Exemplary Conduct UCMJ Rules of engagement Soldier's Rules	**Moral-Individual** Universal Norms: • Basic rights • Golden rule Values, Creeds, and Mottos: • "Duty, Honor, Country" • NCO Creed • Army Civilian Corps Creed • Army Values • The Soldier's Creed, Warrior Ethos
NCO noncommissioned officer U.S. United States UCMJ Uniform Code of Military Justice USC United States Code		
The Army Ethic is the evolving set of laws, values, and beliefs, embedded within the Army culture of trust that motivates and guides the conduct of Army professionals bound together in common moral purpose.		

TRUST, CONFIDENTIALITY AND PRIVILEGE

1-23. + Trust is the most important variable in internal advisement relationships. A commander's trust in the personal character and competence of an advisor is self-evidently essential for influential advisement. This is particularly true for ethical and moral advice. Rather than presume upon an ability to effectively advise, UMTs and chaplain sections seek to establish the following grounds for trust so their advisement will be sought out and welcomed.

- First, trust must be grounded in the professional competence of the person holding the staff position of advisor. Informing Army leaders about the role, function, and trained capability of internal advisement is part of building that aspect of trust. Chaplains and religious affairs specialists must therefore demonstrate adequate understanding of operational missions, command intent, and unit operational staff processes implemented at the echelon at which they serve.
- Second, Army leaders must trust the character of the person fulfilling this professional role. Respectful relationships of trust are essential to fostering effective communication; this is best accomplished through daily demonstration of integrity in character and action as ethical and moral leaders who consistently embody Army values.
- A third foundation of trust involves the advisor's *discretion and confidentiality*. Discretion is the quality of being judicious in one's conduct or speech, especially respecting the privacy or maintaining silence about something of a delicate or sensitive nature. Chaplains and religious affairs specialists

must be known to possess sober discretion and respect when discussing personal information that is often the subject matter of internal advisement. Advice and influence on ethical and moral matters often requires candid articulation, explanation, and consideration of a range of moral and ethical issues and potential courses of action involving personal motives, moral convictions, and impulses. As a result, appropriate consideration of discretion, sensitivity, and privilege must be clearly understood, communicated to Army leaders, and faithfully upheld by all UMT and chaplain section personnel. Discretion is always applicable even where full confidentiality may not apply.

1-24. Confidentiality may be the pivotal consideration in leaders' willingness to trust an advisor before discussing sensitive religious, moral and ethical issues as matters of conscience. Effective discussion of these topics often requires candid personal discussion to articulate and adequately consider best mission objectives and value choices, and to uncover and screen out potential inappropriate hidden motives, bias, or prejudice. Only the Chaplaincy provides Army leaders the security and trust offered by complete confidentiality in one-on-one ethical and moral decision-making discussion. Such complete no-exceptions policy of confidentiality offered this category of privileged communications is backed by the force of federal law and regulation contained at Military Rule of Evidence (Mil. R. Evid.) 503 in the Manual for Courts- Martial and AR 165-1

1-25. + Privileged communications under Mil. R. Evid. 503 generally prevents disclosure of communication between any person and a chaplain or religious affairs specialist if a) the communication was made as a formal act of religion or "matter of conscience", and b) the communication was intended to be confidential. It is intended to be confidential for purposes of this privilege if it is not intended to be disclosed to third persons other than those to whom disclosure is in furtherance of the purpose of the communication (for example, when chaplains confidentially consult with a supervisory chaplain for purpose of providing professional guidance to the advisee) or to those reasonably necessary for the transmission. No commander, court, or anyone else can compel a chaplain or religious affairs specialist to reveal such privileged information unless the advisee consents to and permits such disclosure. Non-religious operational matters are privileged under Mil. R. Evid. 503 if they involve ethics or morals as matters involving conscience (issues of right and wrong) when such advisees intend the conversation to remain confidential. It is therefore good practice to inform advisees of the availability of this privilege at the outset of these categories of conversation to foster trust and clarity. Religious affairs specialists' personal conversations with Army leaders about matters of conscience such as ethics and morals could always potentially delve into advanced ethical issues or personal religious convictions warranting further referral or coordination with a chaplain. Therefore, religious affairs specialists possess full confidentiality not only when conducting one-on-one conversations for potential referral to chaplains as pastoral counselors, but also for operational matters with moral-ethical dimensions that may require further referral to chaplains.

1-26. + The privilege only applies to internal advisement to a single leader or staff member advisee at a time. This requirement is due to the required intent that the discussion be of a confidential nature for Mil. R. Evid. 503 privilege to apply. In these instances, chaplains and religious affairs specialists do well to explain availability and nature of the privilege to advisees. Leader awareness of complete legal confidentiality promotes trust to discuss and pursue best ethical decisions on behalf of the command. The privilege that belongs to advisee Soldiers is absolute. Exceptions do not exist as they do for other professional advisors. Harm to self or others is not an exception. National security is not an exception. Admission of criminal or moral wrongdoing by the advisee is not an exception. Even advisees' expressed intent to commit future crimes is not an exception from the privilege, as it can be for attorney-client privilege (Mil. R. Evid. 502). No other staff member or professional can offer similar confidentiality. Judge advocates serving as "Ethics Counselors" under the JER are unable to offer confidentiality. Medical and behavioral health personnel are unable to offer such unqualified confidentiality. Consequently, it affords Army leaders security and trust to safely explore moral impacts, issues, and consequences of their decisions and actions with the very professionals charged by doctrine to provide moral and ethical leadership and advisement to Army leaders, resulting in enhanced operational decisions consistent with the Army Ethic and Values.

1-27. Personal and sensitive information not qualifying as privileged under Mil. R. Evid. 503 (e.g., when advisement is provided to multiple staff members as part of operational planning processes) is handled with discretion. Sensitive matters, such as morale or leadership problems in a unit, should not be repeated or discussed except among those with specific "need to know". UMTs and chaplain sections consult with unit security officers, judge advocates, and supervisory chaplains as needed to confidently resolve questions about

the nature and handling of such information to ensure proper compliance with law and policy (see paragraphs 3-16 to 3-20 below).

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Chapter 2

Assessment and Internal Advisement

UMTs and chaplain sections continuously assess internal advisement factors within their organizations. This assessment influences other operational process activities of planning, preparing and executing. This continual assessment considers two broad assessment areas: a unit's people and official decision making. These two areas are assessed according to four assessment criteria explained in this chapter. While this chapter focuses on assessing one's own unit, supervisory UMTs and chaplain sections oversee assessment of internal advisement for subordinate echelons of command.

AREAS OF ASSESSMENT

2-1. **Two Assessment Areas.** The definition of internal advisement in paragraph 1-6 above provides two broad areas where ongoing assessment must occur for operational relevance:

- Needs and concerns of Soldiers, Families, and authorized civilians of a religious, moral, ethical, and morale nature, and
- Decision making by the command

NEEDS AND CONCERNS OF PEOPLE THROUGHOUT THE UNIT

2-2. Assessment of the religious, moral, ethical, and morale needs and concerns of Soldiers within a unit is a command responsibility. Commanders have similar responsibility regarding Soldiers' Families. Command responsibility "includes responsibility for health, welfare, morale, and discipline of assigned personnel" (ADRP 6-22). Holistic welfare of assigned personnel and a positive organizational climate enhance readiness, motivation, and morale for operational mission accomplishment. The Army as a team of assigned personnel also includes Army Civilians who deploy and serve at every level and location, often providing influential continuity and stability to operational units. Army leaders at all levels promote healthy Families to help sustain a ready force. This command responsibility includes allowing Soldiers recovery time from difficult missions, protecting leave periods, and encouraging family team building events and adequate family support and readiness networks. A leader maintains a healthy balance between caring for people and families while focusing on the mission. Leaders who keep subordinates' well-being in mind generate trust and mutual respect. Actively seeking honest feedback about organizational health and addressing Family needs can powerfully demonstrate respect and care.

2-3. Unit leaders determine organizational climate by assessing organizations from the bottom up (ADRP 6-22). This assessment enables leaders' clear guidance and focus to move organizations towards desired end states (ADRP 6-22) so these leaders can demonstrate a moral and ethical compass for their organizations (ADP 1). Commanders and other Army organizational leaders constantly use means such as UMTs and chaplain sections for quality feedback to maintain a feel for the organization (ADRP 6-22).

2-4. Ongoing Soldier and Family needs assessments uncover issues about which they may potentially advise the command while simultaneously enhancing the UMT's ability to provide religious support. For example, a battalion UMT might conduct periodic surveys, and based on these assessments and unit battle rhythms modify worship service times. In this case, a chaplain could adjust without further advisement where broad command guidance has already been sufficiently provided on the matter. On the other hand, such survey assessments may uncover Soldier requests for exemption from duty at times for religious reasons that raise accommodation issues (see paragraphs 1-13 through 1-16) that should be brought to the command as a form of internal advisement.

2-5. Assessment extends beyond religion to include broad command concerns in sustaining and improving organizations. Chaplains advise how command policies, programs, and actions impact the community. FM 1-05 specifies the following broad types of Soldier and Family personal issues and concerns about which chaplains provide advisement potentially impacting operations:

- Ethical and moral issues among assigned personnel and their Families that could impact mission accomplishment.
- At risk-behaviors such as suicidal ideation and alcohol or drug abuse.
- Morale as a unit recovers from combat operations.
- Marital and parenting stressors.
- Impact, real or perceived, of command policies, programs, and actions on Soldiers and Families

COMMAND DECISION MAKING

2-6. Providing competent leadership and advisement promoting ethical command decisions requires familiarity with people and processes generating these decisions. The following paragraphs explain who decision makers are for assessment purposes, and what planning and decision-making processes are proper subjects for assessment. Description of where and how assessment information is obtained within these broad categories is further discussed at paragraphs 2-15 through 2-29 below.

Decision-makers

2-7. Army commanders are a primary focus when assessing decision making. Army commanders lead by making decisions and acting to lead units IAW law (e.g., UCMJ), directives and regulations (e.g., AR 600-20, Army Command Policy), and doctrine (e.g., ADP 6-0, Mission Command). Assessment for advisement therefore requires adequate access and personal familiarity with how commanders make and guide decisions in any unit. This is important for direct personal advice to commanders, but also to better grasp a commander's intent to improve advisement to subordinate unit leaders.

2-8. Decision making assessment begins with the commander and extends to decision making by all leaders who act on behalf of the command throughout the ranks. Mission command, the Army philosophy of command decision making, encourages command empowerment of subordinate leaders' disciplined initiative in following mission orders and command intent. Commanders and mission orders do not micromanage but instead provide intent and boundaries within which subordinate leaders exercise initiative to decide and act to further command intent and mission accomplishment (ADP 6-0). Assessment must therefore scan leaders throughout organizations, focusing most upon leaders making decisions with greatest religious and ethical impact and influence.

Decision-Making Processes

2-9. Assessing operational decision making requires familiarity with Army operations processes. The operations process involves four mission command activities of planning, preparing, executing, and assessing. UMTs and chaplain sections familiarize themselves with how their own units employ this doctrinal framework to position themselves to effectively assess decision making.

2-10. *Planning* by doctrine includes three Army methodologies of Army design methodology, the military decision-making process (MDMP), and troop leading procedures. Design methodology applies critical and creative thinking to understand, visualize, and describe unfamiliar problems and formulate the best general operational approaches to solving them. The understanding gained through design methodology guides more detailed planning that occurs in MDMP. MDMP is a seven-step process beginning with receipt and analysis of a mission and ending after consideration of courses of action with production and dissemination of orders. While MDMP is a common planning methodology resulting in detailed decisions, command decisions about overarching operational approaches that use design methodology may be more critical from a religious or ethical decision-making perspective. UMTs and chaplain sections must remember that decision making continues at lower echelon levels below battalion in furtherance of command guidance with significant ethical and moral impact. Troop leading procedures are eight-step planning processes used and often modified by commanders and leaders at echelons without a staff. It is at these echelons below battalion where decisions are often made directly impacting Soldiers and Families, so that UMT familiarity with such lower echelon planning processes is advisable.

2-11. *Preparation* consists of activities improving the ability to execute operations. Leaders make decisions in preparation creating conditions to improve friendly force opportunities for success, ensuring the force is trained, equipped, and ready to execute operations. Army leaders' decisions related to preparation activities

with potential religious-ethical implication include initiating sustainment preparations, conducting rehearsals, integrating new Soldiers and units as part of new task organization, rules of engagement training, and performing pre-operations checks and inspections.

2-12. During *execution* of operational plans, Army leaders' critical decision making continues because operations never unfold exactly as envisioned, and situational understanding changes. Effective decision-making during execution relies heavily on leaders' intuition to make rapid adjustments relating to the overall concept of operations in support of the decisive operation (ADP 5-0, para. 54). UMTs and chaplain sections anticipate people, places, and times where critical decisions will be made during execution to be ready for effective internal advisement assessment.

2-13. Internal advisors must also understand how the unit itself does *assessment*; how does the unit monitor and evaluate progress and improvement toward mission objectives? For example, commanders use after action reviews (AARs) to react to ongoing issues that may have great ethical import. Assessing key decision making therefore requires keeping abreast of assessments made during and after AARs where key decisions are made outside normal planning processes. Familiarity with organizational operations enhances opportunity to observe and influence leaders' ad hoc assessments in operations. The potential value of chaplaincy advisement support to commanders' ad hoc ability to assess is shown where FM 6-0 suggests "when visiting a dislocated civilians' collection point, the commander may take a chaplain" to potentially advise on ethical, moral, and humanitarian implications from a commander's assessment visit.

SOURCES OF ASSESSMENT

2-14. The preceding section outlines an exceedingly broad domain of assessment areas. UMTs and chaplain sections therefore must consider wide ranging methods to remain accessible and aware of the diverse people and processes relevant for potential advisement. This section surveys the information sources advisors use to effectively serve as eyes and ears for the command.

PERSONAL OBSERVATIONS AND DISCUSSIONS

2-15. + Chaplains and religious affairs specialists possess unique opportunities to personally interact with all unit leaders, Soldiers, and Families on areas of both professional and personal concern. UMTs and chaplain sections should proactively consider in their own contexts how to appropriately observe and record valid issues and trends noted from these following areas where direct observation and discussions occur.

Religious Services and Pastoral Care and Counseling

2-16. Religious leader and pastoral care can generate rich sources of assessment of unit ethical and religious issues. Information gathered from individual counseling may in many cases be the sole available source of assessment for critical individual needs and concerns within units to include suicidal ideation, alcohol and drug problems, and other at-risk behaviors. Religious services and religious education provided by chaplains often involve personal group interaction and discussion during and after these events concerning moral and interpersonal issues unit members face at home and the workplace. Confidential pastoral counseling often exposes otherwise hidden issues within units Soldiers and Families would otherwise be unwilling to share without such a cloak of confidentiality. It is good practice to conduct exit interviews and opportunity for confidential counsel as a matter of course when Soldiers out-process from units, in large part to obtain candid internal advisement assessment information.

2-17. Over time, chaplains may discern significant trends impacting unit readiness and operations warranting command advisement. Combat environments intensify need to ensure accessibility to all unit members sensing a need to talk to a chaplain not only for emergency pastoral care, but also to enable receipt of time sensitive information about moral and ethical problems regarding unit operations. Chaplain availability for confidential emergency counsel should be publicized to all Soldiers and Families as a safe confidential avenue to communicate concerns about moral, morale, and ethical matters in regard to unit culture, policies, programs or actions. If individual counselees prefer to remain anonymous about moral or ethical issues, UMT and chaplain section personnel ensure information is not further passed on with sufficient degree of specificity where one might discern or suspect the individual source of information.

2-18. Chaplains discerning trends from pastoral counseling must be cautious in making broad assessments due to the nature of personal confidential counsel. Over-generalizations about morale or interpersonal problems must be avoided based solely upon unrepresentative small samples of unit populations coming forward for counsel. Mistakes can easily be made assigning specific causes to observed effects. For example, a noted increase in pastoral counseling for marital problems could be due to factors unrelated to unit leadership or operational stress to include seasons of the year (e.g. holidays), changes in chaplain availability, and changes in mission schedules affecting increased family interaction and/or increased opportunity to meet with chaplains. Credibility of information, and whether information obtained from a counseling meeting can be corroborated, are also factors where counselees are unwilling to be identified or go on record with information.

Visitation to Unit Workspaces and Living Areas

2-19. UMTs and chaplain section personnel serving at battalion through corps echelons are considered organizational leaders for purposes of assessment (ADRP 6-22). Getting out of the office and visiting remote parts of the unit is important for organizational leaders, who use these visits and personal observation to assess understanding of command intent and organizational priorities, values, and issues. UMTs and chaplain sections integrate and synchronize with unit operations planning processes to execute the required capability to provide religious support, and therefore present for that purpose at key times at command post integration cells, certain functional cells (e.g., sustainment and mission command), and various working groups (ATP 1-05.01). In addition to that foundation of proper staff work, personal visits should coincide with key work events and meetings to best facilitate personal observations for unit assessment to include:

- Unit or section formations.
- Shift changes.
- Operational briefings and rehearsals (e.g., convoy briefs).
- Rehearsals.
- Formal or informal training events and exercises.

2-20. Practically no unit operational area should be exempt from visitation from UMT or chaplain section personnel at appropriate times. Several contexts require advance coordination or approval with appropriate unit staff to ensure proper safety risk mitigation (ATP 5-19) and to minimize interference with operational mission or training objectives. Appropriate areas for occasional or frequent visitation in both deployed and home station locations for assessment of internal advisement include:

- Unit staff section planning and meeting rooms
- Barracks, living quarters, and sleeping areas
- Aid stations and medical treatment facilities
- Mortuary affairs facilities
- Unit day rooms and training rooms
- Supply rooms and warehouses.
- Training complexes and firing ranges
- Motor pools and wash racks
- Maintenance bays and loading docks
- Dining facilities
- Physical fitness and recreational facilities
- Convoy staging areas
- Entry control points and guard towers
- Detainee facilities

2-21. UMTs or chaplain sections may lack personnel with requisite security clearances to access certain unit locations or to discuss certain matters. In some cases, UMTs and chaplain sections may sense these locations or subject matters are large and extensive for such classification reasons (e.g., Sensitive Compartmented Information Facilities that typically exist at echelons above battalion). In these cases, chaplains should coordinate with supervisory chaplains, unit security managers, and their command to ensure coordination and provision of alternate chaplain advisors with adequate security clearances are available to be appropriately "read in" to operational matters to ensure all unit personnel understand their opportunity to speak confidentially to a chaplain about ethical concerns as needed.

Visitation to Unit Workspaces and Living Areas

2-22. A well-thought-out plan to routinely meet with commanders and key leaders throughout an organization enhances internal advisement assessment. Personal one-on-one contact demonstrates concern and builds relationships of trust. This promotes candid feedback and accurate assessment, enhancing leaders' willingness to contact the advisor as issues arise and accept advice given. An effective plan considers some degree of recurring contact with subordinate commanders below the echelon where a UMT or chaplain section serves, especially for commanders not assigned their own chaplain. Battalion UMTs should inform company-level unit commanders of the *advise* capability, and schedule time to check individually with these commanders on some regular basis. Chaplains conducting initial in-brief interviews to commanders often obtain their professional biography and leadership philosophy to understand overarching guidance upon which to support future assessments of professional and ethical progress in accordance with the Army Ethic.

2-23. Supervisory chaplains ensure subordinate echelon commanders are aware of who their servicing chaplain is for advisement purposes. This also ensures effective assessment of religious and ethical issues occurs either through their own efforts or by means of subordinate UMTs or chaplain sections.

2-24. Some degree of periodic meetings should occur with commanders, command sergeants major, and first sergeants within organizations for internal advisement assessment. The benefit of confidential individual counsel to allow leaders to assess and discuss operational issues is also appropriately explained to leaders at pre-command courses at all echelons. Other unit leaders to consult for assessment of ongoing moral or ethical issues in units include:

- Deputy commanders, chiefs of staff, and executive officers.
- Operations sergeants major and section chiefs.
- Platoon leaders and rear detachment commanders.
- Family support group leaders.
- Unit Equal Opportunity Advisors, Sexual Assault Response Coordinators and Sexual Harassment/Assault Response Prevention (SHARP) Specialists.
- Behavioral Health Specialists and other unit medical providers, who are often able to identify and discuss noted unit trends even when unable to reveal personal medical information.
- Unit Career and Financial Counselors.

2-25. Routine assessment meetings with leaders are supplemented by adaptive responses to critical operational events. Significant combat casualties or plans for dangerous life-threatening missions often warrant unit leader meetings to assess impact on esprit de corps and morale with ethical implications.

WRITTEN REPORTS AND RESEARCH

2-26. Much reporting and research data is available within units to supplement direct observations for assessment. Some reports and data are produced in the ordinary course of religious support (RS) operations, such as mission analysis and assessment of potential RS or ethical issues begun after initial receipt of operational orders, or ongoing RS running estimate tools (see paragraph 3-25 below). Supervisory UMTs and chaplain sections coordinate to receive subordinate UMT reports to assess RS delivery in subordinate organizations with possible religious, ethical, or moral issues at those echelons. Some helpful reports are routinely produced by other staff sections during operations processes. Other reliable reports and resources are produced within and outside the Army that identify and describe cultural and environmental trends with immediate internal unit impact relevant to advisement.

2-27. UMTs and chaplain sections at all echelons regularly participate in formal unit planning processes with RS significance as outlined in ATP 1-05.01. While personally attending every such meeting may be impractical, many written products and briefs produced because of these processes provide important assessment sources. UMTs and chaplain sections foster staff relationships and familiarity with knowledge management procedures to stay abreast of key issues and decisions; they also ensure chaplain inclusion on organizational distribution and routing lists and access to relevant databases and reports to enhance quality internal advisement.

Medical Reports

2-28. + Command surgeons and medical staff at all echelons produce a variety of written products and reports relevant to religious, ethical, and morale assessment. For example, in operations anticipating casualties a medical common operating picture (COP) explaining treatment locations and casualty evacuation plans is typically produced at brigade echelons for separate operational phases; brigade UMTs may obtain and distribute these medical COPs to subordinate UMTs to assess RS needs and advise how to best coordinate care for the wounded, honoring the dead, and nurturing and sustaining the force in the face of combat losses. Medical status reports on physically or psychologically incapacitated personnel may also provide key assessment information regarding unit readiness and morale. Supervisory chaplain sections can support subordinate UMT assessment by coordinating with medical personnel and commanders to ensure appropriate chaplain access to personal medical information corresponding to commanders' "need to know" to provide commanders quality advisement on unit readiness and morale. Examples of medical information for potential assessment include:

- The Medical Protection System (MEDPROS). This system tracks all immunization, medical readiness, and deployability data for Soldiers (Regular Army and Reserve Component), DA Civilians, and contractors authorized to accompany the force. Common measurements retrievable in reports from MEDPROS include percentages of Soldiers falling into measured categories (e.g., overdue dental, overdue immunizations, fully medically ready). Medical readiness often impacts morale or may itself indicate underlying morale or leadership problems that hinder medical readiness or compliance.
- *Combat and operational stress control* (COSC)) is a coordinated program for the prevention of and actions taken by military leadership to prevent, identify, and manage adverse combat and operational stress reactions in units (FM 4-02). COSC unit needs assessments provide the command with global unit assessments with consideration of organizational leadership, performance, morale, and operational effectiveness. In brigade combat teams, this COSC support is provided by behavioral health sections assigned to the brigade support medical company of the brigade support battalion; at echelons above brigade (EAB), behavioral health sections are assigned to the special troops battalion medical treatment team and medical companies (area support) normally assigned to multifunctional medical battalions (FM 4-02).
- Health threat reports provided at all echelons include potentially significant physiologic and psychological stressors impacting morale (FM 4-02).

Human Resources and Personnel (G-1/S-1) Reports

2-29. G-1/S-1 sections use several automated personnel systems to generate organizational human resource data for assessment. Examples include electronic Military Personnel Office (eMILPO), Total Officer Personnel Management Information System (TOPMIS II), Reserve Component Automation System (RCAS), Standard Installation/Division Personnel System-Army National Guard (SIDPERS-ARNG), Defense Casualty Information Processing System (DCIPS), and the Deployed Theater Accountability System (DTAS). These systems can generate both recurring metric reports and ad hoc queries regarding readiness information with unit morale or religious needs implications. G-1/S-1 running estimates incorporate this data about personnel readiness and accountability, casualty operations, and personnel services. In garrison, Installation Directorates of Human Resources and Military Personnel Divisions collect similar data about Families and Soldiers for operational units preparing for, or returning from, deployment. ATP 1-0.1 recommends using The Human Resources Guide for Commanders for factual data to assess readiness and quality of support services tending to affect morale. This Guide also provides questions commands can ask units to assess readiness and support potential recurring metric reviews that indicate unit trends. UMTs and chaplain sections may request ad hoc queries from these personnel systems to confirm facts and perceptions regarding categories of Soldiers by which to assess issues categorized by criteria such as rank, race, or national origin.

2-30. Examples of personnel data impacting morale and morals available through ad hoc queries, recurring reports, metric reviews and scorecards include:

- Religious preference status.
- Granting of privileges such as leave and pass.
- Awards and evaluation reports (to include late or overdue status).

- Exceptional Family Member Program status, to include percentage of overdue updates.
- Confinement, absences without leave, and military justice status reports.
- New Soldier sponsorship program status and compliance.
- Army physical fitness test and height/weight status and compliance rates.

Miscellaneous Reports and Research

2-31. Other reports and research relevant to assessment on a routine or as-needed ad hoc basis include:

- Unit and group surveys and focus groups. Commanders use command climate surveys and focus groups to assess command climate and morale issues within units in both garrison and deployed operational environments (AR 600-20). Chaplains may coordinate with commands to obtain reports generated from these surveys that routinely provide assessment information on equal opportunity, sexual harassment/assault, and leadership issues relevant to internal ethics and morale. UMTs and chaplain sections may also develop their own surveys to assess religious support needs; surveys should be coordinated in advance with servicing judge advocates to ensure compliance with Privacy Act concerns.
- Army G-1 Public Health Command reports. These reports describe Army-wide health issues and trends affecting operational readiness and morale such as preventive health, safety, and suicide risk and prevention.
- Inspector General reports. Inspectors general develop written assessments for commanders at all echelons, including inspection reports containing unit readiness and Army policy compliance assessments. Many of these restricted and redacted reports often have great moral or ethical significance and may be accessible after command coordination.
- Military Police blotter, criminal investigative, and military justice reports. Types of violations committed in a unit, comparative metrics of violation types and frequencies within subordinate echelons or with adjacent units, and comparisons of punishments received among units are relevant for internal advisement assessment.
- Red Cross and serious incident reports. UMTs and chaplain sections coordinate to ensure timely chaplain notification of emergency Red Cross messages and certain serious incident reports not only to facilitate effective pastoral care, but also to improve assessment for potential advisement.
- Social media sites. Many units and family support groups sponsor internet discussion groups and websites where discussions about unit morale, events, and issues are candidly discussed. Although reliability of information obtained from these official and unofficial sites require verification and fact-checking, these can be important sources of organizational moral and morale issues and perceptions that often warrant command attention.

ASSESSMENT CRITERIA: RELIGIOUS, MORAL, ETHICAL, MORALE

2-32. Assessment is determination of the progress toward accomplishing a task, creating a condition, or achieving an objective (ADP 5-0). To assess progress in operations, criteria and standards are applied. The criteria used to measure progress are defined in large part by mission orders; during execution, assessment focuses on evaluating progress of the operation (ADP 5-0). Chaplains assess and advise how religious, moral, and morale issues impact operations (JP 1-05, FM 1-05) and progress toward mission objectives. Morals, ethics, and free exercise of religion are criteria with intrinsic value in all operations and constitute objectives supporting proper execution of every Army mission. For example, all Army operations are concerned with ethical application of landpower (ADP 1). Therefore, the four criteria are not used merely to assess progress toward short term operationally defined tasks, but are criteria perspectives by which all command policies, programs, and actions may be assessed, to include Soldier and Family impact (ADRP 1, FM 1-05). This section explains the four categories of religious, moral, ethical, and morale criteria.

RELIGIOUS

2-33. *Religious* for purposes of internal advisement refers to systems of belief and practice within units giving meaning and purpose to peoples' 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 (ATP 1-05.03). UMTs and chaplain sections' competent assessment of religious issues is founded upon their competence and capability to provide RS to Army organizations. Religious assessments seek understanding of religious beliefs and spiritual constructs within units, seeking to build knowledge and respect to foster individual and collective accountability and religious insight.

2-34. Answering the following religious assessment questions may often result in operational impact warranting command advisement:

- How effectively are general religious requirements of Soldiers, Families, and Civilians within the unit being met? Would decisions reallocating or increasing RS resources significantly enhance how religious needs are provided within the organization?
- Are members of both high- and low-density faith groups satisfied with levels of RS provided within the organization and its subordinate echelons? Do perceptions of bias or inequity exist? Do RS resource allocations properly consider updated religious preference profiles and demonstrated needs?
- How do organizational religious beliefs and practices, to include personnel who adhere to no religion, impact appropriate planning and execution of memorial ceremonies or services (ATP 1-05.02)?
- Do religious beliefs impact perceptions about the current mission, or about indigenous populations and groups in the operational environment? Are potential religious prejudices or misconceptions correctable through training?
- Are any leaders' or Soldiers' religious expressions (e.g., open and vocal approval or disapproval of controversial religions or beliefs) or practices (e.g., vigorous proselytizing, secret occult meetings) causing unit morale or trust issues? Are these individuals within protected rights to exercise religious belief and practice? What risks exist in attempting to appropriately address these issues with affected Soldiers?
- What RS facilities should be used in a particular operating environment to best meet diverse unit religious needs?
- Can accommodations be made to operational timelines, training schedules, and unit battle rhythms to allow for routine recurring worship services or religious observances and holidays? Is accommodation made for low density faith groups comparable to accommodation made for high density faith group religious practice and holidays?
- Do any Soldier religious beliefs or practices potentially impact, or detract from, operational or Army-wide objectives and values? What action could correct or mitigate religious biases or prejudices to enhance Soldier morale and motivation?

MORAL

2-35. *Moral* refers to a sense of right and wrong in principles, values, decisions, and conduct. UMTs and chaplain sections advise commands on all unit moral issues including moral attitudes, perspectives, and conduct within organizations potentially impacting operations. It includes moral advisement on command policies, programs, actions and decision making, ensuring units meet professional moral obligations (JP 1-05, FM 1-05). Moral assessment supports leaders' moral charge and responsibility expressed in federal law: All commanders and others in authority in the Army are required to be vigilant in inspecting the conduct of all persons who are placed under their command (and) guard against and suppress all dissolute and immoral practices, and to correct, according to the laws and regulations of the Army, all persons who are guilty of them. (See Section 3583, Title 10 U.S. Code.)

2-36. While *moral* is often used in doctrine as common usage interchangeably with *ethical*, the two overlapping terms can be distinguished. *Moral* generally refers to right and wrong in the broadest sense. Morality may be understood as the foundation, and objective, of ethical systems, codes, norms, and expectations for conduct within communities or organizations. This is true of the Army Ethic, defined as resting upon moral foundations and defined as binding Army professionals to a "common moral purpose." (ADRP 1).

2-37. Moral issues are potentially affected and impacted by all Army personnel and operations. Moral concerns are critical in lethal combat operations. The office Army professionals enter upon taking their oath is not a physical workspace; it is a moral workplace (ADRP 1). Every Army Civilian, enlisted Soldier, and officer takes an oath morally committing themselves to support and defend the Constitution and fulfill duties

in faithful obedience to lawful authority. An oath is a public moral commitment that binds Army professionals to unlimited liability - accepting risk of serious personal harm or even death. (ADRP 1). Moral failure can devastate the Army's standing with Americans and the international community. In combat operations, Soldiers must balance between the need to obey superiors without hesitation, and legal and moral use of violence in service of Nation (ADRP 1).

2-38. Personal morality inevitably extends beyond Army Values, including diverse cultural, religious, and philosophical beliefs and traditions (ADRP 6-22). Growing understanding and consistent practice of one's own religion, culture, and philosophy generally builds personal moral character and integrity, reinforcing common moral norms of the Army Ethic. Moral assessment leads to advisement that builds organizational teams and cultures that foster opportunities for exercise of, and growth in, diverse forms of morality and religion; America's strength derives and benefits from that diversity (ADRP 6-22). Moral assessment includes evaluation of risks where personal morality may conflict with the Army Ethic. Where Army leaders sense conflict between personal and Army Values, there is a moral imperative to resolve these conflicts. UMTs and chaplain sections possess trusted capability for leaders' candid discussion of these moral conflicts to help resolve them or in some cases find other respected counselors to assist with their resolution (ADRP 6-22).

2-39. Moral courage is an important consideration when assessing leaders' decision making. Moral courage empowers leaders to stand firm on values, principles, and convictions in taking responsibility for decisions and actions (ADRP 6-22). Army leadership requires discretionary judgments carrying moral implications or consequences (ADRP 6-22). Leaders in combat must sometimes balance moral interests in protecting Soldiers' safety and lives with mission accomplishment. Moral courage to make hard decisions risking Soldiers' lives and using lethal force against opposing forces is morally justifiable to protect our Nation and its constitutional freedoms Army professionals are sworn to protect and defend. (ADRP 1). Moral courage is needed where the best decision requires significant cost to personal safety, reputation, or career advancement. Moral courage enables ethical decisions when facing pressure from superiors preferring opposing short-term objectives; it may also require resistance to subordinates' preference for reduced exposure to hardship or risk of injury. Moral courage is assessed as a trait necessary for all Soldiers. For example, all Soldiers should exercise moral courage to speak out against hazing, sexual harassment, or rules of engagement violations. Similarly, Soldiers perceiving unlawful orders should speak up and seek immediate clarification before proceeding. For complex questions, Soldiers should seek additional counsel from chaplains or legal counsel as time allows. If immediate decisions are required in the heat of combat, Soldiers are expected to make moral judgments based on Army Values, personal experience, critical thinking, previous study, and reflection and disobey orders clearly understood as unlawful (ADRP 6-22). Making right moral choices and acting on them in challenging situations requires personal risk and standing firm in disagreement with superiors (ADRP 1). These occasions are best assessed, discussed, and developed among unit personnel and cultures well before such challenging situations arise.

ETHICAL

2-40. *Ethical* refers to a system of moral principles, or rules of conduct recognized in respect to a particular class of human actions or a particular group or culture. *Ethics* reflects upon how morality is practically applied to decisions made in particular contexts and communities, such as the Army, that possess shared guidelines, norms, expectations, and commitments. Virtually all areas of operations are potentially affected by ethical considerations. Some ethics are universally applicable throughout the Army, such as the Army Ethic or JER. The JER includes detailed ethical guidance regarding gifts, political activity, nonfederal entity relationships, and conflicts of interest. Some ethics are particular to more local or specific codes or standards of expected moral or professional behavior. Internal advisement maintains awareness to differences among units and occupational specialties: different ethical expectations and norms may exist between operational medical providers and legal sections, between Special Forces detachments and Ranger battalions, between cavalry scouts and infantrymen, or between Soldiers of different cultural and ethnic backgrounds within the same unit.

2-41. The Army Ethic (see paragraphs 1-21 and 1-22 above) is the baseline standard for assessing ethical decisions and conduct in all Army operational contexts. The moral and legal foundations of the Army Ethic establish ethical boundaries for conduct by Army professionals, especially regarding use of lethal landpower, and form the basis for rules of engagement. Where laws of armed conflict and rules of engagement fail to

provide clear discernible courses of action, decisions must conform to moral aspects of the Army Ethic and other norms of conduct included as part of that ethic (see appendix B).

2-42. Ethical issues are simple to assess when law or the Army Ethic are clear. For example, ongoing rules of engagement violations are easily assessed as unethical, requiring immediate advisement for appropriate action. However, ethical reasoning is often complex and difficult in practice, requiring further analysis and critical thinking by leaders and advisors. In more complex cases, multiple ethical perspectives may help leaders think through ethical concerns to determine best ethical choices. Some brief descriptions of these ethical perspectives include:

- The virtue perspective looks toward desirable character traits of the individual to understand what is ethical in the form of desirable virtues such as courage, justice, and benevolence.
- The deontological perspective understands ethical outcomes to be derived from a set of agreed- upon values and rules, of which the Army Values and Constitutional rights are examples.
- The utilitarian perspective seeks decisions producing the greatest good for the greatest number as most favorable.

2-43. In particularly ill-defined situations, using concepts from Army Design Methodology (see ADRP 5-0) can also help frame the right problem and consider ethical implications in detail. Appendix C is a sample ethical decision-making framework employing Army Design Methodology with basic ethical perspectives. Appendix D provides an alternate ethical decision-making framework suggested by the JER.

MORALE

2-44. *Morale* is the mental and emotional condition of an individual or group regarding the function or tasks at hand. It is a sense of common purpose with respect to a group, as in esprit de corps, which consists of feelings of loyalty, enthusiasm, and devotion people have toward their organization. Morale measures how people feel about themselves, their team, and their leaders. The importance of morale is reflected in federal law, mandating that "all commanding officers and others in authority in the Army are required to promote and safeguard the morale… of the officers and enlisted persons under their command or charge" (Section 3583, Title 10 U.S. Code). Competent leaders know that morale holds the team together and sustains it in operations. Units with high morale tend to be more effective in operations and respond to hardships and losses better.

Religious and Moral Issues Related to Morale

2-45. Religious and moral issues significantly contribute to and affect morale. Determination and high morale are significantly influenced by well-developed religious beliefs and spiritual character (FM 1-05). Chaplains advise commanders on accommodation of religion, and accommodation determinations must consider impact on morale (AR 600-20, DODI 1300.17). UMTs and chaplain sections advise Army leaders about morale in support of leaders' responsibility to mold and build organizational morale to reinforce ethical climates solidly resting on Army Values (ADRP 6-22). Unit cultures lacking ethical and moral clarity may aggravate combat and operational stress and feelings of guilt commonly accompanying experience of deaths and Soldiers' lethal actions in combat. This impacts short- and long-term morale and readiness, since these moral injuries may contribute to post traumatic stress disorder (ATP 6-22.5). Most morale issues have religious or moral components. For example, Soldiers personal religious and moral convictions commonly inform and motivate their sense of responsibility to contribute to, rather than detract from, unit morale in the face of challenging outward conditions.

Comprehensive Assessment and Advice on Morale

2-46. Many factors beyond religious and moral issues contribute to morale. While not responsible as the primary provider of morale, the Chaplain Corps is uniquely capable to assess comprehensive morale, possessing unmatched ability to gather candid assessments throughout units. While carefully avoiding identifying sources of privileged information, UMTs and chaplain sections can provide morale assessments confidentially to appropriate leaders in support of action to sustain morale and improve organizations.

2-47. Internal advisement assesses both current morale and anticipated impact of operations on future morale. Due to complex contributing factors to morale and diversity of opinion about morale within units, caution is advisable in making firm conclusions about the extent or cause of morale problems. Establishing links

between cause and effect is especially difficult regarding changes in human behavior, attitudes, and perception (ADRP 5-0). Mistaken assessments easily arise when hearing only from few persons or limited subgroups that may have conflicts or agendas hidden from the internal advisor. Even when morale problems are legitimately identified, it can be difficult to discern whether a problematic observation is a cause of poor morale rather than a mere indicator, symptom, or insignificant contributing factor. While assessment considers outward physical living conditions, outward conditions must not be equated with morale which is the very spirit, soul, and motivational glue providing organizations identity and success in the face of challenging operational conditions. American military history demonstrates that under bleakest physical conditions morale can remain high and contribute significantly to mission success (ADRP 1).

2-48. The following factors can significantly impact morale. Some factors are more abstract, subjective, and difficult to measure; others are more concrete and best evaluated through specific measures of performance or effectiveness. Most of these factors have a cumulative effect upon each other, or with religious and moral factors discussed in paragraph 2-45 above. The weight and relevance of these factors will depend upon the context of the affected individuals, mission, and ongoing operations:

- **Unit Leadership and Personal Conflicts.** Effective unit leaders positively influence and inspire organizations to maintain high morale and commitment to mission accomplishment. Many operations require leaders to pressure followers to endure hardships and sacrifice for the sake of mission. When followers perceive pressures are not mission-related but originate from a leader's attempt to please superiors for personal recognition, resentment can quickly undermine morale. Leaders who create or fail to resolve unnecessary individual-based conflicts such as personality differences significantly lower morale and unit readiness. Morale assessment considers whether leaders selfishly ignore ideas from others, micromanage events, hoard information, undermine peers, or are abusive. Leaders perceived as intimidating and insulting subordinates have higher rates of noncombatant mistreatment and misconduct in their units (ADRP 6-22). UMTs and chaplain sections help assess equal opportunity enforcement and perceptions of favoritism. Lack of fair treatment and mutual respect of all unit personnel, or tolerance for hazing or sexual harassment erode morale and negatively impact unit cohesion. Leaders' fair and just correction or punishment of inappropriate behavior, with accompanying recognition and reward of exemplary behavior, are characteristic of units with high morale.
- **Family and Personal Relationship Support.** Family and personal relationships provide important sources of Soldiers' overall sense of well-being. Many Soldiers in marital, parental, or dating relationships routinely face relationship issues and problems significantly affecting morale and duty performance. These may result from difficulties in communication, parenting, sexual behavior, or finances. Relationship problems are also significant suicide risk factors, and the Army takes a proactive stance supporting healthy marital relationships. When Soldiers are confident about personal relationships and their families are supportive, they can focus on the mission at hand. Extended or repeated absences from family impact morale, just as patterns of increased family problems at redeployment and reintegration also affect morale and readiness. Unit leaders continually ensure lines of communications between units, Soldiers, and Family members remain open and are routinely used while units are deployed. Leaders' demonstrated concern for morale by providing adequate time and resources for families and family readiness networks enhances Soldiers' trust that improves organizational mission accomplishment.
- **Individual Physical Condition and Supporting Personnel Services.** Soldiers' physical condition and readiness affect morale, justifying assessment of logistics and personnel services supporting Soldiers' physical condition. These assessments consider work and rest schedules during continuous combat operations that are often characterized by lack of sleep and fatigue. Field services affect morale by meeting basic needs in field environments. Food preparation affects Soldiers' morale, with its objective of providing Soldiers at all echelons three quality meals per day (ADRP 4-0). The ability to sustain nutritional intake increases stress-coping capability and performance output while enhancing morale. Quality of shower and laundry capabilities in field environments are another field service affecting morale (see ADRP 4-0 for standards). Physical fitness and entertainment opportunities and facilities provide important rest and recuperation after stressful combat operations. Morale, welfare, and recreation and community support programs provide authorized personnel recreational and fitness activities, goods, and services. The morale, welfare, and recreation support network provides unit recreation, library books, sports programs, and rest areas for brigade-sized

and larger units. Community support programs in both garrison, training, and deployed environments include the American Red Cross and Army Air Force Exchange System.

- **Personal Legal Problems.** Personal legal problems such as divorce, child custody battles, landlord-tenant issues, or potential adverse criminal or administrative action can devastate individual morale if not adequately addressed. Impact to unit morale is aggravated when influential leaders face these struggles, and when Soldiers lack practical access to quality legal services and support. Awareness of available legal support services is therefore relevant to morale assessment and referral. Legal assistance is provided to Soldiers, dependents, and other eligible personnel as a provision of personal civil legal services. The legal assistance mission seeks to ensure Soldiers have personal legal affairs in order before deploying (FM 1-04). Once Soldiers deploy, brigade and command judge advocates are responsible to ensure legal assistance is provided at every level as needed to quickly and efficiently resolve the full range of Soldiers' legal assistance needs in the operational area (FM 1-04). U.S. Army Trial Defense Service judge advocates provide confidential defense legal services to Soldiers facing adverse actions in both garrison and deployed environments (FM 1-04). Assessments of morale related to legal problems, and existence or quality of support services, are best made in consultation with servicing judge advocates.
- **Health Service Support.** It is essential to morale that Soldiers and authorized personnel recognize and believe they will receive the best and most effective medical care possible should they be wounded or injured (FM 4-02). Health service support consists of casualty care and all other services that promote, improve, conserve, or restore the mental or physical well-being of personnel (ADRP 1-02). UMTs' and chaplain sections' awareness of available health service support at their echelon supports informed assessments for morale advisement. Maneuver forces have organic medical resources within maneuver unit headquarters (e.g., brigade surgeon's section), maneuver units (medical platoons), and the brigade support medical company in the brigade support battalion. Health service support includes behavioral health services and preventive health issues such as sanitation and pest control. Morale assessments of medical issues or quality of health service support are made in consultation with command surgeons designated at battalion-level commands and above.
- **Behavioral Health and Combat and Operational Stress.** Many morale factors listed above contribute to overall mental and behavioral health. Combat and operational stress reaction is a term applied to any stress reaction in the military unit environment (ATP 6-22.5). Many reactions look like symptoms of mental illness (such as panic, extreme anxiety, depression, and hallucinations), but may only be transient reactions to the traumatic stress of combat and the cumulative stresses of military operations (ATP 6-22.5). Historically, within U.S. military operations these reactions account for up to half of all battlefield casualties, depending upon the difficulty of conditions. High incidence and severity of combat and operational stress reactions directly contributes to lower morale. Conversely, morale and unit cohesion is the best predictor of combat resiliency within an organization, and units with high morale and cohesion tend to experience lower rates of combat and operational stress reaction casualties than units with low cohesion and morale (ATP 6-22.5). COSC is the term for programs developed and actions taken by military leadership to prevent, identify, and control adverse stress reactions in units, with key focus on minimizing stress through building unit morale and cohesion (ATP 6-22.5). UMTs and chaplain sections are expected to play an integral part in COSC programs, and coordinate with servicing behavioral health sections (see page 29) to effectively assess behavioral health issues in support of command advisement.

Chapter 3

Planning and Preparing Internal Advisement

This chapter describes how to transform assessments described in the previous chapter into effective advisement through thoughtful planning and preparing. First, discussion proceeds on how to identify those issues requiring further command advisement. The next section explains how alternate solutions are generated to specified issues and problems. Analysis of potential advisement solutions includes consideration of who should be informed, and whether to advise one-on-one or within routine operational processes. Finally, this section looks to who should conduct or assist with the advisement, with consideration of the most professional and effective advisement preparation tools and products.

IDENTIFYING INTERNAL ADVISEMENT ISSUES

3-1. The first step in planning advisement involves identifying issues leaders should be advised about. The foundation of identifying issues is a thorough plan of assessment as described in the preceding chapter. Thorough assessment will raise obvious issues with clear solutions not requiring further planning analysis. Planning is the art and science of understanding a situation, envisioning a desired future, and laying out effective ways of bringing about that future (ADP 5-0). Planning can be highly structured or less structured depending on the nature of the problem. Planning is critical when problems involve sets of interrelated issues, and solutions to each affects the others. In general, the more complex a situation is the more important and involved planning efforts become. In Army operations, design methodology and MDMP guide complex planning to first understand and describe problems accurately before premature development of operational approaches or courses of action. Ethical and morale problems often involve such complexity where careful reflection, analysis, and critical thinking is advisable before framing issues or problems.

3-2. A problem exists when one becomes aware of a significant difference between what is, as opposed to the desired goal or objective. Operational problems are issues impeding commanders from achieving desired end states. UMTs and chaplain sections carefully consider these end states expressed through commander's intent. In the realm of religion, ethics, and morale, end states are often implied rather than explicit in commander's intent. Prioritization of issues requires weighing universal Army mission objectives such as free exercise of religion, Soldier resilience, and moral and ethical readiness of the force.

3-3. Army design methodology may be used to frame complex problems to avoid only solving symptoms of problems. Framing problems involves understanding and isolating root causes of conflict to resolve tensions and friction to identify fundamental problems with greater clarity for better solutions. Developing concise problem statements regarding issues needing further resolution or advisement focuses further development of courses of action or operational approaches in planning advisement (ADRP 5-0).

3-4. + After identifying specific internal advisement issues and problems, UMTs and chaplain sections may determine there is no need for further advisement to the command for various reasons. The issue may insufficiently impact operations. Insufficient data may exist at that point to sufficiently understand a problem, narrow down causation, or to confirm whether an alleged problem truly exists. Some matters of religion, morals, or morale may be actionable by chaplains or religious affairs specialists without further coordination with other leaders. UMTs and chaplain sections, like other staff sections, provide control over their area of expertise within the commander's already expressed intent. While commanders make key decisions, staff members also are decision makers based on commander's intent. This frees commanders from routine decisions, enabling them to focus on key aspects of operations (ADRP 6-0). Problems and issues regarding provision of basic RS to Soldiers is an example where chaplains often have great latitude to decide and act without further command advisement.

CONSIDERING ALTERNATE ACTIONABLE SOLUTIONS

3-5. Once religious, ethical, and morale issues for advisement are sufficiently identified, alternate solutions and alternate advisees are considered to best improve the organization and accomplish missions.

DETERMINING OPTIMAL COURSES OF ACTION AND OPERATIONAL APPROACHES

3-6. Sometimes issues require immediate advisement to leaders without offering recommended solutions. Unit ethical, moral, or morale problems posing imminent risks to readiness may, similar to essential elements of friendly force information requirements, be time-sensitive and critical to commanders' understanding of the composite of conditions, circumstances, and influences affecting employment of capabilities (FM 6-0). UMTs and chaplain sections should not delay providing information vital to commander visualization in these cases. Leaders require timely situational awareness of significant ethical, moral, and morale issues with significant impact upon operations. Nevertheless, the general objective of internal advisement is to develop timely recommended actionable solutions or operational approaches to identified problems.

3-7. UMTs and chaplain sections must determine whether analysis is better developed in collaboration with others as part of routine operational processes, or whether more discreet planning is appropriate. The objective of problem solving and planning alternate recommended solutions is not just to solve near-term problems, but to do so in ways that form a basis for long-term success. For complex problems, internal advisement planning benefits from systematic problem-solving processes used in Army operations processes where feasible (ATP 1-05.01). Ethical reasoning is complex in practice. As time allows, using concepts from Army design methodology to consider ethical implications in detail is helpful. Appendices C and D of this publication present two alternate decision-making frameworks for ethical problems to help develop solutions. As helpful as these frameworks may be, they are no substitute for careful critical thinking to generate alternate practical solutions and operational approaches.

DETERMINING WHOM TO ADVISE

3-8. Advisement planning does not merely generate solutions but also determines whom to advise. Confidentiality and sensitivity of information are key planning considerations. Sometimes advisement is best limited to a commander in confidential one-on-one advisement and consultation, like in situations where moral issues require consideration of criminal or adverse administrative action. Even where formal confidential privilege may not exist, many issues are best resolved with one or more leaders in one-on-one advisement meetings rather than the broader staff. Issues with sensitive organization-wide relevance to operations do not always require direct advisement or notice to the commander. Deputy commanders, executive officers, command sergeants major, or operations staff officers (S-3/G-3) may be more appropriately advised and informed depending on the nature of the issue; those leaders can help determine if commander involvement is needed. Sometimes if sensitive issues are confined to a certain section or subordinate command, discreetly limiting advisement to that section leader or subordinate commander is often the best way to resolve an issue.

3-9. For non-sensitive routine issues, UMTs and chaplain sections often provide internal advisement within ongoing unit operations processes (ATP 1-05.01). UMTs and chaplain sections execute RS planning by actively integrating into MDMP. Effective delivery of RS must be coordinated and synchronized with staff in support of ongoing phases of operations for mission success. RS operations are continuous, detailed, systematic, relevant, and responsive to the Army population's needs (FM 1-05).

3-10. Planning for advisement must also consider time as a constrained resource, especially for commanders. Effective use of knowledge management tools and staff collaboration often has more lasting impact on redirecting organizational behavior. Coordinating with other staff professionals to incorporate solutions into written orders and policies is often better than relying on solutions created from brief discussion with a busy commander. Staff collaboration resulting from normal operations processes also permits greater consensus that can be efficiently and professionally presented in initial presentation to commanders for action. Even where one-on-one advisement for sensitive matters may be initially appropriate, advisors should often recommend during such advisement that the commander approve more extensive staff collaboration to plan and execute solutions. Staffs prepare and disseminate information to subordinates for execution to assist commanders in controlling operations. While commanders often personally disseminate their intent and planning guidance, they rely on staffs to communicate most guidance in the form of plans and orders for effective communication throughout the force (ADRP 6-0).

3-11. When chaplains advise in contexts involving targeting and application of lethal force, they consider their noncombatant status. Chaplains do not engage directly or indirectly in combatant duties compromising their noncombatant status. Chaplains do not function as intelligence collectors or propose specific combat

target selection, nor advise regarding specific structures on no-strike or target lists. Chaplains participate in targeting only for appropriate functional reasons focusing on ethical, moral, and religious dimensions of the targeting process (JP 1-05) and ethical application of combat power (ADP 1, ADRP 1). Consideration of ethical and legal application of land-power is evaluated primarily, but not exclusively, by servicing judge advocate advisors; it is consistent with applicable rules of engagement, requirements and principles of the law of war, and collateral damage methodology (CJCSI 3160.01B).

PLANNING AND PREPARING PROPER MEANS OF ADVISEMENT

3-12. Planning and preparing involve consideration of means to employ to best ensure advisement is professional and effective. This requires consideration of who is best situated to conduct or assist with advisement, and which tools and products best support it. Collaborating with other professionals both inside and outside an organization often improves the advisement and increases odds that recommendations will be adopted by the command for action. These partners to advisement may provide critical input, formal concurrence, or be better situated to execute the advisement due to their expertise or trusted relationship with the advised leader.

CHAPLAINS AS PERSONAL STAFF OFFICERS

3-13. Chaplains are an obvious first option considered to execute advisement to the command. Chaplains are assigned at battalion level echelons and higher, serving as personal staff officers for unit commanders at all echelons where assigned. While chaplains generally work under supervision of a Chief of Staff or Executive Officer, as personal staff officers they have direct access to commanders as needed at the echelon to which they are assigned. The chaplain also has direct access to subordinate commanders that do not have chaplains assigned to their unit for advisement. The chaplain is the primary officer responsible for advising commanders on all matters of religion, morals, and morale. Personal religious or moral convictions of an advisee may be critical factors in confidential internal advisement discussions; only the chaplain can provide pastoral counsel alongside their related role as staff advisor on operational moral and ethical issues to encourage advisees to act in accord with both personal convictions and the Army Ethic and Values to help leaders arrive at optimal ethical decisions. As personal staff officers, chaplains can uniquely foster relationships of trust with influential leaders to facilitate persuasive counsel and advisement.

+ RELIGIOUS AFFAIRS SPECIALISTS

3-14. + Religious affairs specialists partner with chaplains to execute quality internal advisement to their commands. Religious affairs specialists advise under general supervision of chaplains and are competent to conduct most internal advisement matters except to the extent that advisees need pastoral counsel combined with the advisement. Even on matters of pastoral counseling, religious affairs specialists may discuss confidential and privileged matters to facilitate further coordination and follow up by chaplains. Full confidentiality is appropriately offered by religious affairs specialists for one-on-one internal advisement when seeking to encourage decision makers to do the right thing as “matters of conscience” in accord with the Army Ethic or Values (see paragraph 1-25 above). Religious affairs specialist advisement competence is in accord with three occupational specialty core capabilities of integrating religious operations, spiritual readiness, and basic human interaction tasks (AR 165-1).

3-15. + While religious affairs specialists (unlike chaplains) are not required to have direct access to commanders, they are typically provided such direct access to Army leaders in general for confidential internal advisement. This is especially the case in operations where chaplains are often not immediately available. Urgent moral or morale matters with significant potential impact on operations may thus be promptly, discretely, and immediately brought to the attention of the command. Religious affairs specialist noncommissioned officers can perform and provide advisement to all Soldiers in sustaining and developing Army Values, moral leadership, and conflict resolution skills (AR 165-1); supervising chaplains and commanders may determine that a religious affairs specialist of any rank is similarly competent to personally serve Soldiers and leaders throughout the unit in these same roles.

PARTNERS IN ADVISEMENT

3-16. UMTs and chaplain sections may consider requesting persons with special competency, influence, or expertise to assist in advisement. Even where UMTs and chaplain sections conduct their own advisement,

prior coordination with these partners often ensures professional preparation. Collaborating with legal, medical, or other experts for help or concurrence may be critical supports to recommendations. When planning results in non-Chaplain Corps personnel performing the advisement to a leader, this does not absolve chaplains from responsibility to monitor advisement execution, and to follow up on identified internal advisement problems that significantly impact operations.

Chaplaincy Technical Channel Advisement Support

3-17. Chaplaincy technical supervisory channels support internal advisement needs, extending from the Chief of Chaplains through Army Command and Army Service component command (ASCC) chaplain sections down to the battalion UMT level. The ASCC chaplain typically serves as the senior Army component chaplain in operational environments, supervising all Army RS in theater and responsible for recommending RS policy to ASCC commanders (FM 1-05). The ASCC chaplain liaises with other service component chaplaincies to coordinate and synchronize joint religious coverage concepts and advice provided to commanders in theater. The ASCC chaplain section and all subordinate chaplain sections are responsible to synchronize RS execution, training, policy, ecclesiastical resupply, and funding for all RS operations in the Joint Operational Area. Chaplain sections at EAB supervise the overall RS effort within the larger corps or division area of operations and assist UMTs as senior advisors to commanders at all echelons (FM 1-05). Supervision is the critical aspect of brigade UMTs, whose main effort is focused on supervising, synchronizing, and resourcing subordinate UMTs as part of the RS internal advisor capability. Consistent collaborative advisement up and down technical supervisory chaplain channels is a necessary means in support of effective command advisement at all echelons, especially in meeting diverse faith group needs throughout the operational force.

3-18. Circumstances may exist where a chaplain or assistant determines that a supervisory or other chaplain with more rank, experience, or similar religious background to an advisee leader is best suited to advise, influence, or confront regarding a moral decision. Additional subject matter expertise may also be needed on religious or ethical matters. UMTs and chaplain sections seeking this support coordinate these efforts with or through immediate technical supervisory UMTs or chaplain sections. Such support for professional expertise (e.g., legal-constitutional, world religions, and medical or operational ethical expertise) may provide a request for information or request for assistance through technical channels and can expect provision of answers or assisting personnel as time and mission conditions allow. Special care is taken to ensure these requests for information/assistance transmissions through technical channels protect confidentiality, clearly marking and safeguarding privileged information.

Family Life Chaplains

3-19. + Family Life Chaplains serve to mitigate the impact of personal family problems that can significantly impact morale and performance. Family Life chaplains serving at EAB hold advanced degrees and credentials as family systems therapists and trainers. Family Life chaplains' primary mission is to provide preventive education and religious-based counseling and consultation to chaplains, Families and leaders. Additionally, they assist UMTs and chaplain sections in the following internal advisement areas:

- Providing insights regarding relational counseling and pastoral care trends.
- Recommending training for chaplains and religious affairs specialists throughout the division/ESC to develop and maintain uniformly effective pastoral care and counseling skills.
- Recommending Soldier and Family-ministry activities to include pre and post deployment relationship enrichment training and retreats, resiliency training, deployment preparedness and recovery, and suicide intervention.

Judge Advocates

3-20. UMTs and chaplain sections coordinate with judge advocates on issues with legal implications. Whether in garrison or deployed, brigade judge advocates and legal sections provide legal services and advice to battalion and company commanders and their staffs. The Office of the Staff Judge Advocate at division-level echelons and above provide command legal support, also providing personal legal assistance services for Soldiers, families, and authorized civilians. Battalion and brigade UMTs advising the command where significant legal issues are involved coordinate with brigade judge advocate sections, while protecting

confidential and privileged information. Ethical issues involving rules of engagement and law of war are typically matters of legal advisement by judge advocates. However, command judge advocates are unable to provide attorney-client confidentiality and privilege to commanders on operational ethical matters; only designated legal assistance and trial defense attorneys provide personal confidentiality to advisees. Even legal assistance and trial defense attorneys do not provide the unqualified confidentiality UMTs and chaplain sections offer when considering ethical and moral issues: intent to commit future crimes is an example of an exception to full attorney-client privilege. For sensitive or difficult ethical or RS legal issues, UMTs may coordinate with supervisory chaplain sections for higher echelon legal support and advisory legal opinions, always protecting confidential sources or advisees' identities. If leaders desire to discuss legal aspects of their own personal misconduct, chaplains should explain they cannot provide legal advice and assist with referral to trial defense or legal assistance attorneys.

Command Surgeons and Health Support Services

3-21. Organizations from battalion through ASCC are authorized command surgeons responsible to coordinate health assets and operations, advising commanders on health of the command to include behavioral health and preventive medicine programs. UMTs and chaplain sections coordinate with command surgeons and other health support service staff when identified internal advisement issues are significantly related to health aspects such as combat and operational stress.

3-22. Behavioral health sections are typically assigned to brigade support medical companies of brigade support battalions or multifunctional medical battalions. Behavioral health sections' mission is to support commanders in prevention and control of combat and operational stress reactions and advice and assistance in other areas of behavioral health. The section collects and records social and psychological data and counsels personnel with personal, behavioral, or psychological problems. These sections provide care at the Soldier's location to the greatest extent possible to expedite treatment and minimize lost time evacuating Soldiers out of the brigade area of operations. Behavioral health sections provide individual case consultation to commanders, noncommissioned officers, chaplains, command surgeons, and physician assistants within supported areas of operations. UMTs and chaplain sections build relationships of trust with these providers to coordinate command advisement that identify behavioral health issues and solutions that impact morale and mission accomplishment.

Miscellaneous Staff Partners in Advisement

3-23. The following staff officers possess special knowledge or responsibility often related to internal advisement, so that routine coordination is appropriate in planning advisement:

- The G-1 (S-1) serves as a command's senior adjutant general (AG) officer. While chaplains advise about morale broadly, the G-1/S-1 has more specific moral responsibilities. G-1/S-1 personnel support activities build morale and unit cohesion, promote fitness, enhance quality of life, and provide recreational, social, and other support services for unit personnel. Coordination with G- 1/S-1 sections is advisable when advisement will implicate these personnel support activities.
- Command sergeants major are personal staff officers who typically have great influence in advising the commanders who expect them to assess morale of the force throughout areas of operations.
- Inspectors general are typically assigned at EAB. They advise commanders on overall welfare and state of discipline, monitoring and informing commanders of trends in all activities. They can especially assist with advisement involving systemic organizational problems.
- Public affairs officers are responsible to assess information requirements and public expectations, preparing themes and messages for the command. This communication to Soldiers and family members impacts Soldier and Family morale and can help solve internal advisement problems.
- Safety officers coordinate safety activities throughout the command, advising the command on all safety matters, which has moral and morale implications.
- Unit Equal Opportunity Advisors, Sexual Assault Response Coordinators and Sexual Harassment/Assault Response Prevention (SHARP) Specialists may help plan or execute advisement to further support or confront leaders about violators of those policies (AR 600-20).
- Provost marshals are generally assigned at brigade echelons and above. They provide organizational focus and synchronize assigned or attached military police units, coordinate with law enforcement agencies, oversee detainee operations, and can work with UMTs and chaplain sections to advise

commanders about strategies to maintain order and enforce the rule of law. When serious criminal misconduct is uncovered during internal advisement, UMTs and chaplain sections ensure appropriate commanders and law enforcement personnel are contacted while always protecting privileged communications.

INTERNAL ADVISEMENT TOOLS AND PRODUCTS

3-24. Staffs advise by means of information and analysis products and use knowledge management to extract relevant data from a vast amount of available information. Certain tools and products assist in planning to identify relevant advisement issues, and in preparing supporting materials to support advisement briefings and papers in execution. These tools and products are part of preparation rather than execution; consideration of how best to contextually present them to advisees is described in the next chapter. Preparing begins during planning and continues through execution, since initial understandings developed during planning may be incomplete. UMTs and chaplain sections validate assumptions and improve situational understanding in preparing for advisement by refining running estimates, religious preference profiles, and verified written reports and references.

Running Estimates

3-25. UMTs and chaplain sections maintain running estimates to track and record information to provide RS recommendations to commanders. These common MDMP inputs are also useful to various forms of advisement described in the next chapter. UMTs and chaplain sections update and revise running estimates to capture trends useful for advisement, or to adjust RS assessments. Running estimates are updated with reports and information discussed at paragraphs 2-26 through 2-31 above. Effective running estimates do not merely collect data. Their purpose is to enable estimates of current and future aspects of unit culture, readiness, and morale to help assist commanders' visualization. Running estimates look backward at data from past operations, apply analysis, and translate data into accessible relevant information supporting actionable recommendations in clear organized documents and figures. Appendix E includes more information on developing RS running estimates for internal advisement.

Religious Preference Profiles

3-26. Religious preference profiles are written and electronic materials describing individuals' religious preferences in an assigned unit or area of coverage for a command. These profiles support command consideration of resource allocation for RS services and education, distinctive religious group or denominational requirements, and general understanding of individuals' religious beliefs and practices that impact operations.

3-27. Religious preference profiles begin with Soldier information maintained and available through AG/G-1/S-1 sections at battalion echelons and above. Soldier preferences are maintained for both RS purposes and G-1/S-1 responsibilities to advise commanders on organizational human capital (FM 6-0, ATP 1-0.1). Religious preferences are commonly collected, confirmed, or changed by Soldiers as part of personnel accountability activities and procedures such as during personnel asset inventories, inprocessing, or predeployment Soldier Readiness Programs. UMTs and chaplain sections can assist by providing G-1/S-1/AG sections updated Soldier preferences for input into personnel information management automations systems. Soldier religious preferences at all echelons is maintained within the Integrated Total Army Personnel Database that supports Active, Reserve, and Army National Guard Components. S-1/G-1 section personnel at battalion echelons and above can pull religious preferences by ad hoc query in different formats for units from the eMILPO or TOPMIS II electronic systems for all Soldiers in the organization. This information can be provided to UMTs and chaplain sections categorized and organized by Soldier name, individual unit, or religious preference title.

3-28. UMTs and chaplain sections only begin with data provided from AG/G-1/S-1 sections in constructing their own religious preference profiles. Various methods should be used to verify, update, and add to this information to improve accuracy and relevancy. Chaplains responsible for area RS coverage consider methods to collect preferences for personnel not listed on the provided religious preference profile list, such as when military units are task organized to a unit without their own accompanying chaplain. Sometimes RC or ARNG component Soldier preferences are not incorporated into data provided by unit S-1 sections. UMTs

and chaplain sections may refine preference profiles by collecting voluntarily provided religious preference information from authorized civilians and Family members, with coordination with servicing judge advocates for Privacy Act notice as needed.

3-29. Many Soldiers are often listed as "no preference" when there has been inadequate opportunity to provide a preference; "no preference" is the default listing for Soldiers when no preference has ever been entered into eMILPO or other personnel services support databases. This listing may also be due to misunderstanding or mislabeling: for example, many Soldiers adhering to some form of the Christian faith, but not identifying with any denomination, may be listed as "no preference" based on misunderstanding of being nondenominational or general identification as Protestant or Christian adherents. Clarification of religious preference affects command visualization of the extent of religious adherence, impacting decisions to accommodate worship schedules and religious holidays in unit battle rhythms or operational planning. This difference can also significantly impact advisement on memorial, pastoral, and casualty care decisions for units and individuals when Soldiers are mislabeled "no preference" upon incapacitation or death.

3-30. Religious preference profiles also benefit from efforts to confirm if Soldiers actively observe recorded religious preferences. This prevents unwise and costly allocation of personnel, coordination time, and resources attempting to meet nonexistent religious needs where no need exists. Particularly in austere deployed environments, confirming rather than assuming Soldiers desire to practice listed low density religious group identifications before coordinating special dietary needs or specific faith group leader support for holidays may conserve valuable time, resources, or low-density religious leader time better invested in support of Soldiers who are actively observant.

Command Master Religious Plans

3-31. UMTs and chaplain sections advise commands about management and administration of personnel, facilities, and funds necessary to the operational religious support mission. This includes overseeing real property (such as chapels), volunteers (distinctive religious group leaders), and safely receiving, disbursing, and accounting for appropriated and non-appropriated funds where applicable. A primary tool used in support of advising about these resourcing functions is the Command Master Religious Plan, which is a budget management document and RS program and training plan tool in operational units. Unit chaplains at each echelon present recommended Command Master Religious Plan documents annually for commanders' approval that are coordinated in advance with subordinate and higher echelon chaplain sections and UMTs. These documents synchronize available and anticipated RS personnel and capabilities with anticipated operational missions, resources, and needs to recommend command approval of estimated expenditures. The recommended Command Master Religious Plan is staffed sufficiently in advance to meet technical channel timelines prior to the upcoming fiscal year. The document format itself is often determined by chaplain sections in coordination with Garrison chaplains; however, it is presented to commanders for decision and approval in accord with internal advisement execution principles outlined in the next chapter.

3-32. After the commander's signature, these Command Master Religious Plans continue to constitute planning and preparation tools when coordinating and advising the command on RS issues throughout the year. Continued advisement and coordination is always required, since these budget management documents do not actually obligate any funds. The Command Master Religious Plan estimates planned expenditures, identifying sources and types of funds. Appropriated funds are the primary source of funds for RS missions. Commanders at all levels allocate appropriated resources to support constitutional, statutory and mission critical essential elements of religious services with appropriated funds (10 USC 3547). Essential elements of religious services are concepts, functions, practices, and objects that are held or used by distinctive faiths for worship, religious education, and pastoral care (AR 165-1). Appropriated funds are also authorized for expenditures on other command sponsored RS activities, including, but not limited to, religious education, retreats, camps, conferences, meetings, workshops, family support programs, and unit spiritual fitness programs in both garrison and deployed environments. Appropriated funds may be used for other expenses closely related to these purposes, but not for recreational or personal expenses not specifically authorized by law. Chapel tithe and offering funds are non-appropriated funds that supplement RS programs Army-wide. Chapel tithe and offering funds cannot augment appropriated funds (AR 165-1). The Command Master Religious Plan can include considerations of RS to U.S. interagency entities for which the commander is responsible and deems critical to the mission but cannot be a funding source for Coalition or Multinational Chaplains, even when directly supporting U.S. efforts (AR 165-1).

Supervisory Religious Support Reports

3-33. Supervisory UMTs and chaplain sections supervise, resource, and coordinate delivery of both provide and advise RS capabilities throughout their organization's area of operations. To support subordinate units and prepare internal advisement at their own echelon, chaplain sections collect, process, analyze, and disseminate a broad base of RS information collected from subordinate UMTs and chaplain sections. These reports consolidate and analyze data regarding religious and memorial services, materiel readiness (e.g. vehicle, radio, and ecclesiastical equipment), pastoral counseling numbers and trends, and other indicators of family relationship and spiritual needs. Requested information varies depending on the theater, garrison, or deployed operational mission and environment. These reports and accompanying chaplain section analysis is typically shared with UMTs at lower echelons of command as useful preparation information for internal advisement e.g., to better share or cross-level limited RS personnel and resources.

Miscellaneous Written Reports and References

3-34. + Chaplains and religious affairs specialists prepare advisement by supporting observations, conclusions, and recommendations with relevant Army and DOD publications and other reliable written reports and references. Many of these written resources and analytical reports are the same resources used for assessment listed in paragraphs 2-26 through 2-31 above. Supporting and validating facts and assumptions makes advisement more persuasive and accurate to enhance command decision making.

Chapter 4

Executing Internal Advisement

This chapter focuses on the form and manner by which advisement is executed after appropriate assessment, planning, and preparation take place. After considering how execution must adapt to different contexts and degrees of formality, this chapter discusses how advisors should employ certain enduring principles in performing advisement. The subsequent section looks to common types of military communication used and expected in operational contexts. Finally, the chapter concludes with discussion of appropriate follow up action after advisement.

ADAPTIVE EXECUTION OF MULTIPLE ADVISEMENT TYPES

4-1. Execution of internal advisement must be agile and adaptive, just as it is performed in extremely diverse settings and contexts. First, potential advisee leaders serve in diverse roles; Army doctrine defines leaders as anyone, not only by assigned responsibility but also by virtue of an assumed role, who inspires and influences people to accomplish organizational goals (ADP 6-22). Execution accounts for different types of people and personalities throughout unit positions and ranks. Second, the variety of planned or available means used for advisement (paragraphs 3-12 to 3-34 above) are diverse, including indirect or staff-assisted advisement. Finally, the subject matter and conditions under which advisement takes place are varied, changing, and sometimes unexpected. One-on-one closed door confidential advisement to a platoon sergeant seeking his acknowledgement and correction of ethical leadership shortcomings is fundamentally different in form and manner from recommendations made to a brigade command group about employment of battalion UMTs for casualty care in a decision brief with expectation of heavy casualties. Merely informing a commander of a significant morale issue where no immediate recommendation is appropriate differs significantly from advisement on certain matters of great moral magnitude that may warrant recommendations with passionate pleading. Sometimes execution simply answers specific questions provided from a commander in written form, perhaps succinctly in an email or executive summary memorandum. Opportunities to provide critical advisement on RS matters may commonly and unexpectedly arise without time to plan during routine meetings with leaders as part of the assessment process described above (paragraphs 2-22 through 2-25). Even where time exists for careful planning, mission and operational variables may rapidly change. These factors, combined with unexpected advisee responses during advisement execution, require RS personnel possess agile and adaptive readiness while remaining grounded in unchanging personal moral integrity.

4-2. Execution of internal advisement differs from execution as generally defined in Army operations. Execution in Army doctrine is putting a plan into action by applying combat power to accomplish the mission (ADRP 1-02, ADP 5-0). Execution of advisement employs interpersonal power of persuasion. Army leaders are encouraged to be confidant and decisive in execution, seizing initiative and focusing efforts on translating decisions into action (ADRP 6-22, ADRP 5-0). Advisement by nature is more indirect, requiring influence of the advisee's actions, behavior, and decisions. While advisement about delivery of RS may be confidently decisive, advisors often should not be as decisive in attitude and manner regarding tough moral issues without first employing careful respect, listening, and dialogue. Advisors seek to provide objective information and influential recommendations for an advisee's own visualization or action. Advisement ultimately seeks actionable recommendations, balancing discerning decisiveness with influential responsive attributes of effective counselors listed in paragraphs 4-10 through 4-15 below.

4-3. The degree of formality can be an important consideration in execution. Advisement on RS delivery in operations processes such as mission analysis, daily update, and command and staff briefs or rehearsals are often prescribed by formats determined by commanders, staff coordinating officers, and local knowledge management procedures. One-on-one advisement regarding sensitive or confidential matters is often more informal. Advisors should not presume upon informality, especially when advising leaders senior in rank or position. These factors are relevant in determining formality in form and manner:

- The expressed intent or preference of the advisee.
- The level of trust and familiarity previously established with an advisee.
- The advisee's rank and scope of responsibility.

- The degree to which advisement involves matters that are personal and sensitive to the advisee that are similar to, or are likely to lead to, pastoral counseling.
- The degree of solemnity or seriousness of a matter to be discussed. For example, advisement discussions in consideration of memorials in combatant theaters for multiple fallen Soldiers typically occur with a greater sense of both solemnity and formality.
- The complexity of the matter. Even where informality is deemed appropriate, disciplined and structured thinking required to prepare advisement into formal patterns of military communication (e.g., paragraphs 4-25 through 4-26 below) usually result in improved communication, even if discussed in more informal style.

CHARACTERISTICS OF EFFECTIVE INTERNAL ADVISORS

4-4. Effective internal advisement typically requires characteristics and skills common to other staff officers, such as for advisement solely provided in written form (see paragraphs 4-17 through 4-23 below). However, often advisement is comparable to counseling in contexts requiring candid and confidential discussion of moral impacts of decision making. Doctrinal principles applied by leaders conducting developmental counseling (ATP 6-22.1) are advisable. Highest levels of respect, sensitivity, and active listening help advisees seriously consider personal beliefs, convictions, and moral commitments to decide and act consistently with Army Values. While this section focuses on such one-on-one interactions, all internal advisement benefits from these effective communication characteristics.

4-5. + While internal advisement is formally different from "pastoral counseling", many universally recognized counseling traits and standards apply when privately discussing matters of conscience in operations. The purpose of internal advisement is not to instruct the advisee according to the advisor's own religious beliefs, but in many contexts to help advisees discuss and develop their own moral convictions to motivate moral and ethical action in accord with the Army Ethic and Values. When advisement is executed in privileged and confidential communications according to standards discussed at paragraph 1-25 above, standards of the Code of Ethics for Internal Advisor Counselors at Appendix F apply to both chaplains and supervised religious affairs specialists in performance of these counseling duties.

4-6. Readiness to effectively execute all forms of internal advisement may be summed up under four characteristics making up the acronym ACTS: Internal advisement execution requires traits of Accessibility, Courage, Timely relevance, and Skilled in counseling.

ACCESSIBILITY

4-7. + Effective advisement execution requires RS advisors remain practically accessible. Potential advisee leaders throughout the command and subordinate echelons range from hundreds to thousands of personnel. Leaders throughout the unit must know how to contact advisors whenever needed as issues arise. Supervisory chaplains must similarly remain immediately accessible to subordinate UMTs. Internal advisement operations are impacted by terrain, distance, and ability to provide a personal presence. Chaplains and religious affairs specialists must therefore leverage available technology to support advisement. Nothing can substitute for personal presence when executing advisement involving discussion of sensitive matters to offer truly confidential dialogue that is impractical when executed at long distances that degrade interpersonal counseling capabilities described below (paragraphs 4-10 through 4-15). Forward presence in operations demonstrates willingness to share danger and hardship to build trust with Soldier advisees, enhancing advisement receptivity. Forward presence also increases advisement execution opportunities, enhancing awareness of contexts where leader decisions are made that directly impact Soldier morale (ADRP 6-0). Mobility and access to leaders of all ranks in areas of responsibility is therefore critical for advisement. Accessibility is not solely a matter of physical presence, but also of perceptions of RS personnel's attitude. Unit leaders should sense potential RS advisors are willing and able to be present and receptive to give time and attention needed to discuss difficult and sensitive issues with nonjudgmental attitudes in support of effective advice. Accessibility is needed for both one-on-one advisement and inclusion in team operational process decision making.

COURAGE

4-8. + Moral courage empowers leaders to stand firm on values, principles, and convictions in taking responsibility for decisions and actions (ADRP 6-22). Chaplains and religious affairs specialists are expected

at all echelons to speak up when necessary, confronting issues of religious accommodation, obstruction of free exercise of religion, and moral turpitude in conflict with the Army Ethic and Values (AR 165-1). This leadership may often require willingness to forcefully and clearly confront wrongdoing by both peers and superiors that may require personal sacrifice and lack of personal acceptance. Such advisement may be unappreciated during operational focus on short term objectives challenging leaders' morals and ethics, causing friction with short term mission accomplishment. However, over time advisors are generally respected for consistent advocacy for difficult but proper moral choices. Courage to speak up morally must be accompanied by ability to communicate a compelling rationale for remaining within ethical and moral boundaries when internal advisors meet resistance.

TIMELY RELEVANCE

4-9. + Effective internal advisement execution requires sufficient understanding of unit battle rhythms and ongoing operations to discern when and where to insert relevant advice. Proactive internal advisors seek to be a present moral influence when most important operational decisions are made without needing to be specifically requested. Familiarity with operational battle rhythms and schedules enhances execution. During high operational tempo, leaders have less time to specifically seek out or consider RS advisement. Even where RS personnel are familiar with operational plans and orders, operations never unfold exactly as envisioned; understanding of the situation changes so that commanders make decisions throughout execution that may constitute the most critical operational decisions with religious or ethical implications. Commanders act when these decisions are required; they do not wait for a set time in the battle rhythm. UMTs and chaplain sections therefore do not limit themselves to planning processes, but battle track operations to ensure timely relevant advisement execution. Effective decision-making advisement orients advice to the current commander's intent and concept of operations to understand and support decisive operations. Obtaining key staff leader commitments to contact the chaplain in the event of significant operational changes may help maintain timely relevance. Split operations between chaplains and religious affairs specialists during critical combat operational execution to battle track and communicate with other chaplains and operational staff is an alternate method considered to balance the provide and advise capabilities. Timely relevance in execution must be considered no matter the pace of operations, whether deployed or in garrison, in adjusting planned execution based on ever changing operational and personal circumstances of advisees.

SKILLED IN COUNSELING

4-10. + As explained above, one-on-one internal advisement with advisees making ethical decisions on behalf of the command is often a form of counseling. When religion, ethics, or morality are discussed as matters of conscience, this is also characterized as privileged counsel. In these cases, advisors should begin by listening carefully to advisees to more effectively influence and motivate them to arrive at their own internalized conclusions in accord with Army Values. Sometimes time may not allow for complete application and use of these counseling skills in dialogue; some advisees may not desire to fully discuss personal ethical and moral implications of actions or decisions. Chaplains and religious affairs specialists remain prepared in executing any case of advisement to employ these skills as opportunity arises and should consistently develop and improve their own counseling abilities. They do so by studying human behavior, by thoroughly assessing the types of problems faced in units, and by developing interpersonal skills and techniques. Effective counseling skills and techniques are like those used for developmental counseling (ATP 6-22.1). Although these skills are most relevant to one-on-one ethical advisement, they also enhance effective advisement communication for broad forms of advisement. These skills include active listening, appropriate questioning, and responding.

Active Listening

4-11. The goal of active listening is understanding advisees' perspectives, motives, and goals to better influence and motivate them toward best actions in accord with the Army Ethic. Advisees all hold values and perspectives affecting motivations that influence their ethical decision making. Some are more rule-oriented in ethics, some more loyalty and relationship-oriented. Some advisees are more motivated by personal self-interest according to clear articulation of consequences from their decisions and actions; many advisees will evidence overwhelming concern for pleasing superiors and for their own career advancement. Others may indicate evidence of love and concern for peers or subordinates as primary motivations. Some will indicate high concerns for duty, honor, love of country, or deep religious conviction as driving moral and ethical

motivators. Active listening also seeks gaps between professed and stated goals and motivations, comparing these with behavioral indicators out of accord with such claims.

4-12. Active listening implies listening thoughtfully and deliberately to nuances of advisees' language. An advisee-counselee's opening and closing statements and recurring references indicate priorities. Inconsistencies and gaps may indicate avoidance of real issues. Inconsistencies may suggest a need for additional follow up questions. Active listening communicates that the advisor values advisee opinions and values, preparing the way for reception of the advisor's recommendations. Advisors listen to what is said while observing advisee mannerisms. Active listening includes:

- Eye contact. Maintaining eye contact without staring demonstrates sincere interest. Occasional breaks of eye contact are normal; excessive breaks, paper shuffling, clockwatching, and repeated mobile telephone checks can indicate lack of interest or concern.
- Body posture. Being relaxed and comfortable puts advisees at ease. However, an overly relaxed position or slouching may be interpreted as a lack of interest.
- Head nods. Occasional nodding indicates attention and encourages advisees to continue.
- Facial expressions. Natural relaxed facial expressions signal sincere interest.
- Verbal expressions. Refrain from talking too much or interrupting. Let advisees do the talking, keeping discussion on the subject.
- Check for understanding. Paraphrase or summarize points back to the advisee for confirmation; for example, "What I heard was…".

4-13. Effective advisors notice advisee gestures as possible nonverbal indicators of attitude and perspective. Nonverbal indicators of attitudes may include:

- Interest, friendliness, and openness. Familiarity with an advisee, and whether the advisor is senior or subordinate by rank, are appropriate considerations in executing advisement and affecting interpretation of gestures and words. Advisor actions must be context and situation specific. For example, leaning toward an advisee may be considered as expressing interest or being aggressive. Advisors attempt to discern how advisees will interpret actions and tone.
- Self-confidence. Standing tall, leaning back with hands behind the head, and maintaining steady eye contact.
- Anxiety. Sitting on the edge of the chair with arms uncrossed and hands open.
- Boredom. Drumming on the table, doodling, clicking a ballpoint pen, or resting the head in the palm of the hand.
- Defensiveness. Pushing deeply into a chair, glaring, or making sarcastic comments as well as crossing or folding arms in front of the chest.
- Frustration. Rubbing eyes, pulling on an ear, taking short breaths, wringing the hands, or frequently changing total body position.

Appropriate Questioning

4-14. Questioning helps advisees clarify what they want to accomplish in their decision making, and to come to conclusions about proper action based upon their own values, beliefs, and commitments. Advisors may ask open-ended questions to obtain information or to get advisees to think deeper about situations. Open-ended questions evoke more than yes or no answers that lead too quickly to specific answers or conclusions. Well-posed questions deepen understanding, encourage further discussion, and create a constructive experience. Too many questions or recommendations may place an advisee in a passive mode in the conversation. The advisee may also react to excessive questioning, especially if it resembles an interrogation, as an intrusion of privacy and become defensive. To gauge propriety of detailed questioning, advisees consider context of difference in rank and experience between advisor and advisee, and the extent to which an advisee desires in-depth dialogue.

Responding

4-15. A major goal of an advisor's responses is distilling and reflecting to advisees their own statements to help them be self-aware of moral and ethical concerns, convictions, and objectives. Advisors respond verbally and nonverbally to show understanding of the advisee. Nonverbal responses include eye contact and occasional gestures such as a head nod. The advisor's responses encourage the advisee to continue when they have more

to say. Verbal responses consist of summarizing, interpreting, clarifying and confirming the advisee's statements, objectives, and questions before offering their own recommendations. Ideally, internal advisors assist advisees to come to their own conclusions in accord with the Army Ethic to best accomplish the mission. After the advisor has carefully listened to and better understood the advisee's perspective, the advisor is better prepared to persuade and motivate toward any recommended course of action or operational approach in furtherance of the mission and Army Ethic in terms of the advisee's own expressed values and objectives.

WRITTEN AND VERBAL FORMS OF ADVISEMENT

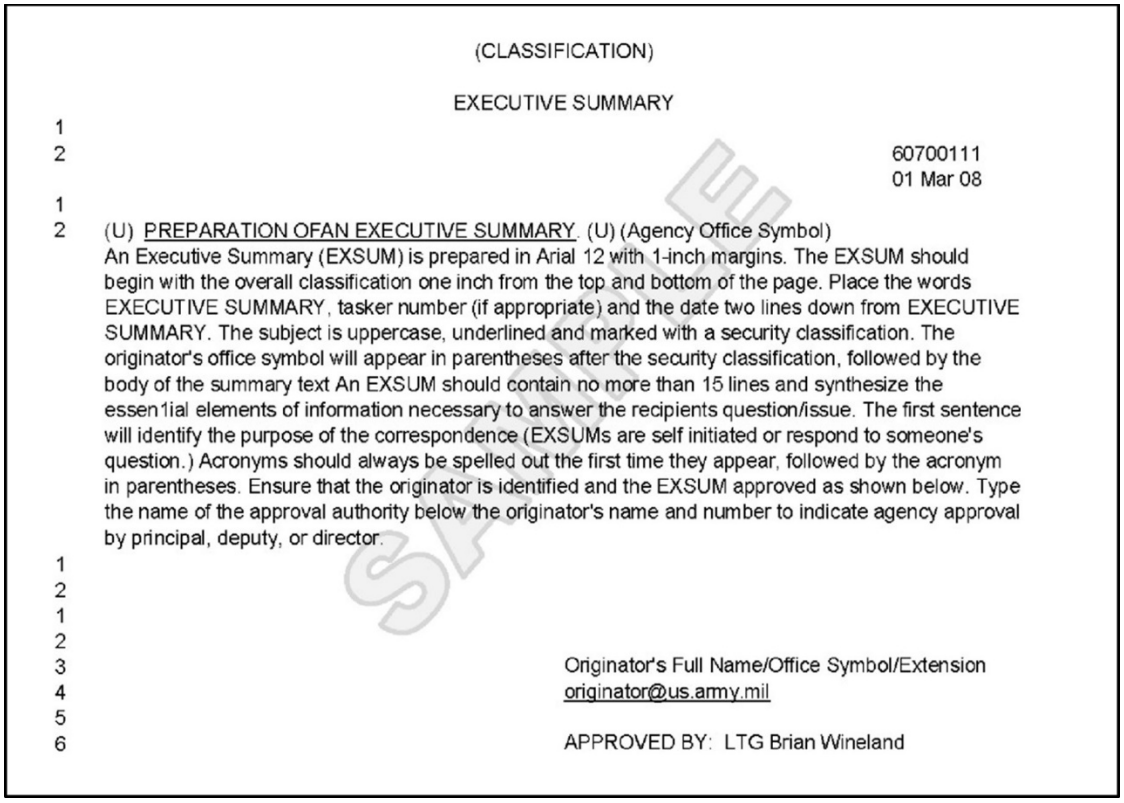
4-16. + This section contains written and verbal forms of staff advisement used in military operations. Chaplains and religious affairs specialists choose among these written or verbal methods of executing advisement according to factors described at paragraph 4-3 above. Combinations of these forms with other supporting materials and with counseling discussions as discussed in the preceding paragraphs may also be appropriate in many cases. Executive summaries, information papers, decision papers, and staff studies are the formal written types of advisement used, and information and decision briefings the types of military briefings typically provided in internal advisement execution.

EXECUTIVE SUMMARIES (EXSUMS) AND INFORMATION PAPERS

4-17. + EXSUMs and information papers are appropriate similar forms of written advisement when no formal actions are being sought or pursued by the advisee leader. They may also be used as supplemental background materials to accompany verbal briefings. These forms are less commonly used in execution when recommendations are simple, clear, and obvious and presentation of more than one course of action is unnecessary. EXSUMs are an efficient way in which to provide timely information to the command in the briefest succinct manner within one paragraph. Information papers are similar in purpose but include multiple paragraphs of information within one page. Operational units may often have their own specific guidelines for staff EXSUM or information paper submissions; figure 4-1 on page 36 below is a common EXSUM format consisting of one paragraph typically no more than 15 lines. Figure 4-2 on page 37 is a sample information paper format. Classification for these documents should be clearly indicated, and appropriate security and knowledge management safeguards followed for privileged or sensitive information. The date the EXSUM or information paper is prepared is commonly typed under either an office symbol or control identification number (if applicable). For EXSUMs, the action officer's name/office symbol/telephone number is often typed two lines under the last line (right justified), with the email address typed directly under the name/office symbol/ telephone number (right justified). Information papers also include this information at the bottom. Approval authority information is provided for EXSUMs and information papers on the last line as appropriate, e.g., where a religious affairs specialist sends advisement on behalf of the supervising chaplain or as required by any echelon of command. Information papers are often organized by subject, purpose, and facts.

4-18. EXSUMs as listed in the sample figure 4-1 on page 36 (commands may routinely standardize different formats) typically identify the following minimum information:

- Self-confidence. Standing tall, leaning back with hands behind the head, and maintaining steady eye contact.
- What specific question or issue is being answered (e.g., "In response to the CSM's question about the number of Jewish Soldiers in the brigade expected to celebrate Passover next month…")
- Why does the Army leader need this information?
- What action, if any, by the Army leader is requested/desired?



(CLASSIFICATION)

EXECUTIVE SUMMARY

60700111
01 Mar 08

(U) PREPARATION OFAN EXECUTIVE SUMMARY. (U) (Agency Office Symbol)
An Executive Summary (EXSUM) is prepared in Arial 12 with 1-inch margins. The EXSUM should begin with the overall classification one inch from the top and bottom of the page. Place the words EXECUTIVE SUMMARY, tasker number (if appropriate) and the date two lines down from EXECUTIVE SUMMARY. The subject is uppercase, underlined and marked with a security classification. The originator's office symbol will appear in parentheses after the security classification, followed by the body of the summary text An EXSUM should contain no more than 15 lines and synthesize the essen1ial elements of information necessary to answer the recipients question/issue. The first sentence will identify the purpose of the correspondence (EXSUMs are self initiated or respond to someone's question.) Acronyms should always be spelled out the first time they appear, followed by the acronym in parentheses. Ensure that the originator is identified and the EXSUM approved as shown below. Type the name of the approval authority below the originator's name and number to indicate agency approval by principal, deputy, or director.

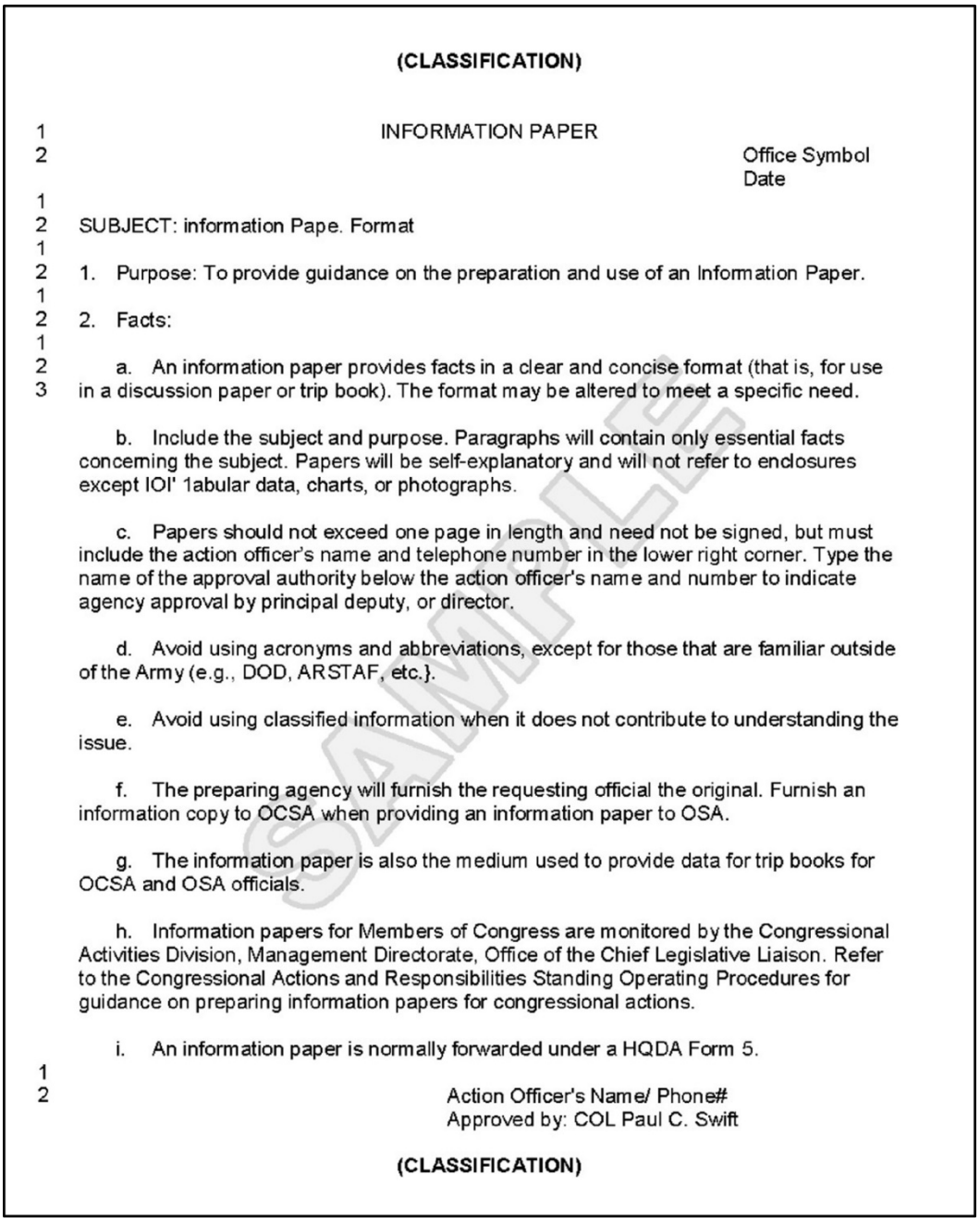
Originator's Full Name/Office Symbol/Extension
originator@us.army.mil

APPROVED BY: LTG Brian Wineland

SAMPLE

Figure 4-1. Sample executive summary

4-19. Information papers as shown on page 37 in figure 4-2 (commands may routinely standardize different formats) are often organized by Subject, Purpose, and Facts. Simple recommendations or descriptions of anticipated UMT or chaplain section actions may be recommended in this format, but generally decision papers are appropriate when courses of action are proposed or discussed.



(CLASSIFICATION)

INFORMATION PAPER

Office Symbol
Date

SUBJECT: information Pape. Format

1. Purpose: To provide guidance on the preparation and use of an Information Paper.

2. Facts:

a. An information paper provides facts in a clear and concise format (that is, for use in a discussion paper or trip book). The format may be altered to meet a specific need.

b. Include the subject and purpose. Paragraphs will contain only essential facts concerning the subject. Papers will be self-explanatory and will not refer to enclosures except IOI' 1abular data, charts, or photographs.

c. Papers should not exceed one page in length and need not be signed, but must include the action officer's name and telephone number in the lower right corner. Type the name of the approval authority below the action officer's name and number to indicate agency approval by principal deputy, or director.

d. Avoid using acronyms and abbreviations, except for those that are familiar outside of the Army (e.g., DOD, ARSTAF, etc.}.

e. Avoid using classified information when it does not contribute to understanding the issue.

f. The preparing agency will furnish the requesting official the original. Furnish an information copy to OCSA when providing an information paper to OSA.

g. The information paper is also the medium used to provide data for trip books for OCSA and OSA officials.

h. Information papers for Members of Congress are monitored by the Congressional Activities Division, Management Directorate, Office of the Chief Legislative Liaison. Refer to the Congressional Actions and Responsibilities Standing Operating Procedures for guidance on preparing information papers for congressional actions.

i. An information paper is normally forwarded under a HQDA Form 5.

Action Officer's Name/ Phone#
Approved by: COL Paul C. Swift

(CLASSIFICATION)

SAMPLE

Figure 4-2. Sample information paper

DECISION PAPERS AND STAFF STUDIES

4-20. Decision papers and staff studies are two types of written reports appropriate for use when action on a recommendation is sought from a decision maker.

4-21. A decision paper is a piece of correspondence that requests a decision maker act on its recommendation, and also provides any required implementing documents for signature. Decision papers are brief, containing the minimum information decision makers need to understand the action and make a decision. The

internal advisor synthesizes the facts, summarizes the issues, presents feasible alternatives, and recommends one of them. Essential explanations and other information are included as enclosures, which are always tabbed.

Preparing Decision Papers

4-22. Decision papers are prepared as informal memorandums (see AR 25-50) in the example shown in figure 4-3, which parallels the steps of the Army problem-solving process. Commands may establish standards to meet local requirements. Decision papers should not exceed two pages, excluding staffing lists and supporting documentation. Coordination requirements for internal advisement matters presented by decision paper must carefully consider sensitive and confidential matters contained in the document in light of the possibility that the commander's intent might be to limit the subject matter of the advisement within the confines of the personal staff relationship the chaplain possesses with the commander.

Office Symbol (Marks Number) Date

MEMORANDUM FOR *Address the decision paper to the decisionmaker. Include through addressees or on the routing slip, as specified by command policy.*

SUBJECT: *Briefly state the decision's subject. Be specific as the reader should not have to begin reading the body of the decision paper to figure out the subject. "Decision paper" is not an acceptable subject.*

1. For DECISION. *Indicate if the decision is time-sensitive, tied to an event, or has a suspense date to a higher headquarters. Show internal suspense dates on the routing slip, if necessary. However, do not show them in this paragraph. (Paragraph headings may be either underlined or bolded, according to command policy.)*

2. PURPOSE. *State clearly the decision required, as an infinitive phrase. An infinitive phrase uses a verb, but has no subject, for example, "To determine the...," or, "To obtain...." Include in the purpose statement who, what, when, and where, if pertinent.*

3. RECOMMENDATION. *Recommend a solution or solutions to the problem. If there are several recommendations, state each one in a separate subparagraph.*

4. BACKGROUND AND DISCUSSION. *Explain the origin of the action, why the problem exists, and a summary of events in chronological form. It helps put the problem in perspective and provides an understanding of the alternatives and the recommendation. If the decision paper is the result of a tasking document, refer to that document in this paragraph and place it at enclosure 2.*

5. IMPACTS. *State the impact of the recommended decision. Address each affected area in a separate subparagraph, for example, personnel, equipment, funding, environment, and stationing. State parties affected by the recommendation and the extent to which they are affected.*

6. COORDINATION. *The coordination, approval line, point of contact, signature block, and enclosures follow the same directions as for a staff study. (See chapter 5.)*

ACOS, G-1 CONCUR/NONCONCUR_____CMT_____DATE: _____

ACOS, G-3 CONCUR/NONCONCUR_____CMT_____DATE: _____

7. APPROVAL/DISAPPROVAL.

a. That the *(state the approving authority and recommended solution).*

APPROVED_____DISAPPROVED_____SEE ME_____

b. That the *(approving authority)* sign the implementing directive(s) (TAB A).

APPROVED_____DISAPPROVED_____SEE ME_____

[Signature Block] *Prepare the signature block as specified in Chapter 2 of AR 25-50.*

[#] Encl *(Tab the enclosures)*

1. Implementing document - *Enclosure 1 contains implementing memorandums, directives, or letters submitted for signature or approval. Since a staff study requests a decision, enclosure 1 contains the documents required to implement the decision (Tab A).*

2. Tasking document - *Enclosure 2 contains the document that directed the staff study or decision paper. If the requirement was given verbally, include the memorandum for record that documents the conversation. If no record exists, enter "Not used" in the annex list in the body (Tab B).*

3. Coordination list - *Enclosure 3 contains the staffing list if the list is too long for paragraph 6. If paragraph 6 contains the entire staffing list, enter "Not used" in the enclosure list in the body (Tab C).*

4. Nonconcurrences - *Enclosure 4 contains statements of nonconcurrence and considerations of nonconcurrence. These documents may be placed in separate enclosures. Place concurrences with comment in either enclosure 4 or a separate enclosure. If there are no statements of nonconcurrence, enter "Not used" in the enclosure list in the body (Tab D).*

5–[#]. Other supporting documents, listed as separate enclosures - *Other enclosures contain detailed data, lengthy discussions, and bibliographies. Number the pages of each enclosure separately, except when an enclosure contains several distinct documents (such as, concurrences) (Tabs E through Z, if necessary).*

Figure 4-3. Sample decision paper

Staff Study Papers

4-23. A staff study is a detailed and more fully coordinated formal report to a decision maker requesting action on a recommendation. The staff study follows the seven-step Army problem-solving process described in chapter four of FM 6-0 to ensure ensures the fuller staff clearly identifies the problem, follows a logical sequence, and produces a justifiable solution. It provides the information and methodology used to solve a problem and includes an official memorandum for the commander's signature that implements the action. The leader coordinates staff studies with all affected organizations and includes statements of nonconcurrence, if applicable, so that the decision maker clearly understands all staff members' support for the recommendation. A staff study is comprehensive; it includes all relevant information needed to solve the problem and a complete description of the methodology used to arrive at the recommended solution.

4-24. Staff studies are not used as commonly as decision papers due to the nature of most internal advisement types of issues. Religious, ethical, and morale matters are often either a) matters of sensitivity that do not warrant widespread coordination rather than communication directly with the advisee, b) of a nature that they do not require broad synchronization with warfighting functions and staff officers or agencies external to the command, or c) if in regard to operational concerns (e.g. planned casualty ministry operations in combat) are better integrated into other operational processes (see ATP 1-05.01) rather than in detailed studies presented and led by religious support personnel. When more detailed and documented seven-step analysis and widespread staff coordination for which staff studies are designed is deemed appropriate on an internal advisement matter, refer to FM 6-0.

MILITARY BRIEFINGS

4-25. Military briefings typically are concise, objective, accurate, clearly enunciated, and forcefully delivered. Chaplains briefing commanders or other senior leaders must determine whether execution should follow such typical concise and military tones in execution or be more conversational in discussing principles of personal morals and ethics in one-on-one meetings. In many cases advisors may decide to prepare to advise a leader in either manner, ready to adapt during execution dependent upon factors such as time available and advisee responses. Briefers should be confident and relaxed and seek brevity while moving in an easily understandable organization toward actionable recommendations when possible. The three types of Army briefings relevant for internal advisement execution are: information, decision, and staff briefings.

Information Briefings

4-26. An information briefing presents facts in a form advisees can easily understand. It does not include conclusions or recommendations, nor does it result in decisions. The main parts of an information briefing are the introduction, main body, and conclusion (see figure 4-4 on page 40). Examples of appropriate topics for information briefings include, but are not limited to-

- High-priority information requiring immediate attention.
- Information such as complicated systems, charts, or items requiring detailed explanations.
- Information requiring elaboration and explanation.

1. Introduction

Greeting. *Address the individual or audience, identifying yourself, your position, and organization to the extent appropriate if you are advising from outside the organization.*

Type and Classification of Briefing. *Identify the type and classification of the briefing. For example, "This is an information briefing. It is unclassified."*

Purpose and Scope. *Describe complex subjects from general to specific.*

Outline or Procedure. *Briefly summarize the key points and general approach. Explain any special procedures (such as demonstrations, displays, or tours). For example, "During my briefing, I will discuss the three phases of our moral leadership training plan. I will refer to three handouts that will accompany each iteration of our training.*

2. Main Body

Arrange the main ideas in a logical sequence.
Use visual aids to emphasize main points.
Plan effective transitions from one main point to the next.
Be prepared to answer questions at any time.

3. Closing

Ask for questions.
Briefly recap main ideas and make a concluding statement.

Figure 4-4. Information briefing outline example

Decision Briefings

4-27. Decision briefings obtain answers to questions or decisions on courses of action. The briefer presents recommended solutions from analysis or study of a problem. Decision briefings vary in formality and depth depending on the commander's or decision maker's knowledge of the subject. When decision makers are familiar with a subject or problem, briefing formats resemble that of a decision paper: problem statement, essential background information, impacts, and recommended solution. When a matter is more complicated or the decision maker is unfamiliar with the issue, more complete details provided in figure 4-5 on page 41 may be included. Decision briefings include all facts and assumptions relevant to the problem, a discussion of alternatives, analysis-based conclusions, and any coordination required. If the decision requires an implementation document, briefers present that document at the time of the briefing for the decision maker to sign. If the chief of staff or executive officer is absent, the briefer informs the secretary of the general staff or designated authority of the decision upon conclusion of the briefing.

1. Introduction
Greeting. *Address the decisionmaker. Identify yourself and your organization. "This is a decision briefing."*
Type and Classification of Briefing. *Identify the type and classification of the briefing. For example, "This is a decision briefing. It is unclassified."*
Problem Statement. *State the problem.*
Recommendation. *State the recommendation.*

2. Main Body
Facts. *Provide an objective presentation of both positive and negative facts bearing upon the problem.*
Assumptions. *Identify necessary assumptions made to bridge any gaps in factual data.*
Solutions. *Discuss the various options that can solve the problem.*
Analysis. *List the screening and evaluation criteria by which the briefer will evaluate how to solve the problem. Discuss relative advantages and disadvantages for each course of action.*
Comparison. *Show how the courses of action compare against each other.*
Conclusion. *Describe why the recommended solution is best.*

3. Closing
Ask for questions.
Briefly recap main ideas and restate the recommendation.
If no decision is provided upon conclusion of the decision briefing, request a decision. "Sir/Ma'am, what is your decision?" The briefer ensures all participants clearly understand the decision and asks for clarification if necessary.

Figure 4-5. Decision briefing outline example

4-28. + Staff briefings inform the commander and staff of the current situation to coordinate and synchronize efforts within the unit. The individual convening the staff briefing sets the briefing agenda. Chaplains and religious affairs specialists will usually have limited time to present internal advisement in fixed formats or time periods along with any other pending relevant religious support information. The staff briefing format may include characteristics of the information and decision briefings (see figure 4-3 on page 38 and figure 4-4 on page 40). The commander, deputies or assistants, chiefs of staff or executive officers, coordinating personnel, special staff officers, and representatives from other commands may attend. While these briefings are often inappropriate for many internal advisement matters requiring decisions, they are often ideal formats to provide widespread informational advisement to leaders throughout an organization relevant to ongoing operations.

FOLLOWING UP DISCUSSIONS WITH ACTION

4-29. + Chaplains and religious affairs specialists should always consider follow up actions to take following any instance of internal advisement, whether formal or informal. The first type of immediate follow up action is to document and record any significant discussions that have occurred, whether informally by email to relevant persons involved in the discussions, more formally by memorandums, or kept for safeguarded private or confidential UMT or chaplain section records by memorandum for record. Religious affairs specialists should always provide some type of notice of any significant advisory matters immediately to the appropriate supervisory chaplain, to especially include considerations for potential follow up pastoral care or counseling.

4-30. When an advisor has conducted a more formal briefing, memorandums for record are prepared recording the subject, date, time, and location of the briefing as well as the ranks, names, and positions of audience members. The briefing's content is recorded or summarized to help ensure understanding. The briefer records recommendations and their approval, disapproval, or approval with modification as well as instructions or directed actions. Recommendations can confirm understandings of exactly which persons are responsible for which specific actions. The briefer records the decision. When a decision is involved and any ambiguity exists about the commander or leader's intent, the briefer submits a draft of the memorandum for record for correction before preparing the final document. Lastly, the briefer informs proper authorities. The briefer distributes the final memorandum for record to staff elements and agencies required to act on the

decisions or instructions or whose plans or operations may be affected, always being careful to protect and limit distribution of sensitive, classified, or confidential information.

4-31. Sometimes appropriate advisement to unit leaders merely informs about significant ethical or morale issues, with no further action considered during the meeting. Even in these cases, an advisor may still consider creating timelines by which to continue to monitor significant issues for future trends. If the matter was not yet ripe for taking action, it may be appropriate to consider measures of performance or effectiveness by which to further assess and analyze the issue to support future action or recommendations.

4-32. When religious support personnel make recommendations on ethical decision making that advisee-leaders have accepted, setting timelines for follow up to ensure or encourage the ethical course of action by the advisee may be appropriate. When a commander or senior leader has made recommendations for action or provided a decision or guidance for a certain course of action in religious support, milestone dates, in-process review meetings, and scheduled backbriefs to the commander may also be appropriate.

4-33. + Once the cycle of planning, preparing, and executing internal advisement issues is complete, assessment continues on these same matters to improve the organization. After action reviews (AARs) of the recently completed advisements are often the first link to a new cycle of assessment. An AAR is a guided analysis of performance conducted at appropriate times during and at the conclusion of a training event or operation with the objective of improving future performance (ADRP 7-0). Chaplains and religious affairs specialists appropriately conduct AARs not only on matters discussed with advisees, but also on their own methods of performing internal advisement for future improvement.

Appendix A

Requests for Accommodation of Religious Practices

GENERAL

A-1. The Army places a high value on the rights of its Soldiers to observe tenets of their respective religions or to observe no religion at all. In accordance with the Religious Freedom Restoration Act (42 USC 2000bb - 2000bb-4), DODI 1300.17, AR 600-20, and Army Directives 2016-34 and 2017-03, the Army will approve requests for accommodation of religious practices except in some instances where accommodation adversely affects military necessity, including unit readiness, individual readiness, unit cohesion, good order, discipline, safety, and/or health for Soldiers and units. As used in this appendix, these factors will be referred to individually and collectively as "military necessity." Requests for accommodation of religious practices will be assessed on a case by-case basis. Each request must be considered based on its unique facts; the nature of the requested religious accommodation; the effect of approval or denial on the Soldier's exercise of religion; the effect of approval or denial on military necessity; and consideration of the least restrictive means of burdening the Soldier. Accommodation of a Soldier's religious practices must be examined against military necessity and cannot be guaranteed.

A-2. Unit commanders approve or disapprove requests for accommodation of religious practices which do not require a waiver of Army policy on uniform wear, appearance, and/or grooming. If a commander determines partial or complete denial is appropriate, he/she will prepare a memorandum specifying the basis for denial and provide a copy of the memorandum to the Soldier. Commanders who rescind a previously approved religious accommodation will prepare a memorandum specifying the basis for rescission and provide a copy of the memorandum to the Soldier. Denial or rescission must be based upon one or more of the criteria discussed in paragraph A-1 with consideration of applicable references stated above.

FIVE MAJOR AREAS OF ACCOMMODATION REQUESTS

A-3. Requests for religious accommodation generally fall into five major areas: Worship practices, dietary practices, medical practices, wear and appearance of the uniform, and grooming practices.

WORSHIP PRACTICES

A-4. Some religious groups have worship requirements that conflict with the Soldier's normal availability for duty; for example, worship on days other than Saturday or Sunday, a 25-hour Sabbath, or special holy days or periods. These will be accommodated except when precluded by military necessity. If the time required for religious worship falls within normal duty hours or duty rosters, the Soldier may request exception from those hours and rosters. The Soldier, however, must be prepared to perform alternative duty or duty hours. Commanders may grant ordinary leave as an option to Soldiers who desire to observe lengthy holy periods or days.

DIETARY PRACTICES

A-5. Some faith groups have religious tenets that prohibit the eating of specific foods or prescribe a certain way food must be prepared. A Soldier with a conflict between the diet provided by the Army and that required by religious practice may request an exception to policy to ration separately. Religious belief is grounds for granting such an exception. The Soldier may also request permission to take personal supplemental rations when in a field or combat environment.

MEDICAL PRACTICES

A-6. Some religious practices conflict with normal Army medical procedures. These practices include beliefs in self-care, and prohibitions against immunizations, blood transfusions, or surgery. A Soldier whose religious tenets involve self-care may request accommodation for non-emergency or non-life-threatening

illness or injury. Medical treatment may be deferred pending a decision on whether to accommodate the Soldier's religious practices; however, the unit and medical treatment facility (MTF) commanders will consider the time constraints for the Soldier to recuperate without military medical care when determining whether or not to grant the request for accommodation.

A-7. Soldiers who refuse to submit to recommended medical treatment because of religious objections will be referred to an ad hoc committee established by the medical commander. The composition of and procedures followed by this committee are at the discretion of that commander, except that the committee must include a chaplain and be chaired by a medical corps officer. In addition, all committee members must be officers or full-time employees of the Federal Government. The medical board's report includes the following information:

- Proposed treatment required to relieve the incapacity and aid the Soldier's return to duty status, and expectation to perform such treatment.
- The need for the medical care refused by the Soldier.
- Reasonableness of the Soldier's refusal to undergo treatment. (The risks ordinarily associated with the proposed treatment, the Soldier's age, general physical condition, and the reasons for refusing treatment will be considered and articulated in this report.)
- Evidence that the Soldier was given the opportunity to appear before the board in person; submit a written statement; or submit written statements from a member of his or her faith group. If circumstances do not permit the Soldier to appear in person or submit a written statement (or both), or the Soldier declines to appear in person or submit a written statement; then the board will include this information in the report.
- Soldiers believed incompetent will be aided by an appointed representative who may appear on their behalf. The representative need not be legally qualified. Rationale for the determination of incompetency will be included in the report. All Soldiers referred to committee will have the right to a representative.
- The Army is concerned with possible effects of accommodation on the Soldier's behavioral health, the ability to carry out assigned tasks, and the health and safety of his fellow Soldiers. If the examining board finds that the proposed medical care is needed based on any of these concerns, then the Soldier must be informed and given the opportunity to accept the prescribed medical care. If the Soldier still refuses the medical treatment commander will forward the medical board proceedings to The Surgeon General of the Army (TSG), who will approve or disapprove the medical board proceedings and return them to the MTF commander.
- If TSG approves the medical board proceedings, the Soldier is again given the opportunity to accept the treatment. If the Soldier refuses, the MTF refers the matter to the Soldier's special court- martial convening authority for action as that authority deems appropriate.
- In emergency situations the MTF may order, or the attending physician may take, immediate steps in accordance with local MTF policy to save a Soldier's life regardless of religious practices or objections.

A-8. Soldiers whose religious practices conflict with immunization requirements may request an exemption through command channels to TSG. Requests for religious exemption must include name, rank, MOS/branch, the name of the recognized religious group, date of the applicant's affiliation, a description of the religious tenet or belief contrary to immunization, and supporting certification signed by an authorized personal religious counselor. The counselor attests that the applicant is an active member in good standing of the religious group, adheres to tenets consistent with the espoused religious beliefs, and the religious group has a tenet or belief opposing immunizations:

- A military chaplain must counsel the applicant and recommend approval or denial of the exemption request by endorsement. The chaplain should attempt to ascertain the validity of the Service member's request. The chaplain's endorsement should address the above issues to the greatest extent possible based on their counseling and knowledge of the individual and the individual's religion. Chaplains conducting interviews with the applicant should clarify to the applicant the purposes of these interviews to avoid misunderstandings about confidentiality and should seriously consider coordinating to have chaplains other than the applicant's own unit chaplain conduct this counseling interview to avoid conflict of interest.

- A military physician must counsel the applicant. The physician should ensure that the applicant is making an informed decision and should address, at a minimum, the following: Specific information about the diseases concerned; Specific vaccine information including benefits and risks; and Potential risks of infection incurred by unimmunized individuals.
- The applicant's commander must counsel the applicant and recommend approval or denial of the exemption request. The commander must counsel that noncompliance with immunization requirements may adversely impact deployability, assignment, or international travel, and that the exemption may be revoked under imminent risk conditions. The commander, in making his or her recommendation, should consider the potential impact on the factors of military necessity.
- Commanders will forward exemption requests through command channels to TSG.
- Religious exemptions may be revoked in the case of an imminent risk of exposure to a disease for which an immunization is available.

WEAR AND APPEARANCE OF THE UNIFORM AND GROOMING PRACTICES

A-9. Religious jewelry, apparel, or articles (hereafter referred to as religious items) may be worn while in uniform if they are "neat and conservative." Except as noted in the following paragraphs A-9 through A-14, wear of religious items that do not meet standards of AR 670–1 are not authorized unless a religious accommodation is granted as described at paragraph A-18. In accordance with 10 USC 774, Soldiers may wear items of religious apparel while in uniform, except where the items would interfere with the performance of military duties, or the items are not neat and conservative.

A-10. For religious accommodation purposes only, neat and conservative items of religious apparel are those that: (1) Are discreet, tidy, and not dissonant or showy in style, size, design, brightness, or color; (2) Do not replace or interfere with the proper wear of any authorized article of the uniform; (3) Are not temporarily or permanently affixed or appended to any authorized article of the uniform.

A-11. Factors used to determine if an item of religious apparel interferes with military duties include, but are not limited to, whether or not the item: (1) Impairs the safe and effective operation of weapons, military equipment, or machinery; (2) Poses a health or safety hazard to the Soldier wearing the religious apparel and/or others; (3) Interferes with the wear or proper function of special or protective clothing or equipment; (4) Otherwise impairs the accomplishment of the military mission

A-12. Wear of religious items that are not visible or apparent when in duty uniform is authorized, provided they do not interfere with the performance of the Soldier's military duties or interfere with the proper wearing of any authorized article of the uniform. Examples of such items include (but are not limited to) religious jewelry worn under the duty uniform or copies of religious symbols or writing carried by the individual in wallets or pockets. Wear of religious items that are visible or apparent are governed by the standards of AR 670–1.

A-13. Religious jewelry (for example, that is visible or apparent) when in duty uniform is authorized if it meets the standards for wear of jewelry in AR 670–1. Jewelry bearing religious symbols or worn for religious reasons will not be singled out; all wear and appearance standards will apply equally to religious and non-religious jewelry. Religious bracelets, similar in style to medical alert, missing in action, prisoner of war, or killed in action identification bracelets may be worn in uniform without requiring a request for accommodation.

A-14. Religious items that do not meet the standards of AR 670–1 may be worn by Soldiers in uniform while they are present at a worship service, rite, or other ritual distinct to a faith or denominational group. Commanders may, for operational or safety reasons, limit the wear of non-subdued items of religious apparel during services conducted in the field based on military necessity.

A-15. Religious headgear may be worn while in uniform if the headgear meets the following criteria:

- The religious headgear is subdued in color (generally black, brown, green, dark or Navy blue, or a combination of these colors).
- The religious headgear is of a style and size that can be completely covered by standard military headgear.
- The religious headgear bears no writing, symbols, or pictures.

- Wear of the religious headgear does not interfere with the wear or proper functioning of protective clothing or equipment.
- Religious headgear that meets these criteria is authorized irrespective of the faith group from which it originates.
- Religious headgear will not be worn in place of military headgear under circumstances when the wear of military headgear is required (for example, when the Soldier is outside or required to wear headgear indoors for a special purpose).

A-16. Chaplains may wear religious attire as described in AR 670–1, Common Table of Allowances 50–909, and AR 165–1 in the performance of religious services and other official duties as required. Commanders may not prohibit chaplains from wearing those religious symbols that are part of the chaplain's duty uniform.

A-17. + Physical training uniforms present a particular problem for Soldiers of both sexes and many religious faiths, due to concerns about modesty. Such concerns are not only religious, but at times are based in social or regional perspectives. Differences in physiology and physical comfort levels between individual Soldiers also affect wear of the physical training uniform. Commanders have the authority to prescribe uniformity in physical training formations. They will, however, consider the factors noted above if doing so.

PROCESSING REQUESTS FOR ACCOMMADION

A-18. Requests for religious accommodation of wear and appearance of the uniform, personal appearance, and personal grooming practices of AR 670–1 may only be approved or disapproved by a) the Secretary of the Army or the designee, or b) brigade-level commanders for specified types of accommodation involving the wear of hijabs, beards, and turbans or under-turban/patkas with uncut beard and uncut hair (see Army Directive 2017-03 for further guidance on processing these specific types of requests). All other command levels will neither approve nor deny the religious accommodation request but will make recommendations as to whether the request should be approved or denied and forward through command levels to the appropriate approval authority. All commanders receiving an initial accommodation request requiring a waiver of AR 670-1 will immediately notify the Office of the Deputy Chief of Staff (DCS), G-1, Command Policy Division at usarmy.pentagon.hqda-dcs-g-1.mbx.command-policy@mail.mil, even in cases where the brigade-level commander is the approval authority. Notification will include the requestor's name, rank (if applicable), unit, military occupational specialty, and a copy of the request documents." Soldiers requesting an accommodation must continue to comply with AR 670–1 until the religious accommodation request is approved.

A-19. Soldiers will submit requests for religious accommodation to their immediate commander. Except as listed in paragraph A-18, the commander may approve the request either informally or formally (in writing) or disapprove it. Commanders will respond to requests for religious accommodation within 10 working days of receipt.

A-20. If a commander approves a request informally the issue is closed, except that the commander will assist the Soldier in completing those actions necessary to the accommodation (for example, obtaining permission to ration separately or adjusting the unit duty roster).

A-21. If the commander approves a request formally, the commander will provide the Soldier with written notice of the accommodation. The accommodation will then remain in effect unless revoked, in writing, by the commander who originally granted it (due to changed conditions); by a subsequent commander of that unit; by a commander of a gaining unit if the Soldier is transferred; or by a higher commander. If the accommodation is revoked, the written notice of revocation accompanied by a copy of the original accommodation will constitute an appeal and will be forwarded through command channels in accordance with the routing described in paragraph A-22 below.

A-22. If the commander disapproves the request, he or she will afford the Soldier the opportunity to appeal the disapproval. This appeal will be done by means of a memorandum from the Soldier through each level of command (to specifically include the Army Command, Army Service component command, or Direct Reporting Unit) to the DCS, G–1 (DAPE–MPC). At a minimum, the memorandum will include: the name, rank, social security number, unit, and MOS of the Soldier; the nature of the accommodation requested; the religious basis for the request; and endorsements by commander(s). Enclosures will accompany the memorandum. Mandatory enclosures are a memorandum from a chaplain and a copy of the legal review.

Optional enclosures include statements by peers or officials of the Soldier's faith group, copies of religious writings, statements, doctrinal declarations bearing on the Soldier's request, documents pertaining to the character of the Soldier's service, and (if appropriate) a statement from the Soldier explaining in more detail the nature of the request.

A-23. The assigned unit chaplain, or other chaplain determined by the senior chaplain present, will interview the Soldier concerning the request for accommodation. A memorandum stating that this interview has occurred will accompany the request for appeal. This memorandum will address the religious basis and sincerity of the Soldier's request. The chaplain is not required to recommend approval or disapproval but may do so if desired. Memoranda from other chaplains may accompany the appeal as optional attachments, but do not meet the requirement for interview by the assigned unit chaplain or one determined by the senior chaplain present.

A-24. Evidence of legal review will be in accordance with local staff judge advocate procedures. A legal advisor will review the appeal packet for legal sufficiency and may make a recommendation for disposition of the appeal. The review will also state whether the appeal memorandum and enclosures are complete within the provisions of this regulation. Legal reviews are required only at the General Court-Martial Convening Authority level for all packets being forwarded to the DCS, G-1.

A-25. If a commander at any level approves the request for accommodation, written approval will be returned to the Soldier through channels. If the commander disapproves it, the packet will be so endorsed and forwarded to the next level of command. If all levels of command disapprove the request for accommodation, the packet will be forwarded to the DCS, G–l (DAPE–MPC) for final decision. Further procedural guidance regarding forwarding packets forwarded to DCS, G-1 is provided in AR 600-20, paragraph 5-6.

A-26. Nothing in AR 600-20 or this Appendix A is to be construed to limit the authority of commanders to enforce standards by means of all applicable provisions of the UCMJ while requests and appeals are being processed. Soldiers are obligated to adhere to orders and standards set by their immediate commanders. Commanders in charge of units on maneuver may prescribe the uniform for wear within the maneuver area.

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Appendix B

The Army Ethic

B-1. The Army Ethic, which is described at length at ADRP 1, is summarily expressed in figure B-1. Specific oaths, creeds, and norms of conduct that undergird the Army Ethic may be found in appendix B of ADRP 1.

The Army Ethic

The Heart of the Army

The Army Ethic includes the moral principles that guide our decisions and actions as we fulfill our purpose: to support and defend the Constitution and our way of life. Living the Army Ethic is the basis for our mutual trust with each other and the American people. Today our ethic is expressed in laws, values, and shared beliefs within American and Army cultures. The Army Ethic motivates our commitment as Soldiers and Army Civilians who are bound together to accomplish the Army mission as expressed in our historic and prophetic motto: ***This We'll Defend.***

Living the Army Ethic inspires our shared identity as trusted Army professionals with distinctive roles as *honorable servants*, *Army experts*, and *stewards of the profession*. To honor these obligations we adopt, live by, and uphold the moral principles of the Army Ethic. Beginning with our solemn oath of service as defenders of the Nation, we voluntarily incur the extraordinary moral obligation to be trusted Army professionals.

Trusted Army Professionals are

Honorable Servants of the Nation – Professionals of Character:

We serve honorably – according to the Army Ethic – under civilian authority while obeying the laws of the Nation and all legal orders; further, we reject and report illegal, unethical, or immoral orders or actions.

We take pride in honorably serving the Nation with integrity, demonstrating character in all aspects of our lives.

In war and peace, we recognize the intrinsic dignity and worth of all people, treating them with respect.

We lead by example and demonstrate courage by doing what is right despite risk, uncertainty, and fear; we candidly express our professional judgment to subordinates, peers, and superiors.

Army Experts – Competent Professionals:

We do our duty, leading and following with discipline, striving for excellence, putting the needs of others above our own, and accomplishing the mission as a team.

We accomplish the mission and understand it may demand courageously risking our lives and justly taking the lives of others.

We continuously advance the expertise of our chosen profession through life-long learning, professional development, and our certifications.

Stewards of the Army Profession – Committed Professionals:

We embrace and uphold the Army Values and standards of the profession, always accountable to each other and the American people for our decisions and actions.

We wisely use the resources entrusted to us, ensuring our Army is well led and well prepared, while caring for Soldiers, Army Civilians, and Families.

We continuously strengthen the essential characteristics of the Army Profession, reinforcing our bond of trust with each other and the American people.

Figure B-1. The Army Ethic

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Appendix C

Ethical Reasoning within Army Design Methodology

C-1. The following ethical reasoning framework (Figure C-1) is designed to help leaders reason through complex ethical problems or decisions consistent with Army design methodology. Design methodology entails understanding operational environments, framing problems, and developing approaches to solving problems (ADP 5-0). For ongoing unit morale or ethical-moral problems, command climate and unit culture and subcultures are the "operational environment" in which problems and approaches are framed. Internal advisement issues may also arise from conflicts between a unit's own perspectives and those cultural or moral perspectives existing outside the unit in the larger operational environment. This framework incorporates five major philosophical approaches, or lenses, through which to consider ethical thought.

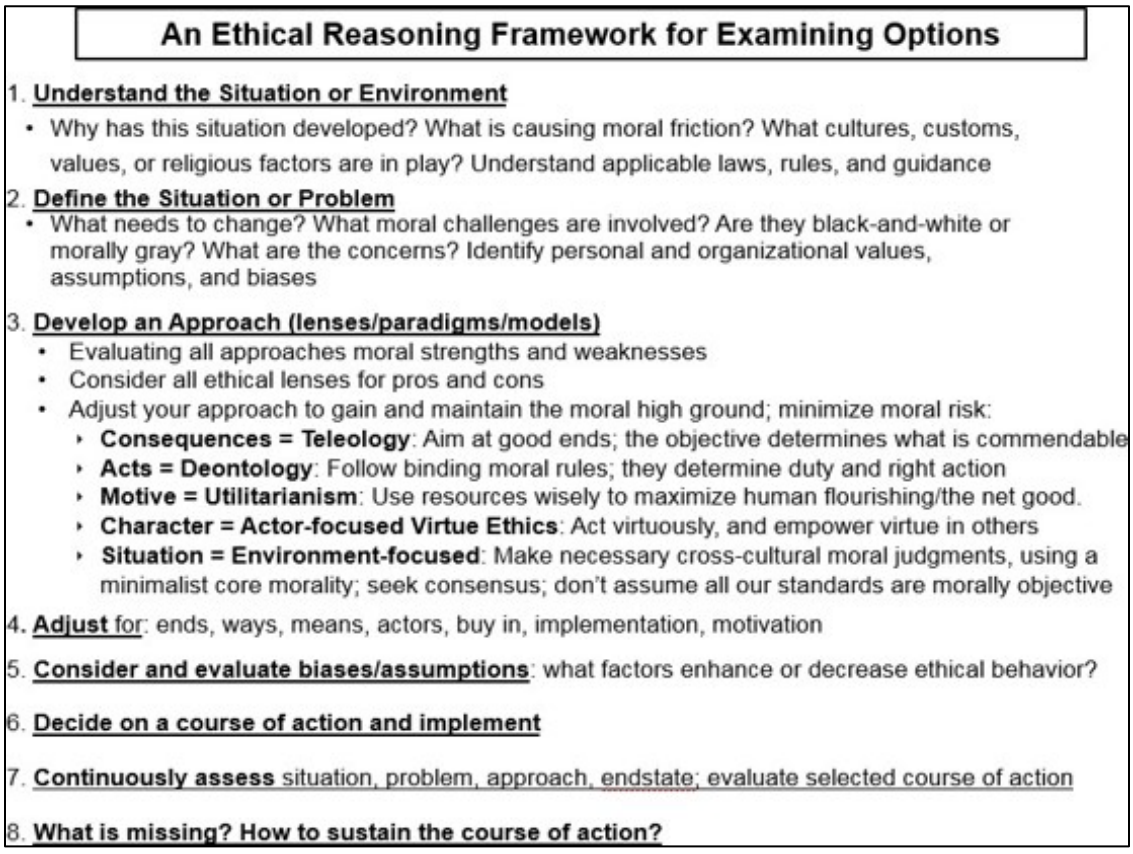


Figure C-1. An ethical reasoning framework within Army design methodology

C-2. This framework is adapted from *Ethical Reasoning at the Strategic Level: An Applied Ethical Framework for the Profession of Arms*, School of Strategic Landpower Faculty Paper (Jonathan Shaw, Carlisle Barracks, Pennsylvania: U.S. Army War College, September 11, 2014).

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Appendix D

The Joint Ethics Regulation Ethical Decision-Making Framework

The *Joint Ethics Regulation*, DoD 5500.07-R, Section 65 recommends Department of Defense employees consider incorporating the following plan to ensure careful review of ethical consequences when alternative solutions seem proper under existing laws and regulations.

D-1. **Define the Problem.** Proceed from a general statement of the problem to specific statements of the decisions to be made. As you take the following steps, such as identifying goals and naming stakeholders, new problems or needed decisions may become apparent. Be willing to add these to your problem list as you go.

D-2. **Identify the Goal(s).** Proceed from a general statement of a result both long and short term. Be prepared to add to this list as you take the following steps. Goals are something to strive toward. They are statements of the best possible results. The very best is not always achieved for everyone. Many problems do not allow for "win/win" outcomes. Be prepared to fall somewhat short of some goals for the sake of ethics and other considerations.

D-3. **List Applicable Laws or Regulations.** Laws and regulations are basic constraints within which official decisions are made. Until all relevant laws and regulations are considered, ethical decision-making is impossible. Although it is conceivable that an ethical decision could violate a law or regulation, such circumstances are rare.

D-4. **List the Ethical Values at Stake.** Listing the ethical values at stake can awaken you to problems and goals that you may not have otherwise considered. It may alert you to stakeholders you may not have recognized. Listing the values reminds you of your commitment to them at a time when the stress of the problem may cause you to forget.

D-5. **Name All the Stakeholders.** A stakeholder is anyone who is likely to be affected by a decision. Many stakeholders will be apparent because of the previous steps you already followed. More will occur to you as you give the matter a few minutes of thought. Do not forget to include yourself and the people who may depend on you for support, both at work and at home. As you list the stakeholders, try to note the way your decision could affect them. In other words, name what is at stake for the stakeholder.

D-6. **Gather Additional Information.** This step is frequently overlooked. The stress from the problem urges speedy solutions. However, hasty decisions usually create problems of their own. Take the time to gather all necessary information. Ask questions, demand proof when appropriate, check your assumptions.

D-7. **State All Feasible Solutions.** By this time, some feasible solutions will have presented themselves. Others may be found by sharing the lists and information you have pulled together and "brainstorming." As you state the feasible solutions, note which stakeholders could be affected and what might be gained or lost.

D-8. **Eliminate Unethical Options.** There may be solutions that seem to resolve the problem and reach the goal, but which are clearly unethical. Remember that short term solutions are not worth sacrificing our commitment to ethics. The long-term problems of unethical solutions will not be worth the short-term advantages. Eliminate the unethical solutions.

D-9. **Rank Remaining Solutions.** Other solutions may not be clearly unethical but may be questionable. You may have to rely on intuition or "gut feelings" to weed out these solutions. Put these possible solutions at the bottom of your list. Rank the remaining solutions, which are all ethical ones, in order of how close they bring you to your goal and solve the problem.

D-10. **Commit To and Implement the Best Ethical Solution.** Commitment and implementation are vital to the ethical decision-making process. Determining which solution is the best ethical one is a meaningless exercise unless implementation of the ethical solution follows. If the right decision is not implemented, the door is left wide open for others to implement unethical solutions.

Appendix E

Internal Advisement and the Running Estimate

E-1. Planning, preparation, execution and assessment activities require accurate and up to date 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). Each staff section maintains a running estimate focused on how their specific areas of expertise are postured to support future operations. See FM 6-0 and ATP 1-05.01 for more information.

E-2. Some internal advisement issues occur as confidential communications one-on-one with the command advisee; other issues involving personal religious, moral, or morale issues may not be privileged matters but must be protected due to their sensitive nature when incorporating running estimate information into other staff studies and briefings provided to the command. While considering these factors and organizational knowledge management procedures, UMTs and chaplain sections should conduct advisement through the operations process when possible. UMTs and chaplain sections assess their ability to support the commander's mission at all echelons by use of the running estimate. Running estimates are updated immediately upon receipt of mission. As a key product in religious support planning, the running estimate must answer the commander's "so what" question. During planning, running estimates are key sources of information during mission analysis. During transition, running estimates help identify current unit readiness in relationship to the mission. The commander and staff also use running estimates to develop, then track, mission readiness goals. During execution, UMTs and chaplain sections incorporate information included in running estimates into the common operational picture. This enables depiction of key information from each functional area or warfighting function as it impacts current and future operations to support commanders' visualization and rapid decision-making during operations.

E-3. UMTs and chaplain sections continuously analyze new information during operations to assess if operations are progressing according to plan. UMTs and chaplain sections use running estimates to develop measures of effectiveness and measures of performance to support their analysis. The assessment of current operations also supports validation or rejection of additional information that will help update the estimates and support further planning. The following format provides guidelines for integrating religious support input by UMTs and chaplain sections while developing and maintaining a running estimate (see figure E-1 on page 56).

1. **SITUATION AND CONSIDERATIONS.**
   a. **Area of Interest.** Identify and describe those factors of the area of interest that affect functional area considerations.
   b. **Characteristics of the Area of Operations.**
      (1) Terrain. State how terrain affects a functional area's capabilities.
      (2) Weather. State how weather affects a functional area's capabilities.
      (3) Enemy Forces. Describe enemy disposition, composition, strength, and systems within a functional area. Describe enemy capabilities and possible courses of action (COAs) and their effects on a functional area.
      (4) Friendly Forces. List current functional area resources in terms of equipment, personnel, and systems. Identify additional resources available for the functional area located at higher, adjacent, or other units. List those capabilities from other military and civilian partners that may be available to provide support within the functional area. Compare requirements to current capabilities and suggest solutions for satisfying discrepancies.
      (5) Civilian Considerations. Describe civil considerations that may affect the functional area, including possible support needed by civil authorities from the functional area as well as possible interference from civil aspects.
   c. **Facts/Assumptions.** List all facts and assumptions that affect the functional area.
2. **MISSION.** Show the restated mission resulting from mission analysis.
3. **COURSES OF ACTION.**
   a. List friendly COAs that were war-gamed.
   b. List enemy actions or COAs that were templated that impact the functional area.
   c. List the evaluation criteria identified during COA analysis. All staffs use the same criteria.
4. **ANALYSIS.** Analyze each COA using the evaluation criteria from COA analysis. Review enemy actions that impact the functional area as they relate to COAs. Identify issues, risks, and deficiencies these enemy actions may create with respect to the functional area.
5. **COMPARISON.** Compare COAs. Rank order COAs for each key consideration. Use a decision matrix to aid the comparison process.
6. **RECOMMENDATIONS 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 E-1. Generic base running estimate format

E-4. 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.

E-5. In **Area of Interest**, identify and describe those factors of the area of interest that affect functional area considerations. UMTs and chaplain sections 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 restraints and limitations.

E-6. In **Characteristics of the Area of Operations**, discuss the weather, terrain, enemy forces, friendly forces, civilian considerations, and assumptions as they apply to the execution of religious support.

- Terrain and Weather: How will weather and terrain impact delivery of religious support? (access, movement, method of travel) How will weather impact indigenous religious holidays? How will weather impact unit operations? How will the weather impact Soldiers?
- Enemy Forces: What enemy activities or capabilities impact religious support execution (movement, chemical, biological, radiological and nuclear threat level)?

- Friendly Forces: When discussing the friendly forces, consider the unit locations and dispositions, UMT personnel assets, available religious supplies, health service support, and defense support of civil authorities or stability operations support. UMTs analyze religious density profiles within the unit. UMTs should track counseling trends, visitation, Red Cross messages, casualties (estimated or actual) and Memorial and honors activities.

E-7. Friendly Forces considerations include the following factors:

- Unit locations and dispositions includes aerial and seaports 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.
- Available UMT personnel assets include other chaplains, multinational chaplains, distinctive religious group leaders. Religious supplies needed to perform and provide religious support to authorized personnel.
- Analyze critical religious requirements and holy days during the operation, religious preference profile (religious, worship and dietary needs) and area support requirements.
- Area support requirements to include consideration of
  - Adjacent or co-located Army units without chaplains requiring religious support.
  - Adjacent or co-located joint force units without chaplains 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 religious 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 religious support during casualty events.
- Materiel readiness (vehicle, radio, tents, camouflage sets, computer)
- Health service support using casualty estimates and ensuring the health of the command.
  - Analyze casualty estimates in order to anticipate religious support requirements.
  - Plan for ambulance exchange points, collection points, evacuation pick-up zones, medical evacuation routes, and roles of care or medical treatment facilities in operational area.
  - Health of the command considerations include morale and unit cohesion, task organized attachments, home-front stressors, units having been in recent contact, and COSC assets (number, location and means of contact)

E-8. Civilian Considerations. Describe civil considerations that may affect the unit mission to include possible support needed by civil authorities from UMTs and chaplain sections as well as possible interference from civil aspects. Civil support or stability tasks support considerations discuss any refinement from the religious area analysis of local religious issues that impact the operation.

- Information on religious factors (physical, human and ideological)
- Location of Civil affairs units or slice elements
- Information on local population (religious, economic, health, political)
- Humanitarian operations, nongovernmental organizations and Inter-Governmental Organizations

E-9. Under **Facts/Assumptions**, list significant facts and assumptions affecting the religious support mission or projected significant moral, ethical, or morale issues.

E-10. Under **MISSION**, write the commander's restated mission that comes from mission analysis.

E-11. Under **COURSES OF ACTION**, the UMT considers the religious, moral, and significant morale implications of each course of action and determines how to provide religious support for each. During the analysis of courses of action, the team may add details, make revisions, or more fully develop its plans. The UMT or chaplain section considers (at a minimum):

- What is the mission task (offensive, defensive, stability or defense support of civil authorities)?
- When will the mission begin and when, including phases and transitions, 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?
- What are the specified and implied tasks (unit and religious support)?

E-12. Under ANALYSIS, analyze each proposed course of action, noting problems that impact delivery of religious support and proposed plans for overcoming them. Consider facts and assumptions from the mission analysis and their impact on religious support.

E-13. + In COMPARISON, done at completion of course of action analysis, the UMT or chaplain section should have clarified the following:

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

E-14. Under **RECOMMENDATION AND CONCLUSIONS**, the UMT 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 synchronize with all warfighting functions (especially the sustainment function). Confidential or sensitive recommendations or conclusions should be communicated as needed one-on-one to command personnel.

Appendix F

Code of Ethics for Internal Advisement Counselors

F-1. + This Code of Ethics applies to chaplains and religious affairs specialists providing confidential internal advisement to Army leaders and Soldiers as either a matter of conscience or formal act of religion on matters of religion, morals, ethics and morale. Refer to paragraph 1-26 for specific guidance on whether communications are indeed confidential and privileged for purposes of application of this Code of Ethics. Religious affairs specialists provide all internal advisement and counsel under supervision of chaplains: on matters of morals, ethics, and morale they provide advisement and counsel in accordance with the Army Ethic. Religious affairs specialists are not pastoral counselors but do assist chaplains by receiving privileged information (e.g., pre-counseling interviews) for further coordination and follow up by chaplains (AR 165-1). This Code is to be interpreted as consistent with other ethical codes and professional requirements to which internal advisement counselors are subject, to include all applicable Army laws, directives, and doctrine to include the Army Ethic and Military Rule of Evidence 503 on privileged communications.

F-2. + Internal Advisement Counselors:

- Affirm the dignity and value of each individual.
- Respect the right of each faith group to hold to its values and traditions.

F-3. **Ethical Principles in Relationships with Advisees**. Internal Advisement Counselors understand advisees to be any counselees, patients, family members, students or staff to whom they provide spiritual care. In relationships with advisees, Internal Advisement Counselors uphold the following standards of professional ethics. Internal Advisement Counselors:

- Speak and act in ways that honor the dignity and value of every individual.
- Provide advice and care that is consistent with the best interest of the advisee to foster personal strength, health, and moral integrity.
- Demonstrate respect for the cultural and religious values of those they serve and refrain from imposing their own values and beliefs on those served.
- Are mindful of the imbalance of power that may exist in a professional/advisee relationship and refrain from exploitation of that imbalance.
- Avoid or correct any conflicts of interest or appearance of conflicting interest(s).
- Refrain from any form of sexual misconduct, sexual harassment or sexual assault in relationships with advisees.
- Refrain from any form of harassment, coercion, intimidation or otherwise abusive words or actions in relationships with advisees.
- Safeguard the confidentiality of advisees when using materials for educational purposes or written publication.

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Glossary

The glossary lists acronyms and terms with Army definitions. Terms for which ATP 1-05.04 is the proponent are marked with an asterisk (*).

SECTION I – ACRONYMS AND ABBREVIATIONS

AAR	after action review
ADP	Army doctrine publication
ADRP	Army doctrine reference publication
AG	adjutant general
AR	Army regulation
ARNG	Army National Guard
ASCC	Army Service component command
ATP	Army techniques publication
COP	common operational picture
COSC	combat and operational stress control
CTA	Common Table of Allowances
DCIPS	Defense Casualty Information Processing System
DCS	deputy chief of staff
DODI	Department of Defense instruction
DTAS	Deployed Theater Accountability System
EAB	echelons above brigade
eMILPO	electronic Military Personnel Office
EXSUM	executive summary
FM	field manual
G-1	assistant chief of staff, personnel
G-3	assistant chief of staff, operations
JER	Joint Ethics Regulation
JP	joint publication
Mil. R. Evid.	Military Rule of Evidence
MDMP	military decisionmaking process
MEDPROS	Medical Protection System
MTF	medical treatment facility
RCAS	Reserve Component Automation System
RS	religious support
S-1	personnel staff officer
S-3	operations staff officer
SIDPERS	Standard Installation/Division Personnel System
TOPMIS II	Total Officer Personnel Management Information System

TSG	the Surgeon General of the Army
UCMJ	Uniform Code of Military Justice
UMT	unit ministry team
USC	United States Code

SECTION II – TERMS

Army Ethic

The evolving set of laws, values, and beliefs, embedded within the Army culture of trust that motivates and guides the conduct of Army professionals bound together in common moral purpose. (ADRP 1)

Army Leader

Anyone who by virtue of assumed role or assigned responsibility inspires and influences people to accomplish organizational goals. Army leaders motivate people both inside and outside the chain of command to pursue actions, focus thinking, and shape decisions for the greater good of the organization. (ADP 6-22) .

Army professional

A Soldier or Army Civilian who meets the Army Profession's certification criteria in character, competence, and commitment (ADRP 1)

character

Dedication and adherence to the Army Ethic, including Army Values, as consistently and faithfully demonstrated in decisions and actions. (ADRP 1)

combat and operational stress control

A coordinated program for the prevention of and actions taken by military leadership to prevent, identify, and manage adverse combat and operational stress reactions in units. (FM 4-02)

***internal advisement**

A required religious support capability that advises on religion, morals, and morale within units, and ethical decision making of the command.

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