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**Military Chaplains as Agents of Peace:
The Theology and Praxis of Reconciliation in Stability Operations Based
on the Writings of Miroslav Volf and Vern Neufeld Redekop**

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Military Chaplains as Agents of Peace:
The Theology and Praxis of Reconciliation in Stability Operations
Based on the Writings of Miroslav Volf
and
Vern Neufeld Redekop

by

Major S.K. Moore, CD
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A thesis submitted in fulfillment of the requirements
of the degree of Doctor of Philosophy
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*Dedicated
to Deborah Anne Moore,
my life partner and
best friend.
Without her unwavering
support and sacrifice
I would never have
found wings.*

Military Chaplains as Agents of Peace:
The Theology and Praxis of Reconciliation in Stability Operations
Based on the Writings of Miroslav Volf
and
Vern Neufeld Redekop

ABSTRACT

Living among the people of war has left an indelible mark on my life. During the Bosnian war, I journeyed with the faith group leaders of local ethno-religious communities in their struggle not only to survive the open conflict among their peoples but also to somehow find a way to rise above it in the hopes of sharing a more secure and prosperous future together. Over the course of time an identifiable *impulse* among deployed chaplains toward an external ministry of reconciliation began to emerge. Albeit, *ad hoc* in nature, it has raised questions of the viability of such ministry among local religious leaders in conflict zones and its strategic value with respect to the accomplishment of missions.

As such, this thesis will reply to the following two-part hypothesis: (1) Among operational chaplains in conflict zones there is an emerging sense of agency to seed reconciliation by building relation among estranged religious leaders and their faith communities resulting in a need for a new self-understanding expressed both theologically and in praxis; and (2) the writings of Miroslav Volf and Vern Neufeld Redekop can provide the basis for a framework that will enable the creation of strategic and operational structures that will allow reconciliation praxis to be sustainable and to grow.

The methodology unfolds naturally in the structure of the thesis itself: context, theory and application. In establishing context, relevant data from a variety of chaplaincy resources is consulted with a view to identifying the beginnings of what is believed to be a paradigm shift in operational ministry. Documented case studies from both the Bosnian

and Afghan theatres of operation are offered as a means of establishing the context. Of significance, the theory developed here may be generalized to other contexts.

The theoretical component initially draws on the theology of Miroslav Volf. His theme of *exclusion* discloses the evils frequently characteristic of ethno-religious groups in conflict, often manifested in alienation, subjugation, demonizing and, sadly, extermination of the *other*. Additionally, Volf's theme of *embrace* yields a theology of *reconciliation* whereby the estranged religious *other*, and by extension their respective faith communities, discovers the *will to embrace* in an effort to rise above conflict and/or alienation to that of relation. Redekop's contribution resides in his ability to transition from the theological to the theoretical, tangibly identifying the dynamics of deep-rooted conflict. Through dialogue the *mimetic modeling* of acceptance of all by the chaplain is seen to move the religious *other* beyond a wounded subjectivity toward mutuality. Relation building sees the eclipsing of the structures of *mimetic violence (exclusion)* by those of *mimetic blessing (embrace)*. Such *seeding of reconciliation* enables the *self* a renewed vision of the humanity of the *other*.

Application draws on both theology and theory bringing them together in the formulation of the External Ministry of Reconciliation Paradigm, a contextual theology supported by a theoretical component pertinent to the external operational ministry of chaplains among estranged local religious leaders and their faith communities. Theory and praxis are then applied to both the Bosnian and Afghan case studies. Concrete and strategic operational structures emerge from the *ad hoc*, as the sustainability of the seeding of reconciliation becomes a viable ministry for deployed chaplains in conflict zones.

Pivotal to this thesis is the will to embrace, understood to be the in-breaking of transcendence as the agency of chaplains *mimetically* model mutuality in relation, a manifestation of grace. The rigidity of the satisfaction of strict (retributive) justice as a prerequisite to engagement is deemed an injustice in and of itself due to its holding hostage any movement toward relation. An attending to justice will come to fruition in the journey toward mutuality. The chaplain's genuine receptivity of the *other*, demonstrated through hospitality and the creation of a safe place in which to share, reflects his/her aspiration for the empowering of the *other*, lead[ing] to creative and ever-expanding options oriented toward life (*blessing*).

Both ritual and symbol factor significantly into the establishing of operational structures drawn from the hosting culture: an interfaith celebration, the breaking of bread together and the Shura are presented as examples. Permeable identity boundaries allow for the incursion of the *other* within the boundaries of the *self*, affording an occasion to view the *other* from a different perspective but also to see the *other* from their perspective, something Volf calls "double vision." It is here, in this liminal space of relation that *self* and the *other* meet afresh, leaving a new and lingering understanding of the *other*. It is in such encounters that the *re-humanizing* of the *other* begins, hence the seeding of reconciliation. I introduce the extended metaphor of the relational membrane as a means to explicating further this phenomenon. Religious or cultural events often serve as rituals of inversion whereby local power structures are turned on their head, at least for the duration of the shared event. Highly symbolic, such public occurrences leave a combination of concrete and subliminal messages for those in attendance: messages of fraternity and mutuality.

Contemporary conflict is compounded by the manipulation of religious fervor, a reality to which attention must be given. As in any conflict, there are those within religious communities who search for ways to transcend hostilities. As people of influence, these moderate individuals must be engaged and empowered to bridge to their counterparts in other ethno-religious communities caught up in conflict. It is also true that more conservative religious leaders considered fringe to opposing elements might be weary of conflict and open to dialogue. The *mimetic* nature of empowering moderates potentially may lead to engaging conservatives, often seen as being less welcoming; an important step in addressing ideology and belief systems, the well spring of conflict.

This thesis brings forward recommendations for the Chaplain Branch and the Canadian Forces as a whole to recognize the resource they have at their disposal in theatres of operation in the person of the chaplain. Sweeping in nature, they are offered to promote discussion now and on into the future. Investing time and resources in the training of chaplains for interfaith dialogue and peace building may hold dividends for the accomplishment of overall missions regardless of venue. In this vein, inter-agency collaboration with other federal departments affiliated with Provincial Reconstruction Teams would be a constructive usage of such a resource. In addition, interfacing with local and/or national reconciliation processes could aid as a grassroots contribution to more formal endeavours. Presently underway are discussions at the highest levels of the CF Chaplain Branch, exploring the implementation of such initiatives.

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Acronyms

ANA	Afghan National Army
ANP	Afghan National Police
AOR	Area of Operations
CANBAT	Canadian Battalion
CANCONCYP	Canadian Contingent Cyprus
CC	Canadian Contingent
CF	Canadian Forces
CFB	Canadian Forces Base
CIDA	Canadian International Development Agency
CIMIC	Civilian and Military Co-operation
CiG	Confidence in Government
CN	Canadian Dollars
DCC	District Community Councils
DFAIT	Department of Foreign Affairs and International Trade
DHH	Department of History and Heritage
EMR	External Ministry of Reconciliation
GoA	Government of Afghanistan
ICCS	International Commission of Control and Supervision
IO	International Organization
ISAF	International Security Assistance Force
NATO	North Atlantic Treaty Organization
NGO	Non-Governmental Organization
O	Officer
OP	Operation
PPCLI	Princess Patricia Canadian Light Infantry
RC South	Regional Command South
RCMP	Royal Canadian Mounted Police
RCR	Royal Canadian Regiment
R22R	Regiment Vingt-Deuxieme Royal
SQFT	Secteur Québec Force Terreste
SFOR	Security Forces
UN	United Nations
UNDOF	United Nations Disengagement Observer Force
UNEFME	United Nations Emergency Force Middle East
UNFICYP	United Nations Forces In Cyprus
UNPROFOR	United Nations Protection Force

Abbreviations

Canadian Forces Army and Air Force		Canadian Navy	
Gen	General	Adm	Admiral
LGen	Lieutenant-Generall	VAdm	Vice Admiral
MGen	Major General	RAdm	Rear Admiral
BGen	Brigadier General	Cmdre	Commodore
Col	Colonel	Capt(N)	Captain (Navy)
LCol	Lieutenant-Colonel	Cdr	Commander
Maj	Major	LCdr	Lieutenant-Commander
Capt	Captain	Lt(N)	Lieutenant (Navy)
Lt	Lieutenant	SLT	Sub-Lieutenant
2Lt	Second Lieutenant	A/SLT	Acting Sub Lieutenant

United States Army and Air Force		United States Navy	
		FADM	Fleet Admiral
GEN	General	ADM	Admiral
LTG	Lieutenant-Generall	VADM	Vice Admiral
MG	Major General	RADM	Rear Admiral (UH)
BG	Brigadier General	RDML	Rear Admiral (LH)
COL	Colonel	CAPT	Captain
LTCI	Lieutenant-Colonel	CDR	Commander
MAJ	Major	LCDR	Lieutenant-Commander
CPT	Captain	LT	Lieutenant
1LT	First Lieutenant	LTJG	Lieutenant Junior Grade
2LT	Second Lieutenant	ENS	Ensign

Introduction

For more than five decades, Canadian Forces (CF) chaplains have been deploying with their troops to areas of the globe still convulsing from the horrific violence that has time and again pitted neighbour against neighbour. Through dialogue and/or the distribution of humanitarian assistance, operational chaplains have engaged the leadership of local religious communities. Such ministry has served to ameliorate the severed relation known to continued violence or the residual effects of entrenched estrangement.

Rabbi CAPT Arnie Resnicoff of the United States Navy was the first military chaplain of any nation to bring forward the notion of the unique Canadian approach to operations and our orientation toward reconciliation. In 1998 he challenged then Capt (N) Tim Maindonald of the Canadian Forces Chaplain Branch to seriously reflect on the contribution that Canadian chaplains could make in seeding reconciliation among estranged religious leaders of ethno-religious groups in conflict.¹

During his tour of duty as Command Chaplain of United States European Command (USEUCOM, 1997-2000), Resnicoff had occasion to mingle and observe the de-

¹ Rabbi Resnicoff, was at that time implicated in reconciling ministry emanating from the Balkans. The following is an excerpt from an email I received from Rabbi Resnicoff citing a number of his initiatives in this domain: "1). I took representatives from four religious groups in Bosnia (Catholic, Muslim, Orthodox, and Jewish) to the United States for meetings at the Pentagon and the Chaplains' School to discuss pluralism and the importance to speak together when possible, so that others would hear a "religious voice," rather than a partisan voice, especially in an area where the ethnic and religious fault lines were so closely aligned; 2). I took part in a conference in Caux, Switzerland, bringing together seminary students from nationals throughout the Balkans -- with the hope that we could plant seeds of understanding and cooperation with future religious leaders. (3). I spoke at the Pearson Peacekeeping Center in Clementsport, Nova Scotia, and at SARMCA conferences (Southern African Regional Military Chaplains Association), pushing commanders (and chaplains!) to think in terms of their potential roles in peacemaking. (4). I convened a conference of about 30-40 people, to meet with the Navy Chief of Chaplains -- reps from organizations, institutions, and NGOs -- to explore the role of religion in war, and the potential role of religion in peace. I tried to have "religion, war, and peace" added as one subject for chaplain training. I did create and teach a course on that subject at the Naval War College for a number of years." Rabbi Arnie Resnicoff, Special Assistant to SECAF and CSAF, The Pentagon, Washington, D.C., email, 6 Oct 2005.

meanor of some of the highest-ranking military officers from NATO member nations grappling with the issues of the time. He remarked to Maindonald of being struck with the distinctive Canadian “call to arms” of a different sort. Having witnessed peacekeepers in this international forum, he was persuaded not only of the need for an operational role for reconciliation, but also of Canadian leadership being the most realistic way forward.²

Resnicoff intuited an orientation toward peacemaking that many believe is implicit in the Canadian military psyche. For decades Canadian Forces as third parties have intervened among conflicting peoples either securing the peace or maintaining fragile peace agreements once they had been struck. Professional in nature and competent in matters military, the underlying premise of operations has continually been to achieve peaceful resolution to conflict situations where possible. The Canadian signature approach has been the unique manner in which peaceful relations with local populations has led to the de-escalation of hostilities. Historically, chaplains have enjoyed a measurable degree of latitude in terms of interaction with local populations, religious or otherwise. Over the decades, this has led to a variety of initiatives directed at bettering the lives of those living in or recovering from conflict.

However, Resnicoff’s invitation to reflect on the role of Canadian Forces chaplains in the domain of reconciliation in theatres of operation gives rise to theological and policy questions. Chaplains bring their own theology to their vocation as military officers. Included within this spectrum of belief is the role of a reconciler. The New Testament is not silent on the theological themes of peacemaking and reconciliation. To cite a few texts, Christ taught, “Blessed are the peacemakers, for they shall be called the [peo-

² Interview with Cmdre (ret’d) Timothy Maindonald, St. Matthew’s Anglican Church, Bancroft, Ontario, Canada, 7 Sept 2005.

ple] of God;”³ In exhorting the Roman Christians Paul stated, “Let us then pursue what makes for peace and for mutual upbuilding.”⁴ Again, in James we read, “And the harvest of righteousness is sown in peace by those who make peace.”⁵ And, of course, Paul’s letter to the church in Corinth expounds how God “through Christ reconciled us to [Godself] and gave us the ministry of reconciliation.”⁶ Exegetically, I understand this to mean humanity reconciled to God and, in turn, with one another. Peacemaking, as an aspect of the chaplain’s personal theology, in a very real sense, is a part of who chaplains are. Teachings of this nature extend also to both Jewish and Muslim faith communities, of whom we have representation in our Chaplain Branch.

The primary purpose for a chaplain’s presence with a deploying contingent is to administer the sacraments and to provide pastoral support for the troops.⁷ This is not in dispute as it is rewarding in and of itself, something that I designate as *internal* operational ministry. It has always been and must continue to be the principal focus of deployed chaplains. That being said, it must also be acknowledged that the theology of chaplains is more encompassing than sacramental and pastoral support.

Praxis is often ahead of theology. Led by the Spirit, operational chaplains have been action oriented with a view to improving life for those around them. In recent years, leadership has had pause to reflect theologically on such operational activity, finding benefit in such reflection. I believe such theological development creates more sure footing for future endeavours. I perceive the *external* activities of operational chaplains as an

³ Matthew 5: 9, The New Oxford Annotated Bible with the Apocrypha, Revised Standard Version (New York: Oxford University Press, 1962), p. 1175. *People* is used for purposes of inclusive language.

⁴ Romans 14:19. Ibid, p. 1376.

⁵ James 3:18, Ibid, p. 1472.

⁶ 2 Corinthians 5: 18b. Ibid, p. 1402. *Godself* is used for purposes of inclusive language.

⁷ This practice is based upon contingents being predominantly Christian in origin if not in orientation.

identifiable *impulse* in ministry reaching back decades. I employ the term *external*, as it represents ministry outside what has traditionally been the chaplains' mandate: sacramental and pastoral support of the troops.

Over the years, Canadian chaplains have spearheaded humanitarian assistance projects in various theatres of operations. As Padre (Col) Karl McLean is known to say, "We make peace through humanitarian assistance." His reference to "peacemaking" through humanitarian operations is demonstrative of an *impulse* that has stirred chaplains and troops alike to come to the aid of communities struggling to rebuild their lives after years of destructive conflict. Theologically, I believe this praxis to be a sometimes conscious, most often unconscious, *impulse* towards "peacemaking" beyond normal ministry patterns in operations.

However, as a practical theologian, I recognize that ministry contexts do not remain static, as has been the case in operations around the world. This will be made abundantly clear in Chapter Two where I will present an overview of the evolving operational environment: from peacekeeping, to wider peacekeeping, to peace enforcement, and now, the latest evolution, the Provincial Reconstruction Team presently employed in Afghanistan. Seemingly in tandem with this development, has been an adjacent and evolving *impulse* among a growing number of chaplains to initiate ministries of reconciliation via dialogue among the religious leaders of ethno-religious groups in more intensely conflicted parts of the world. The penetrating question remains, "Are these *ad hoc*, isolated instances or are they indicators of an emerging *impulse* and sense of calling among chaplains to be a reconciling influence among religious communities caught up in greater conflicts?"

This leads me to a two-part hypothesis: (1) Among operational chaplains in conflict zones there is an emerging sense of agency to seed reconciliation by building relation among estranged religious leaders and their faith communities resulting in a need for a new self-understanding expressed both theologically and in praxis; and (2) the writings of Miroslav Volf and Vern Neufeld Redekop can provide the basis for a framework that will enable the creation of strategic and operational structures that will allow reconciliation praxis to be sustainable and to grow.

To substantiate my hypothesis, I will trace this emerging *impulse* of agency beginning with what became the focus of *external* operational ministry of chaplains during the early decades of peacekeeping missions, i.e. humanitarian assistance. Such endeavours are by no means confined to these years, as such humanitarian outreach continues to this day on tours of duty. I will commence with Cyprus as it represents three decades of a Canadian peacekeeping presence. The *impulse* of chaplains as agents of peace during this period will be manifest in a broad spectrum of humanitarian initiatives. Other smaller missions will be cited as well as evidence of this *impulse* continues in other venues.

As the focus of the world's attention turned to the "intra-state"⁸ conflict of the former Yugoslavia in the early 1990's, so did Parliament's mandates for the Canadian Forces. A noticeable shift in the complexion and complexity of missions transpired as the international community intervened into Yugoslavia's implosion of ethno-religious war. It is at this juncture that an identifiable intensifying of the *impulse* of the agency of chap-

⁸ Intra-state conflict differs from that of inter-state in the sense that the former takes place among belligerents "within" the borders of a sovereign state while the latter refers to conflict "between" the powers of sovereign states.

lains truly begins to emerge. As “indirect reconciliation,”⁹ humanitarian assistance during these years continued as a mainstay of Canadian operations. However, it was the emergence of “informal reconciliation”¹⁰ that witnessed the strengthening of the *impulse* of agency.

I will bring forward two documented test cases from the Bosnian theatre of operations: one during the war and one post-war. In each instance, operational chaplains, with the support of Command, were “drawn” to initiate dialogue among the estranged leadership of the local religious communities with the view to seeding reconciliation where alienation persisted. These two cases will be presented in factual format as they occurred. The transition in emphasis of *external* ministry from indirect to informal reconciliation will be forceful. In Visoko, it was an interfaith celebration during the war among the principals of all three religious groups: Serbian Orthodox, Roman Catholic and Muslim. In Glamoč, still experiencing residual estrangement from the conflict, the leaders from the same three faith communities achieved communal co-operation in the distribution of humanitarian aid. On both occasions, it was a chaplain who facilitated the intervention.

During the early stages of my research it became apparent to me that my thesis needed to be tested out in the Afghan theatre of operations if it was to sustain any degree of credibility. As will be seen, the Bosnian context will provide what I believe to be, convincing examples of ministries of reconciliation. However, Afghanistan is a different op-

⁹ Redekop uses the term indirect reconciliation to mean “joint actions toward supra ordinate goals or constructive development projects, [i.e.] reconciliation through economic development and reconciliation through joint celebration of the restoration of cultural buildings and monuments.” Vern Neufeld Redekop and Oscar Gasana, “A Post-Genocidal Justice of Blessing as an Alternative to a Justice of Violence: The Case of Rwanda”, in *The Contexts of Religion and Violence. Journal of Religion and Society*, Supplement 2, “Religious Implications in Mimetic Structures of Violence: The Case for Rwanda,” 2007, p. 17. See Chapter Five, pp. 205.

¹⁰ Redekop defines informal reconciliation as contributing to reconciliation “through positive interactions between people in the normal course of their everyday lives.” Redekop, “A Post-Genocidal Justice of Blessing, p. 17. See Chapter 5, pp. 222.

erational environment with dissimilar foci. I deemed it necessary to deploy to Kandahar during the summer of 2006. Two reasons factored into this decision: 1) I wanted to study first hand the new capacity-building model of the Provincial Reconstruction Team (PRT)¹¹. The Canadian version was in Kandahar City; and 2) our newly enrolled Muslim chaplain, Capt Imam Suleyman Demiray, was attached to the PRT as their chaplain. Word of his unprecedented ability to network among the local religious leaders (Mullahs) had reached me. I believed it was crucial to observe his ministry among the local population: the first Sunni Muslim Canadian Forces chaplain ministering in an Islamic nation, among the predominantly Pashtun (Sunni) people of Kandahar. Resulting from my research in Afghanistan, two additional case studies will be presented in the closing chapter of this thesis. I believe these accounts hold greater evidence still of an intensifying *impulse* toward ministries of reconciliation.

Chapter One will set up the *problematique*. I begin by posing the question of the legitimacy of *external* operational ministry of reconciliation among local religious leaders beyond the mandated *internal* ministry of sacramental and pastoral support for the troops. I don't question the priority of the latter but bring forward the notion that the former may be of increasing importance in an operational environment vastly different from that of decades ago. I will follow the development of what I am calling the *impulse* that flows from the personal theologies of chaplains to be peacemakers and reconcilers. In so doing, I trace a trajectory of the *external* ministry of earlier missions where humanitarian assistance initiated by chaplains was the norm. From here I track the *impulse* among certain chaplains in the more volatile Bosnian context of the 1990's and beyond. I continue by

¹¹ The Provincial Reconstruction Team (PRT) will be explained in full detail in Chapter Two. Suffice it to say at this juncture that the PRT is an American adaptation of the original Peacekeeping Model whereby Defence, Diplomacy and Development work together in advancing nation building.

introducing two documented case studies that bring the *external* ministry of chaplains into the domain of reconciliation. With the support of Command, estranged local religious leaders from all three ethno-religious communities were brought together in projects that promoted a new vision of the *other*.

Chapter Two systematically analyzes the changing context of peace-related operations. Chapter Three will bring us to the theology of Miroslav Volf. I will use the lens of relation as I consider Volf's themes of exclusion and embrace. Relation is considered in the Trinity, the Cross and the New Covenant as a model of mutuality for the *self/other* relation. It is the sin of exclusion that severs the bonds of relation, precipitating *self's* abandonment of the *other*. In conflict zones there is more than enough evidence of what transpires once the *other* is dehumanized and objectified. His theme of "the will to embrace" is grace in action, as barriers become bridges. It is a grace-enabled *self* that reaches across the divide to the *other*, initiating the beginnings of reconciliation. My Relation/Irrelation Axis will be introduced in this chapter as a means to better grasp that which impacts the quality of the *self/other* relation, a theoretical construct that will remain with us throughout the remainder of this work.

Chapter Four will introduce us to the theory of Vern Redekop with two chapters devoted to this development. Deep-rooted conflict is so central to the ministry environment of operational chaplains that Chapter Four will be dedicated to the analysis of these concepts. The significance of human identity need satisfiers/dissatisfiers and their role in conflict will be presented. From here I will move into Redekop's mimetic theory and, more importantly, the spiraling affect of mimetic structures of violence that continually engage groups in internecine conflict.

Chapter Five breaks from virulent violence and bursts into blessing as mimetic structures are applied to the domain of reconciliation in theatres of operation. I define mimetic structures of blessing but soon move to the significance of the mimetic modeling of relation as blessing among the religious *other* in conflict. In this chapter I also introduce the latest evolution of Redekop's theory, the Justice of Blessing, relating it to the building of relation in the seeding of reconciliation. It is at this juncture, that I begin to theoretically unpack how the mimetic modeling of relation individually among local religious leaders may be brought into the collective through the operationalizing of structures. Traditional rituals known to a given culture are provided institutional force as they serve as a structure in bringing estranged religious leaders together. The in-breaking of transcendence is realized in encounters where a new vision of the *other* is afforded occasion to emerge.

Chapter Six is of significance as it introduces my External Ministry of Reconciliation (EMR) paradigm: a theoretical construct accompanied by a contextual theology. Volf and Redekop find expression in the EMR paradigm within which relation is central. Additional themes pertinent to operations will be covered, including the ministry of hospitality and the place of ritual and symbol in the shaping of new narratives.

Chapter Seven will serve as the culmination of this entire work. Reaching back to Chapter One, I will bring forward the two case studies from the Bosnian context and join them with two from Afghanistan. Here the EMR paradigm will integrate ideas from Volf and Redekop; incorporating them into a contextual theology; making further application to the documented case studies; thus validating the hypothesis. The building of relation individually among estranged local religious leaders will be seen to mimetically model

the desire for mutuality. Ritual events, which include religious leaders in theatres of operation, will yield their symbolic significance as the identified *impulse* finds expression in operationalized structures. What was proposed in theory will emerge in reality as these leaders catch a new vision of the *other* and the possibilities such encounter holds for the future of their respective communities.

Chapter One: The Emergence of a New Self-Awareness of the Ministry of Chaplains

As stated in the Introduction, I am exploring the viability of an evolving *external* operational ministry in the realm of reconciliation. It is to be understood at the outset that this research is not intended to oppose in any way what must always remain the principal role of deployed chaplains: the sacramental and pastoral support of the troops, *internal* operational ministry. That being said, I offer here a fresh and candid look at a reconciling *impulse* toward those who live “outside the wire,” an *impulse* emanating from the personal theologies of chaplains, be they Christian, Muslim or Jewish. I will trace a crimson thread of reconciliation running through the *external* operational ministries of chaplains from the earliest decades of peacekeeping missions to our present time, be that the indirect reconciliation of humanitarian assistance or the informal reconciliation of building relation with the religious *other(s)* living in the midst of war or its residual estrangement.

1. An Impulse Evident in Humanitarian Assistance

I have brought forward the notion that the *external* operational ministry of chaplains historically has been an expression of an *impulse* toward indirect and informal reconciliation via humanitarian assistance and the building of relation respectively. In this section, I will offer a sampling of some documented cases of the humanitarian activity initiated by chaplains in a few of the theatres of operation where Canadians have deployed spanning a period of 30 years.¹ I will begin with Cyprus as it provides the most

¹ Chaplains in all three environments offer meaningful and visible contribution toward a reconciling of what has often become an historic animosity between ethnic peoples. However, by virtue of their close geographic proximity, it is with the Army that chaplains have their greatest opportunities for tangible involvement in the process of reconciliation between peoples and communities. These initial nudgings most often take the form of Humanitarian Aid (HA) projects. Maj (Rev) S.K. Moore, “The Ministry and Theol-

significant account. Also of note will be the humanitarian work in Vietnam of then Major David C. Estey followed by Canadian peacekeeping missions to the Middle East. Working out of this *impulse*, chaplains initiated humanitarian projects that often incorporated the expertise of the troops, cognizant always of the need for the support of Command and impartiality among ethno-religious groups where simmering tensions existed.

1.1 United Nations Forces In Cyprus (UNFICYP)

In 1961 world attention shifted to the island of Cyprus in the Mediterranean.

Cyprus became independent in 1960 with a constitution that was intended to balance the interests of both Greek Cypriot and Turkish Cypriot communities. Cyprus, Greece, Turkey, and the United Kingdom entered into a treaty to guarantee the basic provisions of the constitution and the territorial integrity and sovereignty of Cyprus. A series of constitutional crises resulted, however, in the outbreak of intercommunal violence in December 1963. After all attempts to restore peace had failed, the UN Security Council unanimously adopted resolution 186 (1964), which recommended the establishment of UNFICYP.²

Among the initial participating nations was Canada.³ The Canadian Government deployed Peacekeeping troops to Cyprus in 1964, and remained committed to the mandate for over 29 years. An emerging security soon enabled Canadian chaplains and troops alike to identify needs within the Greek-Cypriot and Turk-Cypriot communities on both sides of the “Green Line.”⁴ Care was taken to assure that humanitarian assistance pro-

ogy of Reconciliation in Operations,” in *The Ecumenical Model of Ministry in the Canadian Forces Chaplain Branch*, A-CG-007/AF-001 (Ottawa, Canada: National Defence, 2003), p. 89.

²UNFICYP Facts and Figures, <http://www.unficy.org/Facts+figures/facts+fig.htm>, accessed 1 Sept 2005.

³ Other participating nations in the initial deployment of Peacekeeping troops to UNFICYP were Austria, Denmark, Finland, Ireland, Sweden and the United Kingdom.

⁴ The Turkish invasion of Cyprus in 1974 resulted in a cease-fire. The Green line is a 180 mile-long cease-fire line, or buffer zone between Turkish-held northern Cyprus and Greek-dominated southern Cyprus. To this day it is monitored by UN troops. See Alex J. Bellamy, Paul Williams & Stuart Griffin, *Understanding Peacekeeping*, (Polity Press: Cambridge, UK, 2004), pp. 106-108.

vided by the Canadian Contingent (CANCON) was replicated in both ethnic communities, thus exemplifying impartiality, the central tenant of Peacekeeping's "holy trinity."⁵

The *impulse* to improve the lives of the local population came early in the mandate when assistance was given to the Red Crescent Sick Children's Hospital in Kyrenia (Turk-Cypriot sector), a facility that cared for Greek and Turkish children alike. Canadian soldiers regularly attended to the hospital's maintenance needs as clothing, toys, blankets and bedding arrived from concerned families in Canada. Implicated in this endeavour, Padre Lyman R. Coleman offered the following, "It was one of those situations where one could see a ray of hope for Cyprus itself. The children lived in harmony and contentment. Their parents would freely mingle on visiting days, sharing together a situation having been led by a child."⁶ Coleman's insight is a snapshot in time (1973) of the broader theological expression of operational chaplains beyond that of *internal* ministry, as important as it is; it resonates with the *impulse* of which I speak.

Although not in *mimetic*⁷ terms, the chaplain cites how the Greek-Cypriot and Turk-Cypriot children modeled a different way of being for their parents. The children unreservedly embraced the other, displaying an acceptance regardless of ethnicity. It was not lost on Padre Coleman that the hospital ward afforded visiting parents the rare occasion of freely mingling with their ethnic counterparts, an encounter that offered a differ-

⁵ The "Holy Trinity" of Traditional Peacekeeping: Consent, Impartiality and Minimum Use of Force, cited in Bellamy et al, *Understanding Peacekeeping*, p. 96.

⁶ *Dialogue*, The Canadian Forces Chaplain Service (P), No. 6, Vol 3, Jan 1973, p.2.

⁷ *Mimesis* is the foundational construct to Dr. Vern Neufeld Redekop's theory of *mimetic structures of violence* and *mimetic structures of blessing*, which will be treated in depth in Chapters Four and Five. Briefly, *mimesis* is a Greek word from which our English words, "mime" and "imitate" originate. Redekop purports that humans learn by imitating, children imitating the *other* the easiest. In their formation, if they see love, they imitate love; if they see violence, they imitate violence. The spiralling affects of violence are fed by *mimesis*, i.e. reciprocating the actions of the *other*, albeit with greater intensity. Maj S.K. Moore, Toward an Understanding of Deep-Rooted Conflict, *International Military Chiefs of Chaplains' Conference*, Tallinn, Estonia, 3 Feb 2003, p. 5.

ent vision of the *other*. He remarks that the daily peacekeeping duty was given to separating these communities in conflict. However, supporting such organizations as the Red Cross Sick Children's Hospital brought these communities together in a unique manner, granting mutual warmth and appreciation.⁸

Space prohibits a complete overview of the humanitarian endeavour of the full 29 years. However, some of the more prominent were as follows: educational teaching aids for handicapped children,⁹ lens sets to aid in determining prescriptions for glasses,¹⁰ wheelchairs, beds and mattresses.¹¹ Due to the length of this mission, humanitarian assistance became an established chapel program that supported charities, not terribly dissimilar from how a chapel would function on a regular Canadian Forces Base. Again, care was taken to assure the impartiality factor, with the number of charities supported varying over the years depending on the presenting needs: seven,¹² six,¹³ and five.¹⁴ The two main organizations supported by the Canadian Contingent Cyprus (CANCONCYP) were the Theotokos Institute for mentally handicapped children in Limassol (Greek Cypriot)

⁸ Ibid, p. 2.

⁹ J. E. Wiley (Capt), DHH, Cyprus (Quarterly Reports and General Correspondence), File 99/3, Box 18, fo.198, CANCONCYP, Chaplain Services (P) Narrative Report, Quarter Ending 30 June 1986, United Nations Mission In Cyprus (UNMICYP), p.2.

¹⁰ N. Shaw (Capt), DHH, Cyprus (Quarterly Reports and General Correspondence), File 99/3, Box 18, fo.198, CANCONCYP, Chaplain Services (P) End Tour Report, Operation Snowgoose 52, 1 Sept – 28 Feb 1990, United Nations Mission In Cyprus (UNMICYP), p. 3.

¹¹ P. Day (Capt), DHH, Cyprus (Quarterly Reports and General Correspondence), File 99/3, Box 18, fo.198, CANCONCYP, Chaplain Services (P) End Tour Report, Operation Snowgoose 53, 27 Feb – 5 Sept 1990, United Nations Mission In Cyprus (UNMICYP), p.3.

¹² B.C.A. Hicks (Capt), DHH, Cyprus (Quarterly Reports and General Correspondence), File 99/3, Box 18, fo. 198, CANCONCYP/3 R22R CHYPRE, Rapport de l'Aumônier (P), Annex A, 28 juil 1992, Forces des Nations Unies à Chypre (UNFICYP), p. 2.

¹³ R.M.P. Durrett [Lt(N)]. DHH, Cyprus (Quarterly Reports and General Correspondence). File 99/3, Box 18, fo.198, CANCONCYP, Chaplain Services (P) End Tour Report, Operation Snowgoose 59, 09 Feb – 15 June 1993, United Nations Forces In Cyprus (UNFICYP), p. 3.

¹⁴ J.M.A. Guevremont (Capt), After Action Report, Operation Snowgoose 57, CANCONCYP, 1992, Appendix A, pp. 1-2. For an exhaustive list of charities supported, see Padre Guevremont's After Action Report.

and the Red Crescent Hospital in Kyrenia (Turkish),¹⁵ the latter being among the major recipients of humanitarian assistance over the years.¹⁶ At the closing out of the mission to Cyprus, Padre Rick Durret captured well the *impulse* pulsating within chaplains and troops alike.

"This is part of what makes Canadian peacekeepers special", says Durret, the last Protestant Padre to serve with the Canadian Forces as part of UNFICYP. "Our international peacekeeping reputation comes as much from the generosity and caring we bring to the local people as it does from our expertise and professionalism in actual peacekeeping duties."¹⁷

1.2 International Commission of Control and Supervision (ICCS) - Vietnam

Also during the 1970's, the Canadian Forces Chaplain Branch deployed then Major David C. Estey to Vietnam where he served with the International Commission of Control and Supervision (ICCS). Mandated by the United Nations to monitor compliance to the terms of the Paris Peace Agreement, a chaplain was sent to provide sacramental and pastoral support for Canadian personnel seconded to the mission;¹⁸ an example of *internal* ministry.

In Vietnam, the *impulse* continued to manifest itself in the form of humanitarian assistance to local civilian populations. *External* ministry focused on facilitating monetary support for the Redemptorist Orphanage as well as the Warm Nest Nursery.¹⁹ The

¹⁵ R.K. Deobald (Capt), DHH, Cyprus (Quarterly Reports and General Correspondence), File 99/3, Box 18, fo. 198, CANCONCYP HANDOVER NOTES – CHAPLAIN (P), 12 Dec 1988, United Nations Force In Cyprus (UNFICYP), p. 5.

¹⁶ J.M. Fletcher (Capt), DHH, Cyprus (Quarterly Reports and General Correspondence), File 99/3, Box 18, fo. 198, Chaplain Services (P) End Tour Report Operations Snowgoose 55, 01 Mar – 31 Aug 1991, United Nations Force in Cyprus (UNIFCYP).

¹⁷ Capt Rita LePage, Suffer The Little Children, *Sentinel: Magazine of the Canadian Forces*, (Montreal: National Defence, Vol. 29, No. 5, NDIDA-JS-00-001/JP-001), Oct/Nov 93, pp. 8-9.

¹⁸ Maj Albert Fowler, *Peacetime Padres: Canadian Protestant Military Chaplains 1945-1995*, (St. Catharines, Ontario: Vanwell Publishing, 1996), pp. 173-75.

¹⁹ D.C. Estey (Maj), DHH, Vietnam (Quarterly Reports and General Correspondence), File 99/3, Box 2, fo. 35, Military Contingent Canadian Division (MCCD), Operation Gallant, Chaplain Services (P) Narrative

TO AM Nursery and other related orphanages received an assortment of supplies that had been airlifted into Saigon by the ton,²⁰ all facilitated by a chaplain. Additional funding was supplied to the Bishop of Kontum to be used in refugee work among the montafnards (tribal people of Vietnam) as well as donations to the needy in Xuan Loc.²¹

1.3 United Nations Emergency Force Middle East (UNEFME)

Following the Yom Kippur War in October 1973, the United Nations Emergency Force Middle East (UNEFME) was created to ensure that the terms of the cease-fire were followed.²² During March of 1974, the Israeli/Syrian sector became increasingly unstable, thus prompting the United Nations to create an Agreement on Disengagement between Israeli and Syrian forces.²³ The United Nations Security Council adopted Resolution 350 (1974) on 31 May 1974, bringing into existence the United Nations Disengagement Observer Force (UNDOF).²⁴ Canadian Forces chaplains have served both at Camp El Gala in Ismailia, Egypt (UNEFME, 1973-79) and at Camp Ziouani, in the Golan Heights, Israel (UNDOF, 1974 to present).

As in other Operations, chaplains have made supporting Canadian Forces personnel their mission priority but also devoted time to improving life for the civilian popula-

Report for the Quarter Ending 31 Mar 1973, International Commission of Control and Supervision, (ICCS) pp. 1-2.

²⁰ D.C. Estey (Maj), DHH, Vietnam (Quarterly Reports and General Correspondence), File 99/3, Box 2, fo. 35, Military Contingent Canadian Division (MCCD), Operation Gallant, Chaplain (P) Final Statistical Report, 17 Sept 1973, International Commission of Control and Supervision, (ICCS), p. 1.

²¹ D.C. Estey (Maj), DHH, Vietnam (Quarterly Reports and General Correspondence), File 99/3, Box 2, fo. 35, Military Contingent Canadian Division (MCCD), Operation Gallant, Chaplain Services (P) Narrative Report for the Month Ending 30 June 1973, International Commission of Control and Supervision, (ICCS) p. 1.

²² Veterans Affairs Canada: Canada Remembers, *United Nations Emergency Force Middle East UNEFME*, <http://www.vac-acc.gc.ca/remembers/sub.cfm?source=collections/cmdp/mainmenu/group05/unefme>, accessed 2 Sept 2005.

²³ UNDOF: United Nations Disengagement Observer Force – Background, <http://www.un.org/Depts/dpko/missions/undof/background.html>, accessed 2 Sept 2005.

²⁴ Ibid, p. 1.

tions that surrounded them. *External* ministry at Camp El Gala in Ismailia, Egypt led to a close association with the Coptic Evangelical Church of Ismailia, which provided support to the greater Christian population from which many had suffered the ravages of war along the Suez Canal. To facilitate the humanitarian effort of this Ismailian congregation, Major Don Hatfield, together CF Chapel communities, contributed enough funding to purchase a small vehicle to aid in this ministry.²⁵

This *impulse* extended to the civilian church in Canada as well. Presbyterian congregations in Nova Scotia began regular shipments of clothing for those recovering from the war along the Suez. As early as 1975, a total of seven tons of clothing had arrived by way of a space available status on Canadian Forces resupply flights as well as parcels by the regular post.²⁶ Additional money was raised within Camp El Gala through various fund-raising initiatives of the chaplains for ministry among widows and orphans.²⁷

Again, the *external* ministry of indirect reconciliation in the form of humanitarian assistance was consistently evident at Camp Ziouani in the Golan Heights functioning similarly to that of Camp El Gala. Both Padres R.A. Jones (1980)²⁸ and S.D. Self (1982-83)²⁹ speak of their support of the Polish Sisters of St. Elizabeth who operated the Home of Peace Girls' Orphanage in Jerusalem. In both instances, personnel from the Camp

²⁵ Padre Marty Holobow, "A Vehicle for the Coptic Evangelical Church in Ismailia," *Dialogue*, Vol 5, No 5, May, 1976, pp. 3-4.

²⁶ D.A. Hatfield (Maj), DHH, Middle East, (Quarterly Reports and General Correspondence), File 99/3, Box 18, fo. 197, (Correspondence of Contingent Chaplain, Padre Hatfield to LCol S.M. Parkhouse, Director of Pastoral Activities, 22 June 1975), Headquarters Canadian Contingent United Nations Emergency Force Middle East (HQ CCUNEFME), p. 2. Of note was the generosity of new recruits at CFB Cornwallis who raised funding among their numbers to aid civilian congregations with the cost of shipping care packages when space was not available on service flights to the Suez.

²⁷ *Ibid*, p. 4.

²⁸ R.A. Jones (Maj), DHH, Middle East, (Quarterly Reports and General Correspondence), File 99/3, Box 18, fo. 197, Quarterly Report (Narrative), Sept 1980, United Nations Disengagement Observer Force (UNDOF), p. 2.

²⁹ S.D. Self (Maj), DHH, Middle East, (Quarterly Reports and General Correspondence), File 99/3, Box 18, fo. 197, CCUNME Chaplain's Report, July 1982 – January 1983, United Nations Disengagement Observer Force (UNDOF), p. 2.

raised several thousand dollars of support for the orphanage, as well as performing many building maintenance tasks during their off duty hours. By November of 1983, Camp Ziouani had raised an additional \$7,000.00 (US) for this charitable organization.³⁰ What evolved out of this charity project was an annual Christmas party for these orphaned girls at Camp Ziouani, where transportation was provided, a special meal, entertainment and Christmas gifts for each child.³¹

The above three accounts are but a précis of the multitude of occasions where Canadian Forces personnel (chaplains and troops) have provided humanitarian assistance to local populations during missions too numerous to mention here. This constitutes a documented account of what I am defining as an identifiable *impulse* toward *external* operational ministry over and above the primary operational role of the chaplain: the *internal* ministry of sacramental and pastoral support of the troops.

2. An Impulse Evident in Ministries of Reconciliation

I will now leave the more traditional peacekeeping mandates of former missions and move to the Bosnian³² theatre of operations where in the early 1990's CF contingents, accustomed to more "static" peacekeeping missions, were introduced to what be-

³⁰ J.M. Cook (Maj), DHH, Middle East, (Quarterly Reports and General Correspondence), File 99/3, Box 18, fo. 197, Chaplain's Narrative and Statistical Report for Period 18 July – 31 October 1983, CCUNME, United Nations Disengagement Observer Force (UNDOF), p. 2.

³¹ G.K. MacLean (LCol), *After Action Report*, Canadian Contingent United Nations Middle East – Canadian Contingent United Nations Disengagement Observer Force (CCUNME/CCUNDOF), July – September 1990, p. 4.

³² The Bosnian theatre of operations was but one of several in the former Yugoslavia. Canadian Forces personnel served in Croatia and Kosovo with brief stints to Macedonia. Canadian troops served with the United Nations Protection Force (UNPROFOR, 1992-95), and with NATO-led forces, i.e. Stabilization Forces (SFOR, 1995-present), Implementation Forces (IFOR, 1995-present) and, Kosovo Forces (KFOR, 1999-present).

came known as “wider peacekeeping”³³ during the period of time prior to the Dayton Peace Accord in 1995. With no ceasefire to enforce or peace to keep, chaplains found themselves ministering to troops in Areas of Responsibility (AOR)³⁴ where ethno-religious groups were in open conflict. As operations became more complex, an *impulse* toward ministries of reconciliation among local religious leaders and their estranged faith communities began to emerge. In the following documented test cases in the Bosnian theatre of operations *external* ministry progressed from solely humanitarian assistance to seeding reconciliation among estranged local religious leaders through the building of relation.

The first test case will include my personal account of establishing dialogue with the religious *other(s)* in a conflict zone. Salient to my notion of *external* ministry, are the efforts of Padres Guay and Pichette who followed me in the next contingent rotation that poignantly identify the intensification of the *impulse* to seed reconciliation.

2.1 UNPROFOR: OP CAVALIER, CANBAT II (2ndRCR Battle Group), Roto 0³⁵, Visoko/Kiseljak, Bosnia-Herzegovina (March-May 1993)

In the early spring of 1993 I deployed with the 2nd Battalion of the Royal Canadian Regiment Battle Group (mechanized infantry) to the outskirts of Sarajevo, Bosnia-

³³ Wider peacekeeping will be explained in detail in Chapter Two. The following quote will provide an overview as a means to appreciating the operational environment in the Balkans prior to the Dayton Peace Accord, 1995. “Wider peacekeeping takes place in an environment with: numerous parties to the conflict, undisciplined belligerents, ineffective ceasefire(s), the absence of law and order, gross violations of human rights, a risk of armed opposition to UN forces, the active involvement of large numbers of NGOs, the collapse of civil infrastructure, large numbers of refugees and an undefined area of operations.” See “Wider Peacekeeping,” in HMSO (London: Ministry of Defence, 1995) cited in Bellamy et al, *Understanding Peacekeeping*, p. 131.

³⁴ An Area of Responsibility is one of a number of geographical areas within a theatre of operations designated to the contingent of a member nation. It becomes their mission responsibility to secure and stabilize the AOR while fulfilling the mandate as understood and directed by Command.

³⁵ The first deploying contingent to a new Area of Responsibility (AOR) is always considered Roto 0 as opposed to Roto 1, which would in fact be the replacing contingent.

Herzegovina, a city in the throws of a Serbian siege. The base camp was in Visoko, a town of 15,000, ten kilometres outside of the capital, comprised of all three ethno-religious groups: Serb, Croat and Muslim.³⁶ At the outbreak of hostilities the majority of Serbs left the town for safer environs, leaving it to the Croats and Muslims.

Germane to this work, are relations that Padre Mari Eugenio (RC priest) and I established with the local religious leaders of the Roman Catholic and Muslim faith communities. These early developments provided footing for further dialogue with the chaplains of the soon-to-deploy 2nd Battalion of the Royal Twenty-Second Regiment (2ndR22R) from CFB Valcartier, Québec.

While I was on UN leave in Canada, Padre Eugenio established a splendid rapport with his Roman Catholic counterpart, Brother Paulo of the local Franciscan community. Amazingly enough, once the local Muslim community discovered that there were two Christian “priests” with the newly ensconced Canadian Contingent, an invitation for dialogue was issued from Imam Asim Azdahic, President of the Imam Association, a man responsible for 60 mosques in the greater Visoko-Kiseljak area, outlying communities of Sarajevo. In the Imam Association conference room, five senior Imams conversed with us for an entire afternoon. Muslim hospitality was extended with openness, refreshments

³⁶ Originally mandated by the United Nations to serve in Banja Luca, North-Eastern Bosnia-Herzegovina (BH), the Canadian Battle Group (1,300 personnel, vehicles and equipment) CANBAT II (OP CAVALIER - UNPROFOR) was forbidden entry from Croatia into BH by the Serbian Defence Force due to an *alleged* quarrel between the Serbs and the United Nations with respect to rental space for UNHQ in Sarajevo. CANBAT II spent three months in Southern Croatia waiting for the UN to resolve the situation. Mid-tour the Security Council issued a new mandate for the Battle Group, a re-deployment to Visoko and Kiseljak on the outskirts of Sarajevo. For three months, CANBAT II provided escort protection for humanitarian aid convoys destined for ‘UN Declared Safe Havens’ in southern Bosnia and similar protection for contracted civilian workers endeavouring to revive the infrastructure of Sarajevo: electricity, water, sewage.

and an eventual tour of the famed 'White Mosque' of Visoko. The Imams were inquisitive about life in the West and, in particular, the fervency of Christian belief and praxis.³⁷

During the remaining months of the rotation, relation between us and our religious counterparts warmed as we journeyed with them. Unfortunately, hostilities were such that overtures toward the Serbian Orthodox were not possible at this time. However, I made regular visits to both Roman Catholic and Muslim faith communities, sharing humanitarian assistance as it became available from Canada. As always, care was taken to be impartial. *Merhemet*, (Red Crescent) was particularly appreciative of the clothing and non-perishable food items.³⁸ Hospitality was extended to the leadership of both faith communities to visit the CANBAT II compound to meet the Commanding Officer, see the contingent chapel and share a meal among the troops. Imam Azdahic graciously accepted and invited us to his own home to meet his family and for refreshments.³⁹

Attending to my ministry with the troops remained my priority. However, an *impulse* surged within me to respond as appropriately as possible to the needs of these local religious leaders struggling to lead their faith communities within a context of war. What I could do, I didn't know. It was simply a question of "being." As visits became more frequent, we perceived a deepening of our relation. As a reciprocal hospitality emerged, greater confidence in our sincerity led to a growing sense of trust and safety in our midst. With the concurrence of his colleagues, Imam Azdahic shared openly his intense longing to return to more amiable times when Muslim, Croat and Serb lived as neighbours. This genuine expression of the will to embrace the religious *other* bore witness to his nascent

³⁷ Capt S.K. Moore, *Personal Journal of OP CAVALIER (UNPROFOR)*, 9 Nov 1992 – 15 May 1993, pp. 116-118.

³⁸ *Ibid*, p. 126.

³⁹ *Ibid*, p. 152.

desire for reconciliation between these ethno-religious communities still in conflict. Asim's parting words to me were to tell the West of their story, that they were a peace-loving people who did not want to be at war with their neighbours. He has since died, a great loss to central Bosnia.

2.2 UNPROFOR: OP CAVALIER, CANBAT II (2ndR22R Battle Group), Roto 1, Visoko/Kiseljak/Srebrenica, Bosnia-Herzegovina (May – October, 1993)

The next rotation of Canadian troops brought Roman Catholic Padres Jean-Pierre Guay (priest) and Yvon Pichette (pastoral associate) of the 2nd Battalion of the Royal Canadian Regiment (2ndR22R) to Visoko. Together they profoundly demonstrated the strategic value of continuity in operational ministry with respect to the *external* ministry of reconciliation among ethno-religious communities at war. In Split, Croatia (Dalmatian Coast – Adriatic Sea) I spoke with Padre Yvon Pichette as segments of our two contingents literally crossed paths in rotation. I explained to Pichette of the interest in inter-communal dialogue demonstrated by Asim Azdahić, Senior Imam of the greater Visoko/Kiseljak area. In the coming months, together Padres Guay and Pichette enhanced the networking by expanding the dialogue to include the local Serbian Orthodox priest, Miroslav Drincić, thus establishing contact with the regional leadership of the three faith communities of the greater Visoko/Kiseljak area.

The continuing emergence of the *impulse* may be detected in the 'Rapports des aumôniers du GT 2 R22ER' submitted by Guay and Pichette to the Commandant du Forces Terrestre Secteur Québec. It succinctly outlines the goals for their ministry of reconciliation among the three faith communities.

LISTE DES ACTIVITÉS RENCONTRÉS DANS LA REGION IMMEDIATE⁴⁰

Buts:

- a. bien connaître la situation des différentes communautés de foi des gens en présence en Bosnie Centrale, leurs besoins humanitaires;
- b. créer des liens avec les leaders spirituels du milieu;
- c. tenter des petits pas de rapprochement entre les factions;
- d. mettre en pied la prière oecuménique pour la paix.

In support of this vision, these chaplains further developed relation with the various Franciscan and Muslim leaders of Visoko and Kiseljak,⁴¹ and, more significantly, with the Serbian Orthodox priests of Zenica and Kraljeva⁴² and their isolated faith community. As the building of relation moved beyond introductions, Father Guay's empathic listening enabled these leaders individually to share the pain of their war-ravaged communities and fractured fraternity, stories all strikingly similar.⁴³ Such private sharing and public participation in "les recontres de prière"⁴⁴ with all three faith group leaders and their communities, inspired Padres Guay and Pichette to propose a 'Célébration oecuménique pour

⁴⁰ Maj J.P. Guay and Capt Y. Pichette, *Rapport des aumôniers du GT 2 R22ER*, Annexe B A 1630-1 (Aumônier), Octobre 1993, p. B-1.

⁴¹ Ibid, p. B-1.

⁴² Ibid, p. B-1.

Note: (1). in conversation with Padre Guay (16 Sept 2005), the unprecedented nature of the ecumenical service was amplified. In concurrence with the much-needed expression of fraternity and solidarity among the religious community leaders of multiethnic greater Visoko, Miroslav Drincič (Serbian Orthodox priest), agreed to participate. As is the policy of chaplains, permission for the ecumenical service from LCol J.G.P. Desjardins (CO, CANBAT II), was sought and granted. The location of Zenica was behind Serb lines which posed a degree of danger for this priest and community leader. Three Cougars (armored wheeled personnel carriers – 76mm canon) were sent to safely transport Father Drincič and children from his parish through Croat and Muslim check points to the Canadian compound for the Multifaith service.

(2). Padre Guay also related that Imam Azdahic was unexplainably late for the ecumenical celebration. He arrived just prior to the benediction and was immediately invited forward to read the earlier agreed-upon text from the Holy Koran in Arabic. It was learned following the celebration that certain members of the Imam's community had resisted his participation. He had literally physically fought with one of his colleagues who endeavoured to prohibit his leaving for the Canadian compound. The video gives evidence of the beginnings of a blackened eye. Such was the Imam's desire for peace and reconciliation among the three ethno-religious communities.

⁴³ Telephone conversation with Major Jean-Pierre Guay, Aumônier-Ajoint, Quartier Général SQFT, Montréal, Québec, 16 Sept 2005.

⁴⁴ Guay et Pichette, *Rapport des aumôniers*, p. B-2.

la paix⁴⁵ involving these leaders and members of their respective faith communities. Upon learning of the precedent setting nature of this multifaith celebration in a virtual theatre of war, Radio Canada producers of the Quebec-based programme, 'Jour du Seigneur' inquired and received permission to videotape the scheduled 29 June 1993 event, with its airing in Canada slated for 12 Sept 1993.⁴⁶ The Commandant, LCol J.G. P. Desjardins, gave his full support.

Erudite individuals, these religious leaders immediately fathomed the symbolic nature of such an interfaith celebration in the long road of reconciliation that lay before them and their communities. At the suggestion of Guay, each cleric agreed to present a symbol from their faith tradition to the assembled, representing the richness of each religious confession. These symbols were to dwell permanently in the tent that served as the chapel for CANBAT 2.⁴⁷

The following is an excerpt from the proposed celebration.

Voici que des chefs spirituels, en Bosnie Centrale, de diverses religions présentes ici aujourd'hui vont échanger des symboles représentant chacun une richesse de sa confession religieuse.

D'abord l'imam Asim Azdahič, prêtre musulman, président de la communauté islamique de la région remet au Padre Guay le symbole Islamique qui sera pour nous une présence constante dans la tente chapelle de notre communauté au Camp Visoko.

Silence et Chant Imam

Le prêtre orthodoxe Miroslav Drincic, depuis 22 années responsables de la paroisse à Zeniça offre un icône représentant la Vierge, Mère de Dieu. Qu'il nous suffise de rappeler l'importance de la Gospel à travers le monde et spécialement depuis une douzaine d'années à Medjugorje.

Chant Orthodoxe

⁴⁵ Maj J.P. Guay, Projet production pour l'Émission 'Jour du Seigneur' de Radio Canada, Célébration ecuménique pour la paix, *Note de Service*, 1110-1 (Aumônier), 26 juin 93, p. 1.

⁴⁶ Guay et Pichette, *Rapport des aumôniers*, B-4.

⁴⁷ Ibid, Projet Production, p. 9. CANBAT 2 is a shortened version of Canadian Battalion with the 2 making reference to another Canadian Battalion (1) serving at the time in the Croatian theatre of operations.

Demain 4 octobre fête de St. François d'Assise en Italie, des Franciscains ont fait grandir des communautés Chrétiennes dans toutes l'ex Yougoslavie. Srebrenica vit s'élever leur première chapelle il y a de cela 700 ans. A deux reprises déjà à assise fut le lieu de rencontre de chefs spirituels du monde entier pour prier pour la paix. Le père Paolo de Visoko nous remet l'effigie de St. François. Ce dernier prendra toute son importance parmi nous comme modèle des artisans de paix.

Prière de St. François Carnet Blue

Padres Guay et Pichette remettent un crucifix signe de notre communion a ce que les communautés de croyants vivent en Bosnie. C'est en même temps un signe de notre passage parmi eux.⁴⁸

Croix (Commentaire du Major Guay)

Also, poignantly symbolic of the hope that remained for war-torn Bosnia, was the involvement of children from the participating faith communities, signs of the future and life.

Les enfants déposent les paniers sur table.
Les enfant apportent des fleures
Chants

Commentaire : Tant qu'il y a des enfants, il y a plein d'espoir, malgré les souffrances et les épreuves... tant qu'il y a des roses et des lys en Bosnie, il y a des signes de vie qui poussent toujours. Voyons et écoutons les enfants chanter la vie et la paix.⁴⁹

Such occasions amplify both the possibility and efficacy of speaking with one religious voice, facilitating an emerging religious pluralism. As Resnicoff states, "so that others may hear a 'religious voice,' rather than a partisan one, especially in an area where the ethnic and religious fault lines are so closely aligned."⁵⁰

The intensified *impulse* that breaks forth here through the building of relation with the religious *other(s)* in this context is quite telling in terms of the personal theologies of chaplains moving them into domains other than the sacramental and pastoral support of

⁴⁸Ibid, Projet Production, p. 9.

⁴⁹Ibid, Projet Production, pp. 9-10.

⁵⁰Rabbi Arnie Resnicoff, former Command Chaplain, United States European Command (USEUCOM), US Navy, presently Special Assistant to SECAF and CSAF for Values and Vision, Pentagon, Washington, D.C., email, 6 Oct 2005.

the troops. This statement is not meant to demean *internal* operational ministry for it is vital. Commanding Officers would heartily concur. Of significance, is the evolving parallel *external* ministry, where through informal reconciliation chaplains are becoming peacemakers and reconcilers among estranged religious leaders and their communities in the midst of conflict. The strategic and operational merit of such ministry for our present time is a question that we will grapple with in the latter chapters of this work.

I will now move the discussion to our second documented test case by introducing Padre Gabriel Legault, a Roman Catholic priest from Ontario, Canada. His operational experience occurred within the Bosnian context, post Dayton Accord, and consequently, of a more traditional peacekeeping nature. There was a peace to keep. However, like so many communities recovering from war, Glamoč was communally fractured. In this case study, a heightened *impulse* within Legault brings the building of relation among the estranged religious leadership and the distribution of humanitarian assistance together in an operationalized structure of reconciliation.

2.3 SFOR: OP PALLADIUM, 1PPCLI⁵¹, ROTO 11, Charlie Company, Glamoč, Bosnia-Herzegovina, Fall 2002 – Spring 2003

Typical to any theatre of operations, a given Battle Group (1,200–1,400 personnel) will strategically headquarter itself (in this instance Zgon, Bosnia-Herzegovina), systematically spreading its influence over an Area of Responsibility (AOR). Disseminating out from the Headquarters group, company-size (150-200 personnel)⁵² elements are positioned in various locales, often extending its presence via satellite positions that are Pla-

⁵¹First Battalion of the Princess Patricia's Canadian Light Infantry.

⁵²Company strength tends to be more robust in operations. A domestic operation (within Canada) would normally call for 120-150 personnel.

toon size (30-40 personnel). Padre Gabriel Legault, was attached to one such company ("C" or "Charlie Company") of the 1PPCLI Battle Group, itself headquartered in Dravar, Bosnia-Herzegovina. Charlie Company had one satellite location in the village of Glamoč, where slightly more than a Platoon (30-40 personnel) was tactically positioned. From Dravar, Padre Legault visited his troops in Glamoč once a week, representative of *internal* operational ministry.

During an initial pastoral visit, the Platoon Commander solicited Legault's assistance in establishing cordial relations with the local Croat Roman Catholic priest, something that had eluded the officer since deploying to Glamoč. Perceptively, this young Lieutenant deemed the indigenous clerics of this village as influential community leaders, conduits through which pertinent information could be effectively disseminated to community inhabitants. This aforementioned priest had not been willing to cooperate in this regard. It was later learned that during the war the priest had been tortured by enemy forces, hence the reticence to cooperate with those in uniform,⁵³ and understandably so.

An affable person, Legault immediately made a courtesy call to the rectory of the local Roman Catholic priest. After a few moments of conversation, via the interpreter, the local priest realized that the officer in uniform before him was also a Roman Catholic priest, precipitating an extended visit in the priest's home over the cultural norm of coffee. This thawing of relations led to many visits and the eventual invitation to celebrate the Christmas Eve Mass. During these early months of the mission, Padre Legault was able also to replicate the establishing of relation with the Serbian Orthodox priest as well as the resident Imam.

⁵³ Interview with Padre Gabriel Legault, National Defence Headquarters, Ottawa, Canada, 2 June 2005.

In discussions with these local religious leaders, it was soon discovered that in all innocence the local SFOR Platoon had unwittingly developed a problem of perception among the ethno-religious communities in Glamoč. Like most contingents deeply deployed within the interior of BH, a trickle of aid would eventually reach the extremities of the AOR, as was the case for Glamoč. The soldiers endeavoured to be as impartial as possible in its distribution to the three ethnic communities. Entanglement in the deep-seated dynamics of ethnic conflict had ensnared this unsuspecting Platoon. Despite their altruistic efforts, they stood condemned of breached neutrality with respect to the equitable distribution of humanitarian assistance. Padre Legault notes, "For the Serbs, SFOR was pro-Croat because we gave humanitarian assistance to the Croats, and for the Croats SFOR was pro-Serb because we gave humanitarian assistance to the Serbs."⁵⁴

Evident to Legault was the palpable misperception among the three ethnies as to the true intentions of the local Canadian Peacekeepers. As relation with the various religious leaders strengthened, he was brought more into their confidence as to the nature of their specific needs. The idea of an Intercommunal Committee for the distribution of contingent humanitarian assistance began to crystallize in his thinking.

At this point in the mission a protracted but strained peace existed. Overt fighting had long ceased due to the presence of SFOR troops. However, wounded memory continued to nurture alienation between the Christian and Muslim communities.⁵⁵ In the midst of such animosity, the people were endeavouring to re-establish a normalcy of life: getting married, raising families, sending children to school, the ubiquitous rebuilding of roofs on formerly gutted houses, installation of wood stoves in homes where heat had

⁵⁴ Ibid, interview with Legault.

⁵⁵ Ibid, interview with Legault.

been inadequate or non-existent, etc. Noticeable to Legault was the independent or group-specific nature of these activities, which extended to the securing of much-needed humanitarian assistance. The religious leaders confided in Legault that the persistent pressure from the people to obtain humanitarian assistance was a constant burden to them as relief was in short supply. Identifying with their plight, these same leaders were compelled to scour the local environ, employing what influence they possessed with the few NGOs and IOs that occasioned their village. An *impulse* began to emerge. Legault aspired to offer himself as a bridge toward reconciliation⁵⁶ between these local clerics and faith communities. Individual relation between him and the various religious leaders was such that he was inwardly persuaded that a measure of receptivity existed to his idea.

To underscore the courage of such a proposal in this venue, it is germane to establish the depth of estrangement that persisted between these ethno-religious leaders and, by extension, their communities. An astonished Legault related,

neither of the local Christian leaders had met the Imam...It was quite surprising to see that in that little village there would be four clergy: two Croat priests (RC), one Orthodox (priest) and one Imam... and they had never met (together). The Imam had been in the village (Glamoč) for two years...the priest (RC) had been there forever and the Serb (Orthodox priest) had been there for some time as well.⁵⁷

Individually, Legault adroitly broached the prospect of the establishment of an Intercommunal Committee for the distribution of humanitarian assistance available through the local Canadian Contingent, SFOR. One aspect of the initial meeting among the local clerics was to bring forward the names of three highly regarded individuals from each of their respective communities. His concept envisioned the eventual striking of a committee comprised of these nine laity, three from each faith community; based upon

⁵⁶ Ibid, interview with Legault.

⁵⁷ Ibid, interview with Legault.

need, they would decide where the humanitarian assistance would go and to whom. The intention of *lay-only* involvement was to lessen any likelihood of political polarization that could potentially be aggravated by clerical participation. To this the religious leadership of all three faith communities agreed. Geographical considerations would also factor into the selection of the nine lay community members so as to have the broadest representation of the expansive ethnic communities beyond the village limits. The CIMIC Officer (O)⁵⁸ and chaplain would be *de facto* members of the committee. The actual distribution of humanitarian assistance was to be divided evenly among the three ethnic communities through the Intercommunal Committee. For example, if ten stoves were to arrive at Camp Glamoč for distribution, to avoid any disproportionality the CIMIC O would inform the committee that nine were available to them, three for each community. The committee representatives would consult with their respective communities to determine which families were in greater need. In this manner, the impartiality of SFOR would be preserved. All were in agreement to convene the first committee meeting on neutral ground at Camp Glamoč. The Company Commander authorized Padre Legault's proposal in concert with the CIMIC Cell, resulting in a scheduled meeting of 15 January 2003. In-

⁵⁸ CIMIC is an acronym meaning Civilian and Military Co-operation. NATO defines CIMIC as "co-ordination and co-operation in support of the mission, between the NATO Commander and civil actors, including national population and local authorities, as well as international, national and non-governmental organizations and agencies." pforum.isn.ethz.ch/docs/747A1AFD-2ACE-4242-B87DF04c19291860.pps, accessed 25 July 2006; Sean Pollick offers a Canadian version, "CIMIC is designed to support the relation between our military and other actors in theatre, as well as including measures designed to include co-operation and co-ordination between our troops and others." <http://www.cdai.ca/symposia/2000/pollick.htm>, accessed 25 July 2006. Significant as well are the numerous humanitarian projects initiated by CIMIC cells within local communities, a tremendous aid to the mission. Not only are local conditions improved but also much good will is generated among the people toward presence of foreign troops.

credibly, "all local religious leaders met together for the first time in a positive and brotherly atmosphere at SFOR Camp Glamoč."⁵⁹

A fraternal meal was shared together with the Platoon Commander and CIMIC Officer joining the chaplain and his fellow colleagues from Glamoc. A pivotal aspect of the ministry of hospitality, the informal ritual encounter of breaking bread together as operational ministry will be explored later in this thesis. Padre Legault opened the repast with a revision of the serenity prayer that he prepared for the meeting.

Let us pray to the Creator of mankind, the God of all. Bless us, our families and the people to whom we minister. Bless the food we are about to receive. Grant us the serenity to accept the things we cannot change, the courage to change the things we can and the wisdom to know the difference.⁶⁰

The Platoon Commander and CIMIC Officer prayed a portion of the prayer, with Legault offering his portion in Serbo-Croat, itself a gesture of embrace. Of course, interpreters are always present to facilitate conversation. The age-old custom of breaking bread together bore witness to the beginning of dialogue. For the first time the local Imam and Serbian Orthodox priest shared exchanges regarding parish and mosque life.

Recognizing the significance and symbolic nature of the meeting, Padre Legault offered the following version of a Chinese parable,

⁵⁹ Capt Gabriel Legault, *Proposed Project for the Establishment of a New NGO in Glamoc*, submitted proposal to Company Commander, Charlie Company, Camp Glamoc, SFOR, January 2003.

⁶⁰ Interview with Padre Legault. The usage of *mankind* in Padre Legault's prayer is an expression of cultural sensitivity, as the Western preference for *inclusive language* is often not in vogue in old world settings, nor is it constructive to the building of relation to exploit such opportunities as occasions of enlightenment. Noteworthy too is the absence of any reference to Jesus Christ, instead the usage of references to God that *all* could affirm, Christian and Muslim. Invoking God's blessing on the families and people of their respective faith communities stands as a subliminal underscoring of the *humanity of the other*. The Serenity Prayer is an invitation for these recovering ethno-religious communities to live less in the pain of the past and, instead, embrace together a more hopeful future.

As the story goes, centuries ago a certain Chinese village experienced hardship. As is the case today in China, rice was the staple of their diet. An extended drought had severely reduced the rice crop and the people were beginning to starve. Fortunately, the rains returned before the end of the growing season, reviving the crop in time for a meager but sufficient harvest. To add to their misery and due to an extended time without sufficient food, the people had developed a disease known in their region as *locked-elbow*. Their dilemma was now that they had food to eat, they could not bend their elbow to bring their chopsticks to their mouths. They were unable to feed themselves.⁶¹

Based on the above parable, Padre Legault then drew the guests attention to the centre of the table where he had prepared a plate of food. He then challenged them with the same dilemma as the Chinese, inviting them to resolve the quandary of how they would manage to eat with arms that would not bend. Legault related,

The religious leaders began to look around the dining table and quickly determined that the only solution was to feed one another. They could put their utensils in the food and manoeuvre it to the mouth of the *other*. And I (Legault) said, "That's it. I think we are at the point now in our journey where we need to feed each other... where we need to help each other if we want to survive."⁶²

On that note, the meeting moved into relaxed conversation. Legault described the gathering as proactive with all in attendance endorsing his concept for an Intercommunal Committee for the distribution of humanitarian assistance.

Unfortunately for all concerned, Padre Legault's vision for the establishment of a functioning Intercommunal Committee comprised of nine laity, three from each ethnic community never came to fruition. The one solitary and historic shared meal on 15 January 2003 at Camp Glamoc between these local religious leaders remains as a testimony of what could have been. All had agreed to bring forward three names from their respective faith communities for the next meeting, which never occurred. Due to the heightened activity of the end of the mission for Charlie Company, Padre Legault and the CIMIC O

⁶¹ Interview with Legault.

⁶² Interview with Legault.

were unable to coordinate the sustained launching of this unprecedented Intercommunal Committee. Nor was the chaplain attached to the next rotation able to capitalize on the gains that Padre Legault had made.

That being said, an intensifying *impulse* may be detected in Padre Legault's initiative, indicative of a personal theology of peacemaking. *External* ministry in the form of the Intercommunal Committee held within it seeds for the normalcy of relations among these local religious leaders and their faith communities still experiencing the residual affects of the war. Despite estrangement, Legault's building relation individually created within these leaders the will to embrace the *other*, an approximation of re-humanizing those demonized by war. The *agency* of such informal reconciliation in theatres of operation aids in transcending the animosities that separate ethno-religious communities in conflict.

Both documented test cases presented here feature before-unseen opportunities for ministries of *reconciliation*, working out of their own theological orientation as reconcilers. The *impulse* identified in these operational encounters, although similar in aim, is different in expression. All these cases and testimonies raise the penetrating questions that drive my hypothesis. The reader is invited to keep them in mind as I make my way through the various stages of this work. They are as follows. Are these documented test cases simply the *ad hoc* experiences of talented chaplains? Was it simply a case of being in the right place at the right time? Can it be chalked up to being personality driven? Or, are we seeing through glass dimly what the Spirit of God is doing through God's people in some of the darkest venues known to humanity, theatres of war? Is there an intensifying *impulse* evident among operational chaplains to build relation across divides to the

estranged religious *other(s)* with a view to seeding reconciliation? If so, how can it be sustained and what are the structures that will empower such grace-enabled encounter and in-breaking of transcendence?

In order to better grasp the milieu of operations, it is necessary to outline where we have been in peacekeeping operations and where we are now. I believe this will aid in situating much of what is to follow in terms of background and context. Chapter Two will prepare the ground more thoroughly by acquainting the reader with the evolving world of generational peacekeeping in the multinational operations of the United Nations (UN) and/or the North Atlantic Treaty Organization (NATO). A brief introduction to where we have come since the dawn of the Westphalian international order will preface an exploration of the transforming domain of operations and its various levels of mission. Incorporated within this presentation will be a précis of the Levels of Conflict and a synopsis of the three Levels of Command: Strategic, Operational and Tactical. Familiarization with how chaplains function within this system will aid in better comprehending the focus of Chapters Six and Seven.

Chapter Two: The Contemporary Context -From Peacekeeping to Peace Support Operations

The previous chapter raised a series of questions arising from a re-iterative *impulse* on the part of chaplains to first, engage in external ministry and second, to channel that ministry to building relation with religious leaders. Articulated were the emergent *ad hoc* ministries of reconciliation of deployed chaplains among estranged local religious leaders within the Bosnian context, pre and post Dayton Accord. Due to the increasing implication of radical religious elements within contemporary conflict, a case was made for policy development within the Canadian Forces mandating the utilization of deployed chaplains in the seeding of reconciliation among ethno-religious communities in conflict via the building of relation with their respective religious leaders. Present practice in operations leaves such ministry as sporadic, often personality driven, and disconnected from one rotation to the next, thus forfeiting the benefits to contingent Commanders and, most assuredly, conflicted communities.

The need for a new self-understanding of chaplains and a supportive theological and policy framework will become clearer when considering the profound changes in practices related to the challenge of peace in the context of war. This chapter will follow two overlapping trajectories of development: peacekeeping and the establishment of peace through reconstruction and capacity-building; essential components of today's stability operations. Firstly, it will encapsulate the unmistakable movement from the classic Westphalian international order to that of today's era of post-Westphalian security. To be underscored are the global and political forces that have brought significant change to the traditional peacekeeping role to which Canadians and the world have become accus-

tomed. An evolving trajectory of operations will move through the generations of traditional peacekeeping, wider peacekeeping, peace enforcement and finally peace support operations more commonly known today as stability operations. Secondly, we shall explore the nascent model of government capacity building known as Provincial Reconstruction Teams (PRT). Presently employed by a number of nations in the Afghanistan theatre of operations, the PRT stands as an instrument of the international community to revive and rebuild failed or failing states either recovering or in the midst of conflict. The objective of such exploration will be to situate for further reflection the relevancy of the chaplain's expanding role of the seeding of reconciliation within today's Stability Operations as contributing to the resolution of intrastate conflict.

Although this chapter represents a slight refocusing in order to identify a larger context, the role of the chaplain will not disappear from view. Throughout this chapter reference will be made to the operational role of the chaplains of Chapter One in relation to the evolving world of generational peacekeeping. In addition to the work of Padres Guay, Pichette and Legault, that of Capt Imam Suleyman Demiray will be introduced in connection with the PRT of the Afghan theatre of operations. (The closing chapter of this thesis will feature Demiray and the ministry of reconciliation within the Kandahar PRT.).

1. The Westphalian Era

An understanding of how our present international order evolved will be helpful in situating where we are now in the broader scheme of things. For centuries the non-interference within the borders of a sovereign state was the respected international code of the Western world. For the first time in hundreds of years the very essence of war has

begun to change as we move away from interstate war to intrastate conflict within the borders of a sovereign nation. This is impacting how the international community is responding to conflict around the world. The following is an overview of this evolving shift.

1.1 Westphalian International Order¹

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

¹ For a more exhaustive account of the Westphalian International Order see, Alex J. Bellamy, Paul Williams & Stuart Griffin, *Understanding Peacekeeping*, (Polity Press: Cambridge, UK, 2004), pp. 21-26.

1. The world consists of, and is divided into, sovereign territorial states which recognise no superior authority.
2. The process of law making, the settlement of disputes and law enforcement are largely in the hands of individual states.
3. International law is oriented to the establishment of minimal rules of coexistence; the creation of enduring relationships among states and people is an aim, but only to the extent that it allows state objectives to be met.
4. Responsibility for cross-border wrongful acts is a 'private matter' concerning only those affected.
5. All states are regarded as equal before the law: legal rules do not take account of asymmetries of power.
6. Differences among states are often settled by force; the principle of effective power holds sway. Virtually no legal fetters exist to curb the resort to force; international legal standards afford minimal protection.
7. The minimization of impediments to state freedom is the 'collective priority'.²

Emerging as the fundamental ingredient of the above was the "principle of non-intervention in international society."³ For centuries, states have held to the notion that to interfere in the internal turmoil of a sovereign state, regardless of its severity or harm to peoples, is forbidden as a breach of international security. Politically and internationally pervasive, the Westphalian concept has spread to the entire globe, its effects lasting well beyond the cold war of the late 20th century and on into the 21st.

Enveloping the known world, Westphalian *societas* evolved in three distinct phases. Paraphrased below is the account of Bellamy et al.⁴

- 1) Inspired by economic and strategic utility, by the nineteenth century European colonialism brought international society to the far reaches of the globe accompanied by its capitalist market economy. Even those

² D. Held, A. McGrew, D. Boldblatt and J. Peterson, "Global Transformation" (Cambridge: Polity, 1999), pp. 37-38 cited in Bellamy et al, *Understanding Peacekeeping*, p. 23.

³ *Ibid*, p. 21.

⁴ Bellamy et al, *Understanding Peacekeeping*, pp. 23-24.

political entities such as the Ottoman Empire, China and Japan that resisted such hegemony eventually adopted Westphalian norms and the instruments of diplomacy and international law.

- 2) The second phase emerged subsequent to the Second World War. This period of decolonization witnessed an unprecedented thrust for independence rooted in American and European ideas of self-determination. Much of this was evidenced across the South and Southeast Asia, a great deal of the Middle East, practically all of Africa, the Caribbean and the Pacific. Between 1947 and 1967 the society of states swelled from roughly 50 states to over 160
- 3) The end of the Cold War, with its dissolution of the Soviet Union, beheld the final and completed phase of the Westphalian order of decolonization. What were once Soviet frontiers became borders between newly independent sovereign states. Reaching into the 1990's, the former Czechoslovakia and Yugoslavia contributed much to the international community of sovereign states exceeding 180 in number.

This unprecedented explosion of nascent statehood onto the world scene during the second half of the 20th century imposed stresses on former understandings of state sovereignty and its ensuing security. Emergent has been a polarizing tension: which takes primacy, ensuring peace *between* states or the human security of peoples living *within* those same borders? The next section will provide for the reader an overview of the transitional period between the Westphalian Order and the global struggles that have given birth to a Post-Westphalian response, all of which prepares the ground for a perceptible

shift in operational emphasis, thus broadening the operational ministry of deployed chaplains.

1.2 An Emerging Post-Westphalian Order

The doctoral thesis of Major Yvon Pichette,⁵ contributes much to this discussion. His third chapter entitled, “La doctrine canadienne des opérations de soutien de la paix et les pratiques militaires,” will be drawn on significantly in preparing the way forward. Pichette cites the fall of the Berlin Wall (1989) as being symbolically portentous of the approaching collapse of the former U.S.S.R. (1991), the death knell for the end of the Cold War. The residual effect of this momentous event resulted in a tectonic conceptual shift with respect to security, as Westphalian non-interference in the affairs of a sovereign state began to buckle. Converging as well in the 1990’s was an unprecedented international consensus within the UN Security Council, enabling this representative body to move beyond the unrelenting vetoes of the Cold War era. Concurrent with the breathtaking plummet in numbers of vetoes during Cold War years of 1945-1990 where 279 vetoes were cast, was the augmentation of Security Council mandated missions subsequent to 1990. Such unprecedented agreement among the world powers, notes Pichette, has engendered the following outcomes: 1) a dramatic increase in the numbers of missions authorized by the Secretary General; 2) an increase in the form and quantity of resources necessary to accomplish the mission; and more disconcertingly, 3) the authorization of mandates far more complex and ambiguous.

⁵ Yvon Pichette, *Une éthique militaire fondée sur les vertus dans le cadre des opérations de soutien de la paix: Une analyse théorique, pratique et théologique*, Une thèse doctoral de la faculté de théologie, (Ottawa: Université Saint-Paul, 2006), pp. 94-161.

This is not to suggest that the preference for the Westphalian security concept has fled to the more obscure corners of the globe. On the contrary, populous nations such as China, Russia and India usually express their preference for this traditional security position.⁶ Albeit, a post-Westphalian movement toward the establishment of liberal peace where conflict has erupted has the sure-footed recognition that “the more democracy and liberalism spreads around the globe the less likely war becomes.”⁷

Evident has been the support of the post-Westphalian concept of liberal peace⁸ among Western nations as well as by the UN Secretariat. Since the early to mid-1990s publications by senior UN officials have signaled the growing unease over how best to manage conflict. Boutros-Ghali’s *An Agenda For Peace*⁹ (1992), its subsequent *Supplement to An Agenda of Peace*¹⁰ (1995) and *The Report of the Panel on United Nations Peace Operations*¹¹, commonly referred to as the *Brahimi Report* (2000) began to reflect this groundswell of concern over “the norms of sovereignty and non-intervention to maintain peace and security either between or within states.”¹²

⁶ Bellamy et al, *Understanding Peacekeeping*, p. 26.

⁷ Ibid, p. 27.

⁸ Ibid, p. 2: “The post-Westphalian conception of peacekeeping rests on a more comprehensive understanding of the liberal-democratic peace thesis. This perspective suggests that liberal relations between states require liberal-democratic societies within states, because it is assumed that the way that a particular state conducts its international affairs is inextricably connected to the nature of its domestic society. Once the liberal-democratic peace thesis is understood in this manner, threats to international peace and security are not limited to acts of aggression between states but may also result from violent conflict and illiberal governance within them. Consequently, the role of post-Westphalian peacekeeping is not limited to maintaining order *between* states but instead takes on the much more ambitious task of ensuring peace and security *within* states...reflect[ing] the long-standing tension within the UN Charter and international law more generally as to whether the security of states or the security of human beings should be prioritized.”

⁹ Boutros Boutros-Ghali, *An Agenda For Peace*, A/47/277-S/24111, 17 June 1992, <http://www.un.org/Docs/SG/agpeace.html> accessed 11 Jan 2006.

¹⁰ Supplement to *An Agenda For Peace*: Position paper of the Secretary-General on the Occasion of the Fiftieth Anniversary of the United Nations, A/50/60 – 8/1995/1, 3 January 1995, <http://www.un.org/Docs/SG/agsupp.html>, accessed 12 Jan 2006.

¹¹ *Report of the Panel on United Nations Peace Operations*, A/55/305 – S/2000/809, http://www.un.org/peace/reports/peace_operations/ accessed 12 Jan 2006.

¹² Ibid, p. 26.

From an operational perspective, traditional peacekeeping has most visibly demonstrated the strain of this seismic shift in security emphasis. A more Post-Westphalian resolve to UN Security Council resolutions and mandates has resulted in an increasing involvement in *internal* versus that of *international* conflicts. As such, traditional peacekeeping, otherwise known as first generation peacekeeping, has undeniably undergone striking changes.

Along with the trajectory of evolving peacekeeping operations is the emerging role of operational chaplains as facilitators of intercommunal dialogue in conflict zones. The above serves as a backdrop to what will now be presented as a description of this indubitable dénouement of the redefining of international security and its impact on the understanding of peacekeeping. A précis of this evolving application is as follows.

2. The Evolving World of Peacekeeping Operations

Shifts in the nature of conflict have in turn influenced how the international community responds to such change. The subsequent overview is intended to acquaint the reader with how Peacekeeping has been altered over the decades.

2.1 Traditional or First Generation Peacekeeping

Bellamy et al state that traditional peacekeeping

takes place in the period between a ceasefire and a political settlement and is designed to cultivate the degree of confidence between belligerents necessary to establish a process of political dialogue...this means non-coercive, consent-based activities...to help prevent the resumption or escalation of violence and establish a stable peace.¹³

¹³ Ibid, p. 95-97.

Expanding on the above definition, Pichette offers the following as major tenets of traditional peacekeeping:

1) les forces de l'ONU se déployait, avec l'accord des parties impliquées à l'intérieur d'une zone tampon afin de faire respecter un cessez-le-feu déjà négocié et accepté par les différents belligérants impliqués; 2) les casques bleus devaient démontrer une impartialité la plus complète et ne devaient utiliser leurs armes qu'en cas de légitime défense tel qu'il est stipulé dans la Charte des Nations Unies au chapitre VI; 3) les contingents sélectionnés devaient obligatoirement exclure la présence des grandes puissances et cette sélection devait être représentative de la diversité géographique et politique des Nations Unies; 4) le contingent devait disposer de tout le matériel nécessaire ainsi que la nourriture pour une durée de dix jours de leur arrivée; 5) un document juridique portant sur les droits et obligations des casques bleus devait être négocié sur place. [Aussi] la sélection des pays participants à la force de maintien de la paix devait être le fruit d'une négociation qui devait obtenir l'approbation des différentes parties impliquées dans le conflit.¹⁴

Striking are the conditions to which the United Nations is obliged to adhere before a peacekeeping force could be deployed. Serving as two of the primary prerequisites of traditional peacekeeping are securing an invitation to deploy international troops to the conflicted area as well as winning approval from the belligerents implicated as to the makeup of the troop-contributing nations. Principal tasks involved separating formerly warring parties by creating a buffer zone between them, patrolling the buffer zone to ensure compliance, and the supervising any modification of said zone necessitated by events. As Hillen noted, "the attributes of consent, impartiality, and the passive use of force...characterized the principles of peacekeeping."¹⁵ Traditional peacekeeping was a passive undertaking with the objective of assisting conflict resolution, encumbered with operational inconveniences emanating from the political restraints imposed by ongoing

¹⁴ Pichette, *Une éthique militaire fondée sur les vertus dans le cadre des opérations de soutien de la paix: Une analyse théorique, pratique et théologique*, Une thèse doctoral de la faculté de théologie, (Ottawa: Université Saint-Paul, 2006), p. 109.

¹⁵ John Hillen, "Blue Helmets: The Strategy of UN Military Operations" (Washington, DC: Brassey's, 2000), p. 100 cited in Pichette, *Une éthique militaire*, p. 112.

negotiations. Pichette summarizes traditional peacekeeping as encompassing the following three customary traits: 1) the belligerents are states; 2) the fighting factions are structured armies with hierarchies; and 3) the implicated parties in conflict are desirous of ending the hostilities and are engaged in securing a mutually agreeable political solution.

The previous chapter described, among others, the operational ministry of chaplains within the Cypriot context of traditional peacekeeping. Expanding over three decades of CF deployments, Cyprus offers a *coup d'oeil* of first generation *peacekeeping* where two belligerents (Turkish and Greek Cypriots) continue to be to this day separated by a buffer zone (the Green Line), patrolled by UN forces, having been invited by those embroiled in the conflict to aid in arriving at a lasting solution. However, "in Cyprus, as elsewhere, traditional peacekeeping without effective conflict resolution has tended to preserve the status quo. Consequently, in practice, such operations may become primarily concerned with preventing violent conflict."¹⁶

Padre Legault's Bosnian deployment may be described as traditional peacekeeping even though the groups implicated were not states they were well defined ethnonational groups with their own armies. The Dayton Peace Accord had been signed giving the mission the mandate of enforcing the peace settlement. Albeit, overt conflict had ceased, Legault's experience testifies to the deep divisions often remaining between post-conflict ethnies.

Moving into the post-cold war era, *intrastate* conflict began to emerge most significantly as the former U.S.S.R. crumbled. Out of necessity peacekeeping transitioned into the more aggressive style known as wider or second generation peacekeeping.

¹⁶ Bellamy et al, *Understanding Peacekeeping*, p. 108.

On the European continent, the demise of the Soviet regime gave rise to the political aspirations for independence of former republics having been subjugated by Russian hegemony since the end of World War Two. This precipitated an unprecedented transformation in conflict throughout the later decades of the 20th century. As empires fell, the traditional warring “between” nations evidenced for centuries imploded to becoming nations warring “within,” the former Yugoslavia being a cogent example. Although wider peacekeeping may enjoy the consent of the belligerent parties to deploy, troops are often employed in volatile situations. Bellamy et al delineate the distinctions between first and second generation peacekeeping thusly,

The ‘second generation’ was distinct from the first generation of traditional peacekeeping because such operations tended to take place within states, rather than between them, and in an environment where the interposition of blue helmets between organized belligerents was either not possible or ineffective.¹⁷

In the grey zone between Chapters 6 and 7 of the UN Charter, it is sometimes referred to as Chapter 6 ½ peacekeeping.¹⁸ Below are listed six key characteristics of wider peacekeeping.¹⁹

- Wider peacekeeping occurs within a context of ongoing violence. Whereas traditional peacekeeping...take(s) place after the belligerents have signed a ceasefire agreement, wider peacekeeping takes place either in the complete absence of such agreement or in situations where agreements are fragile and prone to collapse.

¹⁷ Bellamy et al, *Understanding Peacekeeping*, p. 129.

¹⁸ See Pichette, *Une éthique militaire*, Chapter Three, Section 2, pp. 102-108 for a discussion on Chapters VI and VII of the UN Charter.

¹⁹ Ibid, pp. 129-130.

- Wider peacekeeping tends to take place during ‘new wars’ (intra-state conflict) rather than traditional inter-state conflicts.
- Soldiers engaging in wider peacekeeping are given tasks beyond those of traditional peacekeeping, including the separation of forces, disarming the belligerents, organizing and supervising elections, delivering humanitarian aid, protecting civilian UN personnel and those from other governmental and non-governmental organizations, guaranteeing freedom of movement, host state capacity building, monitoring ceasefires and enforcing no-fly zones.
- Wider peacekeeping operations witnessed the exponential growth of the civilian ‘humanitarian community’ with which peacekeepers had to coordinate their activities.
- Wider peacekeeping missions have frequently changing mandates.
- There is a gap between means and ends. Although wider peacekeeping entails the adoption of more tasks by peacekeepers, they are not accorded the necessary means to accomplish those tasks.

Wider peacekeeping is known for its ambiguity causing missions to become difficult environments in which to function. Bellamy et al describe it as follows,

Wider peacekeeping takes place in an environment with: numerous parties to the conflict, undisciplined belligerents, ineffective ceasefire(s), the absence of law and order, gross violations of human rights, a risk of armed opposition to UN forces, the active involvement of large numbers of NGOs, the collapse of civil infrastructure, large numbers of refugees and an undefined area of operations.²⁰

²⁰ HMSO, “Wider Peacekeeping” (London: Ministry of Defence, 1995) in Bellamy et al, *Understanding Peacekeeping*, p. 131.

One can easily detect the progression in intensity between the more passive first generation peacekeeping and that of the more aggressive second generation. The palpable dissimilarity between the two is that the latter functions within a context of ongoing violence, as was the case with this author in the Bosnian theatre of operations during the war in 1993. Padres Guay and Pichette ministered to the leadership of the three religious communities of greater Visoko on a wider peacekeeping mission. Hostilities were very much alive, making the sowing of the seeds of reconciliation that much more poignant.

2.3 Peace Enforcement Operations

The imposition of economic (Article 41) and/or military sanctions (Article 42) by the UN Security Council on parties unrelentingly embroiled in conflict characterizes Peace Enforcement Operations. Delineating the scope of UN authorization under the Charter, Goulding recounts the Security Council's application of Article 42.

In practice, the UN has authorized the use of military force to: restore or maintain international peace and security; enforce sanctions; defend the personnel of peacekeeping operations; provide physical protection to civilians in conflict zones; protect humanitarian activities; and to intervene in so-called internal conflicts.²¹

As can be readily seen, Peace Enforcement Operations are a step further beyond Wider Peacekeeping. It has everything to do with a Post-Westphalian employment of force, i.e. adopting an aggressive stance in an effort to assuage conflict *internal* to sovereign states where human security is in question. Boutros-Ghali stressed this option in his *An Agenda For Peace*. Paragraph 42 states:

²¹ M. Goulding, "The Use of Force by the United Nations" in *International Peacekeeping*, 3 (1), pp. 1-18 cited in Bellamy et al, *Understanding Peacekeeping*, p. 147.

It is the essence of the concept of collective security as contained in the Charter that if peaceful means fail, the measures provided in Chapter VII should be used, on the decision of the Security Council, to maintain or restore international peace and security in the face of a "threat to the peace, breach of the peace, or act of aggression."²²

The caveat being, cited in Article 51 of the Charter, that the inherent right exists for individual or collective self-defence in the face of aggression. This is especially pertinent as Security Council response to such situations is often a prolonged process, the objective of which is for the international community to put into place regional arrangements for the maintaining of peace and security.²³

2.4 Peace Support Operations (PSO)

The implementation of Peace Support Operations has moved the yardsticks yet again beyond Wider Peacekeeping. It is offered as an amalgam of a tempered Peace Enforcement policy melded to an extensive nation/capacity building operational emphasis for "failed" or "failing states" as is today's case of the International Security Assistance Force (ISAF) mission in Afghanistan. These are "multifaceted missions that combine a robust military force with a significant civilian component."²⁴ The operational goal is to create liberal democracies out of once war-torn societies. We turn to Bellamy et al again for further definition:

[P]eace-support operations typically involve the deployment of a UN-authorized multinational force that has both the means and mandate to respond to breaches of the peace. The purpose of the force is not to police a buffer zone while the belligerents make peace. Rather, it is to provide security, often as a prelude to the creation of an interim UN administration intended to establish a functioning (liberal-democratic) state. This involves an extensive expansion of peacekeeping

²² Boutros Boutros-Ghali, *An Agenda For Peace*, A/47/277-S/24111, 17 June 1992, <http://www.un.org/Docs/SG/agpeace.html> accessed 11 Jan 2006.

²³ Bellamy et al, *Understanding Peacekeeping*, pp. 147-148.

²⁴ *Ibid*, p.165.

functions to include civilian policing, institution building, infrastructure reconstruction and national reconciliation (Holm and Eide 2000; Hansen 2000a; Mackinlay 1998). Once the rule of law, democratic institutions and state capacities have been established the UN administration hands over to local democratically elected leaders (Thakur and Schnabel 2001: 14-15).²⁵

More explicitly, peace-support operations surpass wider peacekeeping most fundamentally in two ways: 1) wider peacekeeping emphasized consent, demarcating rigidly the divide between peacekeeping and peace enforcement, something that has become known as the Mogadishu line. This may lead to inaction when action is needed, i.e. human security issues. Peace support operations embrace “variable consent” as it recognizes that conflict zones have a tendency to be fluid. This is especially valid in “new war” situations where internal conflict is often factional. Some may give initial consent only to withdraw it later while others may comply only to have local fighters countermand their orders. Peace-support operations emphasize the importance of moving quickly from peacekeeping to peace enforcement and back again when deemed necessary. A flexible Mogadishu line is essential; hence the necessity of a robust military force; 2) wider peacekeeping was often hampered by the disparity between a given mandate and the means provided to achieve it. Mandates authorizing peace-support operations are carefully crafted in an effort to match the means with the mandate.

In summary, Peace Support Operations (stability operations) accentuate the following three pillars:

- 1) Being robust in terms of the military component, the facility to move between traditional peacekeeping and peace enforcement with relative ease should be in evidence. Emphasis should be placed on promoting and managing consent.

²⁵ Ibid, p.165.

- 2) Crucial is the matching of means to mandate, necessitating a consultative process between the Security Council and troop-contributing states.
- 3) Of paramount importance is the establishing of more open and free societies, a mandate to which the military component assumes a significant but supportive role. In addition, civilian policing, institution building, infrastructure reconstruction and national reconciliation are of primary concern.

The PRT is the latest evolution of stability operations. Much attention will be devoted to this model of capacity building later in this chapter and, in the closing chapter of this thesis, the potential role of the chaplain.

3. Grasping the Changing State of Warfare

Concomitant to the development of different approaches of peacekeeping has been the development of warfare. Today's conducting of war continues to summon from the international community the necessity for sophistication and ongoing adaptation. With respect to warfare, analysts have identified several "generations" of warfare that have emerged in phases. Cursorily offered here, its significance to this thesis will emerge shortly.

3.1 The Evolution of Warfare

In defining "Fourth Generation Warfare" (4GW), William Lind et al²⁶ categorize the three previous generations of warfare as follows: 1) First Generation Warfare (1GW - 1648-1865) was characterized by state armies using line and column tactics; 2) Second

²⁶ William S. Lind, Colonel Keith Nightengale (USA), Capt John F. Schmitt (USMC), Colonel Joseph W. Sutton (USA), and Lieutenant Colonel Gary I. Wilson (USMCR), "The Changing Face of War: Into the Fourth Generation" in *Marine Corps Gazette*, October 1989, pp. 1-2.

Generation Warfare (2GW) stressed the usage of firepower in an effort to cause attrition, something referred to as “war by body count;” 3) Third Generation Warfare (3GW) was more a German creation where war was fought more in time than in place, emphasizing speed and manoeuvrability. Lind differentiates present US war philosophy as Second Generation due to their reliance on attrition and highly sophisticated weaponry designed to enhance the efficiency of firepower or its precision.

Salient to this thesis are Lind’s models for Fourth Generation Warfare offered as Technology-Driven warfare and Idea-Driven Future warfare.²⁷ Visible in today’s conflicts are examples of Technology-Driven warfare: directed energy weapons (smart bombs) and robotics (drones) that significantly increase the capabilities of smaller but highly mobile forces. This aspect of Fourth Generation Warfare is best described as state versus state conflict. However, the experience of recent years has raised questions regarding over reliance on such weapon systems.

Again Lind contests that although terrorism is not new or for that matter excessively successful, used in tandem with technology it becomes formidable.²⁸ According to some, the doctrinal pendulum is now swinging to Idea-Driven Warfare. As Allen English states,

Many observers now agree that Idea-Driven Warfare is commonplace around the world and the 4GW foes can attack the entire social order by using the target society’s very organization, laws, technology, conventional forces and tactics against that society. Opponents are therefore using 4GW concepts to leverage the Western dependence on technology and to avoid a decisive fight using “4GW judo” to keep large Western security, military, and legal bureaucracies off balance.²⁹

²⁷ Ibid, pp. 2-3.

²⁸ Ibid, pp. 3-4.

²⁹ Allan English, “The Operational Art: Theory, Practice, and Implications for the Future,” in Allan English, Daniel Gosselin, Howard Coombs, and Laurence M. Hickey (eds), *The Operational Art: Canadian Perspectives – Context and Concepts* (Kingston, Ontario: Canadian Defence Academy Press, 2005), p. 53.

Shades of David and Goliath emerge as the tactics of the weak confound those of the strong, a continued perplexity in today's conflict environment. Relying on 2GW tactics, suggests English, Western strategists should re-evaluate such intense focus on engaging artificial, physical enemy centres of gravity with precision weaponry: "...when the real centre of gravity³⁰ is a shared religious/ideological goal where common purpose and zealotry replace military equipment and command structures."³¹ Again English draws on Wilson, "...as technophiles, Westerners are enraptured by weapons of great precision but have lost sight of the fact that people and ideas are the essence of why wars are fought and for how long."³²

The above capsule form rendition of the evolution of 1-4 Generational Warfare has not been offered as instruction for today's military strategists as this author is not qualified to do such. Rather, it is presented as yet another spoke inserted into an expanding operational hub, all of which are providing a convergence of support and complexity to the operational art of a given mission. Germane to the hypothesis of this thesis is the recognition that one of the shifting centres of gravity of contemporary conflict finds its

³⁰ The following is a definition of the centre of gravity: "The centre of gravity is that aspect of the enemy's total capability, which if attacked and eliminated or neutralized, will lead either to his inevitable defeat or his wish to sue for peace through negotiations. It has also been described as that characteristic, capability, or location from which enemy and friendly forces derive their freedom of action, physical strength, or will to fight...At the strategic level the centre of gravity may often be abstract, such as the enemy's public opinion or perhaps his strength of national purpose. Thus the strategic centre of gravity may be discernable but not accessible to military attack. In such cases an operational level centre of gravity must be selected which could contribute to the elimination of the strategic centre of gravity...The centre of gravity may be moral or physical...if the centre of gravity is moral, such as public will (strategic level) or military cohesion (operational level), the problem of elimination is more complex." "Canadian Forces Operations" B-GG-005-004/AF-000 (18 Dec 2000), 3-2 cited by Colonel Craig King, "Effects Based Operations: Buzzword or Blueprint (Kingston, Ontario: Canadian Defence Academy Press, 2005), p. 318 in English et al. *The Operational Art*, 2005.

³¹ Ibid, p. 53.

³² G.I. Wilson, John P. Sullivan, and Hal Kempfer, "4GW Tactics of the Weak Confound the Strong," Military.com (8 September 2003) <http://www.military.com/NewContent/0,13190,Wilson090803.00.html>, cited by English, "Operational Art in the Canadian Context," p. 53 in English et al (eds.), *The Operational Art*, 2005.

roots in the religious and ideological domain. As religious leaders embedded within deployed contingents, chaplains are strategically placed to engage the religious leaders of faith communities. Seeding reconciliation through the building of relation with the moderate voice of religious communities stands as one means, among others, of tapping into the aquifer of religious and ideological thought. If analysts are correct in proposing that such thinking is one of the more prominent centres of gravity in today's convoluted conflict, then bringing a different message to local populations becomes a strategic endeavour.

3.2 Network-Centric Warfare

A compelling statement reflecting an emerging shift in the thinking of contemporary military minds is as follows, "in the 21st century operational commanders will not be celebrated for the war they wage but rather for the peace they create."³³ Complementing this further is today's gravitation toward a strategy of network-centric warfare among international forces. Kilford defines network-centric warfare "as a comprehensive cultural shift that takes place inside a military force so that greater importance is placed on information sharing and enhancing overall situational awareness rather than operating in service 'stove-pipes'."³⁴ Technology and its information systems have made such networking much easier. However, to deduce from this definition total technological dependency would be fallacy. Campaign planning has become more inclusive of civil, political and moral issues all of which afford commanding officers greater facility "to engage in much

³³ Lieutenant-Colonel C.R. Kilford, "On 21st Century Operational Art" in English et al (eds.), *The Operational Art*, p. 266.

³⁴ Ibid, p. 254.

more creative operations designed to meet well-described military, political and civil end-states.³⁵

Albeit, in avoiding 'stove-piping' military commanders have gained a comprehensive vantage point. Garnering information from all sectors offers a strategic edge over an adversary as strengths and weakness come more clearly into view. However, a compounding effect is emerging in today's Stability Operations (formerly referred to as Peace Support Operations), as other government agencies collaborate with military forces in nation/capacity building. Given the right conditions, the network-centric approach moves beyond the all-too-familiar "breaking and killing" of war to peace enforcement whereby the creation of stability becomes such that fledgling governments can strengthen, infrastructure can be rebuilt/revived, economies can recover, and citizens can live in peace.

3.3 The Levels of Conflict

The Canadian Doctrine of the Levels of Conflict is in accordance with its NATO partners and allies. Present peace support operations function within this framework. Due to the operational focus of this thesis, the reader will benefit from a degree of familiarity with these levels of planning and execution within a theatre of operation. The following are definitions of the three Levels of Conflict as defined in the Department of National Defence publication, *Canadian Forces Operations*.

1. Strategic Level: The strategic level of conflict is that level at which a nation or group of nations determines national or alliance security objectives and develops and uses national resources to accomplish those objectives. Activities at this level establish strategic military objectives, sequence the objectives, define limits and assess risks for the use of military and other instruments of power, develop strategic plans to achieve the objectives, and pro-

³⁵ Ibid, p. 266.

vide armed forces and other capabilities in accordance with the strategic plans.

2. Operational Level: The operational level of conflict is the level at which campaigns and major operations are planned, conducted and sustained to accomplish strategic objectives within theatres or areas of operations. Activities at this level link tactics and strategy by establishing operational objectives needed to accomplish the strategic objectives, sequencing events to achieve the operational objectives, and initiating actions and applying resources to being about and sustain those events. These activities imply a broader dimension of time and space than do tactics: they ensure the logistic and administrative support of tactical forces and provide the means by which tactical successes are exploited to achieve strategic objectives.
3. Tactical Level: The tactical level of conflict is the level at which battles and engagements are planned and executed to accomplish military objectives assigned to tactical units. Activities at this level focus on the ordered arrangement and manoeuvre of combat elements in relation to each other and to the enemy to achieve combat objectives established by the operational level commander.³⁶

Within the Canadian context, the Canadian Forces receives its mission mandates from Parliament, which, as a rule, is in response to a request from the United Nations Security Council. It is the Government of Canada that decides where, when, with whom, how, and the duration of the mission implicating the Canadian Forces. Once the mandate is clarified, the Chief of the Defence Staff and his environmental commanders (Army, Air Force and Navy) continue with strategic planning that normally has been in progress as mandates are often anticipated. It is at the National Defence Headquarters (NDHQ) in the national capital, Ottawa, that strategic planning grapples with the security objectives, the resources required to meet those objectives, and the necessary strategies to accomplish those same objectives.

It is within the actual theatre of operation that the operational level comes into play. The deployment of troops is standard for such operations with the support of Air

³⁶ Canadian Forces Operations, pp. 1-4 – 1-5 cited in Gordon R. Peskett, Capt (N), “Levels of War: A New Canadian Model to Begin the 21st Century, pp. 104-105 in Allan English et al, eds. *The Operational Art: Canadian Perspectives: Contexts and Concepts* (Kingston, Ontario: Canadian Defence Academy Press, 2005), pp. 97-127.

Force and Navy assets, depending on the mission. As a member nation of an international force, a Canadian contingent will be employed under the command of an international force commander in cooperation with the forces of the other member nations implicated in the mission. Each contingent is assigned a geographical Area of Responsibility, a number of which comprise the more encompassing Theatre of Operation. It is within the theatre of operation that operational level planning, conducting and sustaining of strategic objectives transpires. In such an environment, a Canadian contingent commander would report to and seek direction from the strategic level at NDHQ while receiving orders from and offering support to the Theatre Commander. Actions initiated in support of operational objectives keep national strategic level goals in view.

In any operation it is at the tactical level where the actual execution of strategic and operational objectives transpires. Here Canadian troops physically secure a given area, enabling these objectives to take root. Tangible expression of such would be the functioning of local governments, security for foreign nationals employed with the UN, or NATO as well as IOs and NGOs, humanitarian assistance, infrastructure revitalization, returning of refugees, and more. As in any military operations, the command structure prevails. However, interaction between levels and among contingents is routine due to the collaborative spirit that pervades successful missions.

4. The Role of the Chaplain Branch within the Command Structure

It is deemed necessary to provide an overview of how the Chaplain Branch functions within the military environment. Latter chapters of this work will take us into the world of operations where various levels of Command will function. Comprehending

something of the Chaplain Branch structure will aid in appreciating how the operational chaplain interfaces with each level.

4.1 Parallel Levels of Command within the Chaplain Branch

The above synopsis of the Levels of Conflict provides a snapshot of how the military functions where hostilities are occurring within warring states. Actual Levels of Command within the Canadian Forces function along similar lines. As such, an acquaintance with these Levels of Command is essential since it serves as a porthole through which to view the venue of a chaplain's life and ministry at the various levels. Salutary to the content of the closing chapter and conclusion, these constructs will be brought forward, in particular demonstrating their utility with respect to the ensuing recommendations of this thesis.

Differentiating between the "operational" level of Command and "operations" themselves may pose a challenge for the reader. Such multi-purpose usage of terms may create confusion for the individual not accustomed to the highly specialized military culture. For the purpose of this thesis, the term "operations" refers specifically to overseas deployments. Prominent terms belonging to this genre are "Theatre(s) of Operation" and "Area of Responsibility." The "operational" level of command may be defined as the central layer of the Command structure through which strategic policies and objectives are conveyed in achievable taskings to the tactical level where, upon receiving the taskings, they are executed. Compounding complication, the operational level of command is used both in "operations" (the operational level of command in a theatre of operations)

and the domestic command structure (the operational level of command referring to regional and formation commands throughout Canada).

With respect to Levels of Command, the highest levels of leadership within the CF are considered "strategic." It is here that policy and objectives are shaped, normally undertaken in Ottawa. "Operational" level leaders receive direction from their "strategic" authority whose task it becomes to incorporate strategic policy and objectives into achievable outcomes, both domestically and internationally. Specific to Land, Air or Maritime, such leadership is located regionally across Canada. Under the direction of "operational" level leadership, "tactical" level personnel execute the well-defined objectives at the base and unit level.

4.2 The Chaplain Branch within the Levels of Command

4.2.1 The Strategic Level

Chaplains function within this Command structure: strategic, operational and tactical. The Chaplain General and his staff are engaged at the strategic level in Ottawa offering support and guidance to the Canadian Forces both nationally and internationally. *The Canadian Forces Chaplain Branch Manual* provides the following overview of the role of the Chaplain General at the strategic level.

The Chaplain General, as the principal religious advisor within the CF, is responsible for upholding and fostering spiritual, moral, religious and ethical values within the CF. The Chaplain General ensures that pastoral care is provided to all CF personnel and their families in operations and on bases/wings/formations in Canada or wherever Canadian military personnel are assigned. The Chaplain General recommends and implements ecclesiastical and military policies as they affect the work and ministry of all chaplains and Civilian Officiating Clergy to members and organizations of the CF. The Chaplain General administers programs that provide comprehensive pastoral care to meet the operational needs of the CF and the individual needs of service personnel and their families. In mili-

tary matters, the Chaplain General is a personal advisor to the CDS [Chief of the Defence Staff], and all General Officers, and reports to the ADM (HR-Mil) [Assistant Deputy Minister (Human Resources – Military)]. In ecclesiastical matters, the Chaplain General reports and is responsible to the ICCMC [Interfaith Committee on Canadian Military Chaplaincy].³⁷

In addition to the above, is that chaplaincy policy and guidelines are promulgated at the level of the Chaplain General, his Directors and staff. Both domestic and international operations are impacted, i.e. congregational and unit life within Canada as well as the operational ministry of deployed chaplains. Accessing the upper echelons of the strategic level, the Chaplain General is in conference monthly with the Chief of the Defence Staff. He maintains constant contact with national and international religious leaders regarding chaplaincy ministry within the Forces as well as with other military chaplaincies throughout the world. Other senior chaplains on his staff serve at the strategic level of the various Commands (Land, Air and Maritime) offering their expertise to their specific environment. In addition, numerous committees at the strategic level are appointed to develop policies impacting every facet of military life for the member and/or military families. Chaplains are called upon to participate in the shaping of such policies.

4.2.2 The Operational Level

Fanning out across the nation at regional (Land, Division [Air] & Formation [Maritime]) headquarters of the various elements, these senior chaplains “advise the Commander...on matters pertaining to chaplain services, requests for religious-accommodation, morale, ethical conduct, and the spiritual well-being of CF members and

³⁷ Information Digest: Canadian Forces Chaplain Branch Manual, A-CG-001-000/JD-000 (Ottawa: National Defence, 2003), p. 10-2. Of note, ADM (HR-Mil) is now Careers Military Personnel (CMP).

their families.”³⁸ In addition to providing sage counsel and pastoral support to the senior leadership and families of their respective Headquarters, they also supervise tactical level chaplains at the base/wing/formation level within their region.

4.2.3 The Tactical Level

As intimated in the above paragraph, tactical level chaplains are employed at the base and unit level of the CF. As the base of the pyramid, one finds the largest number of chaplains employed in tactical level ministry. Their involvement is within chapel congregations as well as within the life of units to which they are attached. Sacramental and pastoral support is the mainstay of this ministry. Chaplains are most often tasked for overseas operations from the tactical level due to their close affiliation with deploying units.

4.3 Chaplains and the Levels of Command in Operations

As the context of this thesis is “Operations,” a brief note is in order with respect to the placement of chaplains during deployments. At the “Operational Level of Command” in today’s Afghanistan Theatre of Operations, a senior Major is attached to the Brigade³⁹ Headquarters. Here he/she serves as an advisor to the ISAF Commander of Regional Command South (RC South) in Kandahar, ministers to his staff, and offers guidance on issues pertaining to the welfare of the troops.

In addition at the main camp in Kandahar there is a team of chaplains at the Captain level with a team leader (senior Captain/Major) whose responsibility is that of the sacramental and pastoral support of Canadian service members. Considered the tactical

³⁸ Ibid, p. 10-11.

³⁹ A Brigade represents between 5,000 and 6,000 troops.

level, these chaplains may practice a more itinerant ministry depending on the need. One is attached to the Provincial Reconstruction Team outside the main camp (Kandahar Air Field -KAF). The senior chaplain of this team also provides occasional pastoral support for the small contingent of Canadians serving in Kabul, the Afghan capital.

The thrust of the first section of Chapter Two has been to present a trajectory in triplicate: (1) to trace the evolution of the Westphalian international order to today's Post-Westphalian stance, which, at present, has become polarized around the primacy of ensuring peace *between* states or the human security of peoples living *within* those same borders; (2) to track the generational development of warfare and its countervailing peacekeeping progression through to its present state of Peace Support Operations; and (3) to position deployed chaplains within the Levels of Conflict concomitant to today's robust operations while extrapolating from same the Levels of Command pertinent to the life and ministry of chaplains at home and abroad.

To complete this overview, I shall describe the most recent evolution of Peace Support Operations known as Provincial Reconstruction Teams (PRT). Designed to enhance stability within nations struggling to gain equilibrium following or in the midst of conflict, this model of nation/capacity building gathers up into itself the best of the previous five decades of peacekeeping initiatives. The following section will offer definition to the PRT as I witnessed it in June-July 2006 in the Canadian PRT located in Kandahar, Afghanistan. It will lay the foundation for the synthesis of Chapter Seven which captures the present collaborative role of our Muslim chaplain within the PRT, a role that Christian chaplains may fulfill in the future.

5. Transitioning to Stability Operations: Provincial Reconstruction Teams (PRTs)

The subsequent and final section is devoted to the Provincial Reconstruction Team. This is the latest evolution of the early Peacekeeping model. The contrast between earlier versions and today's capacity-building oriented PRT is quite significant. The PRT will be an aspect of operations for many years to come as it adapts well to the kinds of conflict encountered today. It will also factor into the operational ministry of chaplains to be addressed in the later chapters of this work, as such an overview is necessary.

5.1 **Background: The Evolving Peace Support Operations**

The nascent government of Afghanistan is fledgling at best. It shows signs of progress but has a protracted journey ahead of it. Initially, those who stood in opposition to its progress employed the strategy of endeavouring to confine the central government to Kabul in an effort to arrest or delay the development process. The Taliban viewed such disruption as a means of keeping the people from seeing the benefits of reconstruction, thus inhibiting any lasting influence the government might hope to achieve.⁴⁰

Emerging from this struggle has been an American model of nation/capacity building known as a Provincial Reconstruction Team (PRT). This vehicle of capacity building has increasingly become the driving force enhancing the effectiveness of provincial and local governments. The hub and spoke approach of the PRT is believed to be the key to extending the influence and legitimacy of the Afghan central government be-

⁴⁰ Peace Operations Working Group of the Canadian Peacebuilding Coordinating Committee, *NGO/Government Dialogue on Provincial Reconstruction Teams (PRTs) in Afghanistan and the Militarization of Humanitarian Assistance*, FINAL REPORT, 4 Dec 2003, p. 7.

yond Kabul.⁴¹ As such, the PRT serves as an invaluable “political-military tool in the strategy to stabilize Afghanistan’s remote provinces.”⁴²

In today’s context, the international community has rightly recognized that “genuine security remains a fundamental prerequisite for achieving stability and development” in Afghanistan, something that “cannot be provided by military means alone.” Required is the multifaceted approach of “good governance, justice and the rule of law, reinforced by reconstruction and development.”⁴³ Echoing this sentiment, Mark Sedra states,

Non-state actors count on the consent of locals for power. Denying this consent is the key to defeating these actors. Civilian and military organizations are cooperating like never before, as security and stability cannot be achieved by military force alone. PRTs are a product of this environment.⁴⁴

The presence of PRTs broadens the security parameters within communities, enabling military and civilian actors to engage the local population. Notably, the more successful PRTs contribute by creating ties with local community groups, affording occasion to either settle or mitigate local disputes.⁴⁵ As such, PRTs “represent a tangible expression of a multinational commitment to Afghanistan’s recovery.”⁴⁶ The subsequent overview of the 3-D concept of the PRT is integral to the hypothesis of this thesis due to the prospec-

⁴¹ Michael J. McNerney, “Stabilization and Reconstruction in Afghanistan: Are PRTs a Model or a Muddle?” in *Parameters*, Winter 2005-2006, p. 5 (32-46)

⁴² Provincial Reconstruction Teams in Afghanistan: An Interagency Assessment: Department of State, Office of the Coordinator for Stabilization and Reconstruction; Department of Defense, Joint Center for Operational Analysis/U.S. Joint Forces Command; U.S. Agency for International Development, Bureau for Policy and Program Coordination, June 2006, p. 10.

⁴³ The London Conference on Afghanistan, *Building on Success: The Afghanistan Compact*, London, England, 31 January – 1 February 2006, p. 3.

⁴⁴ Mark Sedra, “Understanding the Mission: Provincial Reconstruction Teams (PRTs),” Presenter, *The John Tait Memorial Lecture*, The Canadian Association for Security and Intelligence Studies (CASIS) International Conference, 26-28 Oct 2006, Ottawa, Canada.

⁴⁵ Marvin G. Weinbaum, “Rebuilding Afghanistan: Impediments, Lessons, and Prospects,” in Francis Fukuyama, editor, *Nation-Building: Beyond Afghanistan and Iraq*, (Baltimore: John Hopkins University Press, 2006), p. 130.

⁴⁶ *Ibid*, p. 130.

tive role of chaplains within this organization. Especially relevant is the role of Muslim chaplain(s) where CF troops are deployed within Islamic nations.

5.2 The 3-D Concept of PRTs

In the parlance of the Canadian Forces, the PRT 3-D concept represents Defence, Diplomacy and Development, “bring[ing] together Canadian Forces personnel, civilian police, diplomats and development officials in an integrated effort to assist Afghanistan in the stabilization and reconstruction of the Kandahar region.”⁴⁷ The American vernacular defines these pillars as Governance, Security and Reconstruction. Embraced by NATO’s multinational forces (ISAF), this amalgam of interagency cooperation offers the greatest hope for stability and progress in Afghanistan. Dziedzic and Seidl articulate present and future roles of PRTs as follows,

PRTs were designed to spread a peacekeeping effect without creating a large peacekeeping force. They are the grease, not the wheel... The policy is to establish PRTs in locations [helping to] stabilize the region by extending the reach of the central government and facilitating increased reconstruction efforts. As a location becomes more secure, the PRT should shift from brick and mortar reconstruction efforts to governmental capacity building and focus on such tasks as security planning for elections, DDR (disarmament, demobilization, and reintegration), police mentoring, and so forth. In this case, the number of civilian representatives should increase, and their areas of expertise should be tailored to the evolving tasks at hand.⁴⁸

Security will continue to occupy an indispensable aspect of stability operations, the absence of which will impede the task of nation building. The consensus within the CF appears to be that this triumvirate will remain the centrepiece of Stability Operations for years to come. It serves as a means to effectively reach into some of the more remote

⁴⁷ Canadians Making a Difference in the World: Afghanistan (Foreign Affairs Canada: Ottawa, 2005), p. 7.

⁴⁸ Michael J. Dziedzic and Colonel Michael K. Seidl, “Provincial Reconstruction Teams and Military Relations with International and Nongovernmental Organizations in Afghanistan” in *Special Report*, United States Institute of Peace, No 147, September 2005, p. 8.

and troubled locales of a nation endeavouring to extract itself from conflict and turmoil. The deconstruction of combat must give way to a reconstruction inclusive of not only the brick and mortar of physical infrastructure but also the creation of social infrastructure. Nation building requires the development of trust that only emerges through the sincere and patient building of relation with local Afghan leadership and rural populations.

5.2.1 The PRT Mission

Concisely stated, the PRT Mission is as follows: “To assist the Government of Afghanistan (GoA) to extend its authority in order to facilitate the development of a stable and secure environment in the identified area of operations, and enable Security Sector Reform (SSR) and the reconstruction effort.”⁴⁹ Nuanced differently, the authors bring additional clarity to the concept of capacity building. He states “the mission of a PRT is to work with all available stakeholders and resources to bring stability to a population group by enabling the legitimacy and effectiveness of governance and government institutions.”⁵⁰ Stakeholders are influential interlocutors embedded within local communities. In Afghan society many such stakeholders originate from within the religious community, positioning the chaplain as a natural conduit through which relation may be established and the beginning of trust realized.

The following will be an overview of the PRT triumvirate, thus enabling the reader to envision this new model of capacity building now in effect in Afghanistan and parts of Iraq. Identified will be the potential role for chaplains.

⁴⁹ International Security Assistance Force (ISAF) PRT Handbook, Section III – PRT Concept and Intent, 3 June 2006, p. 14.

⁵⁰ Ibid, p. 20.

5.2.2 Defence (Security)

The “internal” security of the PRT is the responsibility of the CF troops deployed there. Their mandate is to protect those within the camp as well as escorting civilian actors while engaging in capacity building activities within Kandahar or the wider province. Whereas, the resident Royal Canadian Mounted Police Section (RCMP) expends their energies on capacity building activities in support of the local Afghanistan National Police (ANP) with the view to enhance their effectiveness as a police force. In so doing, the amelioration of the ANP impacts “external” security, which in turn affords greater stability to the local community. In terms of security, a positive cumulative effect emerges as multinational forces combat insurgents coupled with the efforts of foreign civilian police agencies committed to the rebuilding of the ANP. The stability afforded by such endeavours serves as an enabler for diplomacy (governance) and development (reconstruction) initiatives, represented in the Canadian PRT by the Dept of Foreign Affairs and International Trade (DFAIT) and the Canadian International Development Agency (CIDA) respectively.

5.2.3 Diplomacy (Governance)

Establishing the legitimacy of the Kabul government in the minds of the people is a major challenge for diplomacy, the second pillar of the PRT. Concretely, this entails “the development of effective provincial, district and local government; the establishment of the rule of law; and a reformed, retrained, and rebuilt national army, police force, and judicial system.”⁵¹ Given the enormity of the task, one can appreciate the analogy of the

⁵¹ Dzedzic and Seidl, *Provincial Reconstruction Teams*, p. 8.

mission employed by the first Commandant of the CF PRT, Col. Steve Bowes, “This is not a sprint, but a marathon.”⁵²

Former PRT Commandant, LCol Simon Hetherington, states it succinctly,

Our mission is one of capacity building within the government of Kandahar in an effort to help Afghans help themselves to get back on to the road of normalcy. What we are endeavouring to do as much as possible is to engage the key leaders, whether they be religious, community or official leaders in the government to try and encourage the support of the people for the government as opposed to supporting the Taliban.⁵³

Compounding this challenge is the daunting task of overcoming identity and ideological differences. As a nation, illuminates Goodson, Afghanistan is the antithesis of homogeneity in that it is “a collection of disparate groups divided along ethnic, linguistic, religious and racial lines and forced together by the vagaries of geopolitics.”⁵⁴ Afghan culture is a syncretic blend of tribal custom and religious belief.⁵⁵ Louis Dupree succinctly delineates this Afghan primitive blend of tribal and religious belief:

The Islam practiced in Afghan villages, nomad camps, and most urban areas (the ninety to ninety-five percent non-literates) would be almost unrecognizable to a sophisticated Muslim scholar. Aside from faith in Allah and in Mohammad as the Messenger of Allah, most beliefs relate to localized, pre-Muslim customs.⁵⁶

Historically, Afghanistan has responded violently to the invasive strategies of would-be occupying forces. Goodson notes that Islam has traditionally gained its most active societal role “by providing the ideology and driving force behind jihad – then it

⁵² Interview with RCMP Cpl Bob Hart, Kandahar PRT, July 06.

⁵³ Telephone interview with LCol Simon Hetherington, Cmdt of the Kandahar PRT, Wednesday, 15 November 2006.

⁵⁴ Larry P. Goodson, *Afghanistan's Endless War: State Failure, Regional Politics, and the Rise of the Taliban* (Seattle and London: University of Washington Press, 2001), p. 14.

⁵⁵ *Ibid.*, pp. 17-19.

⁵⁶ Louis Dupree, *Afghanistan* (Princeton, NJ: Princeton University Press, 1973), p. 104 cited in Goodson, *Afghanistan's Endless War*, p. 18.

can weld the tribes together into an intractable force against alien infidels.”⁵⁷ Going into Kandahar, Canadian planners were adamant that the mandate of the PRT be made absolutely clear to a local population. “that a PRT is not some form of occupying power, nor is it simply an intelligence gathering entity.”⁵⁸ PRT Political Director, Richard Covin (DFAIT) echoed a similar sentiment. From his experience Afghans were inclined to identify NATO forces with the former Soviet occupying forces of the 1980’s, i.e. invading non-believers.⁵⁹

Effortlessly moving among vulnerable local populations, Taliban insurgents spread their propaganda reinforcing such thinking, thus further undermining the possibility of the acceptance of Western assistance. The cultural, ideological, political and religious chasm existing between the Afghan and the various nationalities represented in the PRTs of Afghanistan is notable. The Canadian PRT is no different in this respect. The strategy of “providing an Afghan face” to Western endeavours is proving to be a successful countervailing measure to mitigating such disparity.

Bridging such identity-based diversity is recognized as a major challenge for the PRT leadership. The following is a brief synopsis of identity as it relates to Afghan allegiance. In an effort to better comprehend the dynamics at play, the *International Security Assistance Force (ISAF) PRT Handbook* cites some of the complexities relating to Afghan identity. The authors illuminate how in rural Afghanistan⁶⁰ tribal allegiances are further formed based on meeting the basic needs of subsistence. Extending effectual pro-

⁵⁷ Ibid, p. 18.

⁵⁸ *Exercise Triple Construct*, p. 5.

⁵⁹ Interview with Richard Covin, DFAIT Political Director of the Kandahar PRT, 29 June 2006.

⁶⁰ Demographers estimate the Afghan population to be 31 million with as much as 80% of the population residing in rural areas. The World Fact Book, <https://www.cia.gov/cia/publications/factbook/print/af.html>, accessed 29 Jan 2007.

vincial, district and local governance to the far reaches of this country will continually encounter such allegiances as local populations identify with their providers. Convincing rural/tribal populations of the legitimacy of the Kabul central government becomes tantamount to wresting loyalty away from local leadership and their dubious methods of employment. Explicated below is a glimpse into the complexities of Afghan ethnicity and identity with its implications for governance.

The various Afghan ethnic groups are comprised of sub-tribes with varying levels of familial or tribal affiliations. Perceptible within recent Afghan history has been certain shifts in identity. During the Russian invasion the relevant identity was more on the national plane of Afghan or Muslim, an identity selection associated with survival. The subsequent Civil war among the Mujahedeen witnessed Afghans identifying themselves more closely with their tribe (Pashtun, Uzbek, Hazaran, etc.). The predicament of pervasive Afghan poverty ties much of today's conflict to local resources. Naturally, as poverty would dictate, the ebb and flow of identity is mostly tethered to the tribe or sub-tribe that will meet the needs of subsistence. As such, conflict over local resources stands as the most pressing external threat to any given tribe, which in turn informs identity and allegiance, i.e. to which tribe or sub-tribe will one ascribe. Resonating here is the relational/familial dynamic that

... individuals will organize around the most relevant identity and "trust" those who are organizing and leading the group against all outsiders. These leaders then take the role of a state-like authority and enjoy a great deal of legitimacy that is then not available to any sort of higher state authority.⁶¹

The task that lies before the national government, and those who are assisting in extending its influence, is to establish as much legitimacy as possible. Complicating this

⁶¹ ISAF PRT Handbook, p. 23.

task is the ongoing “government sponsored” conflict against local leaders who, as resource providers, enjoy the loyalty of the people. In rural Afghanistan transcending sub-national identity and its subsequent allegiance, is directly associated with improving life for those at the grassroots.⁶² Making a difference in everyday living will strengthen the legitimacy of the central government. Eliminating or reducing conflict is directly linked to generating stability, which in turn creates an environment conducive to good governance, the rule of law, education and infrastructure reconstruction, which may engender loyalty to the providers. Such is the challenge of the capacity building mandate of PRTs of stability operations. Establishing contacts with the leadership of local communities is critical to the mission of the PRT. As such, trust is engendered through a genuine concern for the well being of the local citizenry tangibly expressed in sincere dialogue and incremental, yet identifiable, change.

Salutary to this endeavour is the role of the chaplain embedded within the PRT; the most striking example in the Afghan theatre of operations is the person of Imam Capt Suleyman Demiray. As a Sunni Imam, he bridges the identity gap between the NATO/CF staffed PRT and that of the local Sunni and Shi’a population. Building relation engenders a bond that is enhanced by his membership of the Umma, the worldwide body of believers. Extended in sincerity to the moderate Mullahs of Kandahar is Imam Demiray’s hand of fellowship. Cultural and ritual mediums (Shura) are employed as a means to facilitate dialogue with the PRT leadership, resulting in a measure of capacity building that other-

⁶² The authors of *Provincial Reconstruction Teams in Afghanistan: An Interagency Assessment*, p. 16 collaborates the above findings: “Eighty percent of the Afghan population depends on agriculture to earn a living. Any discussion about building support of the central government, minimizing support for the insurgency, and reducing the influence of the drug trade must therefore include a discussion about how to engage people in the agriculture sector.”

wise would be difficult to attain. Of note, DFAIT personnel in particular are recognizing the contribution that this Muslim chaplain is able to bring.

Prior to deploying to Afghanistan, I interviewed former Foreign Affairs Deputy Political Director Erin Dorgan, who served in the Kandahar PRT along side Dr. Glyn Berry,⁶³ (Oct 2005 – Jan 2006). Conscious of the need for the people to witness tangible evidence of change, Dorgan proposed a wider engagement with the local populace, “mak[ing] these contacts first of all to learn their concerns, to engage with other stakeholders in the community.”⁶⁴ As important as the elected officials were to the process, her contention was that a broader base of appeal would reap still greater dividends. Aware of the cultural significance of religion in an Islamic nation, Dorgan stated “the Shura⁶⁵ [was] probably the institution that [had] the most real weight today.”⁶⁶ Her seasoned, yet heuristic approach to diplomacy in volatile Kandahar enabled her to recognize the potential contribution that could be made in collaboration with deployed chaplains. “Your [reference to chaplains] initiative is interesting. It seems that it could work well in a place like Afghanistan where dialogue and just listening to each other means a lot to people.”⁶⁷

⁶³ Glyn Berry, PhD (political science) was killed on 15 Jan 2006 by a suicide bomber in Kandahar about one km southeast of Camp Nathan Smith, the site of the Provincial Reconstruction Team (PRT) in Kandahar City. Dr. Berry served as the DFAIT Political Director embedded within the PRT. Three CF personnel were wounded in the same attack. http://www.forces.gc.ca/site/newsroom/view_news_e.asp?id=1844, accessed 31 Aug 2006. See <http://www.fac-aec.gc.ca/department/glyn-berry-afghanistan-en.asp> for a biographical overview of Dr. Berry.

⁶⁴ Interview with Erin Dorgan, former Political Advisor embedded with the Kandahar PRT. The interview took place at the Foreign Affairs Language School, Gatineau, Quebec, 29 May 2006.

⁶⁵ Shura is defined as follows: “Shura is an Arabic word for “consultation”; specifically the duty in Sharia (Islamic law) of the ruler to consult his followers in making decisions. It also refers to the assembly that meets for this purpose. The rules of Shura are used to solve every problem that a group of individuals faces starting from within the family, to the problems of the community and continuing even to the political affairs of a country.”

http://www.google.ca/search?hl=en&lr=&defl=en&q=define:Shura&sa=X&oi=glossary_definition&ct=title, accessed 31 Aug 2006.

⁶⁶ Dorgan, 29 May 2006.

⁶⁷ Ibid, 29 May 2006.

As will be noted deeper into this thesis, Gavin Buchan, the present PRT Political Director (DFAIT), has intentionally worked in concert with Imam Demiray. His unique qualification as a Sunni Imam has had inestimable value in engendering dialogue among the local Mullahs, thus enhancing the capacity building of the PRT.

5.2.4 Development (Reconstruction)

The third pillar of the PRT is an integral aspect of stability operations. The reconstruction effort is designed to make a difference at the grassroots, where the vast majority of the Afghan people live. The Canadian International Development Agency (CIDA) takes a leading role in the Kandahar PRT, the overarching goal being that of building genuine support for the Kabul government. Then Director of Development, Michael Callen, placed his emphasis on

creating a more receptive environment for national programs, to decrease the scepticism towards government, and to build those networks of trust and confidence between areas that have never seen government presence and the government itself.⁶⁸

The wisdom of providing an Afghan face to reconstruction creates ownership among the indigenous population. It also militates against the extant ideological and cultural disparities that impede progress. Implicating the Provincial Council (Governor and cabinet) empowers the process. Involving the upper echelons of the provincial government in infrastructure improvements is a tangible means of demonstrating their utility beyond that of an advisory capacity, something the people can readily see.

⁶⁸ Interview with CIDA representative Michael Callen, Director of Development for the Kandahar PRT, 25 June 2006.

Callen created a highly successful reconstruction program entitled, Confidence in Government (CiG) that continues today under his successor. Over a two-hour period at the PRT, he explained to me the mechanics of this program. A salient feature of this initiative is the creation of a “social infrastructure” that remains accessible for future endeavours. The subsequent overview of CiG will delineate the process of project selection and the key role of relation building, in which local mosques became a means of reaching entire communities. The potential of an Imam in uniform assisting this process is of strategic value.

Paraphrasing Callen, infrastructure reconstruction begins with the CiG Steering Committee, which consists of the Governor of Kandahar province, five members from the elected provincial council, and five departmental directors from the bureaucracy. Their first responsibility is to identify priority districts for CiG programming. Upon completion of this phase, a Contact Group is then struck from within the larger Steering Committee comprised of the Governor, two members of the Provincial Council, the Director of Rural Rehabilitation and the Chief Mullah of the Kandahar Ulema. Integral to its success, the public face of the program is completely Afghan. Travelling to various communities for project selection, the Contact Group experiences an immediate boost to credibility and legitimacy due to its Afghan makeup, the Governor himself assuming the leadership role.

The Contact Group targets the District Shuras as the most influential bodies conducive to such program selection. It can also be the most political. Astutely, Callen instituted a pre-consultation process designed to inform a broader range of district leadership not represented at District Shuras. Selected leaders from a given District were invited by

the Provincial Council to Kandahar where the program was presented in its entirety. In turn, these stakeholders were encouraged to disseminate the information to tribal and religious leaders from the various communities throughout the District, assuring a wider representation of stakeholders for the actual program presentation at the District Shura. Rather than 30-40 in attendance, often more than 300 were present. This provided greater exposure for the Contact Group membership, enabled greater program transparency and thus prohibited the ubiquitous "siphoning off" of funding that has so often plagued such initiatives.

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

When the DCCs are in place, a small unit called a Community Mobilizer kicks into gear, a small organization with developmental expertise. This unit guides the DCC through the process of prioritizing projects according to a series of developmental criteria, i.e. that the project impacts the maximum number of people. Callen notes that this process aids in protecting the vulnerable so that the voices of minorities or handicapped are included. Ultimately, it is the community that decides what project they will propose for funding. Once the process is completed, the identified project is submitted to the PRT to assure that the developmental principles were followed. Final approval results in the PRT contracting a locally based NGO for implementation. His most recent CIG project

designated \$900,000.00 CN for the Shah Wali Kot District, with four DCCs each receiving \$225,000.00 CN, an amazing amount of money for rural Afghans.

To Callen, the sense of local ownership of a given project is critical,

We really found by involving the community they developed a sense of local ownership, and once they start investing their own ideas and time into it then they start contributing and identifying right-fit solutions which are going to be a hundred times better than anything we're going to come up with. And by actually incorporating those solutions, showing them that look, we are listening and this is becoming your program as much it is the governments. We found that by following that chain, that's where we reach genuine support.⁶⁹

Encouraging to Callen were the words of the District local leadership during the first pre-consultation. These rural Mullahs accompanied by other key community leaders stated that in the nearly three years that the PRT had been in Kandahar, this had been the first time that they had ever been included in consultation, the first time they had ever been consulted for their opinion reference the needs of their communities.

Germane to this thesis is Callen's recognition of the significance of Afghan religious leaders to the life of communities. Stating how he came to realize how influential local Mullahs were to the developmental process he was proposing, he offers the following:

It wasn't something that we thought of at the beginning; after we started putting the designs together, other people were suggesting, well, if you want to access the people's minds really and introduce what government can mean to them you need to engage the religious community... so we incorporated them after the fact, after recognition of their importance.⁷⁰

More fundamental still is the emphasis that Michael Callen places on relation. Aside from investing years in developing relationships, he sees the CiG as a way of accessing communities and building the "social infrastructure." Having gone through the

⁶⁹ Ibid, Callen Interview, 25 June 2006.

⁷⁰ Ibid, Callen Interview, 25 June 2006

process of establishing District Community Councils with its accompanying Community Mobilizers, a depth of understanding emerges not only of their available assets and developmental priorities but also of their key concerns and principal historical issues. One can only imagine the potential value of Callen's Confidence in Government program as it is replicated in the various Districts throughout Kandahar province. During the first few days of my stay at the PRT, Callen was flown out by helicopter to Kabul where he presented an overview of his program and its implications for other provinces to President Karzai. As a testament to the effectiveness of Callen's initiative, communities of nearby provinces have begun to voice their desire for similar programming.

Apposite to the success of Callen's CiG program was the networking throughout the religious communities in rural Kandahar province. The social infrastructure developed within communities via the local mosques was crucial to reaching the entire community. Mutual trust and respect emerged as local religious and community leadership was consulted and included in the project selection process. Implicating a uniformed Imam in this process would bring additional credibility to the program.

This chapter has attempted to present in capsule form the expanding contemporary international security issues coupled with the concomitant evolution of generational peacekeeping operations. This thesis will return to the Provincial Reconstruction Team construct of Stability Operations in later chapters. The praxis of the chaplain's collaborative role will be examined in terms of interagency cooperation with the other PRT members. As such, this chapter has tilled the soil for an emerging contextual theology: Miroslav Volf's theological themes of exclusion and embrace merging with Vern Redekop's

theory of deep-rooted conflict. These are themes of exceptional poignancy to the topic of reconciliation.

Volf's themes of exclusion and embrace resonate with the operational ministry of deployed chaplains. Reduced to its simplest terms theologically, the evil of war may be depicted as the *self's* exclusion of the *other*. Conversely, in conflict zones the generous and underserved opening of the *self* to the *other* in the will to embrace exhibits grace at work in the midst of a horror that cries out for exclusion. Volf's hermeneutic of remembering rightly serves as a means of dealing with the wounding of memory, thus framing a paradigm fundamentally attuned to the struggle of a victim coming to terms with victimization. CF chaplains minister to their troops in such settings. They often minister to local populations still reeling from exclusion's fury. On occasion, the in-breaking of transcendence is revealed in the will to embrace where the *self* risks the *re-humanizing* of the *other*. Small and hesitant, yet sure steps are taken in the journey toward mutuality with the estranged *other*. Chapter Three will further expand on these themes, revealing today's manifestations of exclusion in conflict zones and the potential mitigating effects of embrace as the *self* and the *other* move toward mutuality in relation, the beginning of the process of reconciliation.

Chapter Four will introduce the mimetic theory of deep-rooted conflict espoused by Vern Neufeld Redekop. His theory will further amplify Volf's theology by showing how it can be linked to concrete forms of praxis. Exclusion will be made manifest in mimetic structures of violence that spiral out of control in conflict zones, devastating entire communities. In Chapter Five, embrace will emerge in mimetic structures of blessing as grace-enabled individuals within these same war-torn communities reach across the

divide of alienation in the renewal of relation. Redekop's theory will further illuminate the mimetic nature of the chaplain's modeling of mutuality in relationship, a catalytic ministry that seeds reconciliation among estranged ethno-religious groups within conflict zones.

Chapter Six will draw on Volf and Redekop in the development of the External Ministry of Reconciliation (EMR) paradigm; a theoretical construct delineating the seeding of reconciliation by chaplains among estranged religious leaders and their respective faith communities in operations. Embodied within this paradigm will be a contextual theology pertinent to the building of relation with the religious *other* as representative of ethno-religious group(s) in conflict. Praxis of such operational ministry will also be introduced offering the added dimension of cultural sensitivity, the ministry of hospitality as well as symbol and ritual in the writing of new narratives. In evidence also, will be mimetic modeling as chaplains engage the moderate religious voice with the long term view to initiating dialogue between moderates and their counterparts on the fringes of the more extreme elements; the will to embrace.

Finally, Chapter Seven will bring the previous six chapters to their natural conclusion. Added to the two documented test cases from the Bosnian context discussed in Chapter One will be two additional documented test cases from the Afghan context. Together, these cases illustrate the significance of the EMR paradigm established in Chapters Three through Six. Theology and theory will come together in praxis. I shall attempt to show how there is in-breaking of transcendence as chaplains mimetically model the will to embrace. Seen will be the chaplain's ministry as the seeding of reconciliation in support of strategic policy and objectives that aim to bring stability, peace and prosperity

to those ravaged by conflict. Of singular importance to such initiatives will be the mimetic modeling of the EMR paradigm at the strategic level of the Chaplain Branch to other departments and agencies within and without of the CF.

Chapter Three: Miroslav Volf's Theology of Exclusion and Embrace

The opening two chapters of this thesis have strategically situated the operational ministry of chaplains. The role of chaplains in theatres of operation is taking on greater significance due to their ability to interface with local religious leaders and their respective faith group communities. Increasingly poignant to Command is this role in conflict zones where extreme elements among religious communities factor into present hostilities.

In this chapter I will introduce the themes of exclusion and embrace postulated by Croat-American theologian Miroslav Volf. These themes will come to represent sin and grace respectively. From my perspective, Volf defines exclusion and embrace “relationally” as will be seen in the upcoming sections devoted to them. However, at the outset there is merit in providing a sense of how exclusion and embrace are understood in Volf. The sin of exclusion may be seen as a severing of the bonds that bind us together in relation, precipitating abandonment. It is the resistance to acknowledging the *other* worthy of relation; an inferior being that must either be assimilated or subjugated. Conversely, in its essence, the grace of embrace may be understood as the *self's* “willingness” to reach across the barriers that divide in the hopes of renewing relation with the *other*, hence the in-breaking of transcendence, the beginnings of reconciliation. I will use exclusion and embrace as a template to better comprehend the theological dynamics rooted in the hostilities among ethno-religious groups in conflict zones. The lens through which I will view Volf's work will be that of relation¹ on the part of the *self* and the *other*. Exclusion

¹ By way of instruction, the term “relation” is defined as the “act of relating,” hence the emphasis on “agency.” The usage of “relationship” is interpreted as the “state of being related.” Greater emphasis will

and embrace will be scrutinized from this particular vantage point. As a pivotal theme, relation will remain with us throughout the remainder of this thesis. Sin in exclusion will be seen to resist any synergy of relation whereas grace-enabled embrace will look to renewed cooperation, thus arriving in a new relational space. It is in the will to embrace that grace becomes evident as the *self* opens to the *other* in renewed relation. This will be increasingly identified as the “in-breaking of transcendence,” the first movements toward the full embrace of reconciliation.

This chapter consists of three major sections: (1) Volf’s Theology of Relation, (2) Exclusion, and (3) Reconciliation as Embrace. In the opening section relating to the Theology of Relation, I will explore the following themes: (1.1) Relation: the *self* and the *other*; (1.2) Volf’s Axis² of Interdependence and Independence in the creation story; (1.3) Volf’s understanding of Relation in the Trinity; (1.4) Relation in the Cross; (1.5) Relation in the New Covenant; and (1.6) Relational Catholicity. [Points (1.1) through (1.6) will move in linear fashion, progressively developing Volfian thought with respect to relation. Complementing this development, point (1.2) will expand in more depth Volf’s Trinitarian hermeneutic, citing its significance to the human encounter]. Offering further clarity to Volf’s Theology of Relation will be work of my own: (1.7) the Root Metaphor of Relation and (1.8) the introduction of my construct of the Axis of Relation and Irrelation. This root metaphor and axis will further hone what began with Volf’s theology of relation, delineating more particularly the nature of relation within conflict situations. As such, these themes will remain with us throughout the remaining chapters.

be placed on relation, although relationship will appear when appropriate. The agency of relation illuminated in Volf adapts well to the agency of the operational ministry of chaplains.

² See footnote 158 in section 1.2 for an explanation how axis will be used in this work.

The second major section will concentrate on exclusion and its sinful manifestations. Again, continuing with the lens of relation, I will unpack Volf's theology of exclusion with ethno-religious conflict in mind: (2.1) Wilful Independence, (2.2) The Logic of Purity and (2.3) The Will to Exclusionary Independent Identity.

Finally, I will conclude with Volf's theme of embrace. The will to embrace will be a recurring theme of grace throughout this section. Relation comes to the fore as the beginnings of reconciliation in the midst of conflict emerge. The following headings will be explored: (3.1) Relational Justice, (3.2) Forgiveness: The Offering of Restored Relation, (3.3) Making Space in the *Self* for the *Other*, (3.4) Redemptive Memory, and (3.5) The Drama of Embrace.

1. Volf's Theology of Relation

More than any the other theologian I have read, Miroslav Volf creates a backdrop for the ministry of deployed chaplains in conflict zones. It is in operations that chaplains come face to face with the harsh realities of overt conflict and its residual estrangement. Already stated, Volf's principal themes of exclusion and embrace depict sin's dehumanizing of the *other* while the agency of grace is seen as the will to embrace as the *self* and the *other* move toward to a renewed vision of mutuality. His theology lends itself to articulating the quality of relation existing between the *self* and the *other*. As such, relation will be the lens through which we will view Volf's work and, in turn, bring it to bear on the building of relation with the religious *other*. In this section I will bring relation into focus with specific attention given to his appropriation of the following major Christian doctrines.

Creation will be seen through the light of the axis of interdependence and independence, illuminating the quality of relation between the *self* and the *other*. Trinity will receive much attention, as the mutual indwelling of the Trinitarian relation offers itself as a pattern for the human encounter. In relation, it is the self-giving and *other*-receiving love of the Trinitarian relation that translates into the *creating of space within for the other* in mutuality. In the cross, God's *creation of space within for the other* emerges with the full force of its salvific relevancy for humanity. For Volf, the relational theme of mutuality in God's *self*-giving and *other*-receiving love is central to the cross and, among the other things, holds significant insight for the *self* and the *other* encounter. His theme of the new covenant will articulate relation more profoundly still. Here the quality of the *self* and the *other* relation accommodates change in the identity of the *other* by making adjustments within *self*. Ongoing relation is made of such *self*-giving and *other*-receiving love. The previous themes come together in what I term as relational catholicity³, a natural end result. It is here that the *creation of space within the self* for the *other* results in an enriched mutuality that expresses itself outwardly as the agency of the *self* and the *other* relation engages in societal change. The remaining two themes are representative of my emerging theory: the root metaphor of relation will provide an additional perspective to mutuality and quite naturally lead into what I term as the axis of relation and irrelation. The axis may be understood to be a continuum depicting the quality of relation between the *self* and the *other*. Gradations of relation or irrelation determine the degree or lack of mutuality.

³ Relational catholicity as a term is an adaptation from Volf's thinking with respect to "Culture, Catholicity, and Ecumenicity." See Miroslav Volf, *Exclusion and Embrace: A Theological Exploration of Identity, Otherness, and Reconciliation*, (Nashville, TN: Abingdon Press, 1996), pp. 50-55.

1.1 Relation: Self and the Other⁴

A native of the former Yugoslavia, Miroslav Volf has instinctively gone to the heart of what towers before humanity as its core crisis in his proclamation that, “the practice of ethnic and the other kinds of ‘cleansing’ in the Balkans forces us to place the

⁴ As a philosophical abstraction, the *self/other* relation is not easily articulated. In the development of a practical theology, I introduce metaphors of the *self/other* relation that lend themselves more freely to application. They remain abstractions but less so. In Volf, the *self* and the *other* negotiate their identities in relation, something he calls “differentiation.” Such encounter leaves something of the *other* with the *self*, who we are as individuals is in large part due to the *other(s)* with whom we are in relation. His likening of the mutual interiority of the Trinity as a pattern for the human relation very much reflects this thinking; each shaping the *other* and, as such, traits of the *other* are imparted to or come to indwell us (See Section 1.3 of this chapter). In this light, relation is constitutive of the human self and, by extension, identity formation. One could say a human person is relation. It is in relation that the *self* experiences the *other* in a reciprocal connectedness that either enhances or diminishes qualities of identity. In an effort to unpack some of its complexity, I introduce the notion of the quality of relation. It is the quality of relation that shapes agency. That is to say, it is through actions that one derives a notion of the identity of the *self* in the actions. I invite the reader to envision the *self/other* relation as a lantern. The entire lantern represents the *self/other* relation, albeit in two parts: the wick/flame and the chimney. The flame represents the identity of the *self*, surrounded by the transparent glass chimney presenting a vision of the *self/other* relation marked by openness and transparency. One peers into relation to capture a sense of the *self* (identity). A fogged glass chimney would depict a change in the quality of relation: the essential light of the identity could be obscured, distorted or obliterated by the opacity of a marred relation. The dynamic nature of relation is not evident in this metaphor; hence we turn to axis as a metaphor that can indicate dynamic changes to relation. Actions intrinsic to the *self/other* relation are manifest in enhanced mutuality, alienated estrangement or in gradations of either, i.e. “qualities” of the relation. I introduce the Relation/Irrelation Axis as a way of better comprehending the gradations of the quality of the *self/other* relation, a continuum where degrees of relation are evident along the way (See footnote 158 of this chapter for a full explanation of Axis). My hermeneutical scheme emphasizes the “quality” of the *self/other* relation due to the conflicted nature of operational contexts, be that individual or collective. Here *self* is confronted with the antagonistic *other*, that individual/group that resists relation in exchange for violent conflict. One attacks when the *other* has first been made to be less than human. The *other* becomes enemy. That relating to the *other* as enemy is irrelation; protecting the *self* as relation by reducing the *other* to subhuman. Relation may also be asymmetrical. This aspect is evident when using the metaphor of embrace where *self* may be open to embrace while the *other* chooses to remain disengaged. Victim and perpetrator stand as the quintessential *self/other* relation in conflict zones, where the spiralling affect of *mimetic* structures of violence see the continual reversal of roles as the conflict escalates. It is in this milieu that CF chaplains implement structures among conflicting groups tailored to enhance the “quality” of relation. A new vision of the *other* begins to emerge, in the reshaping of identities and the reframing of relation.

otherness at the center of theological reflection."⁵ As such, Volf challenges Christians to "reflect on their identity as a people of God among the struggling peoples of the world."⁶ He recognizes that religious wars are no longer a threat, however, he cautions that we should not underplay the existence of a religious component in much of contemporary conflict.⁷ In so doing, Volf confronts the Church with its need to "rethink their mission as agents of peace" in light of "the resurgence of ethnic strife."⁸ Volf enjoins believers everywhere to engage in introspection: "what vision of the relations between cultures do we have to offer to communities at war? What paths to suggest?"⁹

In so doing, he offers the themes of exclusion and embrace as a means by which to grapple with the notions of identity, otherness and reconciliation. Building on these themes, I will bring into focus relation of the *self* and the *other*, as inscribed within the patterns of relation of the order of creation. This will be seen both between Godself and humanity, and, by extension, between the *self* and the *other*. Engendering a renewed vision of relation will aid in efforts of reconciliation where the wedge of *exclusion* has brought division to societies in conflict.

The *self* is perpetually in relation with the *other* in the shaping of identity.¹⁰ Volf articulates that relation implies a mutuality¹¹ whereby the *self* experiences the *other* in a reciprocal connectedness that either enhances or diminishes identity. The shaping of one-*self* in the enriched inter-connectedness of relation with the *other* is key to Volf.

⁵ Miroslav Volf, "Exclusion and Embrace: Theological Reflections in the Wake of 'Ethnic Cleansing'", in *Journal of Ecumenical Studies*, Vol. 29, No. 2, Spring, 1992, p. 234.

⁶ Miroslav Volf, "A Vision of Embrace: Theological Perspectives on Cultural Identity and Conflict" in *Ecumenical Review*, Vol. 47, No. 2, 2001, p. 196.

⁷ Volf, *Exclusion and Embrace*, p. 199.

⁸ *Ibid*, p. 196.

⁹ *Ibid*, p. 196.

¹⁰ Miroslav Volf, "The Role of the Other," *Institute for Global Engagement*,

<http://www.globalengagement.org/issues/2001/09/mvolf-bwf-the-other-p.htm>, accessed 11 Nov 2005.

¹¹ *Ibid*.

Elucidating further, Volf defines “the *other*” and “the *others*” as being compatible. He “shift(s) back and forth between” their singular and plural usage, as “the grammatical singular denotes a plural reality.”¹² He cites “otherness” as being much more than an abstract undifferentiated quality but, rather, the term infers the existence of individual traits which impact on how “self” relates to “the other,”¹³ hence the significance of *relation*. Pertinent to this discussion is Volf’s assertion that, “It is not possible to speak of the *other* without speaking of the *self*, not of otherness without speaking of identity.”¹⁴

1.2 Relation in Creation: The Axis¹⁵ of Interdependence and Independence

In revisiting the creation story Volf introduces the axis of interdependence and independence as a means of describing the nature of God’s relation with humanity and, in

¹² Miroslav Volf, “The Healthy Church: Embodying Diversity,” in *Catalyst On Line: Contemporary Evangelical Perspectives for United Methodist Seminarians*, <http://catalystresources.org/issues/293volf.html>, accessed 26 Nov 2005.

¹³ Ibid.

¹⁴ Ibid, p. 4 (italics mine).

¹⁵ The term axis will remain with us throughout the remainder of this thesis. Axis speaks to the quality of the relation between *self* and the *other*. I use it here as a means of better delineating the quality of relation along the continuum of interdependence and independence. As a continuum of relation, degrees of interdependence and independence are evident along the way. That is to say that at any given point in time *self* may be experiencing more independence in relation than interdependence and *visa versa*. As such relation of *self* and the *other* is shaped accordingly. However, axis is not a static state, rather it possesses the potential for movement along the continuum of relation and, therefore, change. Later in this chapter (1.6-1.7), I will introduce my own hermeneutic of the axis of relation and irrelation. Simply stated, relation speaks to mutuality while irrelation speaks to diminished relation and the want of connection with the *other*. What must be kept in mind is that I am scrutinizing relation in the specific context of conflict. Interdependence and independence, i.e. relation and irrelation, will be viewed with this bias in mind. As such, the framing of independence, and irrelation to follow, will be presented more negatively due to the influences of conflict. Much of the theology and theory to be presented will reflect the relational reality of conflict zones where individuals and groups have become ossified in destructive forms of independence/irrelation. Asymmetrical relation may also be a factor impacting this axis in that *self* may be of a mind to move toward mutuality in interdependence/relation, while *the other* may be entrenched oppositionally. I would also like to qualify that in “normal” or “non-conflictual” settings, independence may be viewed as holding positive elements. In the context of human development, apart from the conflictual context that Volf is addressing, independence has a positive connotation. Rather than mean a resolute sense of exclusion of the other or a cutting off of oneself off from the other it suggests establishing a healthy sense of autonomy in the wake of either the dependence of children on parents or the escaping of toxic co-dependence. As will be seen, the seeding of reconciliation in the building of relation among those in conflict will introduce a transcending of such hostility, bringing into view mutuality in relation, i.e. movement along the axis from independence/irrelation to that of interdependence/relation.

turn, relation between *self* with the *other*. Citing God's activity in creation, he introduces the notion of "separate yet bound."¹⁶ In the creation story God separated the "light from darkness, day from night, water from land, the sea creatures from the land cruisers"¹⁷ each "separate" yet "bound" in relation. God's activity also

bound humanity to the rest of creation as stewards and caretakers of it, to [God-self] as bearers of [God's] image, and to each the other as perfect complements – a matched pair of male and female persons who fit together and whose fitting harmony itself images God."¹⁸

Again, we see inscribed within patterns of relation in the order of creation a binding of *self* and the *other* together in interdependence, understood to be an "intricate pattern of separate-and-bound-together entities."¹⁹ Volf refers to this creative activity as "differentiation" where *self* and the *other* "negotiate their identities in interaction with one another."²⁰ As created beings, relation is of pivotal importance. He reminds us that the human *self* is not formed through a rejection of the *other* but, rather, through a complex process of "taking in" and "keeping out," something that occurs in relation. Expli-

¹⁶ Volf draws on the theology of Cornelius Plantinga with respect to the binary relations within the creation narrative. See Cornelius Plantinga, *Not The Way It's Supposed To Be: A Breviary of Sin*, (Grand Rapids, Michigan: William B Eerdmans Publishing, 1995), p. 29 cited in Volf, *Exclusion and Embrace*, pp. 65-66.

¹⁷ *Ibid.*, p. 65.

¹⁸ *Ibid.*, p. 65. The bracketed references to God are in keeping with the inclusive language of this thesis.

¹⁹ *Ibid.*, p. 65.

²⁰ *Ibid.*, p. 66. Volf and Redekop use the same term of *differentiation*, albeit with different meanings. Volf understands *differentiation* as identity formation whereby *self* and the *other* negotiate their identities together through a complex process of "taking in" and "keeping out." That is to say, maintaining one's own identity integrity but yet incorporating something of the *other* through encounter (mutuality). Redekop adopts a more Girardian interpretation. I will introduce several of Redekop's themes here; revisiting them in more detail in Chapters Four and Five. In the violence of *differentiation*, the *other* is dehumanized and demonized to such an extent that they are objectified to the point of being reduced to an "it," excluded from community often in the form of scapegoating. The violence of *undifferentiation* occurs in spiraling conflict. In the escalating exchange of reciprocal violence, people lose their identity in that of the *other*. The blessing of *differentiation* often occurs when conflicting parties separate, resulting in reciprocal positive outcomes. Family conflict often improves when young adult children establish their own identity by moving out on their own. The blessing of *undifferentiation* develops when *self* begins to see the humanity of the *other*, thus diminishing the escalation of violence. Volf describes this as the will to embrace. For further explanation, see Vern Neufeld Redekop, *From Violence to Blessing: How an Understanding of Deep-rooted Conflict Can Open Paths to Reconciliation* (Toronto: Novalis, 2002), pp. 273-274.

cating further Volf offers, “We are who we are not because we are separate from the others who are next to us, but because we are both separate and connected, both distinct and related; the boundaries that mark our identities are both barriers and bridges.”²¹

Volf’s axis of interdependence and independence²² unfolds in the broader understanding of relation, forming a continuum along which are gradations of interdependence and independence. As in the *self* and the *other*, interdependence and independence are necessary parts of a whole. Expanded further under the heading of Exclusion, wilful independence will be seen to reconfigure²³ God’s inscribed patterns of relation in the order of creation; interdependence. Marred, distorted, broken and/or violent, wilful independence alters relations in one destructive manner or another. However, it should be clarified that when not violently reconfigured, independence may function as a wholesome aspect of the axis; a notion captured in his understanding of differentiation.

Increasingly in Volf, relation of the *self* with the *other* becomes vital to wholeness. Inscribed within the axis of interdependence and independence are patterns of relation in the order of creation. His terminology of “separate yet bound” and “taking in” balanced with “keeping out” speak to interdependence and identity formation (differentiation) respectively, both borne out in relation. In terms of wholeness, interdependence and differentiation both yield a sense of relational reciprocity with respect to “making room” for the *other* within the *self*. As such, the binary language of “separate yet bound,” and “taking in” balanced with “keeping out” serves as a precursor to the emergence of Volf’s

²¹ Ibid, p. 66.

²² Michael Welker, *Schöpfung und Wirklichkeit*, (Neukirchen-Vluyn: Neukirchener Verlag, 1995), p. 24 cited in Volf, *Exclusion and Embrace*, p. 65.

²³ Volf concurs with Cornelius Plantinga’s portrayal of sin as the violent reconfiguration of the inscribed patterns of relation (interdependence) in the order of creation. In Volf, *exclusion* is meant to convey reconfiguration in the sense that sin does not destroy what God has created; rather its subversive nature brings distortion, deformity and disharmony to God’s purposes.

recurring relational theme of *creating space in self for the other* also described as the *fi-sure in the self for the other*. This evolving theme finds its ultimate expression in “God’s self-giving and other-receiving love”²⁴ demonstrated in Volf’s treatment of relation within the Trinity. Here he likens the interdependence of fulfilling human relations to that of the relation within the Godhead.

1.3 Relation in the Trinity

It is not my intent to offer an exhaustive study on Volf’s hermeneutic of the mystery of the Trinity. My aim is to extrapolate from his thinking further import to the theme of relation. I will use this development heuristically as a means to conceptualize the kind of discourse useful in applying the concepts to human relations. To accomplish this, I will work my way through a series of theological terms that Volf uses to explicate his notion of relation in the Trinity. Dominant themes will be the self-giving and other-receiving love of the Trinitarian persons accompanied by the additional theme of mutual interiority as seen in *perichoresis*. I believe a reflection on Volf’s principal Trinitarian terminology with a view to identify patterns of relation in the Trinity will hold relevance and hope for the human encounter of *self* and the *other* in relation.

I will begin by discussing *perichoresis*, a Greek term for the mutual indwelling of the persons of the Trinity. Next, mutuality will be given further definition in interpenetration, a term that will be substituted by what I call inter-relational receptivity. From here I will explore the permeability of human identity boundaries as the mutual creation of space in the persons of the Trinity is reflected in humanity’s mutual openness of the *self* to the *other* in relation.

²⁴ Volf, *Exclusion and Embrace*, p. 127.

1.3.1 The Mutual Indwelling of Perichoresis

Volf introduces *perichoresis*, a term that aids in grasping a sense of the Trinitarian relation. *Perichoresis* speaks of “divine ‘mutual indwelling’ that results from ‘self-giving.’”²⁵ This suggests a “reciprocal interiority of the Trinitarian persons.”²⁶ He elucidates, that “the one divine person is not that person only, but includes the *other* divine persons in itself; it is what it is only through the indwelling of the *others*.”²⁷ Of singular importance to relation is the notion that such mutuality is tied to self-giving and the other-receiving.

For Volf, the essential moments of the internal life of the Trinity are the “giving of the self and the receiving of the other.”²⁸ Throughout the body of his theology, the relation of *self* and the *other* continually reflect this emphasis: *self*-giving and the *other*-receiving. His understanding of the Divine is such that “each Trinitarian person cannot be defined apart from the other persons...[the Trinity] is what it is only through the indwelling of the others,”²⁹ something he refers to as “mutual interiority.”³⁰ Illuminating further, Volf states that “the Trinitarian persons are not only interdependent but also mutually in-

²⁵ Ibid, p. 181; James A. Reimer, “Introduction – Miroslav Volf: One of the New Theologians,” in *The Conrad Grebel Review*, Vol. 18, No. 3, Fall 2000, p. 14. For amplification, Volf recommends Eberhard Jüngel, *The Doctrine of the Trinity: God’s Being is in Becoming* (Grand Rapids, MI: Wm. B. Eerdmans, 1976), pp. 31-33.

²⁶ Miroslav Volf, *After Our Likeness: The Church as the Image of the Trinity*, (Grand Rapids, Michigan: Eerdmans, 1998), p. 209.

²⁷ Volf, *Exclusion and Embrace*, p. 128. Jürgen Moltmann describes this indwelling of the others of the Trinity as a reciprocal relation. See Jürgen Moltmann, *The Trinity and the Kingdom: The Doctrine of God*, translated by Margaret Kohl (San Francisco: HarperCollins, 1981), p. 172 cited in Volf, *Exclusion and Embrace*, p. 128.

²⁸ Ibid, p. 127.

²⁹ Ibid, p. 128.

³⁰ Ibid, p. 128.

ternal."³¹ from which his understanding of giving and receiving in relation is deduced. The message for human relations is that "others" are part of one's own identity as are the Persons of the Trinity: that is to say that each Person of the Trinity shares identity with the Other. As such, relations of interdependence promote mutuality in self-giving and the other-receiving, which in turn, nurtures community.

Volf explicates further the notion of the human relation reflecting that of the trinitarian Divine,

I cannot live without welcoming others – other gender, other persons, or other cultures – into the very structure of my being, *for I am created to reflect the personality of the triune God...* Analogously, the same is true of human persons created in the image of God. Their identity as persons is conditioned by the characteristics of other persons in their social relations.³²

1.3.2 Interpenetration and Identity

Delving deeper, the suggestion here is "that divine persons are not simply interdependent and influence one another from the outside, but are personally interior to one another...all three persons interpenetrate one another."³³ This further delineates mutual interiority. Volf's term "interpenetrate" offers a more profound reflection of differentiation. I will substitute Volf's term "interpenetrate" with that of "inter-relational receptivity," as it more soundly captures both Trinitarian attributes of mutuality and self-giving. The understated inference here is the *creation of space in self for the other* and its implication for the human relation. Volf explicates that such inter-relational receptivity (interpenetration) carries with it implications for identity.

³¹ Mark Oppenheimer, "Miroslav Volf Spans Conflicting Worlds," in *The Christian Century*, January 2003, p. 20.

³² Volf, "Theological Reflections in the Wake of Ethnic Cleansing," p. 248. Italics mine.

³³ Miroslav Volf, "'The Trinity Is Our Social Program': The Doctrine of the Trinity and the Shape of Social Engagement" in *Modern Theology*, Vol 14, No 3, July 1998, p. 409.

He states, "identity is non-reducible" in the sense that "[*self*] cannot be fully translated into relations."³⁴ The *self* is already on the exterior of any relations in which the *self* may be engaged, suggesting that any mutuality between the *self* and the *other* is partial in nature. The inter-connectedness experienced in mutuality is a reciprocal sharing of the *self* with the *other* whereby characteristics are communicated one to another. Non-reducibility of identity cites the improbability of communicating "all" of the *self* to the *other*. Volf emphasizes the need for boundary maintenance, "a certain kind of assertion of the *self* in the presence of the *other* and a certain kind of deference of the *other* before the *self*:"³⁵ a sense of the earlier discussed notion of "separate but bound." Coupled with non-reducibility, Volf contends, "identity is not self-enclosed" as "the *other* is already in the *self*" meaning that the *self* cannot simply be defined "oppositionally."³⁶ The *self's* identity is not defined solely on the basis of the *self's* independence of the *other*. The *self's* identity is created in relation with the *other*.³⁷ Volf introduces the concept of identity boundaries that are permeable and shifting,³⁸ a porous relational membrane³⁹ of sorts. It is the permeability of boundaries that allow for inter-relational receptivity, "incursions of the *other* into the *self* and of the *self* into the *other*."⁴⁰ Volf clarifies,

In personal encounters, that which the other person is flows consciously or unconsciously into that which I am. The reverse is also true. In this mutual giving and receiving, we give to the others not only something, but also a piece of ourselves, something of that which we have made of ourselves in communion with

³⁴ Ibid, p. 410.

³⁵ Ibid, p. 410.

³⁶ Ibid, p. 410.

³⁷ With respect to the *relation of self with the other*, later in this thesis additional insight into diachronic and ontological contributions to the shaping of identity will be offered.

³⁸ Miroslav Volf, *A Voice of One's Own: Public Faith in a Pluralistic World*, presented at the American Academy of Religion, Philadelphia, 19 Nov 2005, p. 14.

³⁹ My concept of the *relational membrane* is a further adaptation of Volf's permeable identity boundary, to be offered in greater detail as an amplification of Redekop's relational systems. It will come into full view in Chapter Six.

⁴⁰ Volf, "The Trinity Is Our Social Program," p. 410.

the others; and from the others we take not only something, but also a piece of them. Each person gives of himself or herself to the others, and each person in a unique way takes up the others into himself or herself.⁴¹

The image here is one of “relational reciprocity”, where the identity of the *self* is enriched and enlarged by that of the *other*. “The otherness is reciprocal,” says Volf, “a mutual *relation*.”⁴²

With respect to the Trinity, several concepts have been woven into the themes of *perichoresis*, inter-relational receptivity and identity with its porous boundaries. Decidedly significant for relation has been the creation of space in the *self* for the *other*, a veritable image of mutuality made manifest in God’s self-giving and the other-receiving love. Volf enjoins further that any serious reflection on today’s issues “must be rooted in the self-giving love of the divine Trinity as manifested on the cross of Christ.”⁴³

1.4 Relation in the Cross

For Volf, *solidarity*⁴⁴ stands as paramount in the cross. Relation is profoundly epitomized in Christ’s suffering on the cross, as are also “the sufferings of the poor and weak, which Jesus shares in his own body and in his own soul, in solidarity with them.”⁴⁵

In the cross, the *self*-giving and *other*-receiving love of God reaches out in desired rela-

⁴¹ Volf, *After Our Likeness*, p. 211.

⁴² Miroslav Volf, “The Role of the Other,” *Institute for Global Engagement*, <http://www.globalengagement.org/issues/2001/09/mvolf-bwf-the-other-p.htm>, accessed 11 Nov 2005. *Relation* is substituted for “relationship” to accent its agency. Paul Ricoeur reinforces Volf’s inclusion of mutuality in his depiction of the otherness. Mutuality in Ricoeur is seen in such statements as, “selfhood of oneself implies the otherness to such an intimate degree that one cannot be thought of without the other.” See Paul Ricoeur, *Oneself as Another*, (Chicago: The University of Chicago Press, 1992), p. 3.

⁴³ Volf, *Exclusion and Embrace*, p. 25.

⁴⁴ *Ibid*, p. 22. The theme of *solidarity* in Volf derives from theologian Jürgen Moltmann, under whom Volf received his theological formation. He credits the most recent significant contributions on the theology of the cross for life in the world to Moltmann.

⁴⁵ Jürgen Moltmann, *The Spirit of Life: A Universal Affirmation*. Translated by Margaret Kohl (San Francisco: HarperCollins, 1992), p. 130 cited in Volf, *Exclusion and Embrace*, p. 22.

tion with victim and perpetrator alike: solidarity with the victim and atonement for the perpetrator.⁴⁶ Volf states, “at the heart of the cross is Christ’s stance of not letting the *other* remain an enemy and of creating space in himself for the offender to come in.”⁴⁷ In the cross, “God’s self-giving love overcomes human enmity [through] the creation of space in [God-self] to receive estranged humanity.”⁴⁸ In the following quote, Volf strikingly describes the relation of God for the *other*.

Humanity is... not just the other of God, but the beloved other who has become an enemy. When God sets out to embrace the enemy, the result is the cross. On the cross the dancing circle of self-giving and mutually indwelling divine persons opens up for the enemy; in the agony of the passion the movement stops for a brief moment and a *fissure* appears so that sinful humanity can join in (see John 17:21). We, the others – we, the enemies – are embraced by the divine persons who love us with the same love with which they love each other and therefore make space for us within their own eternal embrace.⁴⁹

It is in the cross that relation, that self-giving and the other-receiving love, is so convincingly and movingly exhibited. For us, the message is that grace-enabled mutuality is tantamount to inclusivity in relation, victim and perpetrator alike. Volf illuminates further, “Just as the oppressed must be liberated from the suffering caused by oppression, so the oppressors must be liberated from the injustice committed through oppression.”⁵⁰ Volf’s depiction of a *fissure* that appears and opens to humanity during the agony of the passion, profoundly beckons humanity to reciprocally *create space* for the *other* in the mutuality of relation.

Recognizing that the thrust of this exercise is to develop a contextual theology grounded on Volf’s thinking, it is imperative that I heed his admonishment with respect

⁴⁶ Ibid. p. 129-138 cited in Volf, *Exclusion and Embrace*, p. 23.

⁴⁷ Volf, *Exclusion and Embrace*, p. 126.

⁴⁸ Ibid, p. 127. (Italics mine; insertion of God-self mine in an effort to keep with inclusive language).

⁴⁹ Ibid, pp. 128-129.

⁵⁰ Ibid, p. 23.

to covenant. Again, he calls for any serious theological reflection on social issues to consider the relation between the cross and the new covenant.⁵¹

1.5 Relation in the New Covenant

With respect to covenant, Volf illumines that “the indisputable human capacity to make covenants is matched by their incontestable capacity to break them.”⁵² In much of today’s fratricidal conflict, the erosion of trust in relation of the *self* with the *other* has led to the breach of covenant. Alternatively, relation between God and humanity is such that we are “*always already in the covenant* as those who have *always already broken the covenant*.”⁵³ This understanding of covenant unquestionably reflects the self-giving of God’s love in other-receiving; God’s unchanging faithfulness to relation with humanity regardless of humanity’s failings. Relation in the new covenant is in “response to a persistent pattern of breaking of the covenant [and God’s desire] to transcribe the covenantal promises written on the ‘tablets of stone’ onto ‘hearts of flesh’ (Jeremiah 31:31ff).”⁵⁴

In Volf, the covenant is renewed in the cross by “*making space* for humanity in God’s self,”⁵⁵ a recurring theme in his work. Here he most decidedly bridges to the realm of the human encounter by likening the human to the Divine. Citing Welker, Volf depicts *creating space* for the *other* in the renewal of covenant to mean “attend[ing] to the shifts in the *identity* of the *other*, to make space for the changing other in ourselves, and to be willing to re-negotiate our own identity in interaction with the fluid identity of the

⁵¹ Ibid, p. 153.

⁵² Ibid, p. 153.

⁵³ Ibid, p. 153.

⁵⁴ Ibid, p. 153.

⁵⁵ Ibid, p. 154.

other."⁵⁶ The resolution of conflict requires mutuality in relation evident in a reciprocal *creating of space* in the self for the *other* that "re-arrange[s] the self in light of the other's presence."⁵⁷

Again, in renewing covenant the theme of God's *self-giving* on the cross offers meaning for conflictual relation. As in God's *self-giving*, Volf explicates how that in a broken covenant it is often the suffering innocent who take the first steps in repairing the breach.

The one party has broken the covenant, and the other suffers the breach because it will not let the covenant be undone. If such suffering of the innocent party strikes us as unjust, in an important sense it is unjust. Yet the "injustice" is precisely what it takes to renew the covenant... In a world of clashing perspectives and strenuous self-justifications, of crumbly commitments and strong animosities, covenants are kept and renewed because those who, from their perspective, have not broken the covenant are willing to do the hard work of repairing it.⁵⁸

In the likeness of the triune God who, in spite of the enmity of broken covenant, continues to seek the *other*, the renewed mutuality of relation often requires sacrifice.

The previous themes culminate in relational catholicity. Here mutuality moves from the intrinsic openness and welcoming of *self* for the *other* to an extrinsic engagement in culture, i.e. agency.

1.6 Relational Catholicity

Volf contends that mutuality in *self-giving* and *other-receiving* carries with it implications for our agency within culture. He emphasizes that we can be recipients of grace

⁵⁶ Michael Welker, *Kirch im Pluralismus* (Kaiser Taschenbuch 136. Gütersloh: Christian Kaiser, 1995a), 54ff cited in Volf, *Exclusion and Embrace*, p. 154.

⁵⁷ Ibid, p. 154.

⁵⁸ Ibid, p. 155.

“only if we do not resist being made into its agents: what happens to us must be done by us. Having been embraced by God, we must make space for the *others* in ourselves and invite them in – even our enemies.”⁵⁹ Volf offers the axis of distance and belonging in introducing “relational catholicity:” openness and welcoming extended to the *other* as an aspect of relation.

Patterns of interdependence effused with “inter-relational receptivity”, are made possible through the indwelling of the Holy Spirit. Such “relational catholicity” is identified as “a personal microcosm of the eschatological new creation,”⁶⁰ a foretaste of what is to be. Born of the Spirit, “relational catholicity” does not isolate *self*, rather, it speaks to the *creation of space in self* to receive the *other*, as the *other* enriches the *self*, an action to be experienced in “relational reciprocity.”⁶¹ Volf illumines further that, “only in distance can [*self*] be enriched so that the [*self*], in turn, can enrich the culture to which the [*self*] belongs.”⁶² Engaging one’s culture necessitates maintaining a certain distance if culture is to be enriched by one’s presence within that same culture; hence the tension of distance and belonging.

He further admonishes that engaging the *other* in relational catholicity not only “enriches” the *self* but such catholicity also “emboldens.” The *self*-giving and the *other*-receiving of interdependence integrates but also discriminates where wilful independence inflicts otherness, which, says Volf, “entails a judgment against evil in every culture.”⁶³

⁵⁹ Ibid, p. 129.

⁶⁰ Volf, “Theological Reflections in the Wake of ‘Ethnic Cleansing’”, p. 237.

⁶¹ Miroslav Volf, “Exclusion and Embrace: Theological Reflections in the Wake of ‘Ethnic Cleansing’”, in *Communio Viatorum*, Vol. 3, No. 35, 1993, p. 272; Volf, *Exclusion and Embrace*, p. 51.

⁶² Volf, “Theological Reflections in the Wake of ‘Ethnic Cleansing,’” p.237.

⁶³ Volf, *Exclusion and Embrace*, p. 52.

An integral aspect of “relational catholicity”, continues Volf, is the place of catholic community. In keeping with the theme of interdependence, such relational catholicity is to be fashioned further “through the [*self*’s] multiple relations to the other,” within the context of a community of faith... “an anticipation of the eschatological gathering of the whole people of God in the new creation.”⁶⁴ Volf continues to emphasize the imperative of community as an aspect of the fulfilled *self* in stating that “the catholicity of [*self*] will come to fulfillment only in [*self*’s] comprehensive relations to the whole people of God in which the triune God dwells.”⁶⁵

At this juncture, I will introduce two new categories of my own which will aid in constructing a more precise contextual theology pertinent to conflict zones. Accomplishing this, the root metaphor of relation draws attention to the prospects of renewed “mutuality” where the affects of open hostilities have breached relation. This adaptation brings to Volf a more penetrating portrayal of the strained and often-severed relations experienced among faith group communities entangled in ethno-religious conflict.

The root metaphor of relation quite naturally leads to my development of the relation – irrelation axis. Building on Volf’s theology, this new axis plumbs the depths of the meaning of relation under the rigors of war that in today’s world, more often than not, becomes fratricidal. As such, it more poignantly defines the degree of interconnectedness, or the lack thereof, among individuals/groups engulfed in such conflict. Throughout the remaining chapters, the relation – irrelation axis will never quite eclipse the interdependence – independence axis. However, its interchangeable usage will increase.

⁶⁴ Volf, *After Our Likeness*, p. 280.

⁶⁵ *Ibid.*, p. 281. Bracketed italics mine, replacing usage of ‘person’ in keeping with the *self/other* usage.

1.7 Relation as Root Metaphor

Juxtaposing Volf with Vern Neufeld Redekop sheds further light on the dynamics of relation. Redekop explicates the inherent need to develop “worlds” from which the *self* derives meaning.⁶⁶ Anchoring these “worlds of meaning” within the *self* are root metaphors, through which an integrative understanding of life is kept in balance. As “fields of meaning” and “repositor[ies] of concepts,”⁶⁷ root metaphors “play a significant role in determining the categories we use for our different experiences.”⁶⁸ Germane to this research, a root metaphor stands “as an analogical tool to discover meaning in a world of ambiguity and conflict.”⁶⁹

The Latin root for relation is *relatio*. An appreciation of the Latin rendering draws back the curtain to show a more in depth understanding. *Relatio* brings with it the sense of “a carrying back, bringing back.” Related to *relatio*, *relatus* breaks down as follows: “<re - back, + latus, borne,>” rendering a meaning not dissimilar from that of *relatio*, i.e. “to be borne back or carried back.”⁷⁰ More profound still, is the illustration that editors Riddle and White employ to convey greater definition to their rendering of *relatio*. Famed Roman orator of the First Century, M. Fabius Quintilianus, is consulted. In giving more body to the Latin of “carrying back, bringing back,” Quintilianus offers the following image, “through the frequent carrying of the hand back to the inkstand, i.e. by often

⁶⁶ Oscar Nudler, “On Conflicts and Metaphors: Toward an Extended Rationality,” in *Conflict: Human Needs Theory* (New York: St. Martin’s Press, 1990), p. 177 cited in Neufeld Redekop, *From Violence to Blessing*, p. 33.

⁶⁷ Neufeld Redekop, *From Violence to Blessing*, p. 287.

⁶⁸ *Ibid*, p. 34.

⁶⁹ Australian Catholic University, Theo 305 - The Sacramental Life of the Church, Glossary, library.acu.edu.au/research/theology/theo305/glossary.htm, accessed 12 March 2006.

⁷⁰ Clarence Bamhart (ed.), *The World Book Dictionary* (Toronto: Field Enterprises Corporation, 1971).

dipping the pen.”⁷¹ The Latin *relatio* offers the image of a scribe continually *returning* to the inkstand to *replenish* the quill, a picture of perpetual *renewal*. Reaching back two millennia, it is this root metaphor of *return, replenishment and renewal* that the agency of relation draws on in an effort to be current. It is the intentionality of attending to relation that is rewarded with *replenishment* and *renewal*, i.e. the mutuality of relation, *self* with the *other*. Without carrying the metaphor too far, something may be said for the ink needing the quill as much as the quill requiring the ink for completing the task, i.e. fulfillment in mutuality.

Significant to the *relation of self* with the *other* is the ability to enter into true dialogue with respect to one another’s root metaphors and metanarratives: discourse regarding that which gives meaning and understanding of life for the *other*. As Redekop suggests, conflict situations may present occasions whereby a third party may bring those at variance to the point of representing the other’s root metaphor, thus enhancing understanding and building relation.

1.8 The Relation – Irrelation Axis

Critical to broadening the understanding of the root metaphor of relation is the introduction of its opposite, *irrelation*. The Oxford English Dictionary defines *irrelation* as the “absence of relation, want of connection.”⁷² Recognizing that no one lives in a vacuum – positively or negatively, our identities are shaped by those with whom we are in relation - I will substitute “diminished relation” for “absence of relation.” From a rela-

⁷¹ A Copious and Critical Latin-English Lexicon; Founded on The German-Latin Dictionaries of Dr. William Freund. By the Rev. Joseph Esmond Riddle, M.A [London: Longman, Brown, Green, and Longmans (Paternoster-Row); and John Murray (Albemarle Street) 1849], p.1097.

⁷² The Compact Edition of the Oxford English Dictionary, Vol 1 A-O (Oxford: Clarendon Press, 1971), p. 1486.

tional perspective, irrelation offers additional clarity to Volf's description of independence: a "network of perverted ties."⁷³ Irrelation may also be seen to go beyond the bonds of interrelations in and of themselves.⁷⁴ Like a contagion, irrelation's diminished relation and want of connection lures *self* and the *other* into a crescendo of reciprocal and increasing violence. Once irrelation ignites the mimetic inferno, hostility's firestorm takes on a life of its own. Using the terminology of "network of perverted ties," Volf explicates,

Evil committed and suffered both severs relations and weaves a thick network of perverted ties that keep victims and perpetrators returning to each other to commit new offences in an attempt to rectify the old ones. This partly explains the power of sin, which is located neither simply inside nor simply outside of the person but both in a person and in social relations.⁷⁵

Diminished relation and the want of connection portrayed in Volf's theme of exclusion will powerfully interface with Redekop's human identity need satisfiers and Girardian *mimetic* theory. The human identity need of "connectedness"⁷⁶ holds particular meaning with respect to relation. Its connotation does not stray from that of "connection" in the definition of irrelation. As such, I will substitute "connection" for "connectedness." It is the manifestation of deep-rooted conflict in the real world of individuals, cultures, and structures that irrelation's devastating effect is viewed. For this reason irrelation, thus defined, contributes epistemologically to a broadening of the field of knowledge with respect to the understanding of the process of reconciliation, the *telos* of this entire endeavour. Thus, the relation - irrelation axis emerges.

⁷³ Miroslav Volf, "The Final Reconciliation: Reflections on a Social Dimension of the Eschatological Transition" in *Modern Theology* Vol. 16, No.1, 2000, p. 100.

⁷⁴ *Ibid*, p. 100.

⁷⁵ *Ibid*, p.100.

⁷⁶ For the purposes of this thesis, the term "connection" will be substituted with "connectedness." The latter does not stray from the intended meaning of "connection" and further blends Volf's theology with Redekop theory. As a principal human identity need, "connectedness" factors significantly into the development of the theme of relation within Redekop's deep-rooted conflict and mimetic theory.

At this point we will move from this introductory section on Volf's relational axis, and move into the heart of his theology, the themes of exclusion and embrace. The remaining portion of this chapter will be devoted to these two theological themes with a view to their applicability to ethno-religious conflict. As such, Volf's exclusion and embrace will provide a theological framework for the theoretical adaptation of Redekop's deep-rooted conflict and mimetic structures explicated in Chapters Four and Five.

2. Exclusion

As articulated in the opening section of this chapter, the theme of relation will serve as the lens through which to view Miroslav Volf's themes of exclusion and embrace. The interdependence of the *self* and the *other* was initially cited in Volf's treatment of the creation narrative, followed by the image of mutuality in the Trinity. Further development of his understanding of the Cross and New Covenant yielded the recurring theme of the *creation of space within self* for the *other*. Grace was illuminated in relational catholicity as agency in culture. Finally, the root metaphor of relation and the axis of relation – irrelation brought further clarity to the *self* and the *other* relation in preparation for this deepening reflection.

This segment will examine exclusion's perversion of God's intended purpose of relation. Most notably, Volf's themes of Wilful Independence, Logic of Purity, and the Will to Exclusionary Independent Identity will be scrutinized for their complicity in the undermining of relation.

2.1 Wilful Independence

Wilful independence exerts relentless pressure on the *self* to push the *other* away, resisting any synergy of relation. The inner relation of the *self* and the *other* suffers yet another dualism: the *self's* choice of evil and evil's choice of the *self*. Volf affirms, "Our very *selves* have been shaped by the climate of evil in which we live. Evil has insinuated itself into our very souls and rules over us from the very citadel erected to guard us against it."⁷⁷

One cannot improve on Apostle Paul's depiction of the inner warfare of the *self* with evil in Romans 7:14-20: "*self* split into a weaker *self* that knows and wants the good, and the stronger *self* dominated by sin, which does the evil [one is] capable of willing but not of doing what is right."⁷⁸ Impacting the *self's* relation with the *other* is the externality of evil that exists outside of humankind, an external objective evil. It is this externality that works in tandem with the infection of evil within the *self* to bring about its seduction. Evil is at once outside and within, something that is brought about and yet is already there. Speaking to this authoritatively, Volf connotes "This partly explains the power of sin, which is located neither simply inside nor simply outside of the person but both in a person and in social relations."⁷⁹ It is this battle with the kingdom of darkness, both within and without, to which we are called.⁸⁰ "After all" says Volf, Christ came "to de-

⁷⁷ Volf, *Exclusion and Embrace*, p. 89.

⁷⁸ *Ibid*, p. 89.

⁷⁹ Volf, "The Final Reconciliation," p.100. Paul Ricoeur refers to this as "the duality of two tendencies – a good inclination and an evil inclination... a permanent temptation that gives opportunity for the exercise of freedom of choice, an obstacle transformed into a springboard." Paul Ricoeur, *The Symbolism of Evil*, (Boston: Beacon Press, 1967), p. 131. Articulating further he states, "Externality is so essential to human evil that [humanity's] wickedness is always secondary." *Ibid*, p. 155. For Ricoeur's full discussion on the Servile Will see *Symbolism of Evil*, pp. 151-157. The bracketed words are in keeping with the inclusive language of this thesis. Later references to [humanity] will substitute [a man].

⁸⁰ Volf, "A Vision of Embrace," p. 196.

stroy the works of the devil (I John 3:8).”⁸¹ Violently manifested in today’s ethnic strife are the exclusionary practices of evil. At the epicentre of such convulsing violence is seductive *evil* and *sin*, undermining and destroying the mutuality and interconnectedness of relation.

Volf describes sin as exclusion, not so much the will to undo God’s creation, but rather to violently reconfigure its patterns of interdependence,⁸² thus pushing it back towards the “formless void” of sin unchecked. In this regard, the sin of exclusion may be viewed as subversion: “put aside what God has joined and join what God has put asunder.”⁸³ In the same light, Volf states that the “poison of evil and suffering cannot undo or even overwhelm the goodness of creation.”⁸⁴ It is the violent reconfiguration of interdependence that severs the bonds of relation between *self* and the *other*. Here one takes “oneself out of the pattern of interdependence and place[s] oneself in a position of sovereign [or wilful] independence.”⁸⁵ Relation defined by exclusion as *wilful independence* deteriorates as the *other*

emerges either as an enemy that must be pushed away from the *self* and driven out of its space or as a nonentity – a superfluous being – that can be disregarded and abandoned...exclusion can entail erasure of separation, not recognizing the *other* as someone who in his or her *otherness* belongs to the pattern of *interdependence*...an inferior being who must either be assimilated by being made like the *self* or be subjugated to the *self*.⁸⁶

⁸¹ Ibid, p. 196.

⁸² Plantinga, *Not the Way It's Supposed to Be*, p.30 cited in Volf, *Exclusion and Embrace*, p. 66.

⁸³ Ibid, p. 66.

⁸⁴ Miroslav Volf, *Free of Charge: Giving and Forgiving in a Culture Stripped of Grace*, manuscript, p. 25.

⁸⁵ Volf, *Exclusion and Embrace*, p.67. [or wilful] are my words.

⁸⁶ Ibid, p. 67 (Italics mine).

From a Volfian perspective, the sin of exclusion is the intentional (wilful) disfiguration (reconfiguration) of the beauty of interdependence inscribed within the patterns of relation in the order of creation.⁸⁷

In her rendering of Christ's encounter with the Samaritan women at the well, Judith Grundy-Volf aptly describes the face of exclusion. One who had fallen in disfavour with her own people, she had come to draw water at the sixth hour. Calculating from 6 a.m., this registers as the hottest time of the day. Most would come to the well during the cooler evening hours for the next day's replenishments. Grundy-Volf discerns the Samaritan women's alienation from her own people, exemplified in her avoidance of social contact;⁸⁸ as such, "Jacob's well stands for the bitter water of her marginalization."⁸⁹ Suffering, seemingly alone, she demonstrates the relational impoverishment of one whom, for whatever reason, had been pushed or driven out from among her own people. Not in the literal sense, as she still lived in the same town, but, somehow worse, in that the bonds of relation were severed. Interdependence was denied as the rigidity and coldness of wilful independence condemned her to live in alienation and isolation in their midst. Denied her was the mutuality of relation that nurtures community and, as such, she lived relationally isolated and spiritually impoverished. Such is the evil of exclusion.

In wilful independence we have seen how sin's reconfiguration of the patterns of interdependence has resisted the synergy of relation, leaving the *self* relationally isolated and the *other* relationally impoverished. Volf's logic of purity delves more deeply into the subtleties of exclusion. Here the synergy of relation is opposed for fear of melding a

⁸⁷Such reconfiguring is consistent with Paul Ricoeur's description of sin. He views "wickedness [as] not something that replaces the goodness of [humanity]; it is the staining, the darkening, the disfiguring of an innocence, a light, and a beauty that remain." Ricoeur, *The Symbolism of Evil*, p. 156.

⁸⁸Judith Grundy-Volf, "Spirit, Mercy and the Other" in *Theology Today*, Vol. 51, No. 4, Jan 1995, p. 511.

⁸⁹Ibid, p. 511.

“low-grade alloy” with the *other*, thus surrendering all prospects of forging the “pure metal” to which “destiny” has called the *self*.

2.2 The Logic of Purity⁹⁰

The Samaritan woman serves as an apposite example of Volf’s insight into what he terms as the *logic of purity*. It is his contention that those most culpable of sin are “not the outcast[s] but [those] one who cast the other[s] out.”⁹¹ He poignantly identifies the root issue that, “sin is not so much a defilement but a certain kind of purity: the exclusion of the other from one’s heart and one’s world.”⁹² Emerging is a desire “to purge the *other* from one’s world, by ostracism or oppression, deportation or liquidation”⁹³ as the *self* seeks to cleanse the world of the *other* rather than the heart of evil.⁹⁴

The exclusive language of purity becomes a moral rationale and motivation for violence against the *other*, what Redekop would term as discursive hegemony.⁹⁵ Remedial action of *self*-preservation, indeed *self*-purification, taken by the pure is deemed legitimate. The *other* becomes a defiling influence, and therefore, must be removed or

⁹⁰ The notion of *purity* in the body of Volf’s work is represented in several ways. In *Exclusion and Embrace* he nuances this theme by employing such terms as the *pursuit of false purity*, the *will to purity*, and the *politics of purity* all on a single page (p. 74). Additional articles give evidence of his thinking with respect to *purity* as well. For the purposes of this research, the term *the logic of purity* presented in his article, “The Role of the Other,” *Institute for Global Engagement*, <http://www.globalengagement.org/issues/2001/09/mvolf-bwf-the-other-p.htm>, accessed 11 Nov 2005, most accurately captures the sense of the nuanced terminology adapted elsewhere. Aside from the direct reference to *false purity* relating to the *Renewing and Remaking in Relation*, the term of *the logic of purity* will be predominantly utilized.

⁹¹ Volf, “Theological Reflections in the Wake of Ethnic Cleansing”, p. 241.

⁹² *Ibid*, p. 241.

⁹³ Judith M. Grundy-Volf and Miroslav Volf, “Exclusion and Embrace: Theological Reflections in the Wake of Ethnic Cleansing” in *A Spacious Heart: Essays on Identity and Belonging*, (Harrisburg, Pennsylvania: Trinity Press International, 1997), p. 49

⁹⁴ Volf, *Exclusion and Embrace*, p. 74.

⁹⁵ Redekop describes discursive hegemony as being multifaceted. In situations of domination, employing language and controlling discourse are a means of demeaning the unwanted *other* in the eyes of community.

eradicated. In this sense, ethnic cleansing is a related metaphor emerging from the logic of purity whereby the *self* and, by extension community, cleanses it-self from the defiling *other*. The logic of purity renders such an exclusive notion of identity that careful attention is given to assure “that no external elements enter [*self*’s] proper space so as to disturb the purity of identity.”⁹⁶

Expounding further, Volf identifies the obsession with purity as demonstrated in wanting “our world to ourselves, and so we create a monochrome world without the *others*, we want to be identical with ourselves, so we exclude the *others*.”⁹⁷ To be in relation with the ethnic *other* soils the *self*, as the *other* is unjustly indicted to be void of goodness, rendering the *other* “unworthy” of relation with a *self*-proclaimed superior *self*. Relegating the *other* to the margins of the *self*’s existence, the logic of purity attempts to remove any occasion for relation. Relation is resisted to the degree that “we strive to get rid of that which blurs accepted boundaries, disturbs our social identity and disarranges our symbolic cultural maps.”⁹⁸

Volf draws on Christ’s parable of the Good Samaritan as a means of lifting his logic of purity to another level of abstraction. He uses this Gospel account to accomplish two objectives: (1) to introduce in more depth the exclusive nature of false purity depicted in the behaviour of the religious leaders, and (2) to underscore the inclusiveness of Christ’s “renewing” and “remaking” of the marginalized in community. Significant to our purposes is the centrality of relation to Christ’s ministry with the estranged *other*.

⁹⁶ Miroslav Volf, “The Healthy Church: Embodying Diversity,” in *Catalyst On Line: Contemporary Evangelical Perspectives for United Methodist Seminarians*, <http://catalystresources.org/issues/293volf.html>, accessed 26 Nov 2005.

⁹⁷ Volf, “A Vision of Embrace,” p. 201. (Italics mine).

⁹⁸ Mary Douglas, *Purity and Danger*, London: Routledge, 1966; Julia Kristeva, *Powers of Horror: An Essay in Abjection*, (New York: Columbia University Press, 1982), p. 4 cited in Volf, “A Vision of Embrace,” p. 201.

2.2.1 False Purity: Renewing and Remaking in Relation

Volf's hermeneutic of the parable of the Good Samaritan (Luke 10) quite naturally introduces Christ's condemnation of *false purity* as it relates to the "renewing" and "remaking" of relation. The obvious evil is the brutal assault and robbery, leaving the victim for dead. Warranting further reflection is the more subtle sin committed against the *other* by the busy dignitaries, that of "pass[ing] by on the other side (vv.31-32)." Says Volf, "these heartless acts of seeing but refusing to be bothered, of treating the others as a 'surplus people' who are of no use and therefore of no consequence, are exclusion by abandonment."⁹⁹ The false purity of the religious elite of Christ's day withheld relation from those they pronounced as "unclean," abandoning them to the extremities of "community." As such, a relational gulf lay between the *self* and the *other*. It is this withered spirit of exclusion's false purity that exudes from the religious leaders in the parable of the Good Samaritan.

Their wilful relational abandonment of the victim is striking by contrast with Jesus' "intentional" detour from Judea to Galilee through Samaria in his encounter with the Samaritan women. Volf observes the circuitous route seldom traveled by Jews for the express reason of relational avoidance of the "unclean" Samaritan *other*.¹⁰⁰ Christ's encounter with the Samaritan woman radiates relational inclusivity, thus redeeming her as "clean." The evil of self-perceived (false) purity resists relation with the *other*, condemn-

⁹⁹ Volf, "A Vision of Embrace," p. 202.

¹⁰⁰ Gundy-Volf, "Spirit, Mercy and the Other," p. 509.

ing the “clean” as “unclean” and shrinking from the responsibility of making “clean” those who are “unclean.”¹⁰¹

Continuing with this theme, Volf enunciates the revolutionary relation-oriented ministry of Christ: (1) the re-naming of that which the “religious elite” of his day had falsely labeled as “sinful,” and; (2) his re-making of individuals who had become entangled in sin and left to suffer, ostracized from community,¹⁰² i.e. irrelation. Denounced and re-named as exclusionary was the division of clean and unclean foods (Mark 7: 14-23), the flow of blood from a woman’s body as not clean (Mark 5: 25-34) and laws of purity for women which promoted false boundaries of marginalization.¹⁰³ Volf rightly states that such labeling served only to reinforce the binary logic of “us” and “them,” a “superior in-group” and an “inferior out-group,” unnecessarily separating people.¹⁰⁴ The *self*, claiming purity as its state, deems the *other* as being defiled and, by extension, pushes the “defiled” to the margins of society for fear of contamination. In Christ’s extending welcoming relation to all, it should be clarified that “an indiscriminate welcome of everyone by no means entails an indiscriminate affirmation of everything.”¹⁰⁵

Christ’s remaking of those with unclean spirits was liberating. They were cut off from community and forced to live among the dead. Once healed, these people were delivered from oppression and reintegrated into community (Mark 5:1-20). Tax collectors and prostitutes, ensnared in lives of sin, were the bane of their society. Forgiven and transformed by Christ, they were re-made, welcomed at his table and brought back into

¹⁰¹ Volf, *Exclusion and Embrace*, p.74.

¹⁰² Volf, “The Trinity Is Our Social Program,” p. 416.

¹⁰³ Judith Romney Wegner, *Chattel or Person? The Status of Women in the Mishnah*, (New York: Oxford University Press, 1988), pp. 162-167 cited in Volf, *Exclusion and Embrace*, p. 73.

¹⁰⁴ *Ibid*, p. 73.

¹⁰⁵ Volf, “The Trinity Is Our Social Program,” p. 416.

community where the mutuality of relation with God and the *other* was restored.¹⁰⁶ Quoting Volf,

The double strategy of re-naming and re-making, rooted in the commitment to both the outcast *and* the sinner, to the victim *and* the perpetrator, is the proper background against which an adequate notion of sin as exclusion can emerge... By the double strategy of re-naming and re-making Jesus condemned the world of exclusion – a world in which the innocent are labeled evil and driven out and a world in which the guilty are not sought out and brought into the communion.¹⁰⁷

Originating in the heart, the *self's* will to purity finds expression in culture and politics. The desire for the all-encompassing “oneness” of a group, to protect and maintain the group purity and identity, necessitates a severing of relation evidenced in the elimination of the *other* from the *self's* world. The subtler version of elimination is assimilation, where a minority group is “granted residency” in the land as long as they submit to the dominance of the majority group. Exclusion by assimilation therefore rests on the compromise of a relation oppressively defined and enacted: the dominant group will refrain from vomiting the minority group out, if they allow themselves to be swallowed up.¹⁰⁸ This exclusion by domination relegates relation with the *other* to the status of the inferior with its enforced limitations: designated neighbourhoods, certain kinds of jobs, less pay or honour. These people must stay in their proper place. The tragedy is that over time the *other* comes to believe the rhetoric of the dominant group and embraces their circumstances in life as the “designed” end state. As noted above, the *other* is dealt

¹⁰⁶ L.E. Klosinski, an anthropological authority, amplifies Volf's attributing the welcoming at table as tantamount to being included in community. He explains, “eating at table” as companionship in the Latin sense: “Eating is a behaviour which symbolizes feelings and relations, mediates social status and power, and expresses the boundaries of group identity.” L.E. Klosinski, *The Meals in Mark* (Ann Arbor, Mich.: University Microfilms International, 1988), p. 58 as quoted by Crossan, p. 341, cited in D.W. Shriver, in *An Ethic For Enemies*, (Oxford University Press, NY, NY. 1995), p. 40.

¹⁰⁷ Volf, *Exclusion and Embrace*, pp. 73-74.

¹⁰⁸ Claude Lévi-Strauss, *Triste Tropiques* (Paris: Librairie Plon, 1955), p. 417 cited in Volf, *Exclusion and Embrace*, p. 75.

with in finality through the exclusion of relational abandonment, which keeps the *other* at a safe distance. Having no need of the *other*'s goods or services, it is easier for the *self* to close them off; where the *self* is not reminded of any claim the *other* might have on them.

Volf remarks,

What differentiates us from the others, we claim, is something that we have as properly our own. We define ourselves by difference, and we want our difference to be pure. Blood ought to be pure, soil ought to be pure, language ought to be pure. This logic of purity often attends our understanding of identity.¹⁰⁹

Defined earlier by Volf was his version of differentiation, where the *self* and the *other* negotiate their identities in interaction one with another.¹¹⁰ Identity formation is not a solitary pursuit; it transpires in relation with the *other*. Volf speaks to exclusion's deception of the *self*: the belief that the *other* is not intrinsic to oneself and, therefore, part of one's own identity. In the following section, Volf explicates how exclusion's Will to Independent Identity factors into the alienation and demonizing of the *other*, an all too familiar trait of ethno-religious conflict.

2.3 The Will to Exclusionary Independent Identity

Mutuality of relation between the *self* and the *other* takes on particular significance with respect to identity. Much of the world's conflict revolves around issues of identity, be that political, economic, ethnic or personal for that matter.¹¹¹ Put positively, "identity is a result of the distinction from the *other* and the internalization of the relation

¹⁰⁹ Miroslav Volf, "The Role of the Other," *Institute for Global Engagement*, <http://www.globalengagement.org/issues/2001/09/mvolf-bwf-the-other-p.htm>, accessed 11 Nov 2005.

¹¹⁰ Volf, *Exclusion and Embrace*, p. 66. See footnote 159, p. 93.

¹¹¹ Miroslav Volf, "Conversations with Miroslav Volf: Part 1" in *The Conrad Grebel Review*, Vol. 18, No. 3, Fall 2000, p. 72.

to the *other*.¹¹² “Our personal and collective identities,” says Volf, “are not simply self-contained and internally determined; rather, they are always shaped by interaction with the other people.”¹¹³ Relation of the *self* with the *other* is at the center of identity formation. In Volf, “differentiation” envisions identity emerging as the *self* and the *other* negotiate their identities in interaction with one another.¹¹⁴ As was noted earlier in the Genesis account of “separating and binding,” clear boundaries were created between light and darkness, day and night, water and land, etc. Each elemental dyad maintained “separateness,” yet “bound” to its counterpart. Emerging from this understanding is the relational principle of interdependence. The relational dynamic extends to identity as well. Volf emphatically states that “every discrete identity is marked by boundaries.”¹¹⁵ In their absence, identities would seep into “the dense pond of indistinguishables.”¹¹⁶ An imperative to the *self*’s sense of identity, boundaries define that which distinguishes the *self* from the *other*. However, it is in relation that identity is defined by both “what distinguishes us from the others and by what we have in common with the others.”¹¹⁷ Inclusivity of the *other* is offered as “an alternative way to construe identity,”¹¹⁸ which more than alludes to mutuality and interdependence.

Volf further illuminates that “specific identity of persons results from conscious or unconscious complex relations to culturally situate others.”¹¹⁹ He rightfully introduces the diachronic and synchronic dimensions which impact the shaping of the *self* in interac-

¹¹² Volf, *Exclusion and Embrace*, p. 66 (italics mine).

¹¹³ Miroslav Volf, *From Exclusion to Embrace: Reflections on Reconciliation*, http://www.christianembassyun.com/speech_by_dr_volf.htm, accessed 30 Dec 2005.

¹¹⁴ Volf, *Exclusion and Embrace*, p. 66.

¹¹⁵ Volf, *A Voice of One’s Own*, p. 13.

¹¹⁶ Volf, “Conversations with Miroslav Volf”, p. 73.

¹¹⁷ Volf, *The Role of the Other*; Volf, *The Healthy Church: Embodying Diversity*.

¹¹⁸ *Ibid*, p. 3.

¹¹⁹ Volf, “The Final Reconciliation,” p. 99-100 (italics mine).

tion with the *others*. He writes that it is the “remembered and suppressed past interrelations with the others and anticipated future interrelations [that] all flow into one’s ever-changing present identity.”¹²⁰

Volf postulates the *self’s* “own sense of identity cannot be whole unless [the *self’s*] relation with the other is wholesome.”¹²¹ Throughout the body of his work, he devotes much attention to the porous or permeable nature of identity boundaries. This suggests certain “cross-fertilization”¹²² within the dynamics of the *self-other* relation as it relates to identity formation. This will be discussed in more detail in *Embrace*. The purpose of the above discussion has been to establish the role of relation as it relates to the mutuality present in the *self* and the *other* identity formation. The remainder of the will to exclusionary independent identity will focus on the exclusionary practices that serve to undermine the constructive role of relation.

Ultimately, it is the deceptiveness of exclusion that causes the *self* to “pretend that the *other* is not included within [*self’s*] own identity.”¹²³ The numerous “significant relations that persons and cultures have are such that the other person is not simply external to us but has in profound ways become intrinsic to who we are.”¹²⁴ Because the *self* is bound to the *other* in relation, “the *other* must become a part of who we are as we will to be ourselves.”¹²⁵ It is this inherent tension existing within the desire for identity that “makes the slippage into exclusion so easy.”¹²⁶ Wolfhart Pannenberg suggests that the propensity toward the will to exclusionary independent identity is inscribed within the

¹²⁰ Ibid, p. 100.

¹²¹ Volf, “Conversations with Miroslav Volf”, p. 73.

¹²² Volf, “A Vision of Embrace,” p. 204.

¹²³ Volf, “Conversations with Miroslav Volf,” p. 73.

¹²⁴ Ibid, p. 73.

¹²⁵ Volf, “Theological Reflections in the Wake of Ethnic Cleansing,” p. 244.

¹²⁶ Ibid, p. 244.

very makeup of our inner being. Although a well-formed identity is desirable, he contends that the seeds of vulnerability are present within.¹²⁷ Volf concurs with Pannenberg's description of vulnerability as the tendency of *self* to "become the infinite basis and reference point for all objects, thus usurping the place of God."¹²⁸ Sin's reconfiguration of interdependence inscribed within the patterns of relation of the order of creation is most notably observed in how the will to exclusionary independent identity begins the formation of boundaries as an expression of exclusion.¹²⁹

Overtly, the subtlety of exclusion is seen through the protecting of the integrity of one's territory, something that initially may be granted willingly to the *other* with the implicit, or sometimes explicit, understanding of where the boundaries lie.¹³⁰ As Pannenberg argues, the decline into the sinfulness of exclusion begins with the *self* "putting boundaries around the soul" with a view to becoming the "totality" of all that is needed. The *self* soon begins to use its surroundings in an effort to assert itself.¹³¹

Such will to exclusionary independent identity renders relation sterile and, in some instances, deadly. More than ignorance of the *other*, the *self's* exclusion is an actual distortion brought about by a willful misconstruction. Will to exclusionary independent identity demonizes the *other* not because the *self* doesn't know any better, but rather because the *self* refuses to recognize what is manifest and instead chooses to know what serves the *self's* interest. The *self's* sinful independence of the *other* can reach such

¹²⁷ Wolfhart Pannenberg, *Anthropology in Theological Perspective*, translated by Michael J. O'Connell. Philadelphia: Westminster, 1991. p. 260 cited in Volf, *Exclusion and Embrace*, p. 90.

¹²⁸ Pannenberg, p. 261.

¹²⁹ Volf, *Exclusion and Embrace*, p. 90.

¹³⁰ *Ibid.*, p. 91.

¹³¹ Pannenberg, *Anthropology in Theological Perspective*, p. 85.

wretched depths of hatred that the means of destruction of the *other* knows no bounds.

Volf writes,

Some of the most brutal acts of exclusion depend on hatred, and if the common history of persons and communities does not contain enough reasons to hate, masters of exclusion will rewrite the histories and fabricate injuries in order to manufacture hatreds.¹³²

Violence often appears to be unavoidable where relation has deteriorated to the point of identity being “forged primarily through the negative process of the rejection of the beliefs and practices of the others.”¹³³ Tragically, these distortions come to be believed, an ever-present evil successful in “generating an ideational environment in which such sin can thrive unrecognized,”¹³⁴ often represented in the guise of virtue.¹³⁵ Under the curse of the will to exclusionary independent identity, the *self* reviles the “reciprocal interconnectedness” of relation with those unlike the *self*, purposely creating distance from the *other* as a prelude to objectification. The *self* dehumanizes the other “in order that they can be discriminated against, dominated, driven out, or destroyed.”¹³⁶ Erected false boundaries undermine and warp relation, shaping an “order that sustains and nourishes human life... into a system of exclusions that degrades and destroys it.”¹³⁷

As has been articulated, belonging to, or making room for, the *other* is an integral aspect of one’s self-fulfillment, one’s identity. Inherent to such interdependence (binding and separating) is the tension of identity formation. Together, the *self* and the *other* must find the balance between asserting oneself and accommodating the other. The sin of ex-

¹³² Volf, *Exclusion and Embrace*, p. 77.

¹³³ Miroslav Volf, “Soft Difference: Theological Reflections on the Relation Between Church and Culture in 1 Peter,” in *Ex-Audito* 10, 1994, p. 8.

¹³⁴ Volf, *Exclusion and Embrace*, p. 76.

¹³⁵ *Ibid.*, p. 72.

¹³⁶ *Ibid.*, p. 76.

¹³⁷ Volf, *A Vision of Embrace*, p. 8.

clusion as the will to exclusionary independent identity resists the synergy of relation, resenting what initially begins, as a subtle imposition of the other's vision of what one should be. Exclusion rears its head as the *self* suggests to the *other* how and where one should live, with whom one should associate, what politics one should practice, or with whom the dominant role of leadership should be entrusted.

Volf's theology of exclusion has delineated for us how the independence of irrelation erodes and, in some instances, severs the bonds of the interdependence of relation. Together, the will to independence, the logic of purity and the will to exclusionary independent identity have contributed to our understanding of exclusion's reconfiguration of relation leading to the alienation of the *self* and the *other*. Each of the above themes has exhibited exclusion's destructive force among groups caught in conflict.

We will now look to Volf's theme of embrace. The building of relation in the seeding of reconciliation will be couched in Volf's theological language of "the will to embrace." As such, it will be presented from several vantage points: Relational Justice, the Reframing of Relation, Forgiveness, Making Space for the Other and Redemptive Memory. Prominent will be the grace of the will to embrace, evident in the in-breaking of transcendence as irrelation gives way to the renewal of relation.

3. **Reconciliation as Embrace**

Volf employs the theme of the will to embrace as a means of bridging the chasm separating exclusion from embrace. He deems this theological construct to be an expression of grace. It is in the will to embrace that the initiation of relation moves the conflicted *self* and the *other* toward reconciliation; a journey in process and goal. Each theme

cited in the above paragraph will be examined in light of its distinct contribution to the mutuality of relation in the will to embrace. It is such grace enabled seeding of reconciliation in conflict zones that witnesses the in-breaking of transcendence.

3.1 The Will to Embrace: Relational Justice

I will introduce the term “relational justice” as a means of delineating “the will to embrace” in relational language. As such it serves to balance strict or retributive justice. As will be seen, Volf resists the thinking that insists on the satisfaction of strict justice as a precursor to reconciliation, i.e. the “balancing of accounts” of past injustice. He is persuaded that such rigidity precludes any movement between victim and perpetrator. Relational justice presents the added dimension of grace, whereby the initiation of movement toward relation is offered by one of the two parties, usually the victim. Volf contests that such grace-enabled movement does not equate with the assuaging of offences, something he refers to as “cheap reconciliation.” Rather, relational justice is the hesitant yet hopeful opening of the *self* to the *other* in the arduous task of bridging the chasm of alienation and separation. Perceiving an insidious injustice in holding to strict justice, Volf states “given the nature of human beings and their interaction, there is too much injustice in an uncompromising struggle for justice.”¹³⁸ Relational justice is the recognition of the injustice of such intransigence.

As crucial as justice is to a sustained reconciliation, Volf connotes that the will to embrace transcends justice. Grace-enabled, the Spirit of God at work within the *self* creates a willingness in the *self* for initial engagement with the estranged *other*. The over-

¹³⁸ Miroslav Volf, “Forgiveness, Reconciliation, and Justice: A Christian Contribution to a More Peaceful Social Environment” in *Forgiveness and Reconciliation*, eds. Raymond G. Hemlick, S.J. and Rodney L. Peterson. (Philadelphia & London: Templeton Foundation Press, 2001), pp. 43-44.

arching grace of the will to embrace affirms justice in its inherent promise of an eventual attending to injustice as grace brings the *self* to recognition of the humanity of the *other* in the initiation of relation.

Volf's hermeneutic of Paul's Damascus Road experience reinforces the prominent role of relation as it pertains to justice and reconciliation. The Acts account depicts the post-resurrection Jesus confronting Paul for the wickedness of his "persecution" of the church, which was indeed a justice issue. Succinctly put, "grace is unthinkable without justice, justice is subordinate to grace."¹³⁹ Amplifying this notion is Volf's interpretation, "[T]hough clearly opposed to Paul's intentions, God did not let the demands of justice govern God's actions toward him but instead showed love by offering reconciliation to Paul, the enemy."¹⁴⁰ A strategic hinge to Volf's hermeneutic of strict justice is the notion that attending to justice did not supersede Christ's initiating relation with Paul as a means of reaching out to him in reconciliation.

Hence, though justice was an indispensable element of reconciliation, peace between Paul and the speaker of the divine voice was not the consequence of justice carried out, but of *justice both affirmed and unmistakably transcended in an act of undeserved grace.*¹⁴¹

This is not to suggest that *justice* is not deemed as vital to reconciliation. To the contrary, in Volf's thinking it is a question of priority and process. The will to embrace is a "grace-enabled" movement toward reconciliation and the full embrace of restored rela-

¹³⁹ Miroslav Volf, 'The Social Meaning of Reconciliation', *Interpretation*, Vol 54, No.2, 2001, p. 166.

¹⁴⁰ *Ibid*, pp. 165-166.

¹⁴¹ *Ibid*, p. 167. (Italics mine).

tion. In an eschatological sense, full “embrace is the horizon for the struggle for justice...oriented toward the larger goal of healing relations.”¹⁴²

Volf contends that “first justice, then reconciliation”¹⁴³ is not a realistic approach to resolving conflict between injured parties as justice has a tendency to be relative. Opposing views exist with respect to responsibility for atrocities and ongoing conflict. Comparatively speaking, the measure of “merited justice” varies from group to group, individual to individual, testifying to its seeming elusiveness. Strict justice or, “as much justice as possible,” prior to the initiation of relation exacerbates the process of reconciliation by never enough justice being realized. More justice is always possible than what in reality is achieved.¹⁴⁴

Volf illustrates the above by way of the adage, “an eye for an eye, a tooth for a tooth,” a measure meant to contain an escalating retaliation. He poses the scenario of having suffered a broken tooth at the hands of another; an exercised retributive justice on the part of the injured person demands the same in return. Persuaded that “satisfaction” indeed “levels the playing field,” it presents “a situation of offence that is manifestly not one of exchange.”¹⁴⁵ Volf attests that in a true situation of exchange, a “give and take” would occur: one would offer a tooth to be broken on the condition that the gesture is reciprocated. However, “in the situation of offence, the consent to the exchange is lacking.”¹⁴⁶ In having one’s tooth broken, a residual sense of violation creates the urge to retaliate more forcefully than a broken tooth. As such, strict justice potentially creates a

¹⁴² Volf, Miroslav Volf, *From Exclusion to Embrace: Reflections on Reconciliation*, http://www.christianembassyun.com/speech_by_dr_volf.htm, accessed 30 Dec 2005.

¹⁴³ Volf, “Forgiveness, Reconciliation, and Justice”, p. 38.

¹⁴⁴ *Ibid*, p. 39.

¹⁴⁵ *Ibid*, p.39 (italics mine).

¹⁴⁶ *Ibid*, p. 39 (italics mine).

situation where the healing of relation is in fact undermined. Volf adds, “But it should be clear that if we pursue ‘street justice’ in such ways, the result will be a maimed and finally humanly unsustainable world.”¹⁴⁷ Where retributive justice is sought to the degree that “an eye for an eye, a tooth for a tooth” serves as the standard, vengeance would appear to be the motivation rather than justice. Such sentiments, though understandably issuing from the intense pain of loss, serve to fuel mimetic violence. Hence, Gandhi’s remark, “an eye for an eye will soon leave us all blind.” succinctly captures the wisdom of this concept.

Volf contends that satisfying strict justice would perhaps compensate in part for an injustice endured but would render little towards the restoring of relation between offended parties. Volf emphatically articulates,

The enforcement of justice would rectify past wrongs but it would not create communion between victims and perpetrators. Yet some form of communion – some form of relation – needs to be established if the victim and perpetrator are to be fully healed.¹⁴⁸

An essential ingredient to an enduring peace is one’s own healing through the remedying of relation with the *other*, the creation of communion. I call this redemptive relation. Strict justice, if successful, might leave one with a degree of satisfaction of the sense of what is right but offer little by way of relational healing between the *self* and the *other*.¹⁴⁹ The result would be “an absence of hostility sustained by the absence of con-

¹⁴⁷ Miroslav Volf, *From Exclusion to Embrace: Reflections on Reconciliation*, http://www.christianembassyun.com/speech_by_dr_volf.htm, accessed 30 Dec 2005.

¹⁴⁸ Volf, “Forgiveness, Reconciliation, and Justice”, p. 40.

¹⁴⁹ Volf, “*Reflections on Reconciliation*.”

tact.”¹⁵⁰ He applies the identical logic to the macro level as entrenched groups experience “peace only as the absence of war, but not as the harmonious ordering of differences.”¹⁵¹

Volf reinforces relation as integral to reconciliation by citing its dual nature: (1) the primacy of God’s reconciling humanity to Godself; (2) reconciliation between human beings as intrinsic to their being reconciled to God.¹⁵² Once more, he consults Paul’s Damascus road encounter with the Divine. One account in Acts states, “Saul was ravaging the church by entering house after house; dragging off both men and women, he committed them to prison” (Acts 8:3). En route to Damascus, he was “still breathing threats and murder against the disciples of the Lord” (Acts 9:1). Poignant to Volf’s hermeneutic; the voice speaking from heaven to Paul is identified as Jesus Christ: “I am *Jesus*, whom you are persecuting” (Acts 9: 4-5). Expounding on the citations from Acts, Volf offers the following commentary,

So from the start, enmity toward God was enmity toward human beings, and enmity toward human beings was enmity toward God. Consequently, reconciliation has not only a vertical dimension but also a horizontal one; without that horizontal dimension reconciliation would simply not exist. Reconciliation involves a turning away from enmity toward people, not just from enmity toward God, and it entails a movement toward a human community, precisely that community which was the object of enmity.¹⁵³

Significant to Volf’s understanding of reconciliation is the twin belief that: (1) “Evil must be named as evil.”¹⁵⁴ Full embrace entails an acknowledgement of wrongdoing by wrongdoers. Albeit, relational justice deems the rigidity of “accounts settled” (strict justice) to be unnecessarily inhibiting of movement toward reconciliation; (2) “The

¹⁵⁰ Volf, *Exclusion and Embrace*, p. 126.

¹⁵¹ Volf, “Forgiveness, Reconciliation, and Justice,” p. 40.

¹⁵² Miroslav Volf, “The Social Meaning of Reconciliation,” p. 167.

¹⁵³ *Ibid*, p. 166.

¹⁵⁴ *Ibid*, p. 167.

restoration of communion with the evildoer is not based (indeed cannot be based!) simply on justice alone.”¹⁵⁵ Grace is evident in God’s initiation of relation with Paul.

It is important at this juncture that we consider Volf’s thinking with respect to forgiveness. His theology of reconciliation positions forgiveness between one’s total disregard for justice and its relentless pursuit.¹⁵⁶ He describes forgiveness as the bridge between exclusion and embrace, for it is in the forgiveness of “full embrace” that relation is restored from its breeched interdependence. The “will to embrace” seeds reconciliation; the initiation of relation between the estranged *self* and the *other* come to know the in-breaking of transcendence. In most instances, grace-enabled forgiveness emerges deeper into the process of reconciliation.¹⁵⁷ It is crucial that we have an understanding of Volf’s theology of forgiveness for the ultimate goal is to move from estrangement in irrelation to the full embrace of relation. Forgiveness is critical to this end.

3.2 Forgiveness: The Offering of Restored Relationship¹⁵⁸

The couching of forgiveness as the “offering” of restored relationship is an intentional way to highlight the relational nature of forgiveness. The *self* and the *other* are integrally implicated in the coming to fullness of forgiveness as restored relationship. Inferred is the *self*’s forgiving the *other*, but also the *other*’s prerogative to either accept or reject the *self*’s forgiveness, hence its “offering.” Volf explicates the relational nuances of forgiveness,

¹⁵⁵ Ibid, p. 167.

¹⁵⁶ Miroslav Volf, *Reconciled Memory*, manuscript, Chapter 4, p. 18.

¹⁵⁷ Echoing this sentiment, peacebuilder and Rabbi, Marc Gopin states that for many, broaching the subject of forgiveness too early can be offensive. Marc Gopin, *Holy War, Holy Peace: How Religion Can Bring Peace to the Middle East* (New York: Oxford University Press, 2002), p. 195.

¹⁵⁸ This section will nuance the difference between relationship and relation. Here restored relationship will speak to the state of being related, whereas relation will refer to the act of relating, i.e. agency.

Forgiveness is the boundary between exclusion and embrace. It heals the wounds that the power-acts of exclusion have inflicted and breaks down the dividing wall of hostility. It leaves a distance, however, an empty space between people that allows them either to go their separate ways in what is called 'peace' or to fall into each other's arms.¹⁵⁹

In the above quote Volf draws attention to the difference between living in co-existence and actual relation. Desirous of relationship, one innately knows that "*relation* cannot be mended without forgiveness."¹⁶⁰

Volf's theology offers a two-fold approach to *forgiveness*: (1) "To forgive is to name the wrongdoing and condemn it...Forgiveness removes the anger and blame we direct against offenders and lets them go free, but it can't possibly remove the guilt of the offender's wrongdoing."¹⁶¹ Relating forgiveness to justice, Volf states, "Forgiveness does not stand outside justice. To the contrary, forgiveness is possible only against the backdrop of a tacit affirmation of justice. Forgiveness always entails blame."¹⁶² Citing the prominent role of forgiveness he emphasizes, "between the complete disregard of justice and the relentless pursuit of justice lies forgiveness."¹⁶³ There is no pretending that the offence, the breached relation, did not occur. (2) "To forgive is to give wrongdoers the gift of not counting the wrongdoing against them...we release them from the burden of their wrongdoing."¹⁶⁴ Volf rightly highlights that such a release "involves self-denial and risk" in the sense of "let[ting] go of something that one had the right to...not fully certain whether one's magnanimity will bear fruit either in one's inner peace or in a restored re-

¹⁵⁹ Volf, "Theological Reflections in the Wake of 'Ethnic Cleansing,'" p. 247.

¹⁶⁰ Volf, *Free of Charge*, p. 144. Relation is italicized (mine) to specify its emphasis on the act of relating vs. the state of being related.

¹⁶¹ Ibid, pp. 147-148.

¹⁶² Volf, "Forgiveness, Reconciliation and Justice," p. 45.

¹⁶³ Miroslav Volf, *Reconciled Memory*, manuscript, Chapter 4, p. 18.

¹⁶⁴ Volf, *Free of Charge*, pp. 147-148.

lationship.”¹⁶⁵ Herein lies the offer of restored relationship “laden with promise” enabling wrongdoers to “come to the recognition of their own injustice.”¹⁶⁶ Volf offers the cogent paradox of forgiveness in stating “to accuse wrongdoers by offering forgiveness is to invite them to self-knowledge and release.”¹⁶⁷ Contingent on the *other* is their reciprocal response.

This is not to suggest that forgiveness is easy or to treat this topic in a trite manner, much less the pain of victims. Recognized is the often-convoluted circumstance surrounding conflict. It is not uncommon for victims to be unaware of the identity of the perpetrators of crimes against them. In some instances perpetrators are dead. Undoubtedly, forgiveness for some is an extended process of small steps and small victories. For others, it comes much more quickly. Formulas are unwise, as are simplistic aphorisms.

Compounding the offering of restored relation further are the themes of forgiveness and repentance. Volf illuminates that the unconditional nature of forgiveness “is not predicated on repentance on the part of the wrongdoer or on her unwillingness to redress the wrongdoing.” However, “completed forgiveness is not unconditional.” Full embrace (restored relationship) results from recognition that the “deed committed was evil, coupled with the willingness to mend one’s ways.”¹⁶⁸ An oft and tragic reality is the perpetrator’s refusal to reframe wrongdoings. Volf elaborates as follows,

To forgive, I’ve argued, is to condemn the doer and the deed – or rather, it is to condemn in the process of releasing a person from the guilt and punishment that justice would demand. Correlatively, to repent is to accept the condemnation. Not to repent is to reject the condemnation. Unrepentant offenders say: It’s wrong for you to forgive me; I’ve done you no wrong. Or more brazenly, they say: I don’t care if you forgive or not, because I don’t care whether I’ve wronged you or not.

¹⁶⁵ Volf, “Forgiveness, Reconciliation and Justice,” p. 46 (italics mine).

¹⁶⁶ Ibid, p. 46.

¹⁶⁷ Ibid, p. 46, (italics mine).

¹⁶⁸ Ibid, pp. 47-48.

Mostly, however, they say: I am too ashamed of the wrongdoing I've committed to repent, too afraid of the consequences that may befall me. In all three cases, forgiveness is rejected. In the first case it is construed as a false accusation; in the second case, it is despised, and in the third case it is deemed unbearable.¹⁶⁹

In such instances, forgivers may continue to offer the restored relationship afforded by forgiveness, only to be thwarted by an offender's refusal of acknowledgement. Sadly, offenders remain unforgiven, untouched by a victim's forgiveness.

Albeit, Volf depicts the community of believers as empowered (grace enabled) to forgive. It is such forgiveness extended to the *other* that stands as the offer of restored relationship. Reciprocated in embrace, the perfect cycle of exchange witnesses the giving and receiving of the *self* and the *other*, thus creating community. Grace enabled, forgiving the *other* connotes that forgiveness of the *other* emulates God "because recalling the offenders from sin matters more to us than avenging wrongs we suffered...saving our enemies and making friends out of them (relation) matters more to us than punishing them."¹⁷⁰ Hope resides in a forgiveness that "will mend and restore relationship" as a means to strengthen the bonds of community. In so doing one "imitates the forgiving God."¹⁷¹

Essential to the will to embrace, the next section will consider Volf's concept of the opening of a fissure within the *self* as a means of giving access to the *other*. Creating space within the *self* for the *other* provides occasion for a reciprocal reception within the identity boundaries of the *other*. It is in this liminal space within that a new vision of the *other* is received, altering perceptions and attitudes.

¹⁶⁹ Volf, *Free of Charge*, p. 213-214.

¹⁷⁰ Volf, *Free of Charge*, p. 187. (Bracketed word mine).

¹⁷¹ *Ibid*, p. 221. (italics mine).

3.3

The Will to Embrace: Making Space in the Self for the Other

Articulated earlier were the notions of mutuality and interconnectedness of relation, whereby self and the other are reciprocally and mutually enriched. In his article, “The Role of the Other,” Volf speaks of a progression of relation: (1) the *self* sees a reciprocal relation with the *other*; (2) the *self* wills to be in relation with the *other*; (3) the *self* creates space within for the *other* in relation.¹⁷² Illuminating further, he remarks,

I have to *will* to see the *other* as not an enemy but as a potential friend... *will* to see the *other* not as a diminishment, but as an enrichment... *will* to see the *other* not as a disfigurement of my landscape, but as a help in making my landscape more aesthetically pleasing.¹⁷³

Continuing with the metaphor, the will to be in relation with the *other* sees the creation of a relational landscape that eclipses disfigurement. It is not that blemishes cease to exist, rather that the radiating will to embrace within the *self* relegates disfigurement to the shadows in the hopes of restored relationship.

Drawing from his theology of the cross, Volf reiterates that “forgiveness is therefore not the culmination of Christ’s relation to the offending *other*; it is a passage leading to embrace. The arms of the crucified are open – a sign of a space in God’s self and an invitation for the enemy to come in.”¹⁷⁴ It is in the cross that “God’s desire to break the power of human enmity” is viewed “without violence...receiv[ing] human beings into divine communion.”¹⁷⁵ Volf’s theology of the passion envisions the Trinity reaching out

¹⁷² Volf, *The Role of the Other*, pp. 5-8.

¹⁷³ *Ibid*, p. 6. (Italics mine).

¹⁷⁴ Volf, *Exclusion and Embrace*, p. 126.

¹⁷⁵ *Ibid*, p. 126, (italics mine).

to embrace the estranged *other* via the cross. He portrays the “mutually indwelling divine persons”¹⁷⁶ opening up to embrace the enemy *other*. However,

in the agony of the passion the movement stops for a brief moment and a fissure appears so that sinful humanity can join in (see John 17:21). We, the others – we, the enemies – are embraced by the divine persons who love us with the same love with which they love each the other and therefore make space for us within their own eternal embrace.¹⁷⁷

Once more, Volf affirms the relational element of the “*perichoretic* personhood”¹⁷⁸ reflected in God’s indiscriminate initiating of relation with humanity. He contends that being recipients of God’s grace is linked to becoming its *agents*. More emphatically, “having been embraced by God, we must make space for the others in ourselves and invite them in – even our enemies.”¹⁷⁹

The grace-enabled *self* not only *creates space within* for the *other*, but the perspective of the *other* impacts each. The light of the will to embrace filters the heart with the reversing perspectives of “double vision.” Not only does the *self* see the *other* from a different perspective, more importantly, the grace of “double vision” enables a viewing of *oneself* from the perspective of the *other*; seeing *oneself* through “their” eyes. Amplifying further the “double vision” role in the reframing of relation, Volf states,

I can’t simply see myself the way I see myself. I have to expose myself to hearing how I am perceived. Then, as we are seen, we can exchange perspectives. It is only through exchanging perspectives that we can gain an adequate perception both of ourselves and of the other.¹⁸⁰

¹⁷⁶ Ibid, p. 129.

¹⁷⁷ Ibid, p. 129.

¹⁷⁸ Ibid, p. 208.

¹⁷⁹ Ibid, p. 129.

¹⁸⁰ Miroslav Volf, “The Role of the Other,” *Institute for Global Engagement*, <http://www.globalengagement.org/issues/2001/09/mvolf-bwf-the-other-p.htm>, accessed 11 Nov 2005.

A necessary ingredient of embrace, reframing relationship recognizes that one "may not be able to prevent hate from springing to life, for their own sake they can and must refuse to give it nourishment and strive to weed it out."¹⁸¹

Such reversing perspectives may not only lead to the *self's* learning from the *other*, but may engender forgotten resources or formerly silenced voices within one's own tradition.¹⁸² Volf elucidates how space-creating "double vision" inwardly fashions a willingness to see the humanity of the *other* prior to any judgement of them. He states that

the claim that the *will* to give ourselves to the other and welcome them, to read-just our identities to make space for them, is prior to any judgement about the others, except that of identifying them in their humanity. The will to embrace precedes any 'truth' about the others and any construction of their 'justice.' This will is absolutely indiscriminate and strictly immutable; it transcends the moral mapping of the social world into 'good' and 'evil.'¹⁸³

Volf expands further with the following metaphor. The will to embrace (love) radiates the "light" of knowledge emanating from its accompanying fire, thus detecting justice in the causes or actions of the enemy. If there is any justice in the stance of the *other*, it is the will to embrace that will bring the *self* close enough to discover it.¹⁸⁴ It may be that this virtue is overshadowed by glaring wrongs that could easily serve as impediments to any progress. Nevertheless, it is the "light" of the will to embrace that opens the mind and softens the heart to begin to see the humanity of the *other*; to approach the *other* close enough that a gesture toward reconciliation may be perceived and the restoration of relation may begin.

¹⁸¹ Volf, *Exclusion and Embrace*, p. 117.

¹⁸² *Ibid.* p. 213.

¹⁸³ Volf, "The Trinity Is Our Social Program," pp. 415-416.

¹⁸⁴ Volf, *Exclusion and Embrace*, p. 216.

The “fire” of exclusion only detects the injustice of the *other*. The rigidity of exclusion eclipses any justness that might exist in the *other* leading to a good will gesture being misconstrued as contrived goodness.¹⁸⁵ Such entrenchment lacks any sense of transcendence or grasp of the humanity of the *other*.

Both the ‘clenched fist’ of exclusion and the ‘open arms’ of embrace are epistemic stances; they are the moral conditions of adequate moral perception. The clenched fist hinders the perception of the possible justness of our opponents and thereby reinforces injustice; the open arms help detect any justness that may hide behind what seems to be the manifest injustice of our opponents and thereby reinforce justice. To agree on justice in situations of conflict a person must want more than justice; that person must want embrace.¹⁸⁶

Of particular import to the discussion of the openness of the *self* to the *other* is the place of memory. Conflict can leave memories spanning centuries, either impacting individuals or the collective psyche of groups.¹⁸⁷ One rightly questions how the *self* and the *other* can move toward relation with the lingering memories of reciprocal atrocities. In the following pages, I will show how Volf explicates two important facets with respect to memory: (1) memory’s role in the shaping of identity, and (2) how individuals may relegate troublesome memories to the margins, thus enabling the *self* to engage the *other* in the work of reconciliation.

3.4 Relation and Redemptive Memory¹⁸⁸

In keeping with the theme of relation, Volf’s concluding remarks in *Memory, Salvation, and Perdition*; serve as the point of embarkation for this discussion: “How can we help memory become a bridge between enemies instead of a deep and dark ravine that

¹⁸⁵ Ibid. p. 216.

¹⁸⁶ Volf, *Forgiveness, Reconciliation, and Justice*, p. 44.

¹⁸⁷ See Vamik Volkan, *Blood Lines: From Ethnic Pride to Ethnic Terrorism* (Boulder, Colorado: Westview Press, 1997), pp. 36-49.

¹⁸⁸ Redemptive Memory is a term that originates in Volf.

separates them? How can former enemies remember together so as to be able to reconcile, and how can they reconcile so as to be able to remember?"¹⁸⁹ Volf provides scholarly reflection pertaining to the linkage between one's oft-experienced painful memories and the shaping of one's identity, causally impacting relation. Of benefit to the process of reconciliation, he leaves us with sage counsel for the healing of memory.¹⁹⁰

Marking the terrain, Volf commences with the assertion that in harbouring the "memory of the *other's* transgression the *other* is locked in unredemption," hence the *self* and the *other* "are bound together in a relationship of nonreconciliation" and, as such, "the past is not just the past; it remains an aspect of the present."¹⁹¹ He illumines that, "Our identities are shaped in the complex interchange of retention and oblivion what we call 'memory.'"¹⁹² As such, "memories shape present identities," leaving the *self* and the *other* in need of "the redemption of [their] remembered past."¹⁹³ Again, Volf states, "remembered and suppressed past interrelations with others and anticipated future interrelations flow into one's ever-changing present identity."¹⁹⁴

Although memories contribute to the shaping of the *self*, Volf contends that memories may also be *self*-configured. Forging an identity, the *self's* woundedness may rest on a "believed" misconstruction of actual events, "adding to the evil from which they seek to subtract."¹⁹⁵ The resulting identity "may be that of a person imprisoned in [one's]

¹⁸⁹ Miroslav Volf, *Memory, Salvation and Perdition*, <http://www.yale.edu/faith/center/volf.htm#books>, p.17, accessed 13 Feb 2006.

¹⁹⁰ A note of clarification: This section will bring forward the terms "relation" and "relationship." Where "relationship" is used, the *state of being related* is intended as in "restored relationship." "Relation" will remain true to its sense of *agency, the act of relating*.

¹⁹¹ Volf, *Exclusion and Embrace*, p. 133 (italics mine).

¹⁹² Miroslav Volf, *Loves Memory: The Role of Memory in Contemporary Culture*, http://www.ajgoddard.net/Writers/Miroslav_Volf/miroslav_volf.html, accessed 26 Nov 2005.

¹⁹³ Volf, *Exclusion and Embrace*, p. 133.

¹⁹⁴ Volf, "The Final Reconciliation," pp. 99-100 (italics mine).

¹⁹⁵ Volf, *Reconciled Memory*, manuscript, Chap. 1, p. 14.

own past and [consequently is] condemned to repeat it,"¹⁹⁶ thus poisoning the waters of future relation. Citing Susan J. Brison, Volf once more links interpersonal relationships to memory: the "false memory syndrome [whereby] a person's identity and interpersonal relationships are centered around a memory of traumatic experience which is objectively false but in which the person strongly believes."¹⁹⁷

"With regard to our past, present, and future," articulates Volf, "we are a great deal more than our memories, and how memories shape our identity depends not only on the memories themselves but on what we and others do with these memories."¹⁹⁸ Unable to "heal apart from relationships to those who have wronged us, and because our attempts at self-healing can be injurious to others, we must explore not only how memory is used in relation to the self but also how it is used in relation to others."¹⁹⁹

In *Reconciled Memory*, Volf offers "therapeutic remembering" as a useful tool by which to bring meaning to remembered events. As such, traumatic events are integrated into one's life-story, enabling the *self* to comprehend how such events "contribute to the goodness of the whole."²⁰⁰ In addition, such processes may bring meaning to horrendous wrongs suffered by labeling them as "surd" patches of one's life.²⁰¹ Explicating further, Volf offers the following analogy.

Once labeled, memories of horrendous wrongs are no longer, like repressed memories, loose beasts wreaking havoc in the household of our internal lives and *external relations*; they are locked up in the attics of our minds. Though the

¹⁹⁶ Ibid, Chap. 1, pp. 17-18.

¹⁹⁷ Susan J. Brison, *Aftermath, Violence and the Remaking of a Self* (Princeton: Princeton University Press, 2002), p. 72 cited in Miroslav Volf, *Reconciled Memory*, manuscript, Chap. 2, p. 10 (italics mine).

¹⁹⁸ Volf, *Memory, Salvation and Perdition*.

¹⁹⁹ Volf, *Reconciled Memory*, manuscript, Chap.3, p. 21 (italics mine).

²⁰⁰ Ibid, Chap. 3, p. 12.

²⁰¹ Ibid, Chap. 3, p. 12.

imprisoned beasts may stomp around and shriek, we can live in the rest of the house unthreatened by them.²⁰²

Volf elevates the discourse to the spiritual plane by bringing memory and encounter (relation) into the added dimension of one's new identity in the Spirit. He illumines that it is in God's relation of interdependence with us that we are defined most fundamentally.

Our true *identity*, the one that corresponds to our character as God's creatures, lies in God's *relation* to us, more precisely, in God's love for us. This *relation* defines us most fundamentally, not what we or others have inscribed onto our souls and bodies.²⁰³

Such "re-creation" initiates what Volf terms as the second element of "therapeutic remembering [as new identity] takes away from the wrongs suffered the power to define us," that which often "becomes a part of our core self, cast[ing its] shadow on everything that we do,"²⁰⁴ including relation. Wrongs suffered are remembered, but through the lens of "identities defined by God's presence, not by wrongdoers' evil deeds and their echo in our memory."²⁰⁵ Volf suggests that "in terms of our identity, we are not fundamentally the sum of our past experiences...our memories, experiences, and hopes still matter; but they 'qualify' rather than 'dominate' who we are."²⁰⁶ Attempted here is not a diminishing of tragedy befalling another by the insertion of a trite "spiritual formula," rather the acknowledgement that as one walks "in faith, behind the horrendous noise of wrongdoing

²⁰² Ibid, Chap. 3, pp.12-13 (italics mine). Through the use of this metaphor, Volf offers victims an imaginative way of dealing with horrific memories. However, a plurality of metaphors may be needed to aid those suffering from such memories. Also of necessity they may be support from the medical community in aiding individuals from a neuro-biological perspective. One may be able to learn how to self-consciously keep such memories in a more non-descriptive space.

²⁰³ Volf, *Reconciled Memory*, manuscript, Chap. 7, p. 21 (italics mine).

²⁰⁴ Ibid, Chap. 3, p. 14.

²⁰⁵ Ibid, Chap. 3, p. 15.

²⁰⁶ Ibid, Chap. 7, p. 21 (single quotation marks mine).

suffered, [one] can hear the divinely scripted music of [one's] identity."²⁰⁷ Articulating further Volf states,

When this happens, memories of mistreatment lose much of their destructive power. They have been dislodged from the place they have usurped at the center of the self and pushed to its periphery. They inhabit us, but they do not occupy us; they cause pain, but they do not define.²⁰⁸

In his earlier publication, *Exclusion and Embrace*, Volf adopts the term "backgrounding"²⁰⁹ to describe the assigning of painful memories to the periphery of the *self*. He employs Joseph's relational journey to reconciliation with his elder brothers to explicate the potential of the *self's* "directing the integration" of memory's scarred relations with the *other*. "Like the distant light of a place called home, the divine gift of forgetting what he still remembered...guided the whole journey of return,"²¹⁰ hence the term "backgrounding." Helpful also is Volf's balanced appreciation of additional "interventions" in his treatment of memory. He offers one's new identity in Christ as a skeleton of sorts to which the other "helps" are attached.

Volf also uses the term "remembering rightly" to describe the place of "forgetting." He draws on the work of Aleida Assmann in his explication of *functional* memory and *recorded* memory. The former speaks of memories that are identity shaping, while the later addresses the "amorphous mass of unused and unamalgamated memories surrounding functional memory."²¹¹ *Functional* memory wilfully attempts to bring forward positive aspects of *recorded* memory in an effort to shape one's narrative in a new way.

²⁰⁷ Ibid, Chap. 3, p. 15.

²⁰⁸ Ibid, Chap. 3, p. 15.

²⁰⁹ Volf, *Exclusion and Embrace*, p. 139.

²¹⁰ Ibid, p. 139.

²¹¹ Aleida Assmann, *Erinnerungsraeume: Formen und Wandlungen des kulturellen Gedachtnisses* (Munich: C.H. Beck, 1999), pp. 130-42 in Miroslav Volf, *The End of Memory: Remembering Rightly in a Violent World* (Grand Rapids, Michigan & Cambridge, U.K.: William B. Eerdmans Publishing Company, 2006), p. 195.

One cannot erase *recorded* memory. However, one can choose what one wants to accent as part of their identity shaping narrative. In this sense, forgetting can be translated to mean not coming to mind. In this regard, indelible and disturbing *recorded* memories are relegated to a lesser role as selective *functional* memory chooses to incorporate other memories in an effort to create a more healthy personal narrative. As Volf states, “*functional* memory is identity shaping, and...is predicated on selectivity and therefore on ‘forgetting’.”²¹²

In relation to the *other*, Volf suggests a dual-pronged approach to the usage of memory. The above précis of relational identity formation and the inner healing of “therapeutic remembering” together serve as a precursor for what is described as: (1) relation between the wronged and the wrongdoer, and (2) the relation between the wronged and their wider social world. Regarding the former 1), the healing of memory pertains not only to “the pain or loss endured, but also in the improper relating of the wrongdoer toward the wronged.” Volf is adamant that “any healing of the wronged without involving the wrongdoer, therefore, can be only partial. To complete the healing, the relationship between the two needs to be mended.”²¹³ In this light, attending to the healing of memory is a journey toward restored relationship, inextricably tied to reconciliation (embrace); regarding 2), the relation between the wronged and their wider social world. Volf underscores that in relation to the *other*, injustice, violence and deception suffered often shatter one’s common assumptions with regards to “the character of the world, its order and jus-

²¹² Ibid, p. 195.

²¹³ Volf, *Reconciled Memories*, manuscript, Chap.3, p. 19 (italics mine). This is consistent with Volf’s critique of *forgiveness* whereby *restored relation* awaits the wrongdoer’s *return*, notwithstanding the *forgiveness* extended by the wronged.

tice.”²¹⁴ This often leaves one morally disoriented and susceptible to unethical behaviour. The *self* may be inclined to reconstitute one-*self*, acting as if the demands of morality do not apply, rationalizing one’s behaviour and/or demonizing the other.²¹⁵

Salutary to this discussion is Volf’s adaptation of Tzvetan Todorov’s research. Designated as “identity-healing memory,” Volf employs Todorov’s categories of “literal memory” and “exemplary memory.”²¹⁶ “Literal memory” focuses primarily on that which pertains to the individual or group in question. Events are scrutinized in terms of their pertinence to the given context, be that personal or group narratives. Traumatized persons often attend to “literal memory,” being more inclined to be inwardly directed, or focusing on the *self*. “One who has experienced a traumatic event – an event of such magnitude that its memory is beyond one’s control – finds healing by recalling the event, integrating the event into one’s own story, and finding a way to *live with* that event.”²¹⁷

Outwardly (relationally) directed, “exemplary [memory] is concerned not so much with a plausible reconstruction of one’s own narrative as with applying the lessons learned to new situations.”²¹⁸ As Todorov exhorts, “to leave the *self* in order to approach the *other*.”²¹⁹ Volf illumines further,

So in both literal memory and exemplary memory, we pursue our inner healing; more broadly, we seek to benefit ourselves directly. But in exemplary memory we also seek to benefit *others*. Preoccupation with the *self* has given room to regard for *others*, and we remember for the sake of their good, not just our own. Memories of wrongs suffered become catalysts for doing justice.²²⁰

²¹⁴ Ibid, Chap. 3, p. 20.

²¹⁵ Ibid, Chap.3, p. 20.

²¹⁶ Tzvetan Todorov, “The Abuses of Memory,” *Common Knowledge*, Vol. 5, 1996, p.14 in Volf, *Love’s Memory: Redemptive Remembering*, http://www.ajgoddard.net/Writers/Miroslav_Volf/miroslav_volf.html, accessed 26 Nov 2005.

²¹⁷ Ibid.

²¹⁸ Ibid.

²¹⁹ Ibid.

²²⁰ Volf, *Reconciled Memories*, manuscript, Chap. 3, p. 23 (italics mine).

In Volf's thesis for the healing of memory, a symbiotic dynamic is detectable between "therapeutic remembering" and "exemplary memory" as it relates to relation. As has been articulated, Volf advocates relegating painful memories from the *self's* defining centre to the periphery as a means of "keeping them localized in the past rather than allowing them to colonize present and future."²²¹ He concedes that a "therapeutic" procedure of this nature mostly addresses memories in relation to the *self* as opposed to the relational dynamics "between" the *self* and the *other*. For this reason Volf yokes "exemplary memory" with "therapeutic remembering" as a method of mitigating against the misuse of memories. "For in misusing memories against the others," Volf extols, "the field of operation is broader and the pain of other people is not nearly as present to us as our own pain, and so cannot serve effectively to check our destructive urges."²²² Together, these two facets of redemptive memory foster the building of relation as the *self's* intrinsic healing of memory nurtures an extrinsic regard for the *other(s)* outwardly manifested in the *self's* actively seeking to benefit the *other*, i.e. exemplary memory.

Volf's theme of embrace emerges full force in his hermeneutical treatment of reconciliation as envisaged in the Exodus and the Passion. In preparing the ground for the eschatological "final embrace," which is indeed redeemed relationship in the full sense of the term, Volf establishes the rubrics for relation and memory embodied in the Passion.

Firstly, says Volf, "when I remember a wrong committed against me at the foot of the cross I do not remember it as a righteous person but as an unrighteous person who has been embraced by God."²²³ The *self* is not bathed in light, while the *other* is enveloped in

²²¹ Ibid, Chap. 3, p. 24

²²² Ibid, Chap. 3, p. 24.

²²³ Ibid, Chap. 4, p. 29.

darkness. Secondly, “as seen through the lens of the memory of the Passion, any wrongdoing committed against me is, in a significant sense, already atoned for. Forgiven.”²²⁴ Volf adds that in light of the Passion, wrongdoing is remembered as already forgiven. Lastly, “Passion is an eschatological memory of the anticipated final reconciliation, I will remember every wrongdoing against me in the light of the hopeful horizon of future reconciliation with the wrongdoer.”²²⁵ In an eschatological sense, God has already united the wronged and the wrongdoer in a redeemed relationship within the community of love. Of significance, the above three points are all relationally oriented: (1) the *self's* recognition of one's own non-innocence – an enlightened stance for the restoration of relation; (2) the *self's* realization of the scope of God's forgiveness – a predisposition to inclusivity; (3) the *self's* final reconciliation with the *other* – the eschatological final embrace of redeemed relationship. In summary, Volf reinforces the centrality of relation as the healing of memory is enlisted in the journey of the *self* towards reconciliation with the *other*; the grace of embrace.

The enmity/reconciliation side of the Passion memory leaves the commitment to remembering wrongdoing in the service of opposing wrongdoing, but that opposition now takes the form not of punishment, and certainly not of vengeance, but of grace. I will remember an offence so as to condemn it and so as to be able to work for justice, but I will also remember it so as to be able to release my offender from the consequences of condemnation and guilt. I place my memory of wrong suffered in the service of reconciliation.²²⁶

The final section will look to Volf's depiction of the “Drama of Embrace.” All that has come before is gathered up symbolically in these four acts of an enacted embrace. The sin of exclusion is overcome by the grace of embrace in a gesture of relational

²²⁴ Volf, *Reconciled Memories*, manuscript, Chap. 4, p. 29.

²²⁵ *Ibid*, Chap. 4, pp. 29-30.

²²⁶ *Ibid*, Chap. 4, p. 32.

interdependence. Irrelation's diminished relation and want of connectedness is surmounted as a fissure on the exterior of the *self* opens in receptivity to the *other*. The liminal space created where the *self* and the *other* meet offers a new vision of relation, leaving an altered and lingering understanding of the *other*.

3.5 Relation and the Drama of Embrace

An appropriate manner by which to complete this journey through Volf is to reflect on his "phenomenology of embrace" depicted as the drama of embrace, as in Volfian theology, restored relationship gives birth to reconciliation. Four acts in this drama symbolically enact "the dynamic relationship between the *self* and the *other*" as a means to "thinking about identity – personal as well as communal – in relation to the other under the conditions of enmity."²²⁷ "A divine model of human community," Volf believes that the metaphor of embrace "is what takes place between the three persons of the Trinity,"²²⁸ and as such "always involves a double movement of aperture and closure."²²⁹ The following synopsis of the Drama of Embrace is taken mainly from Exclusion and Embrace.²³⁰ Additional sources will be cited.

3.5.1 Act One - Opening the Arms

This is a gesture of the body reaching for the *other*. In so doing the *self* emits the sign of discontent with one's own self-enclosed identity while gesturing a code of desire for the *other*. Such movement signifies simultaneously the *self* has created space within

²²⁷ Volf, *Exclusion and Embrace*, pp. 140-141.

²²⁸ Volf, "A Vision of Embrace," p. 203.

²²⁹ Volf, "Theological Reflections in the Wake of Ethnic Cleansing," p. 247.

²³⁰ See Volf, *Exclusion and Embrace*, pp. 140-147 for a complete treatment of "The Drama of Embrace."

for the *other* to come in, while indicating motion to enter the space created by the *other*. “*Self* makes room for the *other* and sets on a journey toward the *other* in one and the same act.”²³¹ Implied as well is a fissure in the *self*, “an aperture on the boundary of the *self* through which the *other* can come in.”²³² Denoted as well is the gesture of invitation, which in a state of mutual enmity remains conditional in a limited sense...“in the sense that certain conditions need to be fulfilled not before the invitation can be issued but before ‘entering in’ can take place.”²³³ More than an invitation; Volf suggests that it is a soft knock on the other’s door.

3.5.2 Act Two – Waiting

At this juncture the *self*’s open arms stretch out toward the *other* but stop at the boundary of the *other* before touching. The desire for relation must arise in the *other* signified by open arms if movement is to proceed.

3.5.3 Act Three – Closing the Arms

The *telos* of embrace is that of reciprocity evidenced both holding and being held.

Citing Wiesel, Volf articulately offers the following depiction:

In an embrace I also close my arms around the other – not tightly, so as to crush her and assimilate her forcefully into myself – for that would not be an embrace but a concealed power-act of exclusion – but gently, so as to tell her that I do not want to be without her in her otherness. I want her to remain independent and true to her genuine self, to maintain her identity and, as such, to become part of me so that she can enrich me with what she has and I do not.²³⁴

²³¹ Ibid, pp. 141-142 (italics mine).

²³² Ibid, p. 142.

²³³ Ibid, p. 142.

²³⁴ Elie Wiesel, *From the Kingdom of Memory: Reminiscences* (New York: Summit Books, 1990), p. 61 in Miroslav Volf, “Theological Reflections in the Wake of ‘Ethnic Cleansing,’” p. 247.

3.5.4 *Act Four – Opening the Arms Again*

Self must preserve the *self's* own identity by releasing the *other*, but is forever enriched by the traces of the presence of the *other* that have been left.

In summary, inscribed within patterns of relation in the order of creation, the interdependence of the *self* and the *other* is best reflected in Volf's metaphor and dramatization of embrace. His exegesis of *perichoresis*, together with his hermeneutic of the interdependence and mutuality of relation, offers invaluable insight to the theological understanding of the field of reconciliation among conflicting peoples, both individually and communally. In conflict situations, we have seen how exclusion emanating from the *self's* irrelation alienates the *other*, on occasion to the degree of extermination. He grapples with the rigidity of strict justice, citing the will to embrace as a means of grace to bring the estranged *self* and the *other* to the beginnings of renewal in relation. Volf's opening of the *self* to the *other*, despite present animosities, witnessed the in-breaking of transcendence. The liminal space at the threshold of converging identity boundaries presented a new vision of the *self* and the *other*, thus the seeding of reconciliation.

Volf leaves us with the caution that relation between the *self* and the *other* entails more than the “‘merging’ and ‘diverging’ of various streams that takes place in every *self* and every community.”²³⁵ He challenges the *self* and the *other* to fully live in the never-ending circular movement of embrace, to attend to the “mutuality” of relation, and to maintain the integrity of their common alterity. To the end, he maintains his focus: the healing of relation as a catalyst for societal change. Volf's admonition to the *self* and the *other* is to collectively transfer the energy of their redeemed relationship into transform-

²³⁵ Volf, *Exclusion and Embrace*, p. 145-146.

ing “the permanent struggle in which the strong oppress the weak and the weak seek to subvert the power of the strong.”²³⁶

Volf has given us a contextual theology pertinent to conflict among groups in situations of violence. We will now turn our attention to Redekop’s theory of deep-rooted conflict and mimetic structures. For two principal reasons I am looking to Redekop at this point in the study.

Firstly, deep-rooted conflict is a reality of our time. Ethnic cleansing, killing fields and genocide have become familiar terms to us, as have the scenes of hundreds of thousands of refugees streaming away from conflict to an uncertain future in unknown lands. Staggering as well has been our ineptitude as a world community to understand such societal upheavals, much less dealing with it effectively. Redekop’s theory presents us with a conceptual framework and vocabulary to better grasp such human events in the field of conflict. His explication of the satisfiers/dissatisfiers of human identity needs and mimetic structures plumb the depths of the root causes of identity-based conflict. As such, he provides a much-needed theoretical framework, aiding our understanding of Volf’s theological concepts. Redekop’s mimetic structures of violence and of blessing become concrete expressions of Volf’s theology of exclusion and embrace, i.e., how they are manifest in the domain of human conflict and reconciliation. In this regard, Volf and Redekop are hand and glove in my development of a contextual theology and theoretical construct for the operational ministry of chaplains in conflict zones.

Secondly, there exist the operational exigencies of the Chaplain Branch and the Canadian Forces as a whole. Ethno-religious strife is akin to deep-rooted conflict. Today’s operational environment testifies to the presence of extreme religious elements,

²³⁶ Ibid, p. 146.

which contribute to on-going hostilities. As a matter of course in operations, chaplains engage in dialogue with local religious leaders. Grasping how human identity need satisfiers, mimetic structures, and the role of memory factor into a given conflict serves to aid chaplains in better comprehending the kinds of dynamics that filter into religious communities, thus facilitating more meaningful dialogue. Aside from any religious component, Redekop theory offers Command an additional and thorough treatment of the conflict at hand, applicable to any given theatre of operations. In this regard, Redekop brings to Volf conceptual language that is more readily adaptable to non-religious venues. As such, Redekop affords Volf's theological concepts a hearing in a much broader audience with greater effect.

To this end, exclusion will be revealed in the spiraling effect of mimetic structures of violence evidenced by the devastation of life and community. In the midst of such destruction, grace-enabled individuals reach across dividing lines of conflict with a view to overcome alienation in renewed relation. Such is embrace, disclosed in mimetic structures of blessing. Redekop theory will further illumine the operational significance of the mimetic nature of the chaplain's modeling of mutuality in relation. Such seeding of reconciliation will be seen to be a catalytic ministry among estranged ethno-religious groups in conflict zones.

Chapter Four: Bridging from Theological Realm to Theoretical Reality: Volf to Redekop

The previous chapter brought to the fore the thinking of Miroslav Volf, accentuating his theological perspective of the *self/other* relation in the crisis of conflict, both individual and group. In Volf, exclusion was manifest in the severing of the bonds of relation that in turn led to isolation, alienation and eventual conflict. Countering such destructive behaviour was the will to embrace, as the *self* reached across divisive barriers to the *other* in the hopes of relational renewal. Couched in my terminology of the relation/irrelation axis, Volf's hermeneutic of exclusion and embrace offered occasion to better comprehend the beginnings of reconciliation among ethno-religious groups either living in estrangement or experiencing overt conflict.

At this juncture, the work of Mennonite peace builder and Girardian scholar, Vern Neufeld Redekop, will serve as a bridge spanning the theological realm to theoretical reality. His theory will move us through the transformation of mimetic structures of violence to those of blessing, the theoretical counterpart to exclusion and embrace. I will bring forward Redekop's ideas, elucidating how his concepts take Volf one step further into the realities of deep-rooted conflict and reconciliation. Reinforcing this connection, Volf will be alluded to along the way displaying the value-added of Redekop theory to what his theology is about. One complements the other. Evolving from the significant contribution of these prominent authors will be a paradigm of my own; the External Ministry of Reconciliation paradigm (EMR).¹ This paradigm will expand the notion that the on-going practice employed by operational chaplains – the seeding of reconciliation via

¹ References to the EMR paradigm will be made from this point forward: a contextual theology with a theoretical component. See p. 231 for further expansion.

the building of relation with the religious *other* – holds strategic merit. Aspects of this contextual theology have already begun to emerge in Volf with additional theoretical constructs soon to egress from Redekop.

Two chapters are proposed for the purpose of clarity. In the current chapter basic elements will be presented that contribute to Redekop's understanding of deep-rooted conflict, mimetic theory, and with mimetic structures of violence. Chapter Five will build on the knowledge base established in the present chapter. It will delve into the notion of relation with respect to mimetic structures of blessing, bringing forward its linkage to the various aspects of deep-rooted conflict and mimetic theory.

I begin with a brief introduction to Redekop's adaptation of the Paul Ricoeur's *idem* and *ipse* dialectic, with particular emphasis on *ipse*-identity, as a means of better comprehending the *self* and the *other* as personal entities. From here I will introduce more explicitly the "quality" of relation as depicted in the relation/irrelation axis. Contributing further to our comprehension of deep-rooted conflict will be Redekop's treatment of the satisfiers/dissatisfiers of human identity needs, a significant factor in contemporary conflict. The human identity needs of connectedness, meaning, security, action and recognition, and their satisfiers/dissatisfiers will be represented here. The passage of time and its shaping affect on one's world of meaning influence the present and impacts the future, hence the mention of memory.

Of additional import will be Redekop's mimetic depiction of the *self/other* dialectic. The relation/irrelation axis will illuminate this dialectic further, demonstrating for the reader its unique application to deep-rooted conflict known to theatres of operation. This axis will further delineate the "qualities" of relation existing between the entities of the

self and the *other*. Such building of relation will be seen to hold irenic value in the seed-
ing of reconciliation. These three themes will continue with us throughout the remainder
of this study.

Finally, I will move into the rudiments of mimetic theory, tracking its relation to
deep-rooted conflict. Ever-present in conflict, relational systems, scapegoating and
hegemonic structures will be defined with respect to their relevance to mimetic structures
of violence.

I will now turn my attention to Redekop's understanding of the *self/other* dialectic.
This construct will serve as a touchstone throughout his theory as a means of continually
bringing us back to that which is most important, the *self* and the *other* relation.

1. Redekop's Adaptation of the Ricoeuran Idem and Ipse

Inspired by Paul Ricoeur, Redekop incorporates an adaptation of his notion of
the *idem* and the *ipse*. Developing his adaptation, he cites "the *idem* and *ipse* as repre-
sent[ing the] two dimensions of the Self that are in a dialectical relation."² Taking this
one step further, Redekop offers the observation "that a dialectic between Self and Other
is essential for identity. This means that we work out who we are in relation to others."³

Helpful to my understanding of the *self/other* relation, is Redekop's depiction of
idem and *ipse* as aspects of a personal entity. He states, "the *idem* constitutes a taxonomy
such that each distinguishing feature may be the same as the others but taken together

² Vern Redekop, *From Violence to Blessing: How An Understanding of Deep-Rooted Conflict Can Open Paths to Reconciliation* (Toronto: Novalis, 2002), p. 50. In his footnote to this phrase, Redekop cites Ricoeur's *Oneself as Another* (Chicago: University of Chicago Press, 1992). He further states "Ricoeur's concept of dialectic refers to two different aspects of an entity that are both needed to understand the whole and cannot be dissolved into one another."

³ Ibid, p. 154. Here again, Redekop cites Ricoeur's thinking.

they point to a unique self.”⁴ It must be understood that in encounter the *self* engages both the *idem* and the *ipse* of the *other*, and visa versa. As entities, the *self* and the *other* are whole persons in the sense that you cannot engage one aspect of the being without encountering the other; one engages the *idem* and the *ipse* concurrently. The *idem* aspect of *self* conveys the sense of being atemporal. “Not include[ing] the aspect of time,” Redekop synchronically likens the *idem*-identity to a “snapshot at a particular [moment in] time.”⁵ “Sameness” (*idem*), Redekop continues, “has to do with well developed identity characteristics.”⁶ He likens the atemporal nature of the *idem* to that of the Ottawa and St. Lawrence Rivers: the identity and characteristics of which (width, length, etc.) remain constant through time.⁷

Turning to the *ipse*-identity, this facet of identity “has both a temporal and relational dimension to it,⁸ [that is to say] “the *ipse* or temporal dimension of life...is constantly changing.”⁹ Diachronically, says Redekop, *ipse* “describes the process of becoming in a way that the *self* can be thought of as extending through time even though there may be changes along the way.”¹⁰ Again, Redekop borrows from river imagery to amplify the notion of *ipse*: “it is always changing through time.”¹¹ Such “temporality involves looking back to the past and ahead to the future.”¹²

⁴ Vern Redekop, “The Centrality to the Exodus of Torah as Ethical Projection,” in *Journal of Violence, Mimesis and Culture*. Vol 2, Spring, 1995, p. 124.

⁵ *Ibid*, p. 50.

⁶ Vern Redekop, “Deep-Rooted Conflict Theory and Pastoral Counselling: Dealing With What One Sees,” in *Pastoral Sciences*, Vol. 20, No.1, 2001, p. 12.

⁷ Redekop, *From Violence to Blessing*, p. 50.

⁸ Redekop, “Torah as Ethical Projection,” p. 125.

⁹ Vern Redekop, “Reconciling Nuers and Dinkas: A Girardian Approach to Understanding Conflict Resolution,” in *Religion* 37, 2007 p. 68.

¹⁰ Vern Redekop, *Paul Ricoeur’s Concept of Self as the Basis for an Ethical Projection* (Paper submitted to Dr. John Van Den Hengel as a partial requirement in the course Theological Hermeneutics; Ottawa: Saint Paul University, 1993), p. 5 (italics mine).

¹¹ Redekop, *From Violence to Blessing*, p. 50.

¹² *Ibid*, p. 50.

Redekop states, “we cannot know our Self without some encounter with an Other.”¹³ The *idem* and the *ipse* dimensions represent aspects of the personal entity and, as such, are implicated in the shaping of identity. As whole persons, it is our character as it has been developed that we bring to an encounter of the *self* with the *other*. Through this encounter we learn of the *idem* of ourselves and the *other*; both the *idem* and the *ipse* may be applied to relation.

Noted earlier, in my hermeneutic I distinguish between the “characteristics” or “traits” of the entity of the *self* and the “quality” of the *self/other* relation.¹⁴ I introduced the notion of axis to better explicate the quality of the *self/other* relation as it moves along the relation/irrelation continuum.¹⁵ *Idem* best relates to the “characteristics” of the personal entity, while, as an aspect of that same entity, it is the *ipse* dimension that engages the *other*. In this sense, one is functioning more out of the *ipse* dimension when referring to the “quality” of the *self/other* relation. In what is to follow, I will be emphasizing the above notion of “quality” with respect to the relation/irrelation axis. Of significance is Redekop’s assertion of a dialectical relation between the *idem* and the *ipse* dimensions of the personal entity which factor into identity formation. My hermeneutic of relation emerges from this formulation. The “quality” of the *self/other* relation is impacted positively or negatively depending on the traits or characteristics (*idem*) manifested in overt behaviour. This, in turn, influences outcomes in terms of the quality of relation (emanating from *ipse*). One can see how potentially one influences the other. Over a period of time, improving or deteriorating relation may result in altered characteristics or traits, thus impacting identity.

¹³ Ibid, p.47.

¹⁴ See Chapter Three, p. 84, footnote #147.

¹⁵ See Chapter Three, p. 86, footnote #158.

Much contemporary conflict may be attributed to our ineptitude to adequately comprehend and properly deal with the intricacies of relation and its oft-ensuing conflict. Redekop contributes much to an enhanced comprehension of deep-rooted conflict and reconciliation through the merging of *idem-ipse* dialectic with that of human identity needs theory.¹⁶ His synthesis brings to the fore how need categories and their satisfiers may “be used to describe key elements of identity,” manifested in the *self*, i.e. “meaning, action (agency), connectedness, security, recognition.”¹⁷ Based on the above, I will offer the relation/irrelation axis as an additional level of synthesis to that of Redekop’s blending of human identity needs.

All that follows will attest to the existence of these complexities. No matter how complex relation may become, lasting solutions begin in the mutuality of relation, its essence being love and respect for the dignity and humanity of the *other*. Germane to the field of conflict, the satisfying of human identity needs poignantly articulate how complex relation may become.

2. Human Identity Needs

Redekop looks to human identity needs as a means of understanding “the deep emotions and strong motivations in identity-based conflict.”¹⁸ Human identity needs are theoretical constructs developed as a way of describing the link between our profound beliefs, desires and emotions and our actions and motivations. When our identity needs

¹⁶ See *From Violence to Blessing*, Chapter 2 for a complete treatment of human identity needs, particularly focusing on pp. 49-52 for the *idem-ipse* dialectic and human identity needs synthesis. See also “Deep-Rooted Conflict Theory and Pastoral Counselling: Dealing With What One Sees,” in *Pastoral Sciences*, Vol. 20, No.1, 2001, pp. 12-16.

¹⁷ Redekop, “Deep-Rooted Conflict Theory and Pastoral Counselling,” p. 12.

¹⁸ Redekop, *From Violence to Blessing*, p. 32.

are threatened a strong emotional reaction will occur. A large body of literature exists which describes the various need categories that play this role in relation to human experience. Redekop has defined over twenty such need categories developed within the literature and has synthesized them into the following five: connectedness, meaning, security, action, and recognition. Need categories may be understood to be universal satisfiers based on a complex amalgam of culture and personal experience.

Essential to comprehending the nature of conflict is the realization that one must move beyond the consideration of interests to that of the human needs of the real person, and processes involved in progressing from an aggressive mode to that of problem solving.¹⁹ Resolving conflicts consists of discovering appropriate need satisfiers, determining their association within the analyses of the problems of relations, and the costing out the long-term consequences of the decided need satisfiers, with the likely responses of the *others*.²⁰ Human identity needs and their satisfiers are worked out in relation and as such are an integral aspect of reconciliation. Presented first is the human identity need of connectedness, perceived as key to this study due to its close affinity to relation.

2.1 Connectedness

Redekop relates that the human identity need of connectedness is rooted in the need for social bonding: a physiological and psychological need for the individual. Noted sociologist, Mary Clark, identifies the following as integral to that which bonds individuals:

It is shared goals, values, customs, traditions; it is a shared worldview, the shared jokes, taboos, social niceties, sacred objects and ideas; it is the sense of

¹⁹ John Burton, *Conflict: Human Needs Theory*, Introduction (New York: St. Martin's Press, 1990), p. 2.

²⁰ *Ibid*, p. 2.

a people reciprocally sharing a common fate that extends across not just a lifetime but across generations.²¹

Connectedness as a human identity need may be best illustrated in the kind of bonding that transpires within tribes or other identity groups within a certain region. The values of a tribe stand as key to providing definition to identity which are often discerned through story telling.

The human identity need of “connectedness” ideally serves as the gateway to insight into the role of *relation* in the reconciliation process. He contends that the need for social identity and the desire to belong is the most prominent requirement known to the human species, with a rupture of such “bonding produc[ing] separation, alienation, ostracism, and humiliation.”²² This identity need implies the need for “connection with people who speak the same language and understand one’s deepest experiences.”²³ In so doing, feeling and action connect, giving purpose,²⁴ a relational dynamic that Volf would call interdependence.

Redekop illumines that it is in the fulfillment of the bonds of connectedness that the individual realizes *self-respect*, as an aspect of *self-actualization*.²⁵ In terms of relation, one’s ability to respect the *self* of the *other* is derivative of one’s capacity to respect one’s own self.²⁶ However, it is in relation to what transpires around us that negative emotions are triggered. As Redekop states, “a threat to bonds of connectedness is met

²¹ Mary Clark, “Meaningful Social Bonding as a Universal Need,” in *Conflict: Human Needs Theory* (New York: St. Martin’s Press, 1990), p. 39 cited in Redekop, *From Violence to Blessing*, p. 36.

²² *Ibid.*, p. 36.

²³ Vern Neufeld Redekop and Oscar Gasana, “Religious Implications in Mimetic Structures of Violence: The Case for Rwanda,” in *The Contexts of Religion and Violence. Journal of Religion & Society*, Supplement Series 2, p. 122.

²⁴ Peter Marris, “Attachment and Society, in *The Place of Attachment in Human Behavior*, p. 191 cited in Redekop, *From Violence to Blessing*, p. 37.

²⁵ Redekop, *From Violence to Blessing*, p. 49.

²⁶ *Ibid.*, p. 49.

with an emotion that combines loneliness, alienation and sadness."²⁷ In terms of relation, sadness or grief may also result from thwarted connectedness with the aforementioned loneliness and alienation resulting from an extended period where the need for connectedness goes unmet.²⁸

Defined earlier as "diminished relation and want of connection," such irrelation exacerbates alienation. In intense conflict where violence is either real or perceived, external threats to human identity needs may reach such emotional intensity so as to cause trauma. Distinctive of violence, is the heightened need for *security*. Such overwhelming of the *self* leaves one with a "limited ability to *connect* with others."²⁹ Redekop explicates further that having been dominated by violence, traumatized victims often express a need for identity need satisfiers linked to violence, such as the impulse for revenge. When the violence is of such intensity to cause trauma, "fear and disassociation can immobilize people and lead to an ongoing sense of being caught up with a mimetic structure of violence."³⁰ Continuing he states, "people are connected to the others through their joint violent actions or through shared victimization."³¹ It is the crisis of an outside threat that often reinforces one's need for "connectedness" to a group as a means of maintaining meaning and preserving a sense of identity.³²

²⁷ Ibid, p. 54.

²⁸ Redekop, "Deep-Rooted Conflict Theory and Pastoral Counselling," p. 14.

²⁹ Redekop, *From Violence to Blessing*, p. 55.

³⁰ Ibid, p. 165. Mimetic structures will be addressed in later sections of this chapter.

³¹ Vern Redekop, "Mimetic Structures of Violence and of Blessing," in *Theoforum*, Vol. 33, No. 3, p. 313.

³² In *Sources of the Self*, Charles Taylor reinforces the human need for *connectedness* in his declaration that, "One is a self only among the other selves. A self can never be described without reference to those who surround it"(p. 34). Extrapolating further he theorizes "one cannot be a self on one's own" (p. 36). He asserts that the individual cannot become a fulfilled *self* without being in *relation* to certain *interlocutors*, a *relation* that Taylor describes as "*webs of interlocution*," leading to "a reference point of some fashion to a defining *community*" (p. 36) Taylor beautifully amplifies the notion of "mutuality" of *self* and the *other* intuited in Ricoeur, while alluding to the role of "connectedness," which, in turn, accentuates the significance of *relation* and its macro counterpart...*community*. Charles Taylor, *Sources of the Self: The Making of the Modern Identity* (Cambridge, Mass, Harvard University Press, 1989), pp. 34-36.

2.2 Meaning

To summarize Redekop, the most significant human identity need is that of meaning. The worlds people develop are rooted in the understanding of meaning, providing an overall perspective for surveying the worlds of *others* around them. Viewpoints to one's purpose and why one wants to live are grounded in this identity need. Included in one's world of meaning is a sense of justice: the understanding of healthy relation, what is fair, and what is a reasonable expectation for the behaviour of *others* in response to one's well-intentioned actions. Conflict emerges when one perceives their way of meeting the identity need of meaning is endangered; a way upon which what we are depends.

Integral to the "world of meaning" is one's understanding of healthy relations. Paraphrased above, "our sense of justice...our sense of fairness and our sense of reasonable responses from the others"³³ are crucial aspects of the human identity need of meaning, all of which impinge on relation, implicating further the dyad of the *self* with the *other*. Again, Redekop elucidates, "satisfying the need for meaning...involves interaction with individuals,³⁴ each functioning within one's own "world of meaning," each grasping for what one perceives to be the essential need satisfiers. Understandably, conflict erupts as relation deteriorates into irrelation: adversarially the *self* is pitted against the *other*, laying claim to existing need satisfiers as rightfully deserved, thus sparking reciprocity.³⁵ In

³³ Redekop, *From Violence to Blessing*, p. 36.

³⁴ *Ibid*, p. 36.

³⁵ Although in slightly different language, Robert Schreiter speaks of violence as "an attack on our sense of safety and selfhood." His usage of "safety" and "selfhood" resonates with Redekop's *security* and *meaning* quite naturally. Violence at the hands of the *other* (excessive *irrelation*) is a reminder of one's vulnerability (*security*). Often culminating in violence, such *relational* collapse is typical of conflict situations that engender *entrenched* positions of the *self* against the *other*. Schreiter explicates that egregious violence illegitimately empowers perpetrators to terrorize victims. Undermining one's need for *meaning* is the attack on one's sense of "selfhood," facilitated by the brutalizing of the narratives of one's life and culture. Ampli-

conflict situations, the tendency for individuals and/or groups to find meaning in violence is very real. In such situations people may be influenced to frame their hostilities as revenge or glory.³⁶ Where the negative satisfiers of the human identity need of security are in effect, uncertainty compounds insecurity, undermining one's sense of meaning: aggressive posturing soon leads to overt violence.

2.3 Security

Redekop explains that security is linked to self-identity and the need for a long term future. As a human identity need, its most basic need expression is for physical security, i.e. the welfare needs of food, shelter and clothing. Of course, in combat zones, the need for security extends to safety from violence. The need for emotional security manifests itself in the desire to be among one's own people where language, experience and feelings are held in common. Threats, harassment and the dashing of one's built-up expectations threaten emotional security. Compounding the above is the need for economic security, which telegraphs to the satisfaction of other needs, i.e. welfare needs.

The linkage between positively satisfying the identity need of *security* and one's fulfillment of the bonds of *connectedness* has already been established. It is in such posi-

fied by Schreiter, these are, "the stories that we tell about ourselves, both to ourselves and to the others. These stories become foundational not only for describing our-selves to the *other(s)*, but for our very understanding of our-selves. They constitute our truths. They tell us what we need to know about ourselves, how we remember what has happened to us, how we may have changed, and how we have stayed the same – in the other words, how we manage to be who we are." The violence of the *self* (perpetrator) against the need for *meaning* of the *other* (victim) is manifested in causing one to doubt the cohesion of the narratives that sustain one's identity, while attempting to supplant it with a surrogate narrative. The *self's* violent targeting the human need for *meaning* of the *other* leaves a residual "anger" which, under traumatic conditions, leads to "questioning," or, as Schreiter states, "doubting." See Robert Schreiter, *Reconciliation: Mission and Ministry in a Changing Social Order* (New York and Newton, Mass: Orbis Books and Boston Theological Institute, 1992), pp. 32-34.

³⁶ Redekop, "Mimetic Structures," p. 313.

tive *connectedness* that *relation* is sustained, thus enabling *self-confidence* to emerge as the need satisfier of *security*. In situations where *security* begins to erode, the “freedom from threats, violence and injury” is endangered, coupled with the jeopardizing of the “welfare needs of food, shelter and clothing,”³⁷ all of which precipitate the emotional state of fear.³⁸ The distancing of the *self* and the *other* in irrelation is often manifested in threats or overt violence. Such hostilities directly impact security, resulting in fear due to the threat of one’s sense of safety. Articulated above, trauma may ensue as the need for *security* is threatened, thus inhibiting the *self*’s ability to connect with the *other* in relation. With violence, or its perception, the need for security intensifies to such a degree that relation is reduced to connectedness being depicted in an “us and them” mentality.³⁹

When a group feels a sustained threat...identity need satisfiers are defined in terms of security and are expressed in black and white terms. Meaning systems become rigid, people are either friends or enemies; action becomes very focused on security accompanied by a passionate need for validation of one’s hurt and vulnerability. Striking first or striking back becomes the rule of the day as violence begins to escalate. It doesn’t have to make sense.⁴⁰

The above quote underscores the breadth of affect of irrelation. It is the loss of security that leads to the undermining of one’s ability to act, possibly the worst form of violence.⁴¹

³⁷ Redekop, “Deep-Rooted Conflict Theory and Pastoral Counselling,” p. 14.

³⁸ Redekop, *From Violence to Blessing*, p. 54.

³⁹ Major S.K. Moore, “Toward an Understanding of Deep-Rooted Conflict”, presentation at the International Military Chief of Chaplains’ Conference, Tallinn, Estonia, 4 Feb 2003, p. 14.

⁴⁰ Major S.K. Moore, “Toward an Understanding of Deep-Rooted Conflict”, course presentation for *Chaplain in NATO Operations*, NATO School, Oberammergau, Germany, 6 May 2003, p. 15.

⁴¹ Emmanuel Levinas, *Totality and Infinity: An Essay on Exteriority*, trans. Alphonso Lingis (Pittsburgh: Duquesne University Press, 1969), p. 21 cited in Redekop, *From Violence to Blessing*, p. 42.

2.4 Action

For the *self* to be actor or agent translates into the ability to take meaningful and significant action. The human identity need of action represents choice, i.e. exhibiting some control over one's immediate social and physical environment. Withholding the capacity to act from an individual or group is one of the worst forms of violence, resulting in having "no choice" but to be acted upon. The inability to take action is concomitant with a diminution of self-esteem.

From the relational perspective, Redekop cites Ricoeur's explication "that for every action there is an actor who is acting and a 'sufferer' who is acted on."⁴² He further contends that in mutual relation a balance exists between acting and suffering. However, Ricoeur recognizes the moral problem associated with an incremental hostility resulting in the "essential dissymmetry between the one who acts and the one who undergoes, culminating in the violence [action] of the powerful agent."⁴³ It is in such situations that the "sufferer" is left with no recourse but to remain the "acted on."⁴⁴ Redekop additionally draws on Emmanuel Levinas, who rightly discerns the potential treachery of irrela-
tion when the *self's* will is imposed on the *other*. Levinas states,

Violence does not consist so much in injuring and annihilating persons as in interrupting their continuity, making them play roles in which they no longer recognize themselves, making them betray not only commitments but their own substance, making them carry out actions that will destroy every possibility of action.⁴⁵

⁴² Redekop, *From Violence to Blessing*, pp. 41-42.

⁴³ Ricoeur, *Oneself as Another*, p. 145.

⁴⁴ Ricoeur's "acted on," identifies with Schreier's depiction of *self's* attack on the *other's* sense of "selfhood," the brutalizing of the narratives of one's life and culture. See extended footnote, p. 159.

⁴⁵ Emmanuel Levinas, *Totality and Infinity: An Essay on Exteriority*, trans. Alphonso Lingis (Pittsburgh: Duquesne University Press, 1969), p. 21.

Levinas astutely intuits where the *self* deprives the *other* of *action*, a more subtle and pervasive form of violence occurs, something that contemporary perceptions of hostility often fail to grasp. With such imposed irrelation, it is not difficult to understand that “a threat to *security* with an inability to take action ... combines fear and depression.”⁴⁶ Redekop’s final human identity need category is recognition. Here the previous four needs come together contributing to *self*-actualization.

2.5 Recognition

Redekop cites the need for recognition as beginning with the *self*, with the likelihood of satisfiers being solicited from those with whom the *self* identifies.⁴⁷ As Francis Fukuyama states, “the desire for recognition is the most specifically political part of the human personality because it is what drives [people] to want to assert themselves over other [people].”⁴⁸ For most individuals experiencing “recognition means that one’s identity, complete with meaning system, actions, and circle of connections is acknowledged and valued,”⁴⁹ the inference being acknowledgment from the *other*. Exceptional are those whose need for recognition is met internally, exuding a formidable sense of self-worth.⁵⁰ The appropriateness of the recognition bears much meaning in relation as well. For recognition to hold optimum meaning for the *self*, decisive is the need for “congruence be-

⁴⁶ Redekop, *From Violence to Blessing*, p. 55.

⁴⁷ *Ibid.* p. 44.

⁴⁸ Francis Fukuyama, *The End of History and the Last Man* (New York: Avon Books, 1993), p. 163 cited in Redekop, *From Violence to Blessing*, p. 44.

⁴⁹ Redekop and Gasana, “The Case of Rwanda,” p. 5.

⁵⁰ Mihaly Csikszentmihalyi, *Creativity - Flow and the Psychology of Discovery and Invention*, (New York: Harper Perennial, 1997) in Redekop, “Deep-Rooted Conflict Theory and Pastoral Counselling,” p. 14.

tween what one has determined within oneself as being a ground for recognition and what is acknowledged from the *other*,"⁵¹ the reception of which leads to *self*-actualization.⁵²

Conflict situations exacerbate the effects of irrelation, often traumatizing its victims. As exclusion maliciously maims the human identity needs of meaning, connectedness, security and action, a cumulative outcome is evidenced in recognition. In withholding appropriate recognition, the *self* deprives the *other* of "dignity," resulting in "indignation" and "anger." The intensely charged conditions of conflict lead to the traumatically induced state of "shame"⁵³ as irrelation negates the *self*-worth of the *other* and, by extension, recognition. The scars of unmet human identity needs contribute to the writing of narratives by groups with a history of conflict. Recalling their "story" of woundedness impacts the present and shapes the future.

Significant to deep-rooted conflict for Redekop is memory. As an aspect of the above synthesis, *idem* and *ipse* became key elements in understanding identity in relation to the human identity needs of meaning, connectedness, security, action and recognition. Redekop now extends this synthesis to the realm of memory. My view is that such interaction takes place in relation where the dynamics of the *self* and the *other* either mitigate or exacerbate conflict.

3. Memory, Human Identity Needs and Relation

Returning to Ricoeur's dialectic of the *idem* and *ipse* dimension of the *self*, Redekop sutures the "temporality" aspect of *ipse* with the genre of human identity needs. This synthesis yields a diachronic view of "time," both of the past and future. Established are

⁵¹ Ibid," p. 14.

⁵² Redekop, *From Violence to Blessing*, p. 49.

⁵³ Ibid, p. 44.

the need categories of memory, story and coherence⁵⁴ as a means of framing the past while imagination, stimulation and continuity look to the future. Redekop contends that the categories relating to the temporality of the past aid in comprehending the role of relation with that of memory.

Memories can be thought of as bits of emotional and cognitive data in which are imbedded temporal and contextual clues. As the memories are linked together in a way that shows one memory causally or temporally linked together, we get stories. The stories are about dynamic interactions of many players, factors, events, and actions. As we reflect on the stories, which become the story of the Self, there is a need for another level of interpretation to give coherence to the story. At this point, theory helps us see patterns in the stories, making sense of the story. To meet the coherence need, we need to make sense of our emotions. Memories, stories, and coherence may be about any of the *idem* need categories. We can, for example, tell a story of our World of Meaning, a story of our actions, a story about our bonds of connection, a story of our security or lack of security, or a story of our recognition.⁵⁵

As stated above, identified in memory are the “emotional and cognitive data in which are imbedded temporal and contextual clues”⁵⁶ that eventually collate into intelligible stories. As the *self* moves toward the *other* in relation, individual and community narratives (stories) are more coherently imparted. This progression from memory to story to coherence elucidates how narratives particular to the *self* and the *other* evolve, affording emotion an occasion for expression. In the above quote, Redekop brings particular attention to how we integrate the satisfaction of our human identity needs into the writing of our remembered story. Apposite to lived memory are the oft-experienced atavistic tendencies manifested in violence.

⁵⁴ Redekop’s need categories of *memory, story and coherence* issue from Ricoeur’s *mimesis*¹, *mimesis*² and *mimesis*³. See Paul Ricoeur, *Time and Narrative Vol 1* trans by Kathleen McLaughlin and David Pellauer (Chicago: University of Chicago Press, 1984), pp. 52-87.

⁵⁵ Redekop, *From Violence to Blessing*, p. 51.

⁵⁶ Redekop, *From Violence to Blessing*, p. 51.

Conflict frequently exploits the intensity and volatility of an emotionally charged “collective memory of a calamity that once befell a group’s ancestors.”⁵⁷ Accompanying such memories are “realistic information, fantasized expectations, intense feelings, and defences against unacceptable thoughts,”⁵⁸ all of which are encapsulated in what is defined as *chosen trauma*. As can be imagined, emerging from such “ravaged” memories are an “enhanced” ethnic pride, a reinforced sense of victimization and an oft-witnessed revitalization to avenge one’s ancestor’s hurts.⁵⁹ It is through the skylight of “temporality” of the *ipse*-need categories of memory, story and coherence that relation offers itself as a conduit through which *self* and the *other* may revisit, and hopefully, re-envision the past.

Volf’s delineation of remembering rightly appropriately resurfaces here with respect to memory’s identity-shaping faculty. He states that the unamalgamated and unmanageable mass of *recorded* memory may be rendered less harmful by *functional* memory’s intentional accenting of certain memories over others. In this manner, an individual may begin the moulding of an identity-shaping personal narrative that liberates the *self* from the past rather than confining the *self* to it.

Relevant also is Volf’s notion of how one re-envision the past, reconciles the present, and revitalizes the future. Such re-envisioning is realized through a realignment of relation. His “double vision” not only entails personally seeing the *other* from a new perspective but also seeing *oneself* from the perspective of the *other*. Gaining such shared perspective enables a re-envisioning of memory.

⁵⁷ Vamik Volkan, *Blood Lines: From Ethnic Pride to Ethnic Terrorism* (Boulder, Colorado: Westview, 1997), p. 48. See Redekop for more on Volkan’s *chosen trauma*, *From Violence to Blessing*, pp. 134, 145, 184, 186, 227, 276 & 298.

⁵⁸ *Ibid.*, p. 48.

⁵⁹ *Ibid.*, p. 78.

The “potential” of relation is realized as the *self* and the *other* venture close enough for a new vision of each to impart. Time (temporality of *ipse*), patience and “double vision” lead to a renewed level of interpretation, lending coherence to nascent stories not heard before, and a lessening of the intensity of negative emotions of the *self* toward the *other*. Critical is the recognition that it is dialogue (relation) that tills the soil for the “reframing” of memory, facilitating the “re-interpretation” of meaning.

With respect to the future, Redekop offers the vision of imagination, stimulation and continuity. His “reframing” of the past enables a “renewed vision” of the future. Redekop and Volf concur that the scripting of new narratives is approximated in seeing, hearing and understanding the *other*’s perspective, all of which transpires in relation.

Human identity needs and their identity-shaping satisfiers serve as a seminal aspect of Redekop’s theory of deep-rooted conflict. Human identity needs will remain with us throughout the remainder of this study due to their pertinence as contributors to the escalation of violence in conflict zones. They also serve as clues to discerning what are probable triggers to the persistent violence, becoming virtual guide posts to discovering possible strategies for reconciling differences, i.e. identity need satisfiers. Notable also has been the emergence of the relation – irrelation dialectic as a lens through which to view such relational dynamics.

We will now turn to what has to be the central thrust of Redekop theory, the mimetic nature of deep-rooted conflict. Prior to moving into the more demanding aspects of his theory such as scapegoating, hegemonic structures, mimetic structures of violence, and mimetic structures of blessing, a basic understanding of the mimetic development in deep-rooted conflict is deemed necessary. The following presents an apposite précis of

mimetic trajectory in the escalation of deep-rooted conflict, culminating in overt violence, the *self* against the *other*. Vital to grasping the nature of the spiralling affect of violence, mimetic theory also offers possible courses of action attending to the process and goal of reconciliation.

4. Mimetic Theory⁶⁰ and Relation

I will begin by explaining the significance of Section 4 to the structure of this chapter and, by extension, to the overall tenor of this research. This piece represents a critical link to the development of the theoretical component of the contextual theology to be developed in Chapter Six and validated in Chapter Seven. Out of the theology of Chapter Three and the theory of Chapters Four and Five, I will create a paradigm for the operational ministry of chaplains. Exclusion manifests itself in irrelation among groups caught in the throws of conflict. Service members and chaplains alike will benefit from such knowledge. The themes of this section present as a cohesive unit the paramount dynamics of conflict and as such enable us to get at the root causes of hostility. In this sense, these themes are deemed interrelated parts of a greater whole, illuminating further the vagaries of conflict.

The mimetic nature of relation is key to the operational ministry of chaplains. More specifically, the mimetic modeling of chaplains in conflict zones among estranged religious leaders and their respective faith group communities is of paramount importance to the theoretical component of the contextual theology developed in subsequent

⁶⁰ In transitioning from the *ipse* of selfhood and human identity needs to the domain of mimetic theory, the work of René Girard comes to the fore within Redekop's theoretical model. An immense domain in and of itself, the objective will be to view this aspect of Redekop's work through the lens of relation.

chapters. Lived out in the agency of relation, mimetic theory will reveal how a chaplain's "grace-enabled desire" for the healing and wholeness of the *other* creates an imitating desire within the *other*, hence the seeding of reconciliation. By way of introduction, it is imperative that an appreciation of mimetic theory and its interfacing with deep-rooted conflict be explored.

4.1 Mimetic Desire and Deep-Rooted Conflict

Redekop's theory of deep-rooted conflict is a result of his unique perspective on the human condition: the confluences of human identity need satisfiers with that of mimetic desire. *Mimesis*, Greek in origin, carries with it the sense of "mime" and "imitate."⁶¹ Succinctly put, it is the imitating of the "desires" of the *others* to the point of acquisition. Redekop defines mimetic desire as follows.

Mimetic desire in its classic form involves a Self, a Model and an object. The Model appears to the Self as having a desire for the object. The Self can imagine having the same object and desires the object, imitating the desire of the Model. If the Model stands in the way of acquiring the object, the Model becomes an Obstacle to the Self.⁶²

Not only do people imitate the behaviour of the *other*, but are driven to replicate their interiority as well. Redekop contends that one's desires are internal and, as such, are subject to imitation. Desirous above all else are the satisfiers to one's identity needs, that which are believed to confer wholeness.⁶³ Relating relation with mimetic desire, he states, "we model our desires on what we perceive the desires of the other to be."⁶⁴ The violence of mimetic desire is inherent in this point. Irrelation influences desire in that

⁶¹ Redekop, "Deep-Rooted Conflict Theory and Pastoral Counselling," p. 16.

⁶² Redekop, "Deep-Rooted Conflict Theory and Pastoral Counselling," p. 16.

⁶³ Redekop, *From Violence to Blessing*, p. 62.

⁶⁴ *Ibid*, p. 65.

“desire does not come out of what is good for [*self*] but rather out of what [*self*] thinks the *other* desires.”⁶⁵

In his earlier work, *Scapegoats, the Bible, and Criminal Justice: Interacting with René Girard*, he reinforces relation's role: “mimesis involves not only having things but having relations with people or having power over them. As it moves deeper, the desire is to be like the other. Or to be the other,”⁶⁶ a phenomenon defined as “mimetic doubling” to be discussed later under this heading.

Within the domain of deep-rooted conflict, “mimetic desire” may be depicted metaphorically as a “contagion” due to its contribution to the escalation of violence.⁶⁷ Continuing with relation, the *self* (subject) may perceive that some object which the *other* (model) desires is so significant that the *self* will not feel complete within until the object is acquired.⁶⁸ Generally speaking, the desire may be for a physical object, a relationship, prestige, honour, a skill, recognition, status, life conditions or sex.⁶⁹ Tension is exacerbated if the *other* stands between the *self* and that which is deemed as essential to the *self's* identity fulfillment.

Secondly, “mimetic rivalry” emerges as *self* becomes preoccupied with the *other* and something that the *other* possesses.⁷⁰ The rivalry intensifies as the *other* learns of the

⁶⁵ Vern Redekop, *Scapegoats, the Bible, and Criminal Justice: Interacting with René Girard*, Fourth Edition (Akron, PA & Clearbrook, B.C.: MCC U.S. Office of Criminal Justice & MCC Canada Victim Offender Ministries, 1993), p. 12.

⁶⁶ *Ibid*, p. 9.

⁶⁷ The concept of contagion originates in Girard. He states, “being eminently contagious desire follows the most unexpected paths in order to spread from one person to another.” Again, it is in the crescendo of *mimetic* intensity, *self* (subject) rivalling the *other* (model) for the much-sought object, that “one ‘catches’ a nearby desire just as one would catch the plague or cholera, simply by contact with an infected person.” See René Girard, *Deceit, Desire and the Novel: Self and the Other in Literary Structure* trans. by Yvonne Freccero, Original Publican, 1961: Trans. 1965, Paperbacks edition (Baltimore and London: The John Hopkins University Press, 1976), pp 96-99.

⁶⁸ Redekop, “Deep-Rooted Conflict Theory and Pastoral Counselling,” p. 16.

⁶⁹ Redekop, *From Violence to Blessing*, p. 66.

⁷⁰ Redekop, “Deep-Rooted Conflict Theory and Pastoral Counselling,” p. 16.

self's desire, creating a role reversal as the *other* begins to desire the object even more so.⁷¹ Redekop illuminates, "mimetic rivalry is mimetic desire sustained in reciprocal fashion."⁷² As the object loses its value, the *self* and the *other* focus solely on each other, wanting to be the *other*, something termed as mimetic doubling.⁷³ This entails a "loss of identity as one's sense of self becomes intertwined with the identity of the other."⁷⁴ Redekop expounds further the doubling affect existing between the *self* and the *other* as it leads to obsession, "It does not matter what we achieve or acquire, what does matter is that what we get is the same or better than our Model."⁷⁵

As the relation of mimetic rivalry progresses to that of mimetic doubling, the object that both the *self* and the *other* desires loses its value. Complicating *relation* further,

the desires related to one's identity no longer come from one's own *self* but are based entirely on the perceived desires of the *other*. The identity of the Self, then, is not based within the Self or even in a relation with the other; it is based on a fascination with the other.⁷⁶

As mimetic rivalry exacerbates, violence ensues between the *self* and the *other*. Redekop defines violence as "that which is intended to hurt, harm, damage, destroy or the otherwise disempower a person."⁷⁷ Violence is introduced to relation (irrelation) through the frustration of mimetic desire. When the *self* desires an object that is continually denied by the *other*; striking out looms large. The mimetic nature of the *self* and the *other* exchange is evident in that "the violent retaliation is always more intense than the origi-

⁷¹ Redekop, *From Violence to Blessing*, p. 68.

⁷² Ibid, p. 68.

⁷³ Redekop, "Deep-Rooted Conflict Theory and Pastoral Counselling," p. 17; Spiralling precariously, Girard explicates how *mimetic rivalry* witnesses *self* (subject) and the *other* (model) drawing nearer, and as such, passion intensifies emptying the object of its concrete value. See Girard, *Deceit, Desire and the Novel*, p. 85.

⁷⁴ Redekop, *Scapegoats, the Bible, and Criminal Justice*, p. 8.

⁷⁵ Redekop, "Deep-Rooted Conflict Theory and Pastoral Counselling," p. 17.

⁷⁶ Redekop, *From Violence to Blessing*, p. 69.

⁷⁷ Redekop, *Scapegoats, the Bible, and Criminal Justice*, p. 9.

nal violent act.”⁷⁸ In irrelation reciprocal desires are intensified as a circular chain reaction known as feedback loops⁷⁹ threaten and sometimes destroy communities. It is at this level of violence that “interdividual distinctions blur and people lose a sense of their own identities [as] undifferentiated violence...the violence of sameness, of identity surrender.”⁸⁰ In *Scapegoats, the Bible and Criminal Justice*, Redekop amplifies “undifferentiated violence” to be “the violence of forced conformity and togetherness. It deprives a person of individuality and self-esteem.”⁸¹ In such irrelation escalating violence causes people to lose their identity in that of the *other*, earlier defined as mimetic doubling. In Volf, “undifferentiated violence” finds expression in the *self’s* logic of purity as exclusion by assimilation. Identity erosion and forced conformity are realized as the *self* eliminates the *other* through assimilating a minority group into the larger dominant group. Graphically articulated earlier, “The dominant group will refrain from vomiting the minority group out, if they allow themselves to be swallowed up.”⁸²

Conversely, “differentiated violence” is defined as “the violence of alienation and separation.”⁸³ Culminating in objectification, such irrelation renders “differentiation” as alienating the *other* to the point of dehumanizing the *other* to the status of an “it,”⁸⁴ the breeding ground of extreme violence. Again, irrelation finds footing within Volf’s logic of purity as the *self* creates a monochrome world devoid of the *other*.⁸⁵ With such myopic vision, relation deteriorates as the *self*, and by extension community, cleanses it-*self* from

⁷⁸ Redekop, “Deep-Rooted Conflict and Theory and Pastoral Counselling,” p. 17.

⁷⁹ Redekop, *From Violence to Blessing*, p. 69.

⁸⁰ *Ibid.*, p. 73. Of note is the inverted sense of “undifferentiation” as blessing, i.e. the other can be viewed by self inclusively ...drawing the other into community respectful of their uniqueness, gifts and contributions.

⁸¹ Redekop, *Scapegoats, the Bible and Criminal Justice*, p. 11.

⁸² Claude Lévi-Strauss, *Triste Tropiques* (Paris: Librarie Plon, 1955), p. 417 cited in Volf, *Exclusion and Embrace*, p. 75.

⁸³ Redekop, *Scapegoats, the Bible and Criminal Justice*, p. 11.

⁸⁴ The usage of “it” finds its roots in Martin Buber.

⁸⁵ Volf, “A Vision of Embrace,” p. 201.

the defiling other, consequentially leading to alienation and separation of the *self* from the *other*. In the logic of purity Redekop's undifferentiated violence or differentiated violence, one is either assimilated or alienated.

Of singular importance to the mimetic nature of deep-rooted conflict is Redekop's creation of relational systems. His portrayal of open and closed relational systems provides greater insight into the mimetic nature of violence on the one hand and blessing on the other. In amplifying further the role of relation in conflict and its resolution, Redekop's relational systems offers additional credence to the poignancy of the relation – irreligion dialectic.

4.2 Mimetic Theory and Relational Systems

Implicit in Redekop theory is the notion that deep-rooted conflict transpires within the context of *relation*. His coining of the term relational systems holds particular bearing on the genre of conflict resolution due to its “relational” orientation, “an adjective emphasiz[ing] the interrelating of people.”⁸⁶ Drawing from the Greek, he defines “system” as “literally, standing together.”⁸⁷ The congruence of these definitions is evident in their enunciating of a “mutuality” of relation. Redekop contends that relational systems are contextual,⁸⁸ “bring[ing] individuals or groups into significant contact with one another...frequently [in] geographical proximity.”⁸⁹ Such systems may be “as small as a family or two people or may be larger – going from clans to ethnocultural identity groups

⁸⁶ Redekop, *From Violence to Blessing*, p. 180.

⁸⁷ *Ibid.*, p. 13.

⁸⁸ *Ibid.*, p. 13.

⁸⁹ *Ibid.*, p. 147.

to states to international groupings or multinational corporations.”⁹⁰ However, disconcerting is the degree of susceptibility to co-optation by larger mimetic structures⁹¹ larger than the individuals implicated.⁹²

Redekop’s creation of relational systems amplifies the dynamics relating to the *self* and the *other* dialectic, increasingly viewed through the lens of the “renewal of relation” and the “the want of connection in irrelation.” The efficacy of his synthesis is aided further by the inclusion of mimetic theory, which introduces the commonalities that the *self* and the *other* often mimetically desire, i.e. interests, goals, activities or objects.⁹³

Simply put, a particular open relational system implies “openness” to relation beyond the dialectic of the *self* and the *other* implicated in this relational system, frequently enjoyed by individuals and/or groups in pluralistic societies. Such receptivity denotes “that various ethnocultural distinctions are respected and valued,”⁹⁴ the domain of mimetic structures of blessing. Contrasting such “openness” are closed relational systems where the *self* and the *other* maintain a rigid exclusivity in irrelation.⁹⁵ “Mimetic desire as a generator of violent conflict is intensified within a closed relational system,”⁹⁶ known to mimetic structures of violence.

Also distinctive of relational systems are the interrelations between systems. Mimesis pervades such dynamics, becoming an added complication to closed relational systems or a blessing to systems that are relationally open. Redekop’s subsequent analogy aids in this understanding,

⁹⁰ Redekop, “Deep-Rooted Conflict Theory and Pastoral Counselling,” p. 20.

⁹¹ Placing *relational systems* within “structures” is in anticipation of a larger discussion regarding *Mimetic Structures of Violence and Mimetic Structures of Blessing*.

⁹² Redekop, “Deep-Rooted Conflict Theory and Pastoral Counselling,” p. 20.

⁹³ Redekop, *From Violence to Blessing*, p. 147.

⁹⁴ *Ibid*, p. 279.

⁹⁵ *Ibid*, p. 181.

⁹⁶ *Ibid*, p. 181.

Mimetic structures of violence can overtake relational systems. When there are complex interrelations among relational systems, the mimetic structure of violence can inspire similar structures in some of these relational systems. The image is like that of two tuning forks of the same pitch. If one is tapped and starts vibrating, the other one at the other end of the room will (mimetically) start to vibrate from the strength of the sound waves.⁹⁷

The mimetic nature of relational systems will be further revealed as an aspect of deep-rooted conflict, more specifically in mimetic structures of violence and mimetic structures of blessing.

Salient to the synthesis of Volf's permeable identity boundaries and Redekop's relational systems is my development of the relational membrane metaphor. It is offered as a shorthand method of understanding the inherent complexities of intercommunal relation and will be dealt with in its entirety in Chapter Six. Suffice it to say at this juncture that encounter between the *self* and the *other* involves a temporary merging of identity boundaries; an accommodation by the interlocutors to make room within the outer limits of their identity boundaries for the *other*. Having experienced the encounter, the result is an altered perception of the *other*. Relational systems deal principally with the interrelation of people. The dynamics of open and closed relational systems provide further definition and understanding for the *self/other* encounter. The relational membrane metaphor borrows from biology the image of cellular structure as a means to better visualize the dynamics of relation in encounter.

Volf does not cite a relational system per se; however his relational dialectic of interdependence and independence does share common features with open and closed relational systems. Interdependence in relation echoes an open relational system on two levels: internally and externally.

⁹⁷ Ibid, p. 168.

Internally, it is in interdependence that the creative activity of Volf's "differentiation" transpires; the *self* and the *other* "negotiat[ing] their identities in interaction with one another."⁹⁸ His depiction of the *self* and the *other* as "separate-and-bound-together entities"⁹⁹ amplifies the innate characteristics of the open relational system: the molding of one's identity through connectedness, yet maintaining separateness from the *other*. Such interdependence in relation is made possible through permeable identity boundaries, which, in turn, enable the reciprocal receiving of the *other* in relation, as the "*self* becomes the *other*...of the *other*." Without this level of "openness" to the *other*, an open relational system would be bereft of the capacity to "include" the *others* beyond the *self/other* relational dialectic.

On the external level, an open relational system reflects Volf's relational catholicity; openness and welcoming that extend to the *other* and beyond. The creation of space in the *self* to receive the *other* generates a relational reciprocity that broadens the *self/other* relational dialectic to include those in other relational systems. In this light, Volf would agree that open relational systems are yet another other expression of the "eschatological new creation,"¹⁰⁰ as one looks to the hope of an all-inclusive relation of the *self* and the *other* where barriers are replaced with bridges. Propelling the synthesis further is the "agency" of relational catholicity. As relation is "enriched," i.e. reciprocal melioration, the *self* and the *other* are "emboldened" to stand in solidarity with those in the other relational systems when their "ethnocultural distinctions are [not] respected and valued."¹⁰¹

⁹⁸ Volf, *Exclusion and Embrace*, p. 66.

⁹⁹ *Ibid.*, p. 65.

¹⁰⁰ Volf, "Theological Reflections in the Wake of 'Ethnic Cleansing'," p. 237.

¹⁰¹ Volf, *Exclusion and Embrace*, p. 279 (bracketed word mine).

Volf's relational dialectic of interdependence and independence speaks to closed relational systems as well. Anteriorly, wilful independence was depicted as the violent reconfiguration of interdependence, severing the bonds of the inscribed patterns of relation in the order of creation manifested in relation. It is in such reconfiguration, that the notion of the "want of connection" of irrelation delineates the ruptured bonds of relation further. The rigid exclusivity of closed relational systems mimetically generates violence as one is placed "in a position of sovereign independence."¹⁰² Evident in mimetic structures of entrenchment, such systems witness what Volf describes as the *other* being

pushed away from the *self* and driven out of its space or as a nonentity – a superfluous being – that can be disregarded and abandoned... exclusion can entail erasure of separation, not recognizing the *other* as someone who in his or her *otherness* belongs to the pattern of *interdependence*... an inferior being who must either be assimilated by being made like the *self* or be subjugated to the *self*.¹⁰³

Grundy Volf's earlier depiction of the Samaritan woman's rejection and alienation serves to amplify a Volfian view of the closed relational system of the "pure."¹⁰⁴ Living among her own, yet excluded, she personifies the relational impoverishment of the abandonment of the *other* common to closed relational systems, a manifestation of irrelation. Compounding such irrelation is the tendency to scapegoat those who have already been alienated through being marginalized.

¹⁰² Ibid, p. 67.

¹⁰³ Ibid, p. 67 (italics mine).

¹⁰⁴ See Chapter Three, pp 111-112 for a fuller treatment of the hermeneutic of the Samaritan women by Gundy Volf and Volf

4.3 Relation, Scapegoating and Mimetic Theory

Scapegoating offers a skewed perspective of relation,¹⁰⁵ understood to be a prevalent group dynamic. In Redekop's theory, mimetic desire precludes the scapegoating mechanism in that "there is a build-up of violence within a community, society or tribe." This surge of pent-up "violence must be dissipated or it will destroy the community through reciprocal violence."¹⁰⁶ The irrelation of differentiated violence is manifest in the targeting and separating of the victim from the group who is deemed responsible for the present crisis. The *self* and the *other*, caught in mimetic escalation of violence, resolve their relational crisis by together focusing their angst and violence on the scapegoat. Release for them is found in expelling and/or eradicating the victim. Redekop illuminates,

If... violence can then be refocused on a common enemy (Aeschylus: "unanimous hatred is the greatest medicine for a human community) or scapegoat, the symbolic or real killing of the scapegoat reunifies the community in two ways. First, the violence is dissipated. Second, the whole community is united in common purpose in destroying or vilifying the scapegoat. The peace that follows is temporary; it lasts only until there is another build-up of violence.¹⁰⁷

Succinctly, scapegoating can be characterized as "the violence of many projected onto the scapegoat victim who is 'different', 'powerful, yet vulnerable', and is framed as being 'illegitimate',"¹⁰⁸ three themes that yield much in terms of relation.

¹⁰⁵ Scapegoating deals primarily with group violence. For the sake of continuity and the purposes of explication, the *self/other* dialectic of *relation* as it relates to the *scapegoat mechanism* will be employed in the plural sense. As such, references to *self/other* will suggest the dynamic of the *scapegoated victim* and the *group/crowd* as perpetrator.

¹⁰⁶ Redekop, *Scapegoats, the Bible and Criminal Justice*, p. 12.

¹⁰⁷ Ibid, p. 12. Girard describes this *relational* phenomenon as follows, "By a scapegoat effect I mean that strange process through which two or more people are reconciled at the expense of a third party who appears guilty or responsible for whatever ails, disturbs, or frightens the scapegoaters. They feel relieved of their tensions and they coalesce into a more harmonious group. They now have a single purpose, which is to prevent the scapegoat from harming them, by expelling and destroying him." René Girard, *The Girard Reader*, edited by James G. Williams. New York: Crossroad Publishing, 1996, edition printed 2001, p. 12.

¹⁰⁸ Redekop, "Mimetic Structures of Violence and of Blessing," p. 314. I added single quotation marks to aid clarification with respect to the three subsections to follow.

To better comprehend the relational dynamics of scapegoating as it relates to community violence, each trait will be explored in an effort to elaborate the role of relation.

4.3.1 Difference

Standing out as different, within a community in crisis, suggests a lack of social integration, a necessary state to justify the violence of differentiation.¹⁰⁹ Often difference manifests itself in being marginalized, “lacking the social bonds that most community members enjoy.”¹¹⁰ From a relational perspective, the *self* withholds acceptance and inclusion from the *other* due to their being outside the boundaries of the dominant identity group. Irrelation’s diminished relation and want of connection rigidly holds the *other* at the margins of community, withholding any occasion of recognizing their humanity. The seeds of objectification are sown in such imposed alienation.

Salient to scapegoating is the reality that it is not just the marginalized that fall prey to becoming the chosen victim; historically, a broad spectrum has existed: “It includes prisoners of war, slaves, small children, unmarried adolescents, and the handicapped; it ranges from the very dregs of society...to the king himself.”¹¹¹ The position one occupies or the traits that one exudes while holding such a position may be enough to isolate the individual, creating the “necessity” to be scapegoated. Redekop uses Julius

¹⁰⁹ Redekop, *From Violence to Blessing*, p. 92.

¹¹⁰ *Ibid.*, p. 92.

¹¹¹ René Girard, *The Scapegoat* (Baltimore: John Hopkins University Press: 1989), p. 12 cited in Redekop, *From Violence to Blessing*, p. 93.

Caesar as a fitting example: he “is killed by men near the centre of power who convince themselves that Caesar must die for the sake of the empire.”¹¹²

4.3.2 Powerful, Yet Vulnerable

Power within the scapegoat mechanism is a matter of perception within a community. Redekop differentiates between “a positive power to make things happen and a negative power to disrupt.”¹¹³ Additionally, he notes that some within a community “may have little positive power – little money, knowledge, or skill – but a significant power to disrupt.”¹¹⁴ History is replete with examples of the *self* victimizing a relatively insignificant *other* (individuals and/or ethnic groups) based solely on a perceived culpability.¹¹⁵ The individual or group is “powerful enough to evoke some mimetic desire so that the violence should be easily directed against the individual.”¹¹⁶

A tension exists between power and vulnerability within the scapegoat mechanism. The *self/other* relation is such that the *other* is powerful enough to be disruptive but yet vulnerable enough to be overcome. The fear of reprisal from the victim does not exist. Redekop elucidates the necessity of vulnerability. “Either he or she must be weak enough, in the minority, or in a vulnerable position. Otherwise the potential scapegoat could resist, fighting back in such a way that would trigger reciprocal violence.”¹¹⁷

¹¹² Redekop, *From Violence to Blessing*, p. 93.

¹¹³ *Ibid.*, p. 94.

¹¹⁴ *Ibid.*, p. 94.

¹¹⁵ Redekop, *Scapegoats, the Bible and Criminal Justice*, p. 13.

¹¹⁶ *Ibid.*, p. 12.

¹¹⁷ *Ibid.*, p. 13.

4.3.3 Illegitimate

Redekop explicates how the *other* may be deemed as illegitimate to rationalize any scapegoating action taken. He states. "He or she should be perceived as having done something wrong or somehow be a threat to the community in order to legitimate being made a scapegoat."¹¹⁸ Tactics employed to illegitimize the victim range from: "blaming" the victim for the crisis at hand; crimes committed that create an aura of illegitimacy; the committing of cultural taboos; mistakes or the taking of unnecessary risks.¹¹⁹

Redekop expounds on the relation of the victim with the community, highlighting the relational dynamics that come into play as the scapegoat is sacrificed, resolving the crisis of the community.

What emerges is a scapegoat victim who takes on the hatreds and violence generated by the feelings of inadequacy and threats to identity needs resulting from mimetic rivalries. In some way, the victim stands for the whole community. To achieve the desired results, the victim must have some identification with the community, but, to meet the criterion of no reprisals, the victim must be sufficiently dissociated from the community.¹²⁰

Having been in crisis, community now experiences a sense of togetherness and co-operation. Where the *self* was at odds with the *other*, the victimizing of the scapegoat has brought a will for harmony in relation where there once was conflict. Redekop states, "Almost everyone is afraid of violence and another crisis, and individuals go out of their way to co-operate. The absence of the scapegoat creates new possibilities; the vacuum is

¹¹⁸ Ibid, p. 12.

¹¹⁹ Redekop, *From Violence to Blessing*, pp.94-95.

¹²⁰ Ibid, p. 96.

filled by new positions with new personalities. People know their place within a new order."¹²¹

As has been articulated, scapegoating is the collective sacrificing of the *other* without cause; a victimization of the "innocent" in a bid for communal harmony. A dominance of sorts of the *other*, scapegoating is often identified with hegemonic structures.

4.4 Hegemonic Structures

In hegemonic structures, irrelation is evidenced in the relational dialectic of the "dominant" (*self*) and the "subjected" (*other*), more specifically at the macro or group level. The dynamics are such that the *other* often internalizes their "subjugation" to such a degree that it becomes belief. Reinforcing the above, Redekop explicates, "In an ongoing way, the dominant group sets the agenda, makes the rules, and runs the show. The subjugated group internalizes a sense of inferiority that keeps it subjected."¹²² Amplifying further he describes the hegemonic relational dominance as, "an entrenched pattern of values, beliefs, interests and power whereby a dominant group controls the world, environment and actions of a subjugated group."¹²³

From a relational perspective, "the sense of domination is built into all interaction through discourse that devalues the other,"¹²⁴ encompassing the following domains: "physical, political, economic, discursive (identity and language), and pneumatic (having

¹²¹ Ibid, p. 102.

¹²² Ibid, p. 111.

¹²³ Redekop, "Deep-Rooted conflict Theory and Pastoral Psychology," p. 18.

¹²⁴ Vern Neufeld Redekop, "Mimetic Structures of Violence and of Blessing," in *Theoforum*, Vol. 33, No. 3, 2002, p. 314 (italics and bracketed phrase mine).

to do with spirit).¹²⁵ In the physical realm of hegemonic structures, irrelation of dominance has to do with restrictions on residence, i.e. where people can live and how they can move about.¹²⁶ The “political” relation “involves asymmetrical rights – the dominant group has more privileges...formal or informal.”¹²⁷ Within democracy, this often expresses itself in assuring that “only certain people from the dominant group will be elected to govern...that certain dominant interests will have political influence.”¹²⁸ Economic dominance “means that people will be systematically shut out of certain occupations, they will work for little or no money, and collectively as a group they will be impoverished with no real opportunities to change their relative lot in life,”¹²⁹ i.e. “the dominant become wealthier at the expense of the subjected people.”¹³⁰ In this sense, relation sees the *self* relegating the *other* to the margins of society, disempowered, disenfranchised, and ultimately impoverished. On a more psychological plane, the dominant (*self*) exudes “a presence or spirit that demands that people be subjected.”¹³¹ Intimidating is the “having an ‘air’;”¹³² “an authoritative tone, an assumption of rightness, pride and arrogance.”¹³³

Redekop gives “primacy to discursive hegemonic structures as being more powerful than political and economic (non-discursive) hegemonic structures.”¹³⁴ More insidious in nature, discursive hegemonic structures possess little by way of ideology rendering

¹²⁵ Redekop, *From Violence to Blessing*, p. 111.

¹²⁶ Redekop, “Reconciling Nuers and Dinkas,” p. 72.

¹²⁷ Redekop, *From Violence to Blessing*, p. 112.

¹²⁸ *Ibid*, p. 112.

¹²⁹ Redekop and Gasana, “A Case of Rwanda,” p. 7.

¹³⁰ Redekop, “Mimetic Structures of Violence and Blessing,” p. 314.

¹³¹ Redekop, *From Violence to Blessing*, p. 113.

¹³² *Ibid*, p. 113.

¹³³ Redekop and Gasana, “A Case of Rwanda,” p. 8.

¹³⁴ Redekop, “Deep-Rooted conflict Theory and Pastoral Psychology,” p. 18.

detection difficult. As such these structures are hard to work against.¹³⁵ The discursive relation of “dominance” transpires as

the designation of the subjected group and the language used to describe members of the group will be such that it has the connotation of being second rate at best and despicable and sub-human at its worst. The language becomes internalized and a sense of inferiority pervades the sub-consciousness of the subjected just as there is a tacit awareness of superiority on the part of the dominant.¹³⁶

Clarifying further, Redekop makes the following observation, “Discursive hegemonic structures have to do with the use of language to systematically keep groups in a position of inferiority; as such, when they take hold, both dominant and subjected groups interiorize their relative relation and it becomes, for them, commonsense.”¹³⁷

Negatively accentuating identity boundaries exacerbate already tense circumstances as dominant (the *self*) and subjected (the *other*) groups “distinguish themselves on the basis of some combination of ancestry, religion, ethnicity, land and politics.”¹³⁸ Any one of these dynamics may be advanced at any given time during a conflict or in combination. Relation becomes exceedingly convoluted “as identity need satisfiers of both the ‘dominant’ and the ‘subjugated’ are formed within the bounds of hegemonic structures.”¹³⁹ Redekop and Gasana offer the following synthesis of hegemonic structures with that of identity need satisfiers. Common to irrelation is the accentuation of the relational dominance of the *self* “acting on” the *other* (subjugated).

For the dominant, the meaning system rationalizes superiority; links of connectedness are class driven; the imagination of action includes domination; security

¹³⁵ Daniel Linger, “The Hegemony of Discontent,” in *American Ethnologist*, Vol. 20, No. 1, 1993, pp. 3-24, cited in Redekop, “Deep-Rooted conflict Theory and Pastoral Psychology,” p. 18.

¹³⁶ Redekop and Gasana, “The Case of Rwanda,” p. 8.

¹³⁷ Linger, “The Hegemony of Discontent,” cited in Redekop, “Reconciling Nuers and Dinkas,” p. 72.

¹³⁸ Redekop, “Mimetic Structures of Violence and Blessing,” p. 315.

¹³⁹ Redekop, “Deep-Rooted conflict Theory and Pastoral Psychology,” p. 19.

needs are defined in terms of what it takes to maintain the position of privilege and the need for recognition is high.¹⁴⁰

Conversely, infers Redekop, irrelation for the oppressed is exacting, if not inconceivable, to envision. He states, "people being subjected to the others would have difficulty imagining actions, connections and meaning satisfiers associated with the powerful."¹⁴¹ In the same article he cites the example of some of the slaves after the American Civil War who rather than "enjoy" their "liberation" wished to remain in the "employ" of their former masters. Hegemony had become such that imagining living outside the structures to which they had grown accustomed was improbable.

Redekop expatiates a conceptual convergence between hegemonic structures and mimetic phenomena. Mimetic structures are most intense among those who identify with one another.¹⁴² Within hegemonic structures, the relational dynamic becomes mimetic "as people from the dominant group...enter into rivalries either with the others within their group or with the dominant group in the other hegemonic structures."¹⁴³ Referring to the kinds of experiences that Oscar Gasana lived personally in Rwanda, he joins with Redekop in offering the following mimetic depiction of the relational dominance of irrelation. "During the colonial era, the various colonial powers were in rivalries with one another and the subjected groups became objects of desire whose lands were taken over and whose populations were subjected."¹⁴⁴

Likewise, mimetic phenomena occur among the oppressed. As subjugated groups identify one with another within "a closed relational system, such as a ghetto or a reserve,

¹⁴⁰ Redekop and Gasana, "The Case of Rwanda," p. 9.

¹⁴¹ Ibid, p. 19.

¹⁴² Redekop, *From Violence to Blessing*, p. 118.

¹⁴³ Redekop and Gasana, "A Case of Rwanda," p. 8 (italics mine).

¹⁴⁴ Ibid, pp. 8-9.

the potential for violence increases."¹⁴⁵ Relational mimesis (mimetic rivalry and mimetic violence) principally targets people within their own group. In such instances, discursive hegemony has been so pervasive that their "subjectedness" has been interiorized to such a degree that violence is directed towards members of their own community.¹⁴⁶

Nuancing Redekop, Volf more than captures the theme of dominance emanating from hegemonic structures. Relationally, Volf sees the *other* pushed out of its space by the *self* or deemed "as a non-entity...an inferior being who must either be assimilated by being made like the *self* or be subjugated by the *self*."¹⁴⁷ Evidenced in Volf, being forced out of one's "space" may find hegemonic expression physically, politically or economically. His *logic of purity* employs the metaphor of ethnic cleansing; dictating that any traces of the *other* (subjugated) be purged from the *self* (dominant) and the *self's* environs. Physically, this is denoted in the "deportation or liquidation"¹⁴⁸ of the *other* or prohibiting settlement in designated neighbourhoods;¹⁴⁹ politically the *self* perpetuates relational dominance by granting permission for the *other* to maintain residency in the land if "loyalty" is assured to the "ruling classes;" economic hegemonic structures are practiced by "mak[ing] sure that they (the *other*) cannot...get certain kinds of jobs, receive equal pay or honor; they must stay in their proper place, which is to say the place we have assigned for them."¹⁵⁰

Hegemonic structures are further evident in Volf's treatment of identity eradication of the *other*. Such overt aggression targeting the identity of the *other* finds expres-

¹⁴⁵ Redekop, *From Violence to Blessing*, p. 118.

¹⁴⁶ Redekop, "Deep-Rooted Conflict Theory and Pastoral Counselling," p. 19.

¹⁴⁷ Volf, *Exclusion and Embrace*, p. 67 (italics mine).

¹⁴⁸ Gundy-Volf and Volf, "Theological Reflections in the Wake of Ethnic Cleansing," p. 49.

¹⁴⁹ *Ibid.*, p. 75.

¹⁵⁰ *Ibid.*, p. 75.

sion in “political” programming that arranges the social world of the *other*, that, in turn, seeps into “the inner worlds of our selves to the outer worlds of our families, neighbourhoods, and nations,¹⁵¹ a totalitarian program, governed by a logic that reduces, ejects, and segregates.”¹⁵² Among the factors generating conflict is the historical enmity relating to *identity*, “ensur[ing] that the vengeance of the dead will not be visited upon us in their progeny.”¹⁵³ Ubiquitous in ethnic conflict are identity-erasing efforts to destroy the habitations and cultural monuments of the *other*.

Accompanying the identity issues of discursive hegemony, relation (the *self* with the *other*) is often cumbered with concurrent concerns for linguistic purity. As groups in conflict compete for scarce identity need satisfiers, protectionist attitudes towards language often percolate to the surface. Emerging is the rhetoric, “we must go back to the pristine purity of our linguistic, religious or cultural past, shake away the dirt of the *otherness* collected on our march through history.”¹⁵⁴

Precariously vicious and violently provocative is the linguistic discursive hegemony defined by Volf as “dysphemisms,”¹⁵⁵ the employment of terms or names whereby “the others are dehumanized in order that they can be discriminated against, dominated, driven out, or destroyed.”¹⁵⁶ Irrelation is seen discursively as the dominant *self* subjugates the *other* with verbiage exemplified as follows, “If they are outsiders, they are ‘dirty’,

¹⁵¹ Bernard-Henri Lévy, *Gefährliche Reinheit*. Translated by Maribel Königer (Wien: Passagen Verlag, 1995) cited in Volf, *Exclusion and Embrace*, p. 74.

¹⁵² Volf, *Exclusion and Embrace*, p. 74.

¹⁵³ Volf, *Exclusion and Embrace*, p. 74. Having served under B-H Command in Bosnia-Herzegovina during the war (Winter/Spring 1993), I witnessed the destruction of cultural/identity markers of the respective ethnicities involved in the conflict: churches, mosques, government buildings, statues, memorial parks...sites holding ethnic cultural value or significance for the *other* were targeted, something that became a *mimetic* activity.

¹⁵⁴ Donald Horowitz, *Ethnic Groups in Conflict* (Berkeley: University of California, 1985) cited in Volf, *Exclusion and Embrace*, p. 74 (Italics mine).

¹⁵⁵ Dwight Bollinger, *Language-The Loaded Weapon* (White Plains: Longman, 1980) cited in Volf, *Exclusion and Embrace*, p. 76.

¹⁵⁶ Volf, *Exclusion and Embrace*, p. 76.

'lazy', and 'morally unreliable'; if women, they are 'sluts' and 'bitches'; if minorities, they are 'parasites', 'vermin', and 'pernicious bacilli.'¹⁵⁷ Volf voices the insidious nature of such violence toward the *other* as the *self*, "insert[s] the *other* into the universe of moral obligations in such a way that not only does exclusion become justified but necessary because not to exclude appears morally culpable."¹⁵⁸

Moving deeper into Redekop theory, I will now introduce mimetic structures of violence as seen through the lens of relation. These structures will draw on aspects of the preceding deliberations, integrating each into a more complete understanding of the escalation of violence among groups in conflict.

5. Relation and Mimetic Structures of Violence

Redekop defines structures as having a sedimented affect, whereby they "are built up over time with layers of misunderstanding and patterns of behaviour and reaction piled on top of each the other in such a way as to reinforce one another."¹⁵⁹ The dynamics of "misunderstanding," "patterns of behaviour," "reaction," and "reinforc[ing] one another" are all nuanced by relation, as their functioning necessitates the *self/other* dialectic. Reinforcing the relational nature of structures Redekop states, "Structures are thought of as diachronic 'relational' patterns of 'interaction'."¹⁶⁰ Through time, patterns emerge "in that similar [relational] dynamics can be seen in different contexts," with comparable "action[s] recur[ring] within the same relational system."¹⁶¹ Indispensable to compre-

¹⁵⁷ Herbert Hirsch, *Genocide and the Politics of Memory: Studying Death to Preserve Life* (Chapel Hill: The University of North Carolina, 1995), pp. 97-108 cited in Volf, *Exclusion and Embrace*, p. 76.

¹⁵⁸ Volf, *Exclusion and Embrace*, p. 76 (italics mine).

¹⁵⁹ Redekop, *From Violence to Blessing*, p. 162.

¹⁶⁰ Redekop, "Mimetic Structures of Violence and of Blessing," p. 313 (single quotation marks mine).

¹⁶¹ *Ibid.*, p. 313 (bracketed word and endings mine).

hending the pervasive dynamism of structure is the recognition that the whole is greater than the sum of its parts. Redekop illuminates,

In this case, the parts include human identity need satisfiers; feeling of 'envy, greed, and impotent hatred; inspired by mimetic desire; and memories of victimization and bystander encouragement – all are dominated by the whole, which is violence.¹⁶²

As stated above, characterizing structure will be the introduction of the term relational violence, meaning, “that which takes away from the well-being of someone.”¹⁶³ Redekop and Gasana delineate relational violence further as “an orientation to do harm to the *other* either directly and overtly or tacitly and passively.”¹⁶⁴

In his most recent book chapter, “A Post-Genocidal Justice of Blessing as an Alternative to a Justice of Violence: The Case For Rwanda,” Redekop offers a thorough description of the breadth of violence existing within mimetic structures,

Violence may take many forms: control – restricting the freedom of people; force – inflicting something onto people against their will; extraction – taking something away from people; diminishment – reducing the status of dignity of people; hurt – causing physical or emotional pain; curse – orienting oneself to wish evil on the other; and refusal of help – allowing suffering when one has the means to alleviate it.¹⁶⁵

He also stresses that within such structures violence may be asymmetrical in the sense that one of the parties trapped in conflict may be significantly more victimized than

¹⁶² Redekop, *From Violence to Blessing*, p. 162.

¹⁶³ *Ibid*, pp. 162-163 (italics mine).

¹⁶⁴ Redekop and Gasana, “A Case of Rwanda,” p. 3.

¹⁶⁵ Vern Redekop, “A Post-Genocidal Justice of Blessing as an Alternative to a Justice of Violence: *The Case for Rwanda*, forthcoming, p. 2. René Girard offers the following with respect to the mimetic nature of violence and its impact on community. “The mimetic attributes of violence are extraordinary – sometimes direct and positive, at the other times indirect and negative. The more [people] strive to curb their violent impulses; the more these impulses seem to prosper. The very weapons used to combat violence are turned against their users. Violence is like a raging fire that feeds on the very objects intended to smother its flames...the mimetic character of violence is so intense that once violence is installed in a community, it cannot burn itself out.” Girard, *Violence and the Sacred*, pp. 31, 81 (bracketed word in preference of inclusive language).

the other, genocide being a case in point.¹⁶⁶ In his creation of mimetic structures of violence “the parties to [a] conflict imitate one another’s violence.”¹⁶⁷ Couching such violence in relational terms, he illuminates, “a mimetic structure of violence is a relation that builds up in such a way that the parties in the relation say and do things to harm one another.”¹⁶⁸ He notes how the imitative reciprocity of mimesis is such that “both parties within the relation play the role of perpetrator and victim of violence.”¹⁶⁹ It is within mimetic structures of violence that perpetrator and victim “aim to diminish the well-being of the other with each Self aggrandizing itself at the expense of the other.”¹⁷⁰ Relation becomes such that, “each Self tries to act on the other making the other into a sufferer. This ‘acting on’ is a violent attempt to acquire as much as possible from the *other* and diminish the capacity of the other to take action,”¹⁷¹ identified earlier as the most insidious form of violence. Already identified are several of human identity needs. Due to their permeating presence within mimetic structures known to conflict, further explanation is merited.

5.1 Relation, Mimetic Structures of Violence and Human Identity Needs

Redekop states that, “In terms of human needs theory, structures of violence move us in the direction of circumscribing well-defined satisfiers to our own human needs.”¹⁷²

Within mimetic structures of violence, one’s identity is defined by violence with each

¹⁶⁶ Redekop, “A Post-Genocidal Justice of Blessing,” p. 3.

¹⁶⁷ Redekop, “Mimetic Structures of Violence and of Blessing,” p. 313.

¹⁶⁸ Redekop, *From Violence to Blessing*, p. 161 (Redekop’s usage of *relationship* is substituted with *relation* to emphasize the act of being in relation rather than the state of being related).

¹⁶⁹ Redekop, “Nuers and Dinkas,” p. 68. (Italics mine).

¹⁷⁰ Redekop, *From Violence to Blessing*, p. 169.

¹⁷¹ *Ibid.*, p. 169. (Redekop draws on Ricoeur here).

¹⁷² Vern Neufeld Redekop, *A Hermeneutic of Deep-Rooted Conflict: An Exploration of René Girard Theory of Mimetic Desire and Scapegoating and Its Applicability to the Oka/Kanehsatà:ke Crisis of 1990*, doctoral thesis, p. 336. (Italics mine).

identity need satisfier deriving fulfillment from violence itself.¹⁷³ In extreme cases “identity need satisfiers are defined through violence such that in order for them to feel fulfilled, something has to happen to harm the well-being of the other.”¹⁷⁴ Cited earlier, for the dominant *self*, relational violence (irrelation) may establish meaning possibly through a framing of revenge and glory. Connectedness to the *others* is realized either “through their joint violent actions or through shared victimization.”¹⁷⁵ Irrelation, as the *self* “acting on” the *other*, “is manifest through their taking a violent stand, and...recognized for being violent,”¹⁷⁶ sometimes becoming a hero in the process.

Conversely, “victims” of mimetic structures of violence interpret action as “seeking revenge or retribution for the violence. Security is defined as preventing additional violent acts, [whereas] recognition [is deemed more] as an acknowledgement of the pain and loss of victimization.”¹⁷⁷ Noticeable characteristics of mimetic structures of violence soon begin to appear.

5.2 Relation and Characteristics of Mimetic Structures of Violence

Elaborating further, the following is offered as a depiction of the characteristics of mimetic structures of violence. Taking on a life of their own,¹⁷⁸ mimetic structures of violence “have the power to push people into saying and doing things that go contrary to what they would affirm to be their own values.”¹⁷⁹ Under circumstances removed from mimetic structures of violence, relation would normally be such that violence toward the

¹⁷³ Ibid, p. 165.

¹⁷⁴ Redekop, “Deep-Rooted Conflict Theory and Pastoral Counselling,” p. 20.

¹⁷⁵ Redekop, “Mimetic Structures of Violence and of Blessing,” p. 313.

¹⁷⁶ Ibid, p. 313.

¹⁷⁷ Redekop, *From Violence to Blessing*, p. 165.

¹⁷⁸ Redekop and Gasana, “The Case of Rwanda,” p. 3.

¹⁷⁹ Redekop, “Deep-Rooted Conflict Theory and Pastoral Counselling,” p. 20.

other would be declared to be wrong. “However, when subject to these structures, they construct a framework within which their own violence is justified.”¹⁸⁰ The *self* perpetually applies “a strong interpretive spin to everything that happens.”¹⁸¹ One becomes suspicious of the *other*'s every gesture, perceiving intent to do ultimate harm.¹⁸² Relation markedly deteriorates due to the closed and confining nature of irrelation expressed in mimetic structures of violence. Elaborating, Redekop depicts those living within such constrictive structures as “intensely acquisitive, trying to get as much as possible for themselves, [dominating relations with] negative emotions – such as anger, fear, hatred, and resentment.”¹⁸³ Such intense emotion feeds what often becomes an insatiable urge to cloister within one's own group, creating ethnic barriers of exclusivity, i.e. entrenchment.

5.3 Relation and Mimetic Structures of Entrenchment

In departing from mimetic structures of violence, Redekop discerningly interjects mimetic structures of entrenchment. Succinctly put, such structures evolve within individuals and/or groups owing to the prolonged threatening of identity needs. Resultant trauma strikes to the core of the *self*, as fear grips the community over the need for security. Paraphrasing Redekop, security concerns extend to the remaining identity needs: meaning is found among those who agree with the fundamentals of truth as understood by the group, i.e. one connects with “those who are ‘friends’...those who agree with [their] presentation of truth;”¹⁸⁴ connectedness becomes black and white in the sense that

¹⁸⁰ Redekop, “Mimetic Structures of Violence and of Blessing,” p. 313.

¹⁸¹ Redekop, *From Violence to Blessing*, p. 164.

¹⁸² *Ibid.*, p. 164.

¹⁸³ *Ibid.*, p. 164.

¹⁸⁴ *Ibid.*, p. 171.

all are either friends or enemy; action is consumed with the provision of security; while recognition finds fulfillment in that which “acknowledges and validates the strictly defined satisfiers.”¹⁸⁵ Emanating from these security-oriented identity needs are the following characteristics:

They crave certainty of meaning and tend to formulate truth in fundamentalist-like absolute truths. They are incapable of self-criticism and tend to place the blame for a difficult situation on the other. They desire one hundred percent solidarity from their friends; those who do not offer this uncritical solidarity are seen as enemies. They cannot empathetically enter the space of their other.¹⁸⁶

Relation within entrenchment, although not reconciled, witnesses a de-escalation of overt violence, yet a residual rigidity persists as former combatants “settle into [a relation of] entrenched positions, living in a state of passive stalemate,”¹⁸⁷ another manifestation of irrelation. Co-existence may be what is achievable but in the long term relation is preferable.

An inherent danger of such irrelation is the isolation it creates. Where conflict is an aspect of recent memory, individuals and/or groups become vulnerable to the manipulation of those who seek the return of aggression or overt hostilities. Living in irrelation translates into little or no contact with the *other*. Protagonists are free to move among the people fabricating myth and manufacturing hate. Movement toward relation through dialogue with the *other* provides occasion for the building of trust. It is in relation with the *other* that propagated untruths are brought forward and laid to rest, alleviating suspicion and potential discord.

¹⁸⁵ Ibid, p. 171.

¹⁸⁶ Ibid, pp. 171-172.

¹⁸⁷ Ibid, p. 172.

This chapter has brought forward Redekop's adaptation of the Ricoeurian *self/other* dialectic of identity articulated as *idem* and *ipse*. In this light, *self* and the *other* were understood to be aspects of a personal entity, each indwelling the other, and each contributing to the shaping of the other. This may be presented as combining opposites within a whole. Continuing with the relation – irrelation axis, the quality of the relation between *self* and the *other* as entities was explored via various themes pertaining to conflict and their mimetic nature.

Chapter Five will bridge from Redekop's mimetic structures of violence to mimetic structures of blessing. I will bring forward his response to conflict and its structures in the hope of reconciliation. Salient to this discussion will be the role of relation and how it may be afforded institutional force. We will see the building of relation begun among individuals brought up into the collective as ritual and symbol take on structural form. Also, we will theoretically explore strategic and operational structures already in place in terms of their mimetic value of blessing and justice. In each case, the integral role of the operational chaplain will be examined and acknowledged.

Chapter Five: Building Relation into Mimetic Structures of Blessing

Having well established the terrain of the pervasive tendencies of mimesis, Redekop pivots away from mimetic structures of entrenchment toward what will prove to be the most hopeful and redeeming feature of Redekop theory, mimetic structures of blessing. He contends that,

some form of mimetic structures of transcendence is needed to release persons from mimetic structures of entrenchment [which translates into] stepping out from the entrenched position and viewing one's Self and one's other in a new way. Transcendence allows for self-criticism and openness and provides the basis for mutual understanding.¹

Mimetic structures of blessing give place to the in-breaking of transcendence, the threshold of reconciliation. Embrace will emerge in blessing as Redekop illuminates the way forward.

1. Relation and Mimetic Structures of Blessing

A Hermeneutic of Deep-Rooted Conflict is a major study within the Redekop corpus in which mimetic structures of blessing are presented as a spectrum. The following quote offers further explanation.

On one side, we have mimetic structures of violence. Deep-rooted conflict can be seen as pushing people further in that direction until the very identities of the people involved are caught up in violence. At the other end of the spectrum are mimetic structures of blessing. Reconciliation can be conceived as a movement from mimetic structures of violence to mimetic structures of blessing.²

¹ Redekop, *From Violence to Blessing*, p. 172.

² Redekop, *A Hermeneutic of Deep-Rooted Conflict*, p. 320; Redekop, "Mimetic Structures of Violence and of Blessing," p. 316.

Throughout this study, I have increasingly explored the relation – irrelation axis with respect to Redekop theory. In particular, the *self* and the *other* have been delineated through Redekop's understanding of the Ricoeurian *idem* and *ipse*. Human identity needs and their satisfiers were viewed through the lens of the relation/irrelation axis. As a precursor to mimetic theory, relational systems, scapegoating and hegemonic structures were also examined in light of the dialectic with irrelation more pronounced. Prominent in Redekop is mimetic theory. Again, evidence of the dialectic was discovered in its major themes: the mimetic structures of violence itself, its bearing on human needs theory, its characteristics, and its structures of entrenchment.

Continuing with the relation – irrelation axis, the intention is to explore the nature of this axis with respect to mimetic structures of blessing and the reconciliation it affords. Relation will be viewed from the perspective of the centrifugal; that is to say, as the *self/other* dialectic functions within a mimetic structure of blessing, one witnesses the *self* moving in an “outward” direction away from the centre and “toward” the *other* in a life-giving manner.³ Here Redekop's mimetic structures of blessing will blend in synthesis with Volf's theme of embrace. Significant also will be the introduction of schemes/structures that will see relation bridge to the symbolic and ritual level of life among indigenous populations, more specifically the religious community. Chapters six and seven will delve more deeply into the theological and theoretical aspects of these schemes, however it is of import to our present discussion that they are brought forward.

³ The usage of *centrifugal* is analogous to an *open relational system* in the sense that it is a force proceeding in a direction away from a centre or axis, whereas its opposite, *centripetal*, bespeaks of a *closed relational system* as it depicts force acting in a direction towards its centre or axis. One offers an image of “openness” while the other that of being “closed.”

1.1 Mimetic Structures of Blessing Defined

Redekop defines mimetic structures of blessing as being “empowering, lead[ing] to creative and ever-expanding options, and are oriented toward life.”⁴ Diachronic in nature, he expands mimetic structures of blessing to include fostering a longevity in relations, “A friendly relation that goes on through time enhances the lives of the parties within it – from a lifelong friendship at the micro-level or an international alliance or mutually beneficial trade agreement at the macro level.”⁵ They are mimetic in that they imitate each the other, a reciprocal action of intending, wishing for, and acting toward the mutual well-being of self and the other.”⁶ Again, Redekop cites the integral role of relation in stating that these structures are, “diachronic, constantly shifting patterns of thought and actions that take place in the context of relations.”⁷

Of benefit will be an overview of the characteristics of mimetic structures of blessing. Explored for their implication for relation will be the following traits: Open and Expanding, Life-Oriented, Creative and Generous.

1.2 Relation and the Characteristics of Mimetic Structures of Blessing

Appropriate at this juncture, is the recapturing of the essence of *relation* as root metaphor.⁸ The reader will recall the Latin words of *relatio*, *refero*, and *relatus* all of similar meaning: “carrying back, bringing back; to be borne back.” Of particular poign-

⁴ Ibid, p. 257.

⁵ Redekop, “Reconciling Nuers and Dinkas,” p. 68. (*Relation* is substituted for *relationship* in keeping with the act of being in relation vs. relationship’s understanding of the state of being in a relationship. Italics mine.)

⁶ Redekop, “Mimetic Structures of Violence and of Blessing,” p. 315.

⁷ Redekop, “Reconciling Nuers and Dinkas,” p. 67. (*Relation* substituted for *relationship*. Italics mine).

⁸ See pp. 99-100 for the mining of the Latin of *relation* as root metaphor.

ancy was Quintilianus' image of the scribe continually returning the quill to the ink well for replenishment...perpetual renewal. The root metaphor invokes not only the sense of return, replenishment and renewal in relation, but also the traits of intentionality and mutuality. Relation is literally illumined. As such, this illumination serves as the "backdrop" for Redekop's elucidation of the characteristics of mimetic structures of blessing: open, life-oriented, creative and generous.⁹ Salient as well, is Redekop's assertion that, "This decidedly non-theological discourse around mimetic structures, deep-rooted conflict and reconciliation is the first dialogical step."¹⁰ Although more sweeping in definition, the above-mentioned characteristics will now be viewed through the lens of relation, revealing their integral association.

1.2.1 Open and Expanding

At the outset, Redekop defines the traits open and expanding to be inclusive of "new people, new paradigms, and new ways of doing things."¹¹ Situated at the front of the queue, openness to "new people" or the *other(s)* assumes its rightful place as any new dawning in relation begins dialogically. Redekop insists that such openness and expanding does not relegate what has come before to the dustbin of history. From a relational perspective, one benefits from the antecedent good found in relations without becoming locked into old and unproductive patterns of relatedness. Within mimetic structures of blessing, the desire for the "well-being of the *other*" finds footing relationally in the openness and expansion of the *self* toward the *other*.

⁹ Redekop, *From Violence to Blessing*, p. 276.

¹⁰ Redekop, "Mimetic Structures of Violence and of Blessing," p. 316.

¹¹ Redekop, *From Violence to Blessing*, p. 276.

1.2.2 Life-oriented

Again, inferring relation, Redekop declares that fullness of life-energy emanates from people and beings all the while “respect[ful] [of] living life to the fullest.”¹² Of course, people and beings participate in relational systems that, when energized by mimetic structures of blessing, reap a “fullness not only of biological, but imaginative, cultural, and spiritual life for each individual.”¹³

1.2.3 Creative

The “ever-expanding options” of mimetic structures of blessing find expression in creativity. Relation is envisaged in the intrinsic *impulse* to actively enable the “well-being of the *other*,” as openness in the *self* aids in creating space for the development of new things for the *other*.

1.2.4 Generous

The spirit of generosity infuses relation with reciprocal giving “intended to contribute to the well-being of the *other*.”¹⁴ Such mutual generosity precipitates relational enhancement: the development of a structure of abundance as mutual generosity produces more; reciprocal thankfulness to acts of generosity; and receptivity to an orientation to life.¹⁵ Relation is further buttressed as the openness and receptivity of generosity together elicit a continual strengthening of trust. Educated from the caring for the well-being of the

¹² Ibid, p. 277.

¹³ Ibid, p. 277.

¹⁴ Ibid, p. 277. (Italics mine).

¹⁵ Ibid, p. 277.

other comes love which in turn “grows a mimetic structure of blessing.”¹⁶ Culminating this mimetic crescendo is derivative joy, flowing from the fluidity of such mutual exchanges. Having identified the role of relation within the characteristics of mimetic structures of blessing, I will now look to the birthing of blessing in the midst of conflict.

Of particular significance to the operational ministry of chaplains is an aspect of mimetic theory known as mimetic modeling. This subject will be dealt with in its entirety soon. As a precursor to mimetic modeling, the work of Rebecca Adams will be examined, an independent scholar who factors prominently into Redekop’s formation with respect to mimetic structures of blessing and modeling. To aid comprehension, a brief introduction to mimetic modeling is deemed beneficial at this juncture.

2. **Mimetic Modeling as Blessing**

Already established is the reality that humans are mimetic creatures in the sense that much of learning transpires through imitation. Mimetic desire encompasses not only imitating the behaviour of the *other* but may also include the imitation of one’s interiority. Mimetic modeling builds as follows. Mimetic blessing sees the *self* wishing for, and acting toward the well-being of the *other*. Such expression for the *other’s* well-being may be directed toward multiple *other(s)*, providing occasion for the demonstration of such subjectivity before a number of individuals. Mimetic modeling occurs in the *self’s* creating the desire for such subjectivity within the *other(s)*. The *self* models before the *other(s)* a different way of being; an inner state (subjectivity) or behaviour that becomes infectious. The more that the *self* emulates the modeling *other*, the more the change within the *self*; such is the mimetic nature of the modeling process.

¹⁶ Ibid, p. 277.

The phenomena of mimetic modeling may be understood in the following manner. Estranged religious leaders whose ethno-religious communities are caught in conflict often come in contact with operational chaplains. Where the chaplain's ministry is focused on inclusivity and mutuality, these leaders often find themselves irresistibly drawn to the love, acceptance and inclusivity for all emanating from the chaplain. The mimetic nature within relation is manifest in the increasing desire within for the same. In so doing *self* begins to see the humanity of the estranged *other*.

3. Relation, Subjectivity and Intersubjectivity

Redekop incorporates into his theory Rebecca Adams' concept of subjectivity to further illuminate the intrinsic impetus of mimetic structures of blessing, which, in turn impacts relation. Adams defines subjectivity as "a particular point of view from which to view the world and act in it."¹⁷ Such acting in the world suggests agency, which is in keeping with how relation is being interpreted here. Poignantly, she delineates subjectivity to be "the capacity to participate fully in a loving dynamic of giving and receiving in relation to *others*."¹⁸

Moving deeper into the notion of relation, Adams introduces the added dimension of "the *will to intersubjective creative love of Self and Other*."¹⁹ Her notion of intersubjectivity witnesses one striving to become an authentic Subject, "someone capable of both desiring and acting, and also capable of being acted upon, yet in life-enhancing,

¹⁷ Redekop, *From Violence to Blessing*, p. 263.

¹⁸ *Ibid*, p. 263. (Italics mine).

¹⁹ Rebecca Adams, "Loving Mimesis and Girard's 'Scapegoat of the Text': A Creative Reassessment of Mimetic Desire," in William M. Swartley, editor, *Violence Renounced: René Girard, Biblical Studies, and Peacemaking* (Telford, Pennsylvania: Pandora Press, 2000), p. 296.

rather than violent, way for both *self* and the *others*.²⁰ She captures more fully the untapped potential of what she terms as a proto-Subject²¹ as it relates to mimetic theory. Explaining more fully the mimetic connection, Adams states, "I call the imitating 'subject' the 'proto-subject' because his or her subjectivity is unformed or incomplete prior to the act of imitation."²²

Redekop and Adams draw a distinction between "proto-Subject" and "Limited Subject," both depictions of the *self*. They illumine that the philosophical notion of the "proto-Subject" has its practical analogue in the "Limited Subject" not necessarily "from any wounding or internalized oppression but simply because they have not yet fully realized potential to grow."²³ However, the same phenomenon of being limited, incomplete or not having a fully functioning Subjectivity can be a result of inadequate or harmful Models. The permutations of Limited Subjects are "wounded Subjects, traumatized Subjects, or colonized Subjects...(and perhaps other) examples."²⁴

A recurring theme in conflict is the potential incendiary role of mimetic desire as a main contributor to the violence displayed in mimetic rivalry and mimetic doubling. With respect to relation, Adams observes that violence is more than a manifestation of mimetic desire; it is the temptation of turning things into "objects" to be controlled or possessed,²⁵ portent of hegemonic structures. She connotes that true love for the *other* automatically conveys autonomy and dignity, not a diminishing of the *other* or a mere making of copies of the Model; respectful of identity. Ascertaining this tendency to per-

²⁰ Redekop, *From Violence to Blessing*, p. 264.

²¹ This is one aspect of the Girardian "triangular *mimetic* desire", Model and Object being the remaining two. For a full explanation of triangular *mimetic* desire see Girard, *Deceit, Desire and the Novel*, p. 2.

²² Adams, "Loving Mimesis," Note 28, p. 306. For a thorough presentation of her paradigm, see "Loving Mimesis" in Swartley, *Violence Renounced*, pp. 277-307.

²³ Redekop, *From Violence to Blessing*, p. 259.

²⁴ *Ibid*, Note 8, pp. 381-382.

²⁵ Redekop, *From Violence to Blessing*, p. 267.

ceive mimetic desire as negative and violent, she established that mimetic desire could be understood to be an “extreme openness to the *others*.”²⁶ Sharing from her personal journey, Adams elaborates on this theme in Redekop’s *From Violence to Blessing*,

I could now learn to give and receive authentically, defined as making those choices which were life-enhancing for both myself and the others. I could become a whole person with dignity, resources and the capacity to will and act without demeaning the others; in fact, contrary to what I had been taught, loving myself would be loving the others, because making loving choices would expand, enrich and challenge us both, as well as keep us in right relation. Finally, I could stand up against violence, and I could Model this kind of love for the others, empowering them too.²⁷

Relation, in mimetic structures of blessing is infused with love, something that she defines as “the *will to intersubjective creative love of Self and the other*,”²⁸ a love that “empowers, lead[ing] to creative and ever-expanding options, [with an] orientation toward life.”²⁹ Expounding further she states,

Mimetic desire can be understood therefore as fundamentally positive, or more accurately, *creative*, not only in the sense that it is capable of generating new forms...but also in the sense that it is theoretically capable of doing so without violence. Yet real love is not mere peace or harmony, and creativity is not merely positive or pretty. Real love is the powerful force which liberates victims and perpetrators as well, which will not allow us to remain small or static, a prospect which can indeed be frightening. Real love continually brings new things into being.³⁰

Where conflict has bred diachronic relational estrangement spanning decades or longer, love’s creating of an enhanced and enriched relation between former enemies

²⁶ Adams, “Loving Mimesis,” p. 282.

²⁷ Redekop, *From Violence to Blessing*, pp. 267-268. William Swartley reinforces Adams’ “loving choices” that expand, enrich, challenge but above all keep *self* and the *other* in right relations. He identifies mimetic non-acquisitive desire as one’s willingness to place the *other* above the interests of *self*, not to offend; to suffer for the sake of the *other* if need be. See William M. Swartley, “Discipleship and Imitation of Jesus/Suffering Servant: The Mimesis of New Creation” in Swartley, *Violence Renounced*, p. 238

²⁸ Adams, “Loving Mimesis,” p. 296.

²⁹ Redekop, *From Violence to Blessing*, p. 257.

³⁰ *Ibid*, p. 296.

embodies something “new” being brought into being. This will increasingly be portrayed as grace in the in-breaking of transcendence.

Adams speaks of the central role of forgiveness as a means to transcend the violent reciprocity and differentiated violence (demonizing of the *other*) that so often characterize structures of mimetic violence. She introduces forgiveness as living and acting from the will toward well-being,³¹ pertinent to mimetic structures of blessing. Adams herself articulates that, “living from this *will* toward well-being involves more than forgiveness, reconciliation, and healing of the wounds of sin. Such an orientation must ultimately be understood as participating in an ongoing, active power toward and from the divine Good.”³² Continually resurfacing is Volf’s affinity with the Adams-Redekop synthesis. The will to embrace of grace-enabled *self* reaching out to the *other* in relation is a reflection of Adams’ will toward well-being in the calming waters of reconciliation.

4. Relation, Mimetic Modeling and Mimetic Structures of Blessing

It is at this juncture that the full force of Adams paradigm impacts Redekop’s mimetic structures of blessing with a synergy that offers still clearer focus for the practice of peacemaking.³³ His rendering of the Limited Subject resonates with the plight of individuals and/or groups having suffered from violence. Adams attests to the loving choices emanating from the *will to* intersubjective creative love, a love that not only renders the *self* and the *other* enriched and challenged, but potentially precipitates mimetic modeling,

³¹ Adams, “Loving Mimesis,” p. 297. (Italics mine).

³² Ibid, p. 297. (Italics mine).

³³ Redekop defines Limited Subject as an individual/group not having a fully functioning Subjectivity resulting from having had in the past inadequate or harmful Models, i.e. wounded Subjects, traumatized Subjects, or colonized Subjects... (and perhaps the other) examples. By extension, Adams citing of the practice of *peacemaking* will be interpreted in the Redekopian sense of the Limited Subject, i.e. *peacemaking/peacebuilding* among individuals or groups having experienced the trauma or woundedness associated with the overt hostilities of interstate war and/or the civil strife of intra-state conflict.

“a mimetic phenomena...oriented toward creativity and blessing.”³⁴ More explicitly, mimetic modeling may be understood as a Model desiring the well-being and full subjectivity of the Limited Subject. If the Limited Subject has mimetic desire for the desires of the Model they desire their own growth and subjectivity. Their self-esteem grows as they start to have a capacity to imagine their own fullness of being. Other parties who exemplify the traits of a well-functioning subject become mimetic Models.

For instance, the Limited Subject might imitate the Model in desiring the subjectivity of the other people, including third parties, or the Model her/himself. This would lead to greater subjectivity, understanding and capacity for action for all. If the Model were, in turn, to imitate the Limited Subject's desire in a kind of feedback loop, instead of leading to violence and rivalry these reciprocal acts of mimetic desire would only lead to even greater subjectivity of the Model and the person who has been the Limited Subject. As this happens, a sense of *mutuality* of mediation – of giving and receiving – develops. The result is not only enriched individual subjects but an enriched *relation* between them and the potentiality of even more *relations* with *others*.³⁵

Elucidating further, Redekop accents the new creative possibilities realized by a Model who desires the well being of a Limited Subject. It is in imitating the Model's desire that the Limited Subject comes to desire her own well-being, which in turn “leads to an increase of her self-esteem and self-respect, strengthen[ing] her self-confidence, and lead[ing] to self-recognizance.”³⁶ The ever-expanding options of mimetic structures of blessing come into play as “the Limited Subject, imitating the Model's desire, comes to desire her own well-being...lead[ing] to a back-and-forth mutual reciprocal valuation, increasing the well-being of both parties in the relational system.”³⁷ Possibilities abound,

³⁴ Redekop, *From Violence to Blessing*, p. 270. (Italics mine).

³⁵ Ibid, p. 270. (Italics mine).

³⁶ Ibid, p. 272.

³⁷ Ibid, p. 272. Offered here is a more gratifying depiction of the *mimetic* dynamics of *feedback loops* as *relation* (*self* with the *other*) flourishes within *mimetic structures of blessing*, as compared to the oft-noted destructive characteristics of *feedback loops* familiar to *mimetic structures of violence*. See Redekop, *From Violence to Blessing*, pp. 68-73.

as the Limited Subject, having known the meaning of being in need and experienced being cared by another, may become a Model for yet another Limited Subject, “desiring that person’s well-being, as his own well-being was once desired.”³⁸ Conceivably, a mimetic rippling effect continues as the Model finds another Limited Subject in need of caring for. Still others observing such mimetic phenomena imitate the witnessed behaviours, showing care for the well-being of another. Moving beyond the realm of the individual, collectively groups of people may desire the well-being of the other disadvantaged individuals or groups. Culminating his depiction of such a mimetic crescendo, Redekop “imagine[s] that formal institutional structures and educational teachings develop that reinforce this practice of desiring the well-being of the other, within given cultural contexts.”³⁹

Mimetic modeling is captured within the overarching mimetic structures of blessing, as individuals and groups are empowered, infused with ever-increasing opportunities, and an orientation toward life. Chapters Six and Seven will extrapolate from Redekop’s theory of mimetic modeling, making application within praxis.

5. Relation and the Justice of Blessing

Like any theoretician, Redekop continues to evolve. His latest publication merits further attention here: “A Post-Genocidal Justice of Blessing as an Alternative to a Justice of Violence: *The Case of Rwanda*.” He offers this article as a distillation of his entire theory that includes overarching categories and its sub-categories. The process and goal of reconciliation remain constant but he also brings forward a revised structure with re-

³⁸ Ibid, p. 273.

³⁹ Ibid, p. 273.

fined notions to be added to his lexicon. The intention is not to replicate this distillation in capsule form here. Its broad strokes will be provided while extracting from it that which is pertinent to the operational ministry of deployed chaplains. Important at the outset is the recognition that chaplains “seed” reconciliation. Any contribution that they may make to the process of reconciliation is embryonic in nature due to the kinds of environments in which they are called upon to minister, i.e. intra-state conflict either in progress or recently halted through the brokering of a cease-fire. Further complicating today’s mission environment is the employment of asymmetrical warfare with its perpetual violence, an undermining of the stability and progress of nascent democracies.

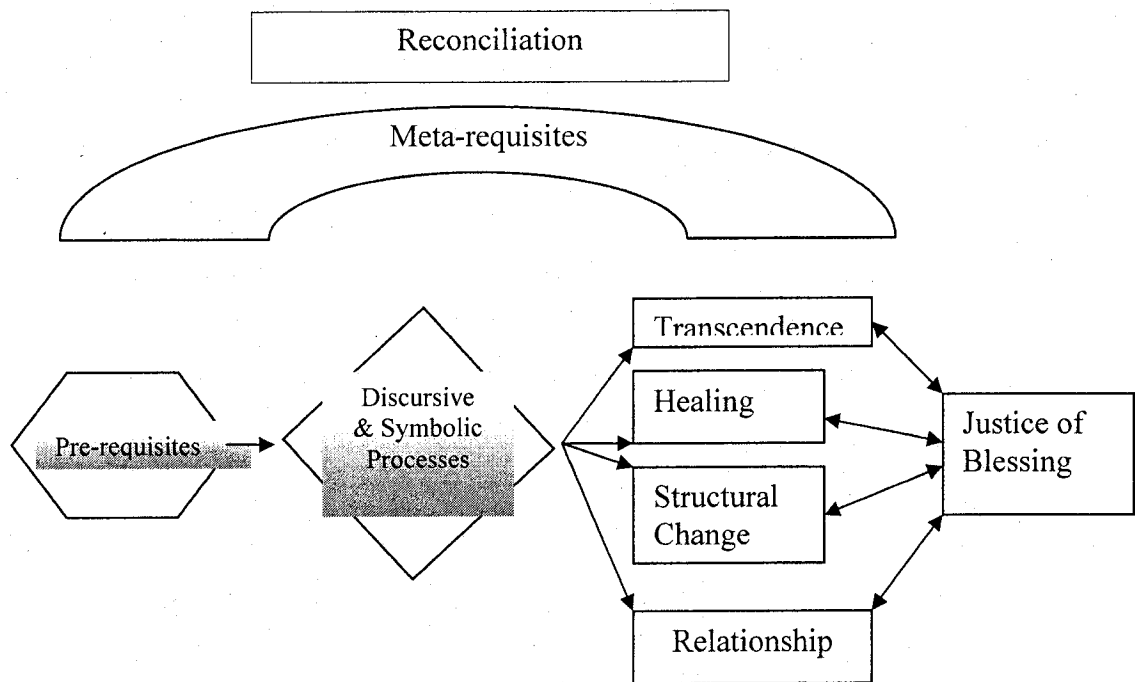


Diagram 1: Vern Redekop, “A Post-Genocidal Justice of Blessing as an Alternative to a Justice of Violence: *The Case of Rwanda.*” Reproduced with permission.

I will begin with what appears in Diagram 1 as the end state, Redekop's Blessing of Justice. The diagram will serve as a guide as my theme of the agency of relation is brought to his theory.

As a mimetic structure of blessing, the blessing of justice represents both the process and goal of reconciliation. I propose process due its diachronic nature. The blessing of justice is not static in the sense that it is achieved all at once. It is a process whereby a perpetrator addresses an injustice incurred (past) while journeying in relation with a victim (present) toward the goal of making right as best as possible the wrong (future). In this light, justice "works within a meta-ethical framework of blessing as individuals/groups work toward establishing structures of blessing (process) within which people contribute to the well-being of one another (relation)."⁴⁰

Redekop postulates that in a primal sense, justice manifests itself as vengeance, fostering the second order of retributive justice based on punishment.⁴¹ Such justice is based on one's need for balance, i.e. making right the wrong that was inflicted. The incendiary nature of the striving for balance is its commensurate quality within the victim, "what was done to them or their loved ones should be done to the perpetrator,"⁴² Volf's "strict justice." An inherent danger of retributive justice is its susceptibility to inciting a mimetic structure of violence. Unacceptable to the victim is the impunity for the perpetrator given the violence committed. The hated perpetrator becomes the Model for the victim whose actions and attitudes are appropriated, leaving the victim a mirror image of the offender.

⁴⁰ Redekop, "A Post-Genocidal Justice of Blessing," p. 3.

⁴¹ Ibid, p. 3.

⁴² Ibid, p. 3.

In Redekop, justice of blessing may be compared to restorative justice in the sense that occasion is given the perpetrator to begin reparations in an effort to make things right. Elaborating further, he states,

Where it differs is that the emphasis is not on a one-time decision but rather on a change of orientation whereby the perpetrator binds him or herself to a commitment to work towards re-empowering the victim over the long haul without knowing what this might entail.⁴³

Nuanced here is that concurrent with the process of rectifying the wrongs, concepts of virtue and goodness emerge. Embedded within such “relational justice,” says Redekop, is the priority “to produce good, mutually empowering *relation*.”⁴⁴ The justice of blessing recognizes that full restitution for injustice done is not possible, nor would positive consequences result from strict retribution. Deemed necessary, the victim extends mercy to the perpetrator in varying degrees.⁴⁵ Hence a picture of restorative justice emerges: as irrelation turns toward relation, justice is affirmed with the commitment of remedying past injustice within renewed community. This is reconciliation as process and goal, the blessing of justice.

5.1 Relation in Seeding Reconciliation: A Transition to Praxis

Returning to Diagram 1, extracted from Redekop’s elements will be that which is pertinent to the building of relation with the religious other in the hostile environments of

⁴³ Ibid, p. 5.

⁴⁴ Ibid, p. 7. (Italicized *relation* is consistent with act of being in relation vs. the state of being in relationship).

⁴⁵ Ibid, p. 5.

operations. The comments will be purposely cursory for Chapters Six and Seven are devoted to expanding these concepts in praxis.⁴⁶

5.1.1 Pre-requisites

Security from overt violence or its threat stands out as important prerequisites to engaging in meaningful dialogue. An evolving stability out of the chaos of conflict aids in instilling confidence within local populations that, as difficult as it has been, progress may be made. The reestablishing or creating previously non-existent government structures greatly enhances stability: the meeting of essential comfort needs; the resumption of basic services; opening of schools; establishing clinics; policing; and the justice department (courts) are among some of the more important functions.

Vision and Mandate: As third parties, chaplains may bring a vision and desire for reconciliation. Under Command and within operational guidelines, occasion may afford receiving a mandate from a Commanding Officer to pursue such endeavours.

Safety: A military presence assures that appropriate measures will be taken to provide security and stability, force if necessary. It is inherently more difficult to engage in effective dialogue if violence is a persistent threat.

Immediate Survival Needs: Securing an area markedly improves the ability for IOs and NGOs to aid populations in terms of their immediate physical and emotional needs, thus enhancing the process of reconciliation.

⁴⁶ For ease of comparison, Redekop's full comments under each heading presented in Diagram 1 are reproduced in Appendix One.

Redekop employs the terms informal and indirect reconciliation to describe the parallel processes that often exist within a movement toward reconciliation. Indirect processes may be understood to be “joint actions toward supra ordinate goals or constructive development projects, [i.e.] reconciliation through economic development and reconciliation through joint celebration of the restoration of cultural buildings and monuments.”⁴⁷ Informal reconciliation contributes “through positive interactions between people in the normal course of their everyday lives,”⁴⁸ something to which I refer as the building of relation. Informal and indirect approaches to reconciliation are evident in operations from a variety of sources, the ministry of chaplains being among them.

5.1.2 Meta-Requisites

Redekop sees meta-requisites as contributing factors necessary to support reconciliation at every stage along the way.

Teachings: The identifying of common scriptural texts and tradition of practical wisdom, combined with respect for existing differences aids in building relation, something Volf terms hermeneutical hospitality.⁴⁹ Drawing on common peace traditions is of significance here.

Gradual Reciprocated Initiatives in Tension-Reduction (Grit):⁵⁰ The emphasis here is the initiating of a low-risk gesture of goodwill by one party followed by a reciprocated similar gesture on the part of the *other*. This in turn creates an atmosphere of goodwill where

⁴⁷ Redekop, “A Post-Genocidal Justice of Blessing,” p. 17.

⁴⁸ Ibid, p. 17

⁴⁹ See Chapter Six, pp 267-268

⁵⁰ Redekop draws on the famed work of Charles Osgood for the GRIT approach to reconciliation.

each continues to respond to the gesture of the *other*. In my work, the will to embrace offers itself similarly. Grace-enabled, the *self* recognizes the good in the gesture of the *other* over against the backdrop of the hurt and mistrust of conflict. Each respond in kind coupled with the gaining of new perspectives due to double vision. Gradually, a new vision of the *other* emerges in relation.

Institution Building: These are institutions that are dedicated to the support of reconciliation. Much is done by the international community in terms of institutional building, the Provincial Reconstruction Team outlined in Chapter Two being the most recent example. Redekop includes the establishment of Truth and Reconciliation Commissions, which may be balanced by national reconciliation programs of one nature or another. The various levels of government, judiciary, policing, military, education, and health are numbered among the institutions targeted in any reconstruction effort.

Chapters Six and Seven will further illumine the embryonic nature of the ministry of reconciliation of operational chaplains. The theatres of operation to which Canadian contingents deploy are often still experiencing overt conflict or, at a minimum, its residual effects. Redekop's theory addresses the process and goal of reconciliation to its completion. Due to the nature of missions, chaplains will make contributions to reconciliation in its beginning stages. This must be borne in mind in comparing Redekop's theoretical contributions with those of operational chaplains. The remaining two sections are case in point. Much of what Redekop presents pertains to dynamics deeper into the process of reconciliation. Only that which pertains to the potential role of chaplains will be addressed.

5.1.3 Discursive and Symbolic Processes

Dialogue: This is at the heart of what chaplains are about in theatres of operation. As religious leaders in their own right, their local counterparts are often predisposed to engaging in meaningful dialogue. The building of relation is initiated and sustained in ongoing discourse. It is through sincere exchange that trust begins to take root, a dynamic destabilized in conflict. The other initiatives/events may serve to reinforce relation but out of genuine dialogue comes reciprocal friendship with its acts of kindness and hospitality. I see this as being a grace-enabled and impartial mimetic phenomenon that leads to the renewal of relation among formerly estranged religious leaders. Symbolic processes factor significantly into any movement toward reconciliation. As will be seen in later sections of this chapter, chaplains may facilitate symbolic gestures through the vehicle of commonly held cultural traditions.

5.1.4 Key Result Areas

Re-orientation of *relation*: Redekop speaks of inner changes of identity, attitude and orientation in relation to the other,⁵¹ citing relational transformation and mutual empowerment. Chaplains contribute here via the mimetic modeling of intersubjectivity. Intimated in Dialogue above, the beginnings of such transformation begins through the agency of relation initiated by the chaplain.

Healing: It is in the building of relation that the healing of trauma and memory may begin. In many instances, hostilities have been such that the broaching of such subjects as

⁵¹ Redekop draws on Bar-Siman-Tov as resource here.

memory, apology and forgiveness are simply premature due to the fragility of relation. However, as a new vision of the *other* emerges, a wounded party may eventually find such memories less painful and thus more manageable.

Structural Change: Of strategic import is the elevation of relation to the level of structure, thus sustaining progress made individually at the level of the collective. Moving into the realm of structure affords relation institutional force. To be highlighted shortly, ritual and symbol will benefit from such structures, as will strategic and operational levels of structure.

Transcendence: Also in later chapters, the in-breaking of transcendence is witnessed in the renewal of relation. Holding meaning, shared ritual and cultural events provide occasion for inclusive activity. Entering a new space in relation, the *self* and the *other* gain a fresh perspective (double vision) as renewed mutuality offers the promise of return to community; identity becomes more inclusive of the *other*.

6. Paths to Blessing in the Midst of Conflict

It is Redekop's contention that even in the midst of ongoing conflict, with its devastating effects of violence; one can discover paths to blessing.⁵² The challenge remains "within the field of deep-rooted conflict to develop a discursive field and conceptual framework that can able the human imagination to find a way to transcend intractable, violent conflict and envisage a new way for peoples to be in relation to one another."⁵³

⁵² Ibid, p. 256.

⁵³ Redekop, "Teaching of Blessing as Elements of Reconciliation," Forthcoming, p. 8.

Having served with international forces in Bosnia-Herzegovina during the war (winter and spring 1993)⁵⁴ and having deployed to Kandahar City, Afghanistan for research purposes (summer 2006),⁵⁵ I had the opportunity to discern much of what Redekop espouses with respect to mimetic structures of violence. Antecedent hostilities serve as kindling for the erupting fires of conflict between peoples, affording naked evidence of its mimetic dynamics. It is into such atavistic cauldrons of conflict that Canadian Forces chaplains deploy with their troops.

The following is an introductory examination of the role of relation within culture where ritual and symbol are elevated to the level of structure. From this juncture forward, the term “structure” will gain increasing importance as an integral aspect of External Ministries of Reconciliation (EMR) paradigm. For the purposes of this research, this term will convey the meaning of “an on-going practice employed by operational chaplains.” It is critical to the expanding role of chaplains in operational theatres that their ad hoc experiences within the domain of reconciliation become standardized practices; the building of relation in the seeding of reconciliation. I use the term “standardized” with the realization that there is something unique about each relationship; what is standardized is neither relation nor rapport but rather the mandate, emphasis and support for action that is consciously directed toward reconciliation goals and processes. The employment of the phrase, “drawing the individual experiences (EMR) of operational chaplains up into the collective” will come to symbolize this shift from the *ad hoc* to the standardized. The ex-

⁵⁴ UNPROFOR: OP CAVALIER, CANBAT II (2 RCR Battle Group), Visoko/Kiseljak, Bosnia-Herzegovina, (March-May 1993). See Chapter One, pp.19-22.

⁵⁵ Provincial Reconstruction Team, Regional Command South, ISAF, Kandahar City, Afghanistan, July 2006.

pressions “operationalized” and “institutional force” will also carry the sense of the standardization of such operational ministry.

Mimetic structures of blessing will be seen to more profoundly engage the *self* and the *other* in fora predisposed to creating lasting change. Of additional import, positive human identity need satisfiers will emerge as the seeding of reconciliation germinates in process; External Ministries of Reconciliation (EMR). These structures will be scrutinized completely as case studies in Chapter Seven.

I will begin by exploring how building relation among estranged local religious leaders may be elevated to the level of structure, i.e. standardized practices. Explored first will be how relation finds institutional force in its application in ritual and symbol within culture and religious expression, each contributing to the in-breaking of the transcendent.

6.1 Elevating Ritual and Symbol to the Level of Scheme and Structure

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

Narratives attune to one’s understanding of life, as well as the meaning of one’s relation to the *other*, are often fashioned through ritual and symbol events. A shared ritual, such as breaking bread together, speaks of common culture and heritage; a joint religious celebration underscores identifiable and agreed-upon universals. Such events pro-

vide a forum where positive aspects of history may be highlighted; formerly shared narratives may be revisited; which, in turn, evokes the potential for creating new and positive narratives together: mutuality. As relation develops and the process of reconciliation deepens, the carefully selected commemoration of sites significant among all groups may further nurture shared narratives: a new community building designated for a multicultural purpose; the dedication of a monument that speaks to a shared history and common future; a memorial park that recalls collective suffering as well as a hopeful tomorrow, etc. Such ritual and/or ceremonial events among estranged religious communities are highly symbolic and accomplish much in terms of creating meaning as new and shared narratives emerge. As an “on-going practice,” chaplains may facilitate the coming to fruition of such occasions. Mandated to do such, what was once *ad hoc* initiatives become “operationalized” activities: “standardized structures.”

The structures presented here in theory will in Chapter Seven be seen in reality within both the Bosnian and Afghan contexts. Religious and cultural structures will be seen to be adaptable to mimetic structures of blessing as new narratives of unity and mutuality are written among conflicting groups.

6.1.1 Ritual and Symbol in the Structural Event of the Shared Meal

Throughout the history of Canada’s peacekeeping commitments, Canadian Forces troops have deployed to areas of the globe where the tradition of the shared meal is a valued cultural medium to facilitate relation. As an informal ritual, breaking bread together is an old-world custom that possesses much symbolism as a structure within culture. The idea of narratives taking on form around a meal is a culturally significant event where

relation among individuals may be taken up into the collective. In conflict situations it is not abnormal to discover religious leaders of opposing communities open to dialogue with their religious counterparts. Not in a position to initiate dialogue across divides themselves, chaplains may serve as catalysts in bringing moderates together. As a custom, the shared meal is an aspect of everyday life, facilitating positive interaction among leaders. As such it serves as an informal process of reconciliation. Breaking bread together as a structure becomes the vehicle for *mimesis* as the trusted chaplain models before the estranged leaders recognition of the humanity of the *other* regardless of religious or ethnic orientation and the genuine desire for the well-being of all. As a nonreferential symbolic act, the ritual of a shared meal does not directly discuss the people or events at hand, i.e. the cause of their estrangement. The symbolism⁵⁶ of the event acknowledges the humanity of the *other* at the subliminal level. This is significant given the dehumanizing of the *other* that is associated with conflict. Such structures give occasion for a tacit challenging of stereotypes of the *other* that have ossified in irrelation. The porosity of the relational membrane⁵⁷ accommodates incursions of the *other* within the *self* for the duration of the ritual event, leaving lingering notions of the *other* not before entertained. Those in attendance experience an emerging movement toward a new vision of the *other*, one of mutuality.

That being said, the shared meal as a ritual structure affords a context in which chaplains may institutionalize relation building. As a discursive process, dialogue is centrally featured accompanied by the symbolism of brotherhood and mutuality to the

⁵⁶ Lisa Schirch, *Ritual and Symbol in Peacebuilding* (Bloomfield, CT: Kumarian Press, 2005), pp. 17-18.

⁵⁷ The relational membrane is a theoretical concept that I have developed and will be shared in detail in the opening pages of Chapter Six with application in praxis to follow in Chapter Seven.

broader community. As a cultural ritual, it transcends borders. As a mimetic structure of blessing, the shared meal among religious or community leaders holding opposing views becomes a structure where the *self* may capture a different sense of the *other*. Where irreligion was manifest in entrenchment, closed relational systems begin to shift to open relational systems in the prospects of renewed relation. Gathering relation into this scheme, seeds reconciliation as leaders gain a different perspective of the *other* and the rare chance to catch a glimpse of themselves through the eyes of the *other*. Mimetically speaking, structures of this nature are open and expanding as the “desire” for the well-being of the *other* begins to emerge. The blessing of justice emerges as the ever-present temptation to demand strict justice begins to give way to relational justice where self and other move toward mutually empowering relation, the will to embrace. Such vision of relational renewal gives evidence to the in-breaking of the transcendent.

6.1.2 Symbol and Ritual in the Structural Event of an Interfaith Celebration

Another structure available to chaplains is that of the more formal ritual and symbol event of an inter- or intra-faith celebration, depending on the venue. Here the building of relation is given tangible and public expression in a widely accepted cultural medium elevating established individual relation to the collective. From a structural perspective, shared religious events serve as an indirect⁵⁸ process of reconciliation, i.e. “joint actions toward supra ordinate goals.”⁵⁹ The building of relation among various religious leaders

⁵⁸ The reference to “indirect process of reconciliation” is not meant to depreciate the efficacy of a ritual event. It is a comparison to more “direct” processes of reconciliation where opposing parties are engaging in dialogue concerning their differences with a few to reconcile. Ritual events are “indirect” in the sense that any recognition of the humanity of the other (seeding reconciliation) often initially transpires on the tacit level.

⁵⁹ Redekop, “A Post-Genocidal Justice of Blessing,” p. 17.

enables chaplains to mimetically model an open relational system, where mutuality emerges as its essence. Care must be taken not to compromise anyone with respect to the content otherwise the cons may outweigh the pros. The mimetic structure of blessing of a shared event eclipses, at least for a time, mimetic structures of violence, as religious leaders of conflicting communities are able to come together in a public forum comprised of their respective people. A structure not available to other contingent members, a chaplain's facilitating a ritual event of an interfaith nature may be unprecedented. Bringing together religious leaders from ethno-religious communities caught in conflict is powerfully symbolic. The public present for such a ritual event may not totally grasp its significance for the greater community. Tacit and concrete messages are conveyed of *connectedness*, kinship, rootedness and pluralism. Shared ritual as a scheme offers a vision of renewed relation, transcending present hostilities, something that may "carry over into non-ritual time and space."⁶⁰ Where moderate religious voices exist, the structure of an interfaith celebration represents an occasion to rise above the ever-present partisan voice that divides ethno-religious communities. Structurally speaking, ritual events of this nature in the public forum possess an innate capacity to reframe social relation among conflicting groups. At least for a moment in time, destructive power structures are set aside as mutuality rather than division is lifted up. The illusive search for *security* is seen in interconnectedness rather than withdrawal and isolation. The powerlessness to *act* finds resolve in tangible *actions* of unity. One is *recognized* as having worth in the eyes of the *other*. *Meaning* is revitalized in evolving new narratives of mutuality. As a mimetic structure of blessing, such occasions are afforded chaplains and bring to communities in conflict a medium through which reconciliation may be advanced.

⁶⁰ Schirch, *Ritual and Symbol in Peacebuilding*, p. 154.

Additional structures in the public domain may be available to chaplains in operations as well. Shared liturgies may be developed among reconciling communities for the dedication of monuments and buildings or the renaming of streets and parks, structures that hold within them occasions of healing. Religious community leaders often initiate such events or are implicated in them. Further exploration could be done around rituals of healing that are common to the culture. As a meta-requisite, teachings of blessing could also be operationalized in the sense that common peace teachings to all traditions could be brought forward in an effort to stimulate thinking. Structures of this nature facilitate the furthering of mutuality and open relational systems, mimetically modeling for others that reconciliation may be challenging but possible.

6.1.3 Ritual and Symbol in the Structural Event of the Shura

Moving into the multifaith realm, the Canadian Forces Chaplain Branch now has representation from both the Muslim and Jewish faith communities. As their numbers grow, implications for strategic roles in operations are momentous. Muslim chaplains in particular have the capacity to build relation with their counterparts in theatres of operation such as in Afghanistan. Chapter Seven will bring forward this nascent dimension of operational ministry in the documented case study format. Proposed here is to cite the contextual difference from that of earlier operations. Many of the theoretical principles from the aforementioned structures apply and, therefore, I will not be repeating them here. The case study more than amplifies the theory.

As an Islamic nation, Afghanistan possesses traditions unique to its culture. Shura is a structure that functions as a traditional ritual within Afghan culture and as symbol

much is conveyed. It may be religious or political in nature and is defined as follows. "Shura is an Arabic word for 'consultation'...the rules of Shura are used to solve every problem that a group of individuals faces starting from within the family, to the problems of the community and continuing even to the political affairs of a country."⁶¹ As a ritual, Shura is a ubiquitous cultural icon. Our experience as Christian chaplains in totally Islamic nations is limited and, therefore, it is premature to comment on what implications local Shuras might hold as a structure. However, it is abundantly evident that for Muslim chaplains the local Shura may potentially become the context for a mimetic structure of blessing where relation cultivated individually may find institutional force in the collective. As a structure, ritual and symbol come together in Shura in the form of tacit and concrete messages. The blessing of justice emerges as the desire for retributive justice mellows in the presence of a justice that is more restorative, i.e. a relational justice that nurtures "good, mutually empowering relation."⁶² Facilitated by a Muslim chaplain, the potential exists to bring local moderate Mullahs together in Shura with Canadian Forces personnel, thus the structure as a discursive process becomes a means to dialogue, hear local concerns and convey the good intentions of the mission. Where distance exists between Muslim faith communities (Sunni and Shi'a), having built relation among leadership, a Muslim chaplain may mimetically model mutuality and the desire for the well-being for the other by bringing local Mullahs together in Shura. Within the meta-ethical framework of a Shura, open relational systems begin their eclipse of those that are closed as mimetic structures of violence are contrasted with more meaningful and peaceful ways

⁶¹ Definition of Shura.

http://www.google.ca/search?hl=en&def=en&q=define:Shura&sa=X&oi=glossary_definition&ct=title, accessed 29 May 2007.

⁶² Redekop, "A Post-Genocidal Justice of Blessing," p. 3.

of being. Irrelation moves towards relation as the prospects of relational renewal surface. An institutionalizing of structures of this nature introduces symbolism to the discursive process as subliminal messages of kinship and relatedness nurture new perspectives of the *other*. Operationalizing such structures may lead to occasions for healing as the meta-requisites of shared common peace teachings of their respective traditions are drawn upon. Again, the Shura as a structure will be dealt with in much more detail in Chapter Seven as a case study. Both theology and theory will be applied.

The above has described how through ritual and symbol relation may be operationalized within local custom and religious ritual. The chaplain's role within such structure was seen to be significant, offering strategic value. In the remaining sections attention will be turned to the structures created and implemented by Command in the reconstruction effort of nation building. Observed will be their importance in countering mimetic structures of violence embodied within hegemonic structures. Evidence of mimetic structures of blessing will emerge along with possible supportive roles of chaplains.

6.2 Mimetic Blessing within Strategic and Operational Level Structures

Countering hegemonic structures embedded within societies is an enormous undertaking within nations recovering from conflict. Irrelation often finds expression within structures seminal to ethnonationalism where the violence of differentiation has roots in ancestry, ethnicity, religion, land and politics.⁶³ Estrangement, the *self* dissociated from the *other*, is reinforced through mythologies associated with chosen trauma, promoting an air of special status.⁶⁴ The structures of ethnonationalism are especially repugnant in their

⁶³ Redekop, *From Violence to Blessing*, p. 276.

⁶⁴ *Ibid*, p. 276. See footnote 436, p. 159 for further explanation of *chosen trauma*.

manipulative wielding of identity need satisfiers, categorizing the *other(s)* as outsiders while deliberately disadvantaging them economically, an us/them mentality.⁶⁵

As was outlined in the latter pages of Chapter Two, capacity building efforts are about reconstructing societies often from the ground up. Mimetic structures of violence have been such that prior to international intervention, hegemonic structures have gone unchecked and, as such, have become entrenched. As oppressive structures they deprive individuals “of the ability to move, perceive, and act freely,”⁶⁶ permeating the physical, political, economic and discursive strata of society and culture.⁶⁷

Insightfully, Redekop suggests, “A sense of civil rights not based on ethnic connections may be the medium for establishing a mimetic structure of blessing.”⁶⁸ In the domain of nation building, Western contributions confront hegemony by addressing the structural facets of government, economy, and justice. Principal among such structural transformation are the creating of levels of government (federal, provincial and local), finance, education, health services, courts, policing, military, and agriculture accompanied by an array of building projects in support of the structural transformation.

Strategically, the government of Canada commits federal departments and agencies to coordinate their efforts with those of other nations in the reconstruction efforts of recovering nations. The Department of National Defence (DND including the CF), Department of Foreign Affairs and International Trade (DFAIT), The Royal Canadian Mounted Police (RCMP) and The Canadian International Development Agency (CIDA)

⁶⁵ Ibid, p. 276.

⁶⁶ Vern Neufeld Redekop, “Teachings of Blessings as Elements of Reconciliation: Intra and Inter-Religious Hermeneutical Challenges and Opportunities in the Face of Violent Deep-Rooted Conflict,” in *The Next Step in Studying Religion: A Graduate's Guide*, (ed.) Mathieu E. COURVILLE. New York and London: Continuum). Forthcoming. Ch. 9. For a more complete description, see section entitled *Hegemonic Structures* in Chapter Four, pp. 175-181.

⁶⁷ Redekop, “Mimetic Structures of Violence and of Blessing,” p. 314.

⁶⁸ Redekop, *From Violence to Blessing*, p. 276.

are the principal players in the various theatres of operation where Canadian mandates are undertaken. As deployed troops establish security in theatres of operation, the stability afforded enables the additional federal departments and agencies to bring about much-needed structural transformation. It is in stability operations that strategic planners give direction to their operational commanders for execution.

The mimetic blessing within these structures is truly visible as local people and organizations are empowered and enabled. In Afghanistan, Canadian organizations operate at “arms length,” purposely taking a supportive and “behind the scenes” role to the primary actors: Afghan groups, organizations and government departments. Local populations witnessing an increased presence of government services and government sponsored projects do not see this as another foreign government handout, rather the citizenry experience such improvements as coming from their own government. As actors, local governments are increasingly seen by the people as effective and worthy of their allegiance.

6.2.1 Development and Reconstruction – CIDA

Mimetic structures of blessing begin to emerge as schemes are put into place at the strategic and operational levels with a view to effect and sustain change. In particular, initiatives of CIDA introduce structural changes that are mimetic in nature which, in turn, counter hegemonic structures. Former oppressive regimes maintain lingering influences in varying degrees. Remnants of such power structures often remain in outlying areas away from the larger centres. Populations continue to experience subjugation at the hands of extreme elements and its accompanying socio-economic fallout. At a minimum, the

various projects promoted by CIDA in the communities of outlying areas improve their standard of living. More importantly, such endeavours represent indirect processes of reconciliation, as joint actions in constructive development projects become reconciliation through economic development. Also of significance, is the manner in which these projects are carried out.⁶⁹ An alternative scheme to the pervasive and ever-present oppressive structures is afforded to leadership representative of the entire community. Here communities are empowered through a needs analysis process, which enables them to collectively determine their greatest need. With guidance, they devise their own projects, thus taking ownership of a particular reconstruction effort based upon community consensus.

In terms of outcomes (key result areas), the process of the CIDA project is every bit as important as the project itself. Elites are not in charge, rather committee member selection intentionally draws from every sector of a community. The process as a structure mimetically models open relational systems, and, as such, introduces the beginnings of structural transformation. The establishing of a committee is respectful of the cultural ritual of the communal and as symbol embodies mutuality. The oppressive nature of hegemonic structures is seen for what it is in light of this emerging mimetic structure of blessing.

Such overtures from CIDA are at arms length in the sense that existing organizations at the various levels of government coordinate these projects, giving them a national face. The life-oriented, open and ever-expanding options that these project are seen to be coming from the hand of local government. Such creative and generous proposals are genuine, as the well-being of the *other* is the focus. This structure elevates relation to the

⁶⁹ Redekop, "A Post-Genocidal Justice of Blessing," p. 17.

collective in that a rural committee representative of the entire community is given occasion to see local government in an entirely different light; something the hegemonic practices of extreme groups endeavour to control through propaganda and isolation. Here the structure of the committee engages the structure of nascent local government, creating a new vision and understanding of the collective *other*. Such an encounter turns any existing power structure on its head as a new vision of being emerges along with the beginning of a new, and now shared, narrative. Whether articulated or not, structural programming of this nature tacitly engages the healing process. People and government enter the structural liminal space of the interstitial zone in relation as double vision creates new perspectives of the *other*. Such will to embrace ushers in new realities in relation, hence, a mimetic structure of blessing. The movement away from irrelation toward the new space of relation is representative of transcendence.

Of additional mimetic value, one must consider the distinct possibility of adjacent communities becoming desirous of similar projects and structures within their own communities. Redekop emphasises the reality of *mimesis* echoing from one relational system to another. CIDA has experienced such mimetic behaviour. During Michael Callen's tenure as Director of Development (2006), word had spread to neighbouring provinces of CIDA's Confidence in Government program in Kandahar Province. Requests were coming forward for similar projects.⁷⁰

Another note is the possibility of a chaplain engaging in such a process in collaboration with CIDA. Directors of Development in the field have learned that in the developing south, religious centers (church, mosque or temple) are among the most effective me-

⁷⁰ Interview with CIDA representative Michael Callen, Director of Development for the Kandahar PRT, 25 June 2006.

dia by which to communicate to entire communities. From a strategic perspective, the chaplain offers a bridge into the heart of communities by virtue of the chaplain's status as a religious leader. Informal reconciliation emerges as "positive interactions between people in the normal course of their everyday lives."⁷¹ Here again, teachings of shared peace themes may serve to attenuate tensions that continue to persist due to the presence of extreme elements. Chapter Six will speak of this operational advantage available to Commanders.

6.2.2 Humanitarian Assistance - CIMIC

Civilian Military Cooperation⁷² functions as a cell within a Canadian contingent, similarly to CIDA only on a much smaller scale, with far less funding available to it. Its main role is to effect change locally through humanitarian assistance, thus building relation and good will with local populations and, as such, an instrument of indirect reconciliation. As security permits, it also provides occasion for additional military personnel to get involved in local initiatives. Troops often report that opportunities to make life a little better for local populations aids them in coping with the scenes of destitution and abject poverty that accompany such missions. CIMIC projects come in a variety of forms: installing a well, purchasing small stoves for local families, donating clothing, small construction projects such as improving a local school, orphanage, or clinic, etc. Through their many and sundry projects, CIMIC Officers perform an invaluable service to contingents due to the resulting improved relations among local populations. This undoubtedly

⁷¹ Ibid, p. 17.

⁷² For a description of CIMIC within theatres of operation see footnote 69, p. 30.

impacts levels of security as indigenous peoples come to appreciate the Canadian presence.

As an operationalized structure mandated by the strategic level, here too mimetic structures of blessing make their presence felt. Through the life-oriented and generous projects initiated by the CIMIC cell, local populations gain a different perspective of the Canadian soldier. Behind the uniform and the weapon they see a human being who is genuinely concerned with the well-being of the *other*. They come to appreciate the Canadian soldier as one who seeks not to impose their will upon them rather, through the discursive process of dialogue, the objective is to reconcile differences in the least intrusive manner possible.⁷³ They come to build not to destroy.

As an operationalized structure, CIMIC projects often include chaplains, however this is not a given. Where societies are an intermeshing of culture and religion, chaplains could more intentionally be included in planning and execution. The strategic level could very easily make this a part of the overall mandate. Where the religious element is so pronounced, a chaplain offers inroads not afforded to other contingent members. Again, such local projects serve to counteract oppressive structures aimed at subjugating and controlling the people. The theoretical application made above with respect to CIDA will not be repeated here. Needless to say, the same mimetic dynamics apply to CIMIC operations, only more locally.

⁷³ The Peace Support Training Centre of CFB Kingston offers training for "Peace Support Operations" (PSO), in preparation of those soon to deploy to Afghanistan. "Stability Operations" is another way to refer to it. In the course outline, under the heading of Cultural Sensitivity the following teaching point is made, "The basic aim of a PSO is the building of consent. Consent leads to the resolution of conflict and the ideal way to build consent is through the use of communication rather than force."

6.2.3 The Strategic Value of Structures of Reconciliation

Relevant to our discussion with respect to structures at the strategic level are area and national reconciliation movements. Programs of this nature are evident in theatres of operation in varying degrees depending on a variety of factors, security not being among the least of them. Given the right circumstances and the support of leadership, a chaplain involved with ritual structure in the collective among local religious leaders could foreseeably connect with other like initiatives in nearby provinces. Bringing like-minded religious leaders together from other faith traditions would do much to reinforce local schemes. A network could develop, linking together what might appear to be isolated instances.

Structurally, a way to facilitate such endeavours would be to create a cooperative among chaplains from member nations where shared knowledge and experience could take place on a regular basis. Meetings could become strategy sessions as ways of sustaining local initiatives are explored. Chaplains serving at the Command level could initiate dialogue with those in government and international organizations whose focus was that of reconciliation. Networking of this nature among international chaplains and with other like-minded organizations could aid in the reinforcement of such fledgling structures. Where Provincial Reconstruction Teams are co-located with such efforts, additional support could be provided. In this manner, co-ordinated efforts among local religious leaders could be captured by umbrella organizations targeting reconciliation.

Of course, the mimetic nature of such a structure of blessing would be staggering. Open relational systems would reverberate like tuning forks with adjacent relational systems. New visions of the *other* would emerge in mutuality and tired but persistent power

structures would be turned on their heads. Reconstruction efforts could be coordinated in support of such endeavours as Command recognizes the strategic value of such networking within communities.

In today's operational environment and those of tomorrow, the presenting complexities of conflict and its subsequent impact on ethno-religious communities will continue. As opportunity presents itself and security allows, chaplains will also continue to gravitate toward building relation among their local counterparts and their faith group communities. The complexities of their entrenched alienation and breached relation will require chaplains to possess a confidence within themselves and a determination to remain unbiased, so as not to be unduly influenced by one religious leader over another. In preparation for deployment, structural changes are needed within existing modes of training in order to equip chaplains for interfacing with local religious leaders in theatres of operation coupled with an understanding of the government and international agencies actively engaging local populations on a variety of levels. There may be occasion to interact with such groups.

In the preceding three chapters presented were the theology of Volf and the theory of Redekop, both from the perspective of the relation/irrelation axis with a view towards operations. We now turn from an analysis of these authors to a consideration of praxis as such. Worth emphasizing is the importance of continuing to develop a contextual theology informed by both theoretical frameworks. It is out of necessity that chaplains and Command alike be familiarized with the potential that exists for meaningful dialogue among some of the most influential leaders within theatres of operation, i.e. religious leaders. Awareness among Command of the chaplain's unique status is of strategic im-

portance. As a religious leader the chaplain is afforded instant credibility among his/her local counterparts and as such brings an added dimension of communication with local populations.

In the next chapter Volf and Redekop will be drawn upon in presenting my own paradigm of a contextual theology coupled with a theoretical construct. Additional authors will be consulted known to the field of peacebuilding followed by relevant subjects specific to praxis of the operational ministry of deployed chaplains.

As has been the contention of this thesis, the “seeding of reconciliation” is initiated dialogically as *self* and the *other* move toward the “building of relation,” all of which is “empowered” by mimetic structures of blessing.

Much attention will be given to mimetic structures of violence, delineating the oft-asymmetrical nature of violence that precipitates the spiraling affect of mimetic violence where, in reciprocal fashion, the lust for vengeance sees the victimized become the perpetrators. Remaining visible will be the relation/irrelation axis as human identity needs are explored, the characteristics and reality of entrenchment with respect to mimetic structures of violence.

The full force of Redekop theory will be felt in his mimetic structures of blessing. The above themes will be revisited once again with a view to appreciating the reconciling nature of mimetic structures of blessing. Of particular note to my work will be Redekop’s synthesis with independent scholar Rebecca Adams. Her theoretical contribution of subjectivity and intersubjectivity is pertinent to the development of mimetic modeling, a pivotal theme of the operational ministry of deployed chaplains.

Poignant to this discussion is Redekop's most recent theoretical adaptation of mimetic structures of blessing, the blessing of justice. This rendering lends itself to praxis and, as such, will be drawn upon as a means of transitioning into subsequent chapters. Recognizing that the seeding of reconciliation by operational chaplains is embryonic in nature, application of this theory will be in part, not in whole.

Chapter Six: An Emerging Contextual Theology in the Praxis of the Operational Ministry of Chaplains

The previous three chapters focused on Volf's theology of exclusion and embrace followed by Redekop's theory of deep-rooted conflict within mimetic structures. The task at hand now is to make appropriate application to the military chaplain's world of operational ministry. Prior to beginning what will prove to be the most telling of all seven chapters in terms of my own theoretical model, it is essential to provide a modicum of balance to the thrust of this theory. It must be stated that the primary role for operational chaplains is to care for the souls and well-being of those with whom they deploy; the troops. The ubiquitous presence of the chaplain speaks to the uniqueness of the journey that he/she shares with those given to his/her charge. They share moments of various description with the soldiers, help shoulder burdens, offer counsel and friendship, pray for and with individuals, to list but a few aspects of their pastoral ministry. Word and sacrament are offered regularly, adapting to the operational demands as necessary in terms of scheduling and location.

Most importantly, the chaplain is a visible presence among the troops of relation with God. Out of such ministry emerges occasion to offer guidance in the shaping of the ethical and religious stature of individuals engaged in peacekeeping and nation building, the right ordering of the soul. Here one sees the role of transcendence; God at work in and through the chaplain both towards those given to his charge and those with whom he/she engages within local religious communities. The chaplain is a public witness in operations to the bond with the transcendent, the source of blessedness.

Returning to the task at hand, this chapter will devolve into three sections quite naturally. In Section One I will present my theoretical construct entitled the External Ministry of Reconciliation (EMR) paradigm; a construct built on Volf and Redekop but one that includes concepts of my own, having emerged during the writing of this thesis. Redekop's enframing and emplotting will introduce the EMR paradigm due to their value in determining all of the actors implicated in a given theatre of operations where deep-rooted conflict persists, as well as a diachronical overview of how such conflict evolved. Inspired by Volf, the irrelation/relation axis will further amplify the dynamics of interdependence and independence: diminished irrelation with its relational exclusion and subsequent alienation of the *self* from the *other*; enhanced relation as the chaplain mimetically models mutuality among estranged local religious leaders and their communities, the seeding of reconciliation. Expanding further on the dynamics of the *self/other* relation, Redekop's theory of relational systems and Volf's permeable identity boundaries will be drawn upon in my development of the relational membrane. This extended metaphor will aid the reader in better comprehending many of the factors contributing to the deterioration or amelioration of the *self/other* relation. As such, this metaphor offers itself as a "short-hand" method of envisioning what is sometimes difficult to put into words. This opening section will conclude with what has become the heart of the EMR paradigm: the mimetic modeling of the will to embrace. Here the *agency* of operational chaplains is mimetically demonstrated through the building of relation among the religious *other(s)*; the will to embrace the *other* prepares the way for the in-breaking of transcendence via the seeding of reconciliation.

Section two will be devoted to the more “hands-on” nature of operational ministry, i.e. praxis. Consulted will be leading authors, whose concepts complement those of my own, creating a synthesis of ideas acted out in praxis in theatres of operation, intentionally linking praxis to the theology and theory presented above. I begin by laying the operational groundwork in preparation for external ministry among local faith communities. Emphasis will be placed on the critical nature of creating a secure space for indigenous populations where they are free from actual or the threat of violence. Progress toward reconciliation will depend on such security. Time will also be devoted to exploring the necessity of cultural sensitivity. Espousing predetermined answers to a given conflict prior to engaging local populations is hubris. Looking to culture and custom may hold untapped resources that will contribute to resolving the crisis.

Section Three will focus on the actual ministry with the *other*. Significant attention will be given to engaging those of moderate voice, local religious leaders interested in dialogue and resolution. Salient to praxis in operations is the ministry of hospitality, where honest and open gestures of kindness cultivate trust and engender a greater sense of security, thus fostering safe space in which to “be.” Moving from hospitality, the paradigm will consider the place of ritual and symbol in the shaping of new narratives. Here the dynamics of ritual will be explored for their inherent symbolism and value as structures.¹ The merging of paradigm and praxis will culminate in the documented test cases of the closing chapter, providing ample evidence of their relevancy to the ministry of operational chaplains as agents of peace.

¹ Structures will be expounded upon in Chapter Seven. For the purpose of clarity structures may be understood to be “on-going practices” that move from the *ad hoc* to the standardized; rituals and customs practiced among individuals, yet lend themselves easily to facilitating encounter at the level of the collective.

1. The External Ministry of Reconciliation Paradigm

Spending a number of years immersed in the literature of Volf and Redekop has precipitated a personal evolution with respect to theology and theory. The residual affect has been the development of a paradigm specific to my own thinking that I will call the External Ministry of Reconciliation (EMR) paradigm. EMR will become an umbrella term that will encapsulate all that this present chapter addresses. What I propose at the outset is to present my contextual theology with theoretical component, considering, but not limited to, the operational ministry of military chaplains among estranged religious leaders in conflict zones. I say “not limited to” due to the adaptability of much of this material to conflict situations other than war and post-war scenarios and to local actors besides religious leaders. Redekop’s concepts of enframing and emplotting will serve as a means to introduce the EMR paradigm.

1.1 Enframing and Emplotting

Enframing and emplotting serve as two analytic instruments in facilitating a strategic interpretation of a presenting conflict. Succinctly stated, enframing asks the question, who is involved in this deep-rooted conflict, while emplotting concentrates on when it started.² Enframing aids in determining the relational systems manifest in a given conflict, while emplotting examines the interrelations of events that comprise the whole, i.e. “the beginning, the middle and the end.”³ Expanding further, Redekop likens enframing to a camera zoom lens, zeroing in on what is inside the ‘frame’, determining and detailing the main players. Zooming out provides the bigger picture bringing into focus the inter-

² Neufeld Redekop, *From Violence to Blessing*, pp. 179-180.

³ Ibid, p. 180.

play of peripheral players.⁴ Identifying the primary, secondary and tertiary relational systems in a given conflict aids in understanding what roles individuals and/or groups play, i.e. the various layers of influence that are active. Such insight is useful in determining where best to access conflict's convoluted relational systems with a view to engaging in constructive dialogue. Additionally, emplotting "unlocks the narrative structure of the conflict, making it intelligible,"⁵ assisted by a diachronic analysis of how events have unfolded through time. Placing the conflict within the larger historical frame aids Commanders in understanding the dynamics at play. Enframing and emplotting culminate in a three-phase process of collecting experience bytes, developing a narrative and finally generating theoretical insights based on the prior findings. At this point, the synthesis of Volf and Redekop begins in earnest with my own constructs.

1.2 The Relation/Irrelation Axis

In Chapter Three I introduced the relation/irrelation axis as a more precise adaptation of Volf's axis of interdependence/independence. His terms will not disappear entirely as they are deemed important. I believe the relation/irrelation axis to be more closely aligned with the central theme of relation in this work, and, as such, will bring an added dimension to the contextual theology and applied theory. The tension between relation and irrelation is often evident among entrenched ethnic or tribal religious leaders and their faith communities where conflict is, or has been, a reality of everyday life. As will be seen, irrelation exhibits a negative correlation with the human identity need of connectedness. Of the five human identity needs, connectedness most poignantly reso-

⁴ Ibid, p. 181.

⁵ Ibid. p. 182.

nates with the relational dynamics evident among ethno-religious groups in conflict.⁶ Illuminated earlier, the root metaphor of relation opens up an added dimension of interdependence. It depicts more comprehensively the potential for renewal where in conflict situations relations have been fragmented and, in many instances, severed.

As mounting tensions between communities in conflict convulse toward overt violence, the relation/irrelation axis increasingly experiences mimetic tremors. This results in an eventual heaving of relational fault lines, leaving a gaping relational chasm in lieu of intended interdependence and connectedness. Reiterating Volf is helpful here. It is not sufficient to define *self* “oppositionally,” that is to say that *self*’s identity is not defined solely on the basis of *self*’s independence of the *other*.⁷ The chaplain’s capacity to build relation with the religious *other* is an invaluable tool to address the “totalizing”⁸ effect between ethno-religious communities caught up in conflict: community identity and fulfillment are accomplished totally from within *self*’s group, professing no need of relation with the *other*.

⁶ The additional human identity needs are meaning, security, action and recognition.

⁷ See p. 93 for a discussion on Volf’s understanding of “differentiation.”

⁸ Redekop draws on Emmanuel Levinas in differentiating between “totality” and “infinity.” Levinas describes “totality” as a specific approach to life whereby the core of one’s being (one’s inner life, one’s identity) may be grasped and controlled. This manifests itself in *self*’s believing that all that is to be known about the *other* is already known; exclusivity. One image of “totality” might be that of an “island” where irrelation is such that *self* looks for completedness within one’s group, living in isolation from the *other*. Levinas introduces “infinity” as the vast world of interiority. *Self*’s inner world is expressed to the *other* through exteriority. It is through looking into the face of the *other* that key elements of the *self* are revealed to the *other* and that one becomes aware of one’s own “infinity” and the vastness of the “infinity” of the *other*. Redekop further explains Levinas’ work by citing that such a glimpse of the *other* may be explicit or tacit. Attempts may be made to describe what is seen in the *other* but much remains beyond words. Redekop explicates, “this tacit and explicit knowledge of the Other helps us understand ourselves in two ways: first, it gives us a deeper knowledge of what it means to be a Self, and, second it makes us more aware of what constitutes our own inner universes.” As such, *self*’s gaze into the face of the *other* must be accompanied with speech, i.e. dialogue. Conflict is bereft of meaningful dialogue with the *other*; listening does not occur. Emanating from making room for the face of the *other* within one’s consciousness is a moral impulse to give priority to the *other*. See Redekop, *From Violence to Blessing*, pp. 148-149.

1.2.1 Axis: Diminished Irrelation

Identified earlier, the negative pole of irrelation suggests diminished relation and the want of connectedness⁹ depicting the relational chasm that separates communities in conflict. In such instances, *self* and *other* recoil from the dialogue that the malleability of the relational membrane¹⁰ might afford. Their entrenched positions emphasize the desire for independence. Irrelation is evidenced in *self*'s palpable reticence to engage in relation with the *other*, retreating within the boundaries of one's identity/group, removing oneself from any significant intercourse with the *other*. Within mimetic structures of violence such entrenchment gravitates to the lust for vengeance, a primal sense of justice that seeks retribution above all else thus escalating violence. Schreiter characterizes such irrelation as the drawing of boundaries to secure one's safety and identity from the alien *other*. "They do this largely by exclusion, placing beyond that boundary those who are 'not us', who are 'them'...these are the ones made *other*."¹¹ Indicative of structures of entrenchment among ethnies, objectification of the *other* precipitates the emergence of *self*'s inhumanity to the *other*. Developed over time, mimetic structures of violence within conflict zones move quite easily from objectifying the *other* to reducing *them* to an "it." Once this depth of irrelation is reached ethnic cleansing is never far behind.

Irrelation is most notably evidenced in what Redekop defines as hegemonic structures: the dominant *self* subjugating the "inferior" *other*. Physical, political, economic,

⁹ See Chapter Three, Section 1.8 pp. 106-108 for a full treatment of The Relation – Irrelation Axis.

¹⁰ The term *relational membrane* is re-introduced to depict the point where identity boundaries between *self* and *other* come into contact. Biologically, *membrane* is defined as a thin pliable sheet-like tissue serving to connect structures, exhibiting a degree of porosity. This works well with Volf's image of permeable identity boundaries and Schreiter's description of the liminal space of the interstitial zone where the identity boundaries of *self* and *other* accommodate encounter. The relational membrane will be covered in detail within this section.

¹¹ Robert J. Schreiter, *Reconciliation: Mission and Ministry in a Changing Social Order* (Maryknoll, New York, Orbis Books, 1992), p. 52. (Italics mine).

discursive and pneumatic domination assure that the independence of irrelation resists any cogitation of relation with the *other*. Volf's logic of purity surfaces here as well in his description of elimination and its subtler version of assimilation. The dehumanizing and demonizing of the *other* are hallmarks of exclusion and irrelation. Intense polarizing around irrelation is the nature of deep-rooted conflict and the ministry environment of operational chaplains.

1.2.2 Axis: Enhanced Relation

The operational chaplain is strategically positioned to initiate the discursive process of dialogue with the religious *other* with a view to mimetically model the inclusivity of relation. The chaplain initiates the process of informal reconciliation through such positive interactions with religious leaders. Explicated earlier, the root metaphor of relation infers mutuality. The Latin roots of *relatio*, *refero* and *relatus* amplify the English term of relation. The notion conveyed is *to be borne back or carried back*. Quintilianus' image of the scribe continually returning the hand to the inkstand to dip the quill comes to mind.¹² It is this sense of return, replenishment and renewal of relation that the chaplain hopes to convey tacitly or concretely to the religious *other(s)* living in the midst of continued conflict. Where violence has rendered continued relations too burdensome, it is the "will to embrace" mimetically modeled by chaplains that offer renewal for those living in estranged relation. From the moment the chaplain begins to dialogue with the religious *other*, the mimetic modeling of interdependence in relation begins. In conflict zones irrelation reeks ruin rendering relation's recovery an intentional step-by-step re-

¹² See Chapter Three, pp. 99-100 for further explanation of *relation* as root metaphor.

newal: process and goal. The reality is that reconciliation is most often realized in degrees.

Where conflict has bred estrangement among ethnies, given the degree of influence of local religious leaders within communities, any peaceful co-existence among them is a recognized accomplishment. Bringing these same groups to the level of relation means that as communities they move beyond their existing as two solitudes. Relation envisions the mutuality of a shared journey. The concept of covenant is helpful in conveying the dynamics involved in re-establishing relation. Covenant as a construct is sweeping in nature. It carries with it the sense of promise and demand: *self's* promise to continue in relation with the *other* and demand as an ethical imperative to commit *one-self to other(s)*¹³. This was touched on in Volf under the heading of Relation in the New Covenant. Covenant's relevancy to enhanced relation calls for a brief foray into this domain.

At the outset, it should be stipulated that the context most pertinent to this research is that of local faith group leaders and their communities, normally in close geographical proximity to Canadian contingents. The EMR paradigm has its greatest affect at the local level. It must be noted that covenant as an aspect of reconciliation is a delicate process requiring much patience and endurance for all concerned. Often there are setbacks to progress made, requiring steps in the process to be repeated; perhaps best envisioned as cyclic in nature. Sustaining covenant in relation between formerly warring parties necessitates the participation of multiple actors having succeeded in nation building endeavours: a functioning central government with effective local representation; em-

¹³ Elmer Martens, *God's Design: A Focus on Old Testament Theology* (Grand Rapids, MI: Baker Book House, 1981), p. 65.

ployment due to a revived commerce and agriculture; established health and education services; a fair and equitable justice system and policing; training and equipping a professional military, etc. Groups covenanting together in relation create an atmosphere conducive to implementing such structures. The contribution of operational chaplains to reconciliation functions at the local level: an important grass roots ministry advancing the overall process.¹⁴ The following is offered with the local ministry of operational chaplains in mind.

Not entirely unexpected, nascent reconciliation born out of conflict will initially breed fragile relations. Covenant goes to the heart of relation. With regards to covenant, Volf articulated earlier the need for one's identity to maintain certain malleability. Relying on Welker, his hermeneutic of covenant suggested that *in creating space* for the *other* the need existed to "attend to the shifts in the *identity* of the *other*, to make space for the changing other in ourselves, and to be willing to re-negotiate our own identity in interaction with the fluid identity of the other."¹⁵ Covenant as the spirit of willingness to negotiate relation with the *other* serves well as a premise to what is to follow.

In terms of enhanced relation, covenant may also be viewed as solidarity, standing with one another: inherent is the dualism of promise and demand.¹⁶ Solidarity as promise suggests entering into covenant with the vision of continuing in relation and accomplishing things together. The sense is that the *self* and the *other* acknowledge a shared future together. Demand, on the other hand, speaks of an ethical imperative to make it work.

¹⁴ The Conclusion of this thesis will offer recommendations with respect to possible future roles of operational chaplains as it relates to furthering the reconciliation process among religious leaders and their communities; interagency collaboration. See pp. 335-41.

¹⁵ Michael Welker, *Kirche im Pluralismus* (Kaiser Taschenbuch 136. Gütersloh: Christian Kaiser, 1995a), 54ff cited in Volf, *Exclusion and Embrace*, p. 154. See Chapter Three, "Relation in the New Covenant," 1.5, pp. 101-102.

¹⁶ Martens, *God's Design*, p. 65.

The question of “What does it mean to be in relation?” presupposes the vicissitudes of human affairs. The spirit of Volf’s hermeneutic of certain fluidity in relation comes to mind. The ethical imperative associated with demand calls for commitment tempered with the understanding of human frailty.

Bearing in mind the EMR paradigm among local religious leaders, covenant as an aspect of enhanced relation may be viewed in the following manner. The notion of solidarity comes to the fore; the commitment to journey together in relation, balanced with the ethical imperative to make it work. Covenants historically have been articulated and formalized through ritual. To use the concept of a covenant relation between chaplain and religious leaders suggests that the nature of the relationship needs to be well defined and agreed upon. The terms of the covenant can be used for mutual accountability. The imagery of the relational membrane may be of assistance.

Where estranged local religious leaders and their communities move into the realm of *covenant*, an extended period of relation building has prefaced such progress. Peace initiatives in conflict zones are every bit as fragile as the locale is volatile. Any forging ties of renewal carries with it the sense of agreeing to confer before taking action if, or when, a seeming breach of relation has occurred between communities. Present in such communities are those who would rush to retaliate, thus triggering further mimetic violence. Such beginnings of trust “stretch” the relational membrane rather than “rupture” it.

Returning to the cellular imagery of relational systems, *covenant* under these circumstances presents not as a circular cell, rather as oblong, absorbing the “intrusive” *other*. Judgement is postponed, thus “sustaining” relation in the hopes of its “deepening.”

In Ricoeur's terms, the *ipse* dimension of the *self*, which is given to the temporal, looks to the future; imagination envisions the potential of relation and the meaning it brings to community. Rabbi and peace activist Marc Gopin contends that peace oriented individuals keep the "long view"¹⁷ before them, expressing a willingness to give the *other* the benefit of the doubt. Operationally, these religious moderates within Islam are known as "quietist clerics" who "see a separation of politics from religion,"¹⁸ thus endowing them with a vision of relation transcending conflict. Covenant offers the vision of renewal, return, and replenishment enabling the absorption of an offense with a view to attaining a more profound sense of relation. The "long view" recognizes "that there is a higher goal and a deeper relationship at stake which is too precious to sacrifice."¹⁹

The movement from diminished irrelation to enhanced relation (renewal) requires "other-making:" trying to comprehend how the *other* has become alienated.²⁰ The grace of Volf's "double vision" emerges with *self's* willingness to view one-*self* through the eyes of the *other*, constituting the beginnings of the healing of memory. In so doing, *self* tentatively approaches the shaping of a different understanding of the *other*, a process that may initially transpire tacitly. In mimetically modeling the will to embrace, chaplains aid "other-making."

¹⁷ Marc Gopin, *Holy War, Holy Peace: How Religion Can Bring Peace To the Middle East* (New York: Oxford University Press, 2002), pp. 120-121.

¹⁸ W. Andrew Terrill, Strategic Studies Institute, U.S. Army War College, cited in Chaplain (Lieutenant Colonel) Scottie Lloyd, "Chaplain Contact with Local Religious Leaders: A Strategic Report," USAWC Strategy Research Project, U.S. Army War College, Carlisle Barracks, Pennsylvania, U.S.A., March 2005, p. 7.

¹⁹ Gopin, *Holy War, Holy Peace*, pp. 120-121.

²⁰ Schreiter, *Reconciliation*, p. 54.

Redekop's relational systems have factored into my thinking from the beginning with respect to understanding the dynamics at play among ethno-religious groups in conflict. Of significance as well have been Volf's permeable identity boundaries with respect to the *self/other* relation. At the outset, it must be acknowledged that articulating the subtleties of the identity boundary between the *self* and the *other* does not lend itself easily to language. Neither are relational systems given to simplicity. In nuancing the *self/other* relation, the relational membrane metaphor offers additional insight into the lives of people: a proposed shorthand method of discussing the permeable identity boundaries of individuals and, by extension, groups. It is believed that this extended metaphor, borrowed from the world of biology, heuristically holds new possibilities in understanding, thus broadening the discursive domain in the critical areas of identity formation and conflict.

Volf described identity boundaries as being permeable, facilitating what I identify as inter-relational receptivity. This may be understood as reciprocal incursions of the *other* into the *self* occurring as an aspect of identity formation. Matsuoka's metaphor of the antechamber took Volf's concept further. Here the *self's* identity boundaries relaxed sufficiently to welcome the *other* into the liminal space of the interstitial zone. Upon conclusion of the encounter, each was left with a different perspective of the other.²¹ My construct of the relational membrane finds its beginnings here.

²¹ Fumitaka Matsuoka, "A Reflection on 'Teaching Theology from an Intercultural Perspective,'" *Theological Education* 36, no 1 (1989), pp. 35-42 cited in Robert Schreier, *The New Catholicity: Theology Between the Global and the Local* (Maryknoll, N.Y.: Orbis Books, 2000), pp. 40-41. See p. 274 for a more complete explanation.

The relational membrane metaphor functions as an aspect of relational systems in the following manner. A closed relational system is in effect where mimetic structures of violence are active. In such situations, groups are snared in the spiralling effect of overt hostilities. For the purposes of this metaphor, the *self* and the *other* usage will apply to groups. The individual identity boundaries surrounding the *self* and *other* may be likened to a cell membrane due to its flexibility and porosity, hence the term relational membrane. In close proximity within a closed relational system, the *self* and the *other* resemble two individual cells within a single organism. One may picture the membrane of each cell touching the other. The relational membrane functions similarly, imaging one's identity boundaries at the outer limits of the *self* brushing up against that of the *other*. For the purposes of extending the metaphor, I will designate this as the primary relational membrane.

The permeable nature of the relational membrane features a "filtering in" and a "filtering out" process, analogous to cellular activity.²² Such filtering may introduce toxins of one form or another within the organism, impacting cell life. The notion of toxins will be used as a shorthand method of referring to the adverse affects residual to negative association. An example would be that of being "infected" by the hatred and resentment of the *other* that are mimetically reproduced within the *self*. "Infection" may be seen as the self-generation of "toxins" that take the form of negative stereotypes in reaction to a judgement that the views of the *other* are extreme. The "filtering mechanism" would work in such a way that only those ideas from the *other* that support the stereotype would

²² In cell biology, this "filtering" function is identified as "gap functions," actual openings in the cell membrane that accommodate movement between cells. University of Texas Medical Branch, Cell Biology Graduate Program, <http://cellbio.utmb.edu/cellbio/membrane3.htm#Gap%20Junctions>, accessed 9 August 2007.

be filtered in. Another would be the propagation of manufactured and inaccurate historical accounts designed to influence ideology and political processes. Toxins of this nature may be interior to the relational system, filtered in from the exterior, or a combination of both. In closed relational systems a toxic relation between the *self* and the *other* may develop due to such filtering. In this sense, negative influences (toxins) from within the *self/other* relational system may serve to adversely impact relation. The following is offered as one possibility of many relating to deep-rooted conflict between groups.

Toxins “interior” to a closed relational system emanate from a variety of sources. Pertinent to ethno-religious conflict is what Volf terms as the “logic of purity.” In such instances, the exclusivity of irrelation expels (filters out) the internally undesirable *other*. In conflict zones, the toxin of ethnic cleansing is often internally present to closed relational systems. The *self*'s perceived threat of identity and security become such that the *other* is either eradicated or forced out of their “pure” space. An historical accounting of the negative satisfiers of group human identity needs may aid in clarifying some of the reasoning behind the toxic presence of group alienation, dehumanization and continued conflict. In conflict situations the hostilities may be open or simmering. As such, negative human identity need satisfiers serve as additional toxins within relational systems. As clarity emerges, toxic need satisfiers may be addressed with appropriate responses. It is advantageous for military leaders to be acquainted with the kinds of triggers that negatively impact these needs.

Cited under the earlier heading of Diminished Irrelation, Redekop's hegemonic structures serve as another example of a toxin interior to closed relational systems: a subjugation of the *other* by a dominant *self*. Notable also is scapegoating where the vulner-

able and those deemed illegitimate are targeted in a collective polarization against them. Such toxins become like a contagion, permeating entire societies. Conflict zones are rife with such examples.

Imperative to appreciating the full implications of the relational membrane metaphor as it relates to identity boundaries and relational systems is the realization that the *self* and the *other* do not function within a vacuum. Groups may operate within a closed relational system but are surrounded by other communities, with which there may be other relational systems, or a subsystems interconnected with other systems, positively or negatively. Just as the metaphor zoomed in to focus on toxins “interior” to the *self/other* relational system, the metaphor also lends itself to zooming out to account for toxins filtering into a relational system from the “exterior,” i.e. other relational systems external to the previous one.

With this understanding in mind, an additional relational membrane is seen to envelop the organism itself; the image being two cells within an organism sheathed by a membrane. Other organisms are structured similarly. Zooming out, a picture emerges of one organism adjacent to another. Each organism has its own porous membrane juxtaposed to other membranes of similar organisms. Conveyed here is the notion that toxins are not only “internal” to relational systems, they filter through from “external” sources as well, i.e. from relational systems external to the organism. The permeability of the organism’s membrane facilitates the filtering. The metaphor extends to delineate this as a secondary relational membrane and potential contributor to escalating violence between groups.

Filtering through secondary relational membranes from the external into already conflicted and closed relational systems are such spoilers as geography, kinship, ideology, and history/memory, manipulated and construed in an exclusionary way. Geographical proximity prominently factors into prolonged conflict due to the frequent immediacy of related ethnies. Closely linked to geography is kinship. Fraternal bonds of exclusiveness reaching back centuries may become an added complication, thus contributing a toxic influence. The human identity need of connectedness often leads to collaboration among identity groups that have been separated by arbitrarily drawn borders. Easy access, due to close proximity, often provides occasion for kin close to conflicted areas to “support” their brothers and sisters. Such fraternity is often reinforced ideologically due to commonly held beliefs and a shared vision, creating strong ties. History/memory looms large in conflict, illuminating chosen trauma’s mimetic nature. Combatants remember former atrocities while using present hostilities to settle old scores. The adverse affects of negative association well define toxins here. Persuasive leaders operating out of these four external categories often have a toxic influence on *others* who are live in isolated areas, uninformed and removed. In this sense, thinking, behavior and, ultimately, identity are altered by such encounters with the *other*.

Afghanistan’s shared southeastern border with Pakistan is a case in point. The Pastun people who inhabit this region live on both sides of the border, which effectively severs this identity group/tribe in two. The porosity of the unpatrolled border facilitates easy access for Taliban insurgents between countries. Such close proximity and affinity affords unopposed movement by the insurgents among the Afghan Pashtun people. These leaders are free to spread their teachings (ideology), shaping opinion and mobilizing vul-

nerable groups to do their bidding. History and memory are presented in accordance with desired and predetermined outcomes. As such, this association becomes a toxic influence creating new perceptions and understanding. As thinking is shaped, behaviour soon follows. An increased awareness of the pervasive toxins that filter into present relational systems would be of benefit. Such exclusive practices could be identified, and countered by initiatives designed to lessen the dehumanization of the *other*.

Still another benefit of this metaphor is its capacity to identify certain trait-like qualities of identity boundaries. As such, an additional feature of the “filtering” mechanism of the relational membrane is its facility to transfer information from one relational system to another. In a closed relational system where mimetic structures of violence are feeding a spiraling conflict, the relational membrane may be characterized as *opaque*. Where groups live in sustained isolation, a relatively impermeable relational membrane offers the image of rigid identity boundaries. Communication is limited or non-existent; any filtering of information is selective. While some information is withheld, other scenarios are carefully selected to reinforce pre-existing biases and stereotypes in an effort to demonize the *other*.

An example could be that the *self* characterizing the *other* as parasitic in nature. It may be that in reality the *other* has on occasion demonstrated the capacity to place the needs of the *other* above their own, regardless of ethnicity. The *self* selectively denies any filtering in of such information concerning the *other*, as it is contrary to the commonly held belief. Demonizing is perpetuated with such tactics.

Where chaplains are able to establish dialogue with the religious *other(s)* in conflict zones, the degree of permeability of the relational membrane may be enhanced.

Building relation with the religious *other(s)* may bring a degree of *translucence* to the *opaqueness* of the relational membrane. The definition of translucence is helpful here: “transmitting and defusing light so that objects beyond cannot be seen clearly.”²³ The *opaque* membrane disallows any transfer of “light”, whereas the translucent membrane affords the transmission of diffuse “light” enabling that which is on the other side to begin to come into focus. The *opaque* relational membrane may represent an individual who does not have a well-developed sense of the *self*. They may be traumatized or be experiencing a woundedness of some form, i.e. “scar tissue” that inhibits its proper functioning. Regarding the secondary relational membrane (i.e. the relational membrane separating those in the primary relationship from external parties), the chaplains may play the role of carriers of new information and perspectives that might be filtered out under other circumstances. Going the other way, chaplains may break down stereotypes that exist within the military in relation to local peoples who may be separated by an opaque relational membrane.

My sustained development of the concept of relational membrane started as a metaphor and developed into a discursive device that makes it possible to talk about relation in a new way. I have showed that rather than limit or distort the reality we are trying to describe, as some metaphors are wont to do, the organic nature of this metaphor has shown its aptness and has worked heuristically to uncover important dynamics that occur within and between relational systems.

²³ Robert Allen, *The New Penguin English Dictionary* (Harmondsworth, Middlesex, England: Penguin Books, 2000), p. 1496.

The external ministry of chaplains among estranged religious leaders may serve as the catalyst needed to begin the movement toward the writing of new narratives. It is not uncommon in conflict zones to witness religious leaders of different faith traditions resisting relation with one another. Historic enmity and a resurgence of ethno-nationalism often accompany such entrenched positions of closed relational systems. In the building of relation with the religious *other(s)* chaplains earn trust and engender a spirit of kindness and a sense of safety. In such an atmosphere, estranged religious leaders often find it within themselves to come together in dialogue. The chaplain mimetically models his/her subjectivity through exhibiting wholeness, acceptance and a genuine desire for their well-being. In so doing, the chaplain models the inclusivity of an open relational system by which the leaders begin to see the humanity of the *other*. The positive interaction of informal reconciliation is embryonic to be sure; such movement in relation precipitates cooperation within joint endeavours (structures) that elevate relation to the collective, thus affording ritual and symbol institutional force. Where formerly estranged religious leaders entertain collaboration, mimetic structures of blessing emerge. As such, they enter the liminal space of the renewal of relation. Such is the seeding of reconciliation and the in-breaking of transcendence.

Moving back to the relational membrane metaphor, where there is dialogue, the two membranes next to each other facilitate encounter. Such porosity enhances communication – a give and take of information – altering longstanding perceptions. As such, the opaqueness of the relational membrane gives way to translucence. “Light” begins to bring shape to the amorphous *other* on the other side. The “scar tissue” of the relational

membrane between the ethno-religious *others* may always remain. As a result area, the healing of wounded memory begins with a “filtering in” of diffuse light, shining in and around the remaining scar tissue. “Backgrounding” of wounded memories in light of the gestures of good will that present themselves becomes an attainable outcome. At least for the moment *self* “remembers rightly” as paralyzing memories are relegated to a contained space in an effort to find a way forward together. Within the open relational system, the grace of the will to embrace sheds its light as the satisfaction of the old scores of strict justice is overcome with an affirmed justice. Relation, a way back from the edge, is mutually recognized as the gateway to a secure and prosperous future. Translucent light breaking through the relational membrane enables “double vision.” The *self* is able to see the *other* with new eyes but also see *himself* through the eyes of the *other*.

As will be seen, whether through the informal ritual of dialogue or the formal enactment of a religious/cultural ritual, encounters of this nature leave something of the *self* within the *other*. Universal teachings shared in common come to the fore with the willingness to engage. Open ethno-kin relations begin to emerge in joint endeavours designed to benefit all and signs of the rhetoric of embrace begin to appear with the expression of understanding and empathy. In time, meta-requisites could include teaching about the nature of memory and rehumanizing rightly. The justice of blessing comes into view as relation established at the individual level is brought to the level of the collective through restorative structures of mutual empowerment common to tradition and culture within religious communities: the shared meal, the inter- or intra-faith celebration and the shura being the more obvious examples to the ministry of operational chaplains. Such is the in-breaking of transcendence realized in the ministry of operational chaplains.

1.5 Collective Memory and Its Abuses

How history is recounted may be a contributing factor to the commencement and continuation of conflict among peoples. The collective memory of identity groups emerges from their understanding of former events, the narratives of which become the repositories of meaning. Shared memory often colours a group's perception of the *other*, adversely impacting both present and future relation. Few authors speak to the issue of collective memory and forgetting as authoritatively as Paul Ricoeur. In *Memory, History, and Forgetting* Ricoeur delves into the exercise of memory and the inherent danger of abuse in its usage. Those deployed in theatres of operation witness the destructiveness resulting in part from such manipulated histories. It is for this reason that the External Ministry of Reconciliation paradigm gives attention to this critical area.

Ricoeur adamantly contends that memory is the womb of history and, as such, "remains the guardian of the entire problem of the representative relation of the present to the past."²⁴ In light of such stewardship, what must be addressed now is how *too much* memory and *too little* memory come into being. Both categories (*too much/too little*) exhibit the abuse of memory, in a word, manipulation. It is in the scripting of new narratives that such abuse takes place for "it is through the narrative function that memory is incorporated into the formation of identity."²⁵ Ricoeur illumines that it is the selective function of the narrative that falls prey to manipulation, revealing the clever strategy of forgetting as well as remembering, both equally vulnerable to the "spin doctors" of con-

²⁴ Paul Ricoeur, *Memory, History, Forgetting* (Chicago & London: The University of Chicago Press, 2004), p. 87.

²⁵ *Ibid.*, pp. 84-85.

jecture. As such, an imposed memory becomes authorized as the official version of history. Ricoeur explicates such abuse of memory eloquently in the following:

A trained memory is, in fact, on the institutional plane an instructed memory; forced memorization is thus enlisted in the service of the remembrance of those events belonging to the common history that are held to be remarkable, even founding, with respect to the common identity. The circumscription of the narrative is thus placed in the service of the circumscription of the identity defining the community. A history taught, a history learned, but also a history celebrated. To this forced memorization are added the customary commemorations. A formidable pact is concluded in this way between remembrance, memorization, and commemoration.²⁶

In describing an abused memory, Ricoeur delineates between remembering and memorization: remembering is understood to mean the recognition of something having occurred before the present moment, consciousness acknowledging having experienced, perceived or learned it; memorization carries with it the sense of acquired knowledge, know-how, and capacities that have become embedded and are readily assessable for activation.²⁷ The former speaks to the recollection of an event in the past, while the latter addresses an acquired understanding or facility relating to a historical event. He cautions that although the process of memorization as a method of learning is admirable, it is in the ambition for mastery that the potential for slippage from use to abuse resides. Ricoeur illumines

that the control over the learning process belongs to the experimenter who directs the manipulation. He or she determines the task, defines the criteria of success, organizes the punishments and rewards, and, in this way "conditions" the learning.²⁸

²⁶ Ibid, p. 85.

²⁷ Ibid, p. 58.

²⁸ Ibid, p. 59.

In Ricoeur, variation of the narrative provides occasion for the abuses of memory, which become abuses of forgetting: the selective dimension of the recounted narrative. It is through such configuration, says Ricoeur, that

one can always recount differently, by eliminating, by shifting the emphasis, by recasting the protagonists of the action in a different light along with the outlines of the action. For anyone who has crossed through all the layers of configuration and of narrative refiguration from the constitution of personal identity up to that of the identities of the communities that structure our ties of belonging, the prime danger, at the end of this path, lies in the handling of authorized, imposed, celebrated, commemorated history – of official history. The resource of narrative then becomes the trap, when higher powers take over the emplotment and impose a canonical narrative by means of intimidation or seduction, fear or flattery.²⁹

Insightful in Ricoeur are the subtleties of irrelation with respect to the complicity of forgetting. In narrative refiguration, not only do those in authority strip communities of their capacity to recount their history, but also the dispossession carries with it “a semi-passive, semi-active behavior.”³⁰ He likens this evasive behaviour to avoidance: the will not to inform oneself – tantamount to a wanting-not-to-know. Ricoeur astutely cites that spin-doctors may reframe narratives to suit their ends but that in no way negates the *self's* obligation to the *other* to recount actual history versus that which is fabricated. He further states,

forgetting entails the same sort of responsibility as that imputed to acts of negligence, omission, imprudence, lack of foresight, in all of the situations of inaction, in which it appears after-the-fact to an enlightened and honest consciousness that one should have and could have known, or at least have tried to know, that one should have and could have intervened.³¹

A degree of vulnerability is inherent in the collective memory of groups. The manipulation of narrative by refiguration may be also be phrased, “memory [as] a structuring of

²⁹ Ibid, p. 448.

³⁰ Ibid, p. 448.

³¹ Ibid, p. 449.

forgetfulness.”³² Albeit, as Ricoeur illumines, “the responsibility of blindness falls on each one.”³³

This opening section has provided the reader with the major components of the External Ministry of Reconciliation paradigm, having emerged from the Volf-Redekop synthesis. Paramount among the various elements presented were my Relation/Irrelation Axis and the Relational Membrane, each in their own way offering insight into the *self/other* relation in contexts of conflict. The remainder of this chapter will be devoted to praxis. These sections will bring to bear the scholarly contributions of others, illuminating further practical applications for the operational ministry of chaplains among ethno-religious groups in conflict. Serving to complement the EMR paradigm will be major themes pertaining to securing a secure space for the *other*, understanding cultural nuances, the ministry of hospitality in engaging the moderate voice and the pivotal role of ritual and symbol in the writing of new and shared narratives.

2. Praxis: Preparing the Groundwork

Establishing security is critical to seeing societies begin the healing process. This is one contribution that international troops make to the process of reconciliation, sometimes at the cost of their lives. Appreciating the culture in which one ministers is also key to building relation among local populations. Drawing teachings from indigenous cultures creates ownership among the people of any progress made toward reconciliation.

³² Henry Rousso, *The Vichy Syndrome: History and Memory in France since 1944*, trans. Arthur Goldhammer (Cambridge, Mass.: Harvard University Press, 1991), p. 4 in Ricoeur, *Memory, History, Forgetting*, p. 450.

³³ Ricoeur, *Memory, History, Forgetting*, p. 449.

2.1 Creating a Secure Space

As a prerequisite to the blessing of justice, Redekop rightly cites the requirement for the *security* of the participants in any proposed dialogue between the antagonists of a conflict. Reinforcing Redekop, David Last relates, "When military and police forces of an international intervention impose control over the instruments of organized violence, they lay the foundation for human security."³⁴ Christopher P. Ankersen adds,

[It is this] use of 'hard power' [that] creates the space for other activities to occur...humanitarian relief and peacebuilding rely on this 'umbrella'; no one can distribute food or construct democratic institutions under a hail of gunfire...Military forces alone have the expertise and the hardware to create and maintain order. It so happens that they also have a great deal to offer in the creation of peace as well.³⁵

In this sense, the presence of troops with a mandate to create a stable environment for the capacity-building efforts of international organizations may be viewed as contributing to indirect reconciliation. Any initiative of *reconciliation* in operations rests upon a duality of security: (1) militarily securing the area from threat or overt violence, thus enabling the reconstruction effort, and (2) the creation of a safe space, both physically and emotionally, where the *other* may share their story in an atmosphere of trust. Militarily securing an area greatly lessens the long-term fear and occasions of violence that sustain an image of the enemy, rendering local populations vulnerable and easily manipulated.³⁶ Rigby relates further the paralyzing effect of violence on *reconciliation*,

³⁴ David M. Last, *From Peacekeeping to Peacebuilding: Theory, Cases, Experiments and Solutions*, Working Paper 99/01, Kingston, ON: Royal Military College of Canada, Department of Politics and Economics, 2000, p.40.

³⁵ Christopher P. Ankersen, "Praxis Versus Policy: Peacebuilding and the Military," in *Building Sustainable Peace*, eds Tom Keating and W. Andy Knight (Edmonton & Tokyo: The University of Alberta Press and United Nations University Press, 2004), p. 87.

³⁶ John Paul Lederach, *Building Peace: Sustainable Reconciliation in Divided Societies* (United States Institute of Peace: Washington D.C., 1997), p. 15.

As long as people remain vulnerable to gross human rights violation and perpetrators feel able to act with impunity, there is no possibility of any movement along the reconciliation pathway. The prime requirement before all else is that the killing, the arbitrary arrests, the disappearances, the torturing of prisoners, and the illegal persecution of individuals and groups become a matter of history and not an ever-present threat.³⁷

Without a sense of security, one's ability to connect to *others* is greatly lessened, often to the point of trauma.³⁸ The *in-secure* environment of the sustained conflict of sectarian violence undermines progress toward *reconciliation*. Military intervention is often deemed as the last course of action. Last interjects that where conflict continues, "Coercive power, bullying and intimidation continue to be used to pursue the interests that underlie the conflict. Physical power is needed to reassure those who seek security, and deter those who seek to use violence. This takes military competence, presence and policing skills."³⁹ On the one hand, intervention stands between a people becoming disillusioned about the future to the point of turning away from the challenges of nation-building,⁴⁰ while on the other hand, it confronts those elements that would sentence a society to continued chaos. It is frequently the insertion of troops that creates an atmosphere of security, thereby tangibly contributing to indirect reconciliation.

2.2 Cultural Sensitivity:

It was in speaking at length with Col Steve Bowes, first Commandant of the Kandahar PRT (July 2005 – Feb 2006), that my concerns of cultural insensitivity were rein-

³⁷ Andrew Rigby, *Justice and Reconciliation: After the Violence* (London: Lynne Rienner Publishers, 2001), p. 186.

³⁸ Redekop, *From Violence to Blessing*, p. 55.

³⁹ Last, *From Peacekeeping to Peacebuilding*, p. 49.

⁴⁰ Robert Schreiter, *The Ministry of Reconciliation: Spirituality and Strategies* (Maryknoll, N.Y.: Orbis Books, 2002), p. 10.

forced. Early in his tour, he recognized the need for a greater understanding of culture.

Bowes stated,

What I needed instantly on the ground was cultural advice as situations arose. I needed instant religious advice in much the same way that I needed a lawyer to help me interpret rules of engagement as incidents happened...a profound understanding of the culture at play is important.⁴¹

BGen David Fraser, Commander of Regional Command, South, ISAF, 2006, underscored the significance of culture in his following suggestion for future operations, “Whatever country you’re in, whatever the presenting religion, if it’s Muslim, Hindu, Judaism or whatever, it behooves us that we have the right pastoral support that can actually fit into that society’s culture.”⁴² Both senior officers of significance to recent Afghan Operations, Bowes and Fraser bring to the fore the need for greater understanding of the cultural issues pertinent to theatres of operation to which Canadian contingents deploy. The following is an attempt to broach the subject of cultural sensitivity for chaplain and soldier alike.

Drawing on his extensive peacebuilding experience in Central-American countries, John Paul Lederach, “calls for a seedbed understanding of culture, as well as conflict.”⁴³ His theory and praxis places cultural sensitivity in company with contextualization, a term encapsulating “how conflict and appropriate responses for constructively responding to conflict are understood and rooted in the social realities – as perceived, ex-

⁴¹ Telephone interview with Col Steve Bowes, first Cmdt of the CF PRT in Kandahar, Afghanistan, 12 Feb 2007.

⁴² Telephone conversation with BGen David Fraser, recently returned Commander of Regional Command South, ISAF, 30 Jan 2007.

⁴³ John Paul Lederach, “Journey From Resolution to Transformative Peacebuilding” in *From the Ground Up: Mennonite Contributions to International Peacebuilding*, editors Cynthia Sampson and John Paul Lederach (New York: Oxford University Press, 2000), p. 47.

perienced, and created by the people in the setting."⁴⁴ Lederach acknowledges that, "...culture is the soil in which conflict-handling mechanisms sprout and take root."⁴⁵ This is of increasing importance to deploying chaplains who in a matter of 24-48 hours frequently find themselves in a vastly different culture than that of North America or Western Europe. Any engaging of the religious *other* (informal reconciliation) may be thwarted by a chaplain's unfamiliarity with local custom and tradition. Receptivity to the initiation and continuance of dialogue on the part of religious leaders and their communities may be determined by this very fact. Rabbi Marc Gopin relates the importance of "caring for the Other, respecting his Otherness, and making a commitment not to invade his culture."⁴⁶ He expands further his inference to cultural invasion by borrowing from the teachings of Paul: "One is in the world of the other culture but self-consciously not of it."⁴⁷ At stake is the unwitting offending of the religious *other* due to a lack of cultural awareness or preparedness.

Cultural sensitivity creates open relational systems as respect and acceptance of are mimetically modeled before the religious *other*. Filtered through the relational membrane into existing closed relational systems are messages of inclusivity and mutuality, rather than the anticipated and oft-experienced Western assumptions.

⁴⁴ Ibid, p. 47. (Italics mine).

⁴⁵ Ibid, p. 47.

⁴⁶ Marc Gopin, "The Religious Component of Mennonite Peacemaking and Its Global Implications" in *From the Ground Up: Mennonite Contributions to International Peacebuilding*, editors Cynthia Sampson and John Paul Lederach (New York: Oxford University Press, 2000), p. 241.

⁴⁷ Ibid, p. 241.

2.2.1 Cultural Borrowing: Indigenous Populations as Resources not Recipients

Following on the above is the egregious presumption that Western ideas hold within them the answers for a given conflict, disregarding rich and untapped peacebuilding mechanisms that the host culture may possess. Lederach contends that “mov[ing] from stagnant cycles of violence toward a desired and shared vision of increased interdependence...emerge[s] creatively from the culture and context.”⁴⁸ For this reason, he continues, “the international community must see people in the setting as resources and not recipients.”⁴⁹ It is such sensitivity that contributes to Lederach’s success, says Gopin. It was the recognition of the totally Christian context of the Latin American encounters that led Lederach to draw on,

Christian prayers before and after those difficult negotiations between enemies...critical to creating what [Gopin] calls a bonding “*cultural envelope*” that surround[ed] the intractability of rational power negotiations, where lives, property, security, and dignity were at stake.⁵⁰

In today’s conflict zones, it is the appreciation of culture and its distinct religiosity that enables operational chaplains to create such “cultural envelopes.” These are increasingly cross-cultural as theatres of operation recurrently engage more than one ethno-religious group. Redekop’s meta-requisite of teaching looms large as an aspect of cultural sensitivity. Observed by Volf, hermeneutical hospitality would dictate that religious leaders from different traditions embrace peace and justice themes common to all religious traditions in an effort to promote co-operation and mutuality. As a natural consequence, the chaplain’s credibility is bolstered as one genuinely interested in who they are as a

⁴⁸ Lederach, *Building Peace*, p. 84. (Italics mine).

⁴⁹ Ibid, p. 94.

⁵⁰ Gopin, *Holy War, Holy Peace*, p. 14. (Italics mine).

people and what their future holds for them as a community. Local ownership of nascent peacebuilding endeavours is essential if what has begun to take root is to continue once security forces have been repatriated. Echoing the above notion, Islamic scholar Bassam Tibi interjects that “cultural borrowing” has historically facilitated learning among civilizations proving to be “one of the great sources of enriching [humankind].”⁵¹ In earnest, he contends, “Islam does have resources within its history that enables “cultural borrowing.”⁵²

Redekop’s meta-requisites emerge again in the resisting of instrumentalism.⁵³ Chaplains build trust and greatly enhance the affects of informal reconciliation by mining the traditions and teachings emanating from the host culture, incorporating them into prospective peacebuilding endeavours. Such modeling of open relational systems prepares the ground for the seeding of reconciliation. The establishing of genuine relation among all religious leaders creates opportunity for the justice of blessing to emerge. The mimetic modeling of inclusivity and the desire for the well-being of the *other(s)* is reciprocated as the will to embrace enables the taking of tentative but sure steps (GRIT) toward the *other*. The call for strict justice becomes less insistent as new ways of being are explored.

⁵¹ Bassam Tibi, “Islam Between Culture and Politics” (Basingstoke: Palgrave, 2001), p. 139 cited in Clinton Bennett, *Muslims and Modernity: An Introduction to the Issues and Debates* (London and New York: Continuum, 2005), p. 70.

⁵² Bassam Tibi, “The Challenge of Fundamentalism: Political Islam and the New World Disorder” (Berkeley, CA: University of California Press, 1998), p. 202 cited in Bennett, *Muslims and Modernity*, p. 70.

⁵³ Marc Gopin defines instrumentalism as the undermining of genuine *relation*. His understanding of Mennonite peacebuilding identifies a “spirituality [that] guides the peacemaker to build relationships in the conflict situation but not only as an instrument that produces an outcome... While the idea of evaluation one’s work and one’s effectiveness would not be strange at all to the ears of Mennonite peacemakers (they tend to engage automatically in self-criticism), the idea of delimiting relation building to an instrumentalist focus on outcome would sound rather strange. Evaluation is not the problem here. It is the reduction of the human moment of relation to its instrumentality that is problematic for Mennonite peacemakers and, undoubtedly, many other peacemakers.” Marc Gopin, *Between Eden and Armageddon: The Future of World Religions, violence, and Peacemaking* (New York: Oxford University Press, 2000), pp. 154-158.

Grace-enabled, the in-breaking of transcendence becomes evident as the reframing of relation begins.

Operations require international troops to deploy to remote areas around the world. Culturally, chaplains and troops alike are great distances apart from the indigenous populations living within theatres of operation. An important facet to successfully engaging in informal reconciliation is an appreciation of the orientation of the *other*. The subsequent section aids in this understanding both in praxis and theory.

2.2.2 Cultural Strangers: Individualist Ethos or Interdependent Ethos

A more comprehensive examination of the nuanced differences emanating from culture is of benefit to deploying chaplains. Raymond Cohen employs the term “cultural strangers”⁵⁴ in describing the cultural contrasts between Western and non-European societies. He states that in such contexts one cannot “rely on shared experience of family, church, schooling, community and country. Their national histories, traditions and belief systems may or may not concur.”⁵⁵ As such, non-western cultures most often possess a “communal” or “interdependent” ethos as compared to the more “individualist” ethos of western society. Depicting the former, “the collectivist ethic has the welfare of the group and cooperative endeavour as its guiding themes...the individual is identified on the basis of group affiliation and individual needs defined in terms of communal interests.”⁵⁶ Whereas the individualist ethos accentuates “freedom, the development of the individual

⁵⁴ Raymond Cohen, *Negotiating Across Cultures: International Communication in an Interdependent World* (Washington, D.C.: United States Institute of Peace Press, 1991, rev ed 2002), p. 27.

⁵⁵ *Ibid.*, p. 27.

⁵⁶ *Ibid.* p. 30.

personality, self expression and personal enterprise and achievement as supreme values."⁵⁷

Expanding further from ethos, Cohen brings to light the cultural subtleties embedded within communication defined as "high" and "low contexts." Albeit, Cohen's focus is actual negotiation, the contrasts that he delineates are staggeringly pertinent to cultural sensitivity and awareness in operations. "High context" communication emanates from the "communal ethos," emphasizing the following traits:

Communally minded persons are vitally concerned about how they will appear to others...Loss of face (humiliation before the group) is an excruciating penalty to be avoided at all costs...the members of such societies are highly sensitive to the effect of what they say on others. Language is a social instrument – a device for preserving and promoting social interests as much as transmitting information. High-context speakers must weigh their words carefully.

Since communal affiliation looms large in any interaction, it is hard for members of a collectivistic culture to deal with a stranger from outside their circle. Where the in-group/out-group division is crucial, confidence can never be assumed; an outsider owes you nothing. Before a frank exchange becomes possible, let alone the conduct of business, *a personal relation must be cultivated. But relations are not simply instrumental; they are, profoundly, ends in themselves.*⁵⁸

Cohen characterizes "Low Context" of more western societies as follows,

The low-context culture...reserves a quite different role for language. Very little meaning is implicit in the context of articulation. On the contrary, what has to be said is stated explicitly. Indirection is much disliked. "Straight-from-the-shoulder" talk is admired. "Get to the point" is the heartfelt reaction to small talk and evasive formulations. People have little time or patience for "beating around the bush" and wish to get down to business and move on to another problem. Why waste time in social trivialities? Doing business should not require the interlocutors to be bosom friends. Clearly, this propensity is associated with individualistic people's relative freedom from group constraints and niceties, and their ability to distinguish between professional and social role-playing.

Language, then, performs on the whole an informational rather than socially lubricative function. The reverse is the case, because [Low Context cultures] flourish on debate, persuasion, and the hard sell. Subtlety and allusiveness in speech, if grasped at all, serve little purpose. Nor does "face" possess the crucial

⁵⁷ Ibid, p. 29.

⁵⁸ Ibid, pp. 31-32. (Italics mine).

importance it has for the high-context culture. An internalized sense of responsibility, rather than a concern with outward appearances, is the rule.⁵⁹

Notable is the converse nature of the “individualist” culture of the West in comparison to the non-Western culture of “interdependence” (communal). Preponderantly, chaplains will deploy to conflict zones in the developing world where the predominant cultural ethos is that of the high context. Of significance is the chaplain’s capacity to mimetically model before his own leadership (military) awareness of the subtleties of communication where cultural differences exist. Such nuances often go undetected, creating unnecessary obstacles to relation building. These are occasions where chaplains may instruct at various levels of command.

Interfacing with local leadership, religious or otherwise, chaplains will prove to be an asset to their superiors. An ability to articulate the cultural differences and nuances existing between the Western “individualist” ethos and the “communal” ethos of their host⁶⁰ nation may aid in avoiding any embarrassing moments in communication. Cohen’s analysis is of particular significance to peace-building initiatives of operational chaplains and those with whom they may collaborate. Padres are well positioned to offer guidance on culturally sensitive issues and the nuances of communication emanating from the heterogeneity of ethos. Salient to the cultural ethos of “communal” societies is the pivotal theme of relation. Woven into its cultural fabric, dialogue of any consequence orbits

⁵⁹ Ibid, p. 33.

⁶⁰ Employing the term *host nation* implies an invitation issuing from a given state(s) to the international community for intervention due to insurmountable internal conflicts. Of significance is the late 20th century shift away from the more classic “inter-state” conflicts that has dominated warfare to today’s “intra-state” strife between principals within the borders of a sovereign state. With the striking of the landmark document, *The Responsibility to Protect*, it is conceivable that the international community could intervene within the borders of a sovereign state without being invited to do so. Such action would be primarily based on human security issues emanating from a government’s inability to arrest violence of genocidal proportions or a government’s unwillingness to do so. In such situations the term *host nation* would be rendered inapplicable. *The Responsibility to Protect: Report of the International Commission on Intervention and State Sovereignty*. International Development Research Centre: Ottawa, Canada, 2001.

around this cultural reality. As religious leaders, chaplains accompanying contingents are strategically situated to aid in the “cultural tailoring process”⁶¹ where careful consideration is given to potential contributions to the peacebuilding effort from within local cultures. It is in the building of relation with the religious *other* that such indigenous themes come to the surface.

Cultural sensitivity has much to do with giving respect to the *other* and the earning of trust. Those who find themselves caught in the throws of conflict may welcome the “safe space” that trust offers. It may well provide an occasion to speak of the conflict without the guardedness of politically charged situations, a “safe space” to unburden the soul.

3. **Praxis: Engaging the Other**

With respect to engaging the *other*, John Paul Lederach writes, “Who we have been, are, and will be emerges and shapes itself in a context of relational interdependency.”⁶² Again, he emphasizes, “The centrality of relationship provides the context and potential for breaking violence, for it brings people into the pregnant moments of the moral imagination: the space of recognition that ultimately the quality of our life is dependent on the quality of life of *others*.”⁶³ Engaging the *other* is all about building relation. Often an influential local religious leader is a voice of reason within their community and frequently among other faith groups as they move across ethno-religious lines

⁶¹ Sally Engle Merry, “Mennonite Peacebuilding and Conflict Transformation: A Cultural Analysis” in *From the Ground Up: Mennonite Contributions to International Peacebuilding*, editors Cynthia Sampson and John Paul Lederach (New York: Oxford University Press, 2000), p. 209.

⁶² John Paul Lederach, *The Moral Imagination: The Art and Soul of Building Peace* (New York: Oxford University Press, 2005), p. 35.

⁶³ *Ibid.*, p. 35.

easily. Carter and Smith conclude that, “Religious leaders can encourage disputants to turn their attention to the future, to the society and to *relationships* that must be rebuilt. They can help disputants change their thinking, their actions, and their *relationships* to facilitate genuine transformations.”⁶⁴ Extending hospitality to such individuals becomes mutually enriching. Chaplains learn much from these leaders as an environment of trust develops leading to sincere exchanges. Such hospitality precipitates traditional and cultural events that are aspects of the rituals of life for indigenous religious communities. The symbolism of such structures is significant and most pertinent to the seeding of reconciliation among those struggling with relation with the estranged *other*.

3.1 Engaging the Moderate Voice

Such building of relation with the religious *other* goes to the core of the ministry of reconciliation of operational chaplains. Having conducted extensive research in the liaising with local religious leaders by chaplains, United States Navy chaplain, George Adams, offers the following with respect to relation,

Since the human relationship is a key ingredient in the resolution and healing of deeply rooted conflicts, it is highly beneficial in stability operations for conflicted groups to be given opportunities to establish constructive relationships. Activities that allow opposing parties to be together and come to know one another facilitate in the humanization of the other side. Generally, a positive relationship with another person contributes an enormous amount toward preventing future violence against that individual; that is, it is more difficult to commit violence against someone you hold in high regard than against someone you view as an adversary.⁶⁵

⁶⁴ Judy Carter and Gordon S. Smith, “Religious Peacebuilding: From Potential to Action” in *Religion and Peacebuilding*, eds. Harold Coward and Gordon S. Smith (Albany, New York: State University of New York Press, 2004), p. 297. (Italics mine).

⁶⁵ George Adams, CDR, CHC, USN, “Chaplains as Liaisons with Religious Leaders: Lessons from Iraq and Afghanistan,” in *Peaceworks*, No. 56 (Washington D.C.: The United States Institute of Peace, 2006), p. 32.

Operational chaplains, time and again, have demonstrated their ability to bridge relationally to seeming distant local communities by way of their religious leaders, “[individuals] who may be well recognized and respected within that network or geographical region.”⁶⁶ Bearing in mind the centrality of relation to peace building in operations, Lederach illumines the strategic value of such “middle-range actors.”

First, middle-range leaders are positioned so that they are likely to know and be known by the top-level leadership, yet they have significant connections to the broader context and the constituency that the top leaders claim to represent. In other words they are connected to both top and the grassroots. They have contact with top-level leaders, but are not bound by the political calculations that govern every move and decision made at that level. Similarly, they vicariously know the context and experience of people living at the grassroots, yet they are not encumbered by the survival demands facing many at this level.

Second, the position of middle-range leaders is not based on political or military power, nor are such leaders necessarily seeking to capture power of that sort. Their status and influence in the setting derives from ongoing *relations* – some professional, some institutional, some formal, others matters of friendship and acquaintance.

Third, middle-range actors tend to have pre-existing *relations* with counterparts that cut across the lines of conflict within the setting. They may, for example belong to a professional association or have built a network or *relation* that cut across the identity divisions within the society.⁶⁷

As Lederach confesses, local religious leaders are perfect contenders for such roles, the much sought “moderate voice” within conflict zones. Commonly held belief in such transcendent themes as peace, justice and fraternity offer more sure footing for relation building. For deployed chaplains desirous of engaging local ethno-religious groups mired in conflict, not only are building relations the first step in the process of reconciliation, it is its indispensable principal ingredient. Germane also are the various levels of communication. The primary actors in a given conflict are seldom within the purview of chaplains to engage. However, secondary level actors, i.e. local religious leaders, remain

⁶⁶ Lederach, *Building Peace*, p. 41.

⁶⁷ *Ibid*, pp. 41-42. (italics mine)

influential individuals within communities and accessible to chaplains. As Lederach cites, by virtue of their status, these leaders maintain access to all levels of society, moving confidently among the implicated groups in the conflict.

Where the desire exists within the religious *other* for a reconciling of differences and a return to coexistence/relation, movement toward such interdependence may emerge. Instances where entrenchment is such that enmity and bitterness prohibit communication, it is conceivable that the mimetic modeling of the chaplain with each group individually may challenge old perceptions, creating willingness for dialogue. Naturally, such building of relation cannot hope to come to fruition without the satisfying of other conditions and the aid of additional mechanisms. It is journeying in relation with the religious *other* that chaplains are able to promote such possibilities.

Engaging the moderate voice poignantly accentuates the utility of chaplains as religious leaders in operational settings.

Chaplains have a unique opportunity, as well as a calling, to bring communities together and help with post-conflict reconciliation. The opportunity arises though their relatively free movement across dividing lines... Often, their first contacts will be with [clerics]. This is more than a professional courtesy. [Clerics] have a common background and training, in much the same way as military officers or doctors. They often understand each other, even when common language may be limited. Because they seek for groups and well-disposed leaders on each side, they are well placed to identify opportunities for each community to accept overtures from, or make overtures to, the other side.⁶⁸

American chaplains Lee, Burke and Crayne identify the influential role of religious leaders within the *cultures* of the developing world. Appreciating that Western clerics are still influential within society, they contend that,

⁶⁸ Emma Kay and David Last, "The Spiritual Dimension of Peacekeeping: A Dual role for the Chaplaincy?" in *Peace Research*, 31, No. 1, Feb 1999, p. 2.

...this influence is not on par with the much higher degree of power normally afforded [clerics] in many countries where religious leaders and congregations form a wide association of influence that communicates to a large number of citizens.⁶⁹

Theoretically, it is in an environment of earned trust that the translucency of the relational membrane is enhanced, enabling double vision to bring into focus a new vision of the *other*. Mimetic modeling carries with it the sense of a rippling effect. Our engaging moderate local religious leaders with positive effect may in turn create similar possibilities with those who are on the fringes of opposing groups. In time, and in concurrence with leadership, we may learn that there are other ways of “engaging the enemy.”

The recent publication from the Centre for Strategic and International Studies (CSIS) entitled, *Mixed Blessings: U.S. Government Engagement with Religion in Conflict-Prone Settings*, adamantly concurs with the necessity of engaging moderates as well as those more conservative as a means to resolve on-going conflict. CSIS forcefully advocates the engaging of a broader range of leaders in conflict-prone parts of the world, specifically identifying religious leaders and faith-based groups as potential partners integral to resolving contemporary conflict where the manipulation of religious fervour has become a factor.

Programs should seek a fuller range of religious representatives abroad and engage with less traditional – and possibly less welcoming – religious leaders and audiences, recognizing not only “religious moderates” but also “religious conservatives” as opinion leaders and possible drivers of change...government should enable increased partnerships with previously excluded faith-based groups abroad, actively pursuing them as partners in facilitating inter- and intra-faith dialogue.⁷⁰

⁶⁹ Chaplain (Col) William Sean Lee, ARNG, LtCol Christopher J. Burke, USAF and LtCol Zonna M. J. Crayne, “Military Chaplains as Peace Builders: Embracing Indigenous Religions in Stability Operations,” in *The Cadre Papers*, No. 20, February 2005, Chap 2, p. 8.

⁷⁰ Liora Danan and Alice Hunt, *Mixed Blessings: U.S. Government Engagement with Religion in Conflict-Prone Settings*, A Report of the Post-Conflict Reconstruction Project, Introduction (Washington, D.C.: CSIS Press, 2007), p. 52.

An integral aspect of building relation with the religious *other(s)* is the ministry of hospitality. Again, chaplains are in a unique position to extend the hand of fellowship to their local counterparts. We will now explore its implications for the seeding of reconciliation.

3.2 The Ministry of Hospitality

Once dialogue has begun with the religious *other*, the afore-mentioned cultural sensitivity shields against any infringement on the integrity of the religious belief of the *other*. A zealous chaplain may undermine a peacebuilding endeavour due to a personal theology that insists on debating doctrinal differences or converting the religious *other*, thus potentially alienating an entire faith community. Such sensitivity was poignantly modeled for me while serving with the United Nations in Haiti during the fall of 1997. A devout Muslim, LCol Shahid A. Hashmut was the Commandant of the Pakistani infantry battalion with whom the Canadians served along with an American contingent. In his mind,

religion was to be a means of precipitating...homogeneous relations between participating nations. Working in unity to improve the plight of destitute people was a far greater witness of God's love for humanity than any theological debate concerning our differences...LCol Shahid wisely realized that divisive discussion over religious differences was far too great a luxury and carried with it too high a price for the people of any operational theatre. He stressed the fact with me that ours were divine religions. We were people of The Book...[His oft-quoted guiding principle for inter-religious cooperation had become]: "There is one God and that we as human beings are to live clean, peaceful lives before him without prejudice."⁷¹

LCol Shahid's philosophy prefaces well Gopin's earlier admonishment to "work toward securing the legitimacy of Otherness, [that] deep and abiding respect for identity

⁷¹ Capt S.K. Moore, *After Action Report: OP CONSTABLE (United Nations Transition Mission in Haiti, 6 Oct - 4 Dec 1997)*, pp. 19-20.

affirmation.”⁷² Such affirmation of identity, says Volf, must be inclusive of any discussion of one another’s scriptures. Here Redekop’s meta-requisite of teaching converges with Volf’s earlier mentioned injunction to actively practice hermeneutical hospitality with the exploration of the central themes of holy texts,

At the most basic level, the truth-claims of many religions—notably those of the Abrahamic faiths—are contained in their sacred texts. People of faith should practice *hermeneutical hospitality* in regard to each other’s sacred texts and exchange gifts as they do so. Each should enter sympathetically into others’ efforts to interpret their sacred texts as well as listen to how others perceive them as readers of their own sacred texts. Such hospitality will not necessarily lead to agreement in the interpretation of respective scriptures. And it will certainly not lead to agreement among different religious communities for the simple reason that they hold distinct—even if, in some cases, partly overlapping—texts as authoritative. But such hermeneutical exchange of gifts will help people of faith to better understand their own and others’ sacred texts, see each other as companions rather than combatants in the struggle for truth, and how better to respect each other humanness and practice beneficence.⁷³

Sage counsel for the deploying chaplain, Volf’s “hermeneutical exchanging of gifts” expresses a grace-enabled generosity of spirit that embraces rather than excludes. His exhortation underscores the cultural complexities of theatres of operation where ethno-religious leaders in one setting “may use religious identity as a means of exploiting ethnic and tribal animosities, [while] in other settings...invok[ing] religion as a means of transcending differences and unifying rival tribes.”⁷⁴ The cultural sensitivity of hermeneutic hospitality contributes much to the latter.

Adding to trust and security, Schreiter introduces kindness in his hermeneutic of hospitality. He draws out the hospitality theme by citing Christ’s post-resurrection Galilean appearance of restoring the disoriented disciples by reintroducing the familiar: a

⁷² Gopin, “The Religious Component of Mennonite Peacebuilding,” p. 240.

⁷³ Miroslav Volf, *A Voice of One’s Own: Public Faith in a Pluralistic World*, presented at the American Academy of Religion, Philadelphia, 19 Nov 2005, p. 13.

⁷⁴ R. Scott Appleby, *The Ambivalence of the Sacred: Religion, Violence, and Reconciliation* (Lanham, Maryland: Rowman & Littlefield Publishers, 2000), p. 61.

meal of fish on the shore, which he prepares and to which the disciples are requested to contribute the main course.

Already noted, conversing over a shared meal is a gesture of hospitality possessing much symbolism in the third world. Whether within the military compound or reciprocated in the home of the religious *other*, such fellowship engenders trust, kindness and a sense of security.⁷⁵ Klosinski notes that “[e]ating is a behaviour that symbolizes feeling and relations, mediates social status and power, and expresses the boundaries of group identity.”⁷⁶ Shriver illuminates further the symbolic contribution of a shared meal toward reconciliation,

The act of sitting down to eat is a human gesture of consent to human company; where barriers of social custom or a history of hostile relations have stood in the way of such consent, the mere joint presence of the alienated, now around the same table consuming the same food, can be a powerful symbol of the beginning of negotiation on its way to reconciliation.⁷⁷

Salutary to this gesture of informal reconciliation is the elevating of relation among individuals to that of the collective. As a structure, the shared meal affords the discursive process an occasion to reframe the relation. In so doing, ritual and symbol are provided institutional force. The scheme of the shared meal also offers tangible evidence of the mutuality of an open relational system in the collective, something up until this point had only been realized in the mimetic modeling at the individual level.

For those living in conflict situations, or its residual estrangement, creating a hospitable environment where trust, kindness and safety exist may be for their guests an experience that continues to live in memory. Paraphrasing Schreiter, trust enables the re-

⁷⁵ Schreiter, *The Ministry of Reconciliation*, p. 88.

⁷⁶ L.E. Klosinski, *The Meals in Mark* (Ann Arbor, Mich.: University Microfilms International, 1988), p. 58 as quoted by Crossan, p. 341, cited in Shriver, D.W in *An Ethic For Enemies* (Oxford University Press, New York, 1995), page 40. (italics mine)

⁷⁷ Shriver, *An Ethic For Enemies*, p. 40.

sumption of human communication. Kindness bears witness that violence may be overcome and put behind them, providing the space for the vulnerability required for the journey toward healing. Safety is the companion of trust for those who have, or presently are, living with threats and danger. Restoring safety creates the space for the bonds of trust to grow. Hospitality also shares a sense of gratuity, a kind of graciousness that is not measured in a quid pro quo manner. There is an abundance that invites thinking about new possibilities. Emanating from the gratuitous nature of hospitality is the caution not to make it into something other than what it is. "Hospitality has its own place and its own priority. Part of the experience of its gratuity, then, is that it is not used for any extraneous purposes: it is there for its own sake."⁷⁸

Reinforcing such conceptualization of the passage toward reconciliation, Schreiter juxtaposes grace-filled hospitality with the designed outcomes of carefully crafted techniques. This is not to suggest that one approach is superior to the other, rather religious communities tend to be more receptive to a spiritual component of the process of reconciliation.

That ability to remember in a different way does not grow out of a calculating calibration of the wrong and its redress, but from the abundance of life we call grace. That is why *hospitality*, which sets up an environment of *trust*, *kindness*, and *safety*, is the prelude to *reconciliation*. It helps prepare victims for the welling up of God's healing grace in their lives, for the restorations of their humanity. It is a restoration, not in the sense of returning them to a previous, unviolated state, but in the sense of bringing them to a new place.⁷⁹

Discerning the import of extending hospitality in forms that the people understand is critical, i.e. appreciating cultural nuances and local customs. The poignancy of Jesus offering the disciples food that they recognize should not be underestimated, nor the fact

⁷⁸ Schreiter, *The Ministry of Reconciliation*, p. 90. (Italics mine).

⁷⁹ *Ibid*, p. 89 (Italics mine).

that he cooked fish that they had brought along with them that belonged to them. As Schreiter notes, a certain “reconfiguration of the self or of the community in the act of hospitality is important if the hospitality is to be effective.”⁸⁰ The trust, kindness and safety engendered by the hospitality of a Christian, Muslim or a Jewish chaplain extended to the religious *other* creates a mimetic environment where the will to embrace draws the *self* and the *other* toward reconciliation.

Such acceptance and genuine desire for their well being reflects mimetic structures of blessing. The open relational system initiated by the creation of such an environment of trust again mimetically models a subjectivity that sees the humanity of the *other*. Filtering into the closed relational system of the estranged communities from the exterior is an ideology that is accepting of the *other*. Mimetically modeled is the will to embrace, the seeding of reconciliation.

The scheme of the shared meal elevated to the collective as an aspect of hospitality serves as a prelude to the Place of Ritual and Symbol in the Shaping of New Narratives. The subsequent section will articulate the theory relating to ritual and symbol made evident in structural events initiated by operational chaplains.

3.3. Operationalizing Ritual and Symbol

Aspects of this theory have already been introduced in Chapter Five. Robert Schreiter and Lisa Schirch contribute heavily to the theoretical development of operational structures that accommodate ritual and symbol. The objective here is to methodically flesh out the theory, drawing its various facets together under the last heading. There ritual and symbol will find institutional force as they are lifted from individual re-

⁸⁰ Ibid, p. 89.

lation to that of the collective in structure. Chapter Seven will provide practical application of this theory in the form of documented test cases from both the Bosnian and Afghan theatres of operation. The role of ritual and symbol and its shaping of new narratives for those caught in conflict or suffering from its effects will now be explored.

3.3.1 The Place of Ritual and Symbol in the Shaping of New Narratives

In his book, *Reconciliation: Mission and Ministry in a Changing Social Order*, Robert Schreiter identifies one's sense of safety and self-hood as two of the underpinnings to overcoming feelings of insecurity and uncertainty in the midst of conflict. He postulates that one's "symbol-making activity" creates this sense of safety and self-hood. Schreiter describes "symbol-making activity" as the "physical features and temporal events in ones life."⁸¹ Physical features are described as what one eats, the shelters one builds and, the clothes one wears, all of which are fraught with meaning and a sense of sameness assuring one of identity and how one fits into the scheme of things. He contends that these features of life provide a certain sense of security, enabling one to deal with other aspects of life. Such sameness gives shape to the definition of oneself as *self*, a reference point (location/orientation) in the flow of time. When chaplains and troops alike provide humanitarian assistance to those impacted by conflict, such gestures of indirect reconciliation become symbol-making activities. Insecurity associated with a loss of the "sense of safety" is linked to conflict's undermining of one's physical features of life as described above. The limited provision of food, clothing, and sometimes shelter by UN/NATO forces or more robust assistance programs of NGOs/IOs, aids in rebuilding

⁸¹ Robert Schreiter, *Reconciliation: Mission & Ministry in a Changing Social Order*, (Maryknoll, NY and Newton, Mass: Orbis Books and Boston Theological Institute, 1992), pp. 29-36.

meaning and sameness, key ingredients to finding one's place again in a world that has become chaotic and confusing.

Temporal events look more to one's narratives, says Schreier. One's stories not only assist in identifying the *self* in comparison to the *other*, but aid in one's very understanding of oneself. Culturally, these narratives shape who we are as a people. Schreier contends that the calculated wickedness of ethnic violence attempts to destroy the *other* by rendering their cultural, religious and ethnic symbols and symbol-making activities as meaningless: the destroying of one's "sense of self-hood." Violence toward the *other* is exclusion in the extreme and abject rejection of relation. Engaging in "symbol-destroying activities" is an overt means of domination and alienation: physical assault, imprisonment, exile, destruction of cultural and religious icons, acts of terrorism, all expressions of hegemony, the sin of exclusion.⁸² Chaplains are increasingly discovering that ritual and symbol have a valued place among conflicted groups in the writing of new narratives. The remainder of this section will deal more specifically with the dynamics of symbol and ritual, and how they may be used effectively.

3.3.2 The Subliminal of Symbol in Ritual

Lisa Schirch rightly contends that the contribution of ritual and symbol to peacebuilding is underestimated and therefore underused. In theatres of operation where "intra-state" conflict pitches ethno-religious groups against one another, ritual "communicate[s] complicated messages about social ties, shared humanity, and the dangers of using violence to solve problems in a world increasingly marked by failed social relations between

⁸² Ibid, pp. 29-36.

identity groups.”⁸³ Schirch defines ritual as: (1) nonreferential symbolic acts in the sense that they “do not directly discuss the people or events at hand, but communicate through symbols, myths, and metaphors that allow for multiple interpretations;” (2) “rituals often take place in unique spaces...set off from everyday life in a variety of ways;” and most importantly (3) “rituals aim to form (build) or transform (change) people’s worldviews, identities, and relations.”⁸⁴ Robert Schreiter further illuminates the capacity for ritual to aid those struggling with the conflictual past,

We do not understand entirely how ritual works, but its formal character creates a space in which a difficult and conflictual past can be dealt with, and a certain closure can be brought to the experience. Since the past cannot be undone, ritual actions in the present can blunt its power and transform it from something death dealing and victimizing to something transforming and life-giving.⁸⁵

Symbol brings much to ritual due to its functioning at the subliminal level, impressing upon the individual/group new truths or possible realities that are either too taxing to consider in the midst of an ongoing conflict, and therefore resisted, or simply beyond the capacity of the participants to grasp at present.⁸⁶ The power of symbol in ritual in conflict zones is its conduciveness to communicate tacitly. Transpiring over time, the latent meaning of a given ritual event may aid in the “dawning” of a new vision of the *other*, a new understanding of the *self* and the *other* “born” within the participant as sym-

⁸³ Schirch, *Ritual and Symbol*, p. 141. (Italics mine).

⁸⁴ Ibid, pp. 17-18. (Italics mine).

⁸⁵ Robert Schreiter, *The Ministry of Reconciliation: Spirituality and Strategies* (Maryknoll, N.Y.: Orbis Books, 2002), p. 93.

⁸⁶ Amplifying symbol, Paul Ricoeur states it eloquently, “...symbol is the movement of the primary meaning which makes us participate in the latent meaning and thus assimilates us to that which is symbolized without our being able to master the similitude intellectually.” See Paul Ricoeur, *The Symbolism of Evil*, p. 16. Yeats poetically offers an additional lens, “A symbol is indeed the only possible expression of some invisible essence, a transparent lamp about a spiritual flame.” Quoted in Kermode, “Romantic Image,” pp. 109, 113 cited in Charles Taylor, *Sources of the Self: The Making of the Modern Identity* (Cambridge, Mass, Harvard University Press, 1989), p. 421.

bol and ritual draws the *self* and the *other* into a new space, a shared space. One can see quite clearly the relevancy of such structures to the operational ministry of chaplains.

Poignant to peacebuilding is ritual's facility to aid communication across cultural divides. As such, ritual demonstrates the capacity to temporarily suspend social structures and roles, and in so doing "creat[e] a passageway to a new reality in which new social structures, *relations*, and roles can take hold."⁸⁷ Amplifying further, Turner offers application of Fumitaka Matsuoka's aforementioned liminal space. His research suggests that through ritual "the possibility exists of standing aside not only from one's own social position but from all social positions, and of formulating a potentially unlimited series of alternative social arrangements."⁸⁸ Matsuoka speaks of interlocutors coming together in shared cultural encounters. He likens these encounters to an "antechamber" where the liminal experience of mutual participation moves the participants into the interstitial zone, that space where the *self* pulls back from the edge of the *self's* identity boundary, making room for the *other*. The *self's* granting of access to the *other* within the *self's* cultural boundaries leaves an altered and lingering impression of the estranged *other*. I suggest that Matsuoka's "cultural encounter" could very well be one of ritual due to ritual's close affinity with culture. Of significance is the relevancy of ritual in the writing of new narratives for both individual and group.

Shared cultural/religious events offer a venue for cultivating open relational systems where the reframing of relation is facilitated by double vision: a new perspective of the other from one's own vantage point, as well as from that of the *other*. The ritual and symbol of such events open new windows through which to see. The translucency of the

⁸⁷ Schirch, *Ritual and Symbol*, pp. 142-143. (Italics mine).

⁸⁸ Victor Witter Turner, "Dramas, Fields, and Metaphors: Symbolic Action in Human Society," (Ithaca, N.Y.: Cornell University Press, 1974) in Schirch, *Ritual and Symbol in Peacebuilding*, p. 143.

relational membrane resurfaces here as estranged religious leaders are brought together in a common space for a ritual event. Their “willingness” (embrace) to share in an event serves as a filter, allowing new information reference the *other* into their personal space. The ritual scheme creates a light of its own, facilitating a translucency of the relational membrane, bringing the humanity of the *other* into view. Perhaps only tacitly, each leaves with a new view of the *other*: evidence of the in-breaking of transcendence.

Schirch contends that in pluralistic communities symbols held in common may be used in shared ritual and, in so doing, provide meaning for people.⁸⁹ This may be true, however, one must be certain that the usage of a shared symbol does not create unanticipated difficulty. Rabbi Marc Gopin offers the following cautionary note,

I do not recommend synthesis [of cultural/religious expressions of reconciliation] but rather alternation, unless a cultural symbol is so shared by both groups that a shared ceremony or symbol would not threaten identities on either side. Threat to and confusion of enemy identities is one of the main things to avoid.⁹⁰

Pertinent to operational ministry are formal and informal ritual events. As will be seen, both are effective in the seeding of reconciliation. Both forms of ritual carry significance as they are given to structural adaptation.

3.3.3 Formal and Informal Ritual

Salutary to the understanding of ritual is Schirch’s categorization of “formal” and “informal” ritual, which offers greater delineation of the external ministry of operational chaplains. Simply defined, in “formal” rituals participants are cognizant of their involvement, whereas rituals of an “informal” nature leaves participants either less aware or un-

⁸⁹ Schirch, *Ritual and Symbol*, p. 94.

⁹⁰ Gopin, *Holy War, Holy Peace*, p. 196.

aware of their taking part.⁹¹ It is through such ritual events that one's humanity is communicated to the *other*. Such rehumanizing of one's adversary develops new and creative ways of understanding the conflict.⁹² As structures, shared ritual events "transform the focus of identity and locus of conflict from one identity, such as ethnicity to a more inclusive, complex, and varied set of identities."⁹³ Whatever the ritual may be: eating, drinking, dancing, building a structure together, participating in a Shura, or an actual interfaith celebration, identity is transformed in such humanizing space. As Schirch suggests, the *self's* understanding of *other*, or identity, "is defined in context, [where] perceptions of identity change according to both physical and relational situations...A ritual context can help people find common identities and recognize the complex identities each persons holds."⁹⁴

The breadth of the operational ministry of chaplains offers opportunities to benefit from "formal" and "informal" rituals in conflict zones. As religious leaders in their own right they are uniquely suited and strategically placed to build relation with local religious leaders and their faith communities through such mediums. Lifting relation to the collective, structures provide ritual and symbol an occasion to bring *self* and the *other* into a new dimension of relation. For a period of time the *self* meets the *other* in the liminal space of encounter, hopefully leaving with an altered impression of the *other*. Such ministry is of strategic and operational import.

⁹¹ Ibid, p. 22.

⁹² Ibid, pp. 93-94.

⁹³ Ibid, p. 127.

⁹⁴ Ibid, p. 126.

3.3.4 Constructive and Destructive Ritual

Offered as bookends to “formal” and “informal” rituals, Schirch broadens to the dimension of “constructive” or “destructive” rituals depending on their usage.

Like conflict, ritual is a neutral tool and people can use it for either the betterment or destruction of humanity. [Destructive ritual] delivers oppressive messages and [has] horrific, destructive outcomes [whereas] constructive [ritual] is used to better the lives of the people who use it, without causing harm to others...transforming conflict-defined identities...forming and transforming relations between groups.⁹⁵

The quintessential “destructive” and “formal” ritual of more recent times was the Serbian yearlong ritual lamentation marking the 600th anniversary of the Battle of Kosovo. Commencing in June of 1989, the former, and now late, Serbian President Slobodan Milošević, orchestrated the ritual parading of the remains of the idolized Serbian martyr, Prince Lazar, to towns and villages throughout Serbia and Kosovo. The Serbian defeat and martyrdom of Prince Lazar at the Battle of Kosovo in 1389 at the hands of the Ottomans is an ever-present wound on the Serbian memory.⁹⁶ The ritual reception of Prince Lazar’s coffin throughout Serbia and Kosovo was met “by huge crowds of mourners dressed in black⁹⁷...re-igniting the flames of the Battle of Kosovo and further strengthening [the] collective memory as a tool of entitlement to revenge.”⁹⁸ Scapegoated were the Muslim Bosniaks who conveniently represented the Turks of earlier centuries. Milošević adroitly manipulated this ritual memorial as a means to revive the nationalistic fervour of

⁹⁵ Ibid, pp. 24-25. Bracketed words offer clarity while remaining consistent with the author’s intent.

⁹⁶ See Volkan, *Blood Lines*, Chapter Four, pp. 30-80 for a complete explanation of the Serbian *chosen trauma* relating to the Battle of Kosovo.

⁹⁷ R.D. Kaplan, “Balkan Ghosts: A Journey Through History” (New York: Vintage Books, 1993), p. 38 cited in Volkan, *Blood Lines*, p. 67.

⁹⁸ Ibid, p. 67.

a greater Serbia. The destructive nature of this ritual contributed to the Balkan war of the 1990's with significant loss of life and displaced peoples among all three ethnies.

Schirch astutely attests, "Dehumanization, the removal of the humanity of an individual or group, occurs when people strip themselves and others of other sources of identity beside the one in conflict,"⁹⁹ something Redekop would refer to as undifferentiated violence.

Constructive rituals, formal or informal, powerfully convey to the *self* and the *other* messages of a different way of being. The symbolism attached may be readily apparent or more subliminal in nature. Regardless, at some level within those in attendance transcendence becomes reality. Transcendence manifests itself within a structural event of a shared ritual by contravening the tendency within conflict to rigidly center on one aspect of the other's identity.¹⁰⁰ New and altered perceptions of the *other* come into being. Be they Christian, Muslim or Jewish, religious ritual and symbol may present to operational chaplains occasion to connect with local religious leaders in a manner not afforded to other contingent members. As will be seen below, the potency of such structural events is their capacity to confront local power structures, offering a different view of relation, one of empowerment in mutuality.

3.3.5 Rituals of Inversion

Schirch contends that relation between individuals, and by extension groups, experiences the most harm due to conflict's spiralling mimetic nature. The pernicious out of control dynamic of conflict persists mainly because "there are no processes to prevent the

⁹⁹ Schirch, *Ritual and Symbol*, p. 125.

¹⁰⁰ *Ibid*, p. 154.

destruction of the social and environmental system.”¹⁰¹ Introducing what is termed rituals of inversion, Schirch interjects the “possibility of peacebuilders to either mute the impact of power on social relations entirely or actually turn the power structures upside down, if only for the length of the ritual [thus warranting repetition].”¹⁰² In theatres of operation such time-specific events, although short in duration, occur often. The vision is, as Schirch states, “people in conflict may gain new perspectives and relations through participating in this type of ritual, which may then carry over into non-ritual time and space.”¹⁰³ Gleaned from this treatment of symbol and ritual in peacebuilding in theatres of operations is the following: “Ritual can be a plough that turns over the soil, allowing us to plant new seeds to sustain ongoing growth in a system. It changes our worldviews, identities and social relations.”¹⁰⁴ Structure and scheme afford such opportunities.

3.3.6 Structures: Gathering Ritual and Symbol into the Collective

The focus of Chapter Seven will be the application of the External Ministry of Reconciliation paradigm to documented case studies in theatres of operations, past and present. In preparation for this excursion into operations, the usage of the term “structure” in this unique ministry context must be revisited. The close association of “structures” with “symbol and ritual” in this research renders these terms symbiotic, thus necessitating a clear understanding of how the term “structure” is to be employed.

Emphasis throughout this research has been placed on the building of relation with the religious *other(s)* as a means of seeding reconciliation. Chaplains in theatres of

¹⁰¹ Ibid, p. 154.

¹⁰² Ibid, p. 154.

¹⁰³ Ibid, p. 154.

¹⁰⁴ Ibid, p. 148.

operation have been ministering in this manner for many years on an *ad hoc* basis. Given the strategic value of such ministry, the challenge before military planners is how to advance the *ad hoc* to the collective: elevate ritual and symbol to the level of structure as an integral aspect of mission mandates. As a term, "structure" will convey the meaning of "an on-going practice employed by operational chaplains: standardized practices." The employment of the phrase, "drawing the individual experiences (EMR) of operational chaplains up into the collective" will also symbolize this shift from the *ad hoc* to the standardized. As a means of facilitating the discussion, also note the usage of the expression "operationalized" as shorthand for the standardization of such operational ministry.

In this chapter, theory and theology merged in the External Ministry of Reconciliation paradigm. The hospitality of chaplain's was seen to seed reconciliation among estranged groups by mimetically modeling mutuality in open relational systems. Mimetic structures of blessing were evident as an open relational system created the space for the "will to embrace" with its empowerment of life-giving options. Bringing estranged religious leaders to the place of a shared ritual, formal or informal, was viewed as a first step toward mutuality and the beginnings of movement away from irrelation's closed relational system. The mimetic modeling of the inclusivity of the chaplain's subjectivity factored in such encounters. During such encounters, wounded memory was "backgrounded" for at least the duration of the shared ritual as strict justice was superseded by grace. Kinship was underscored as mutually beneficial, limiting manipulation, as the manufacturers of hate would have it. Consequently, the liminal space of the interstitial zone gave the *self* and the *other* a glimpse of one another in a different light. Engaging in shared ritual events altered the opaque nature of the relational membrane, enhancing its

translucence, thus creating the occasion for double vision to enable the *self* and the *other* to see through new eyes. This is the in-breaking of transcendence and the beginning of the journey toward relation's renewal.

The final chapter of this work will serve as a culmination of the previous six. Brought forward will be the documented two cases studies from the Bosnian context coupled with two additional documented case studies from the Afghanistan context. The operational ministry of chaplains Guay, Pichette, Legault and Demiray will now be cast in the full light of the EMR paradigm offered in this chapter. The strategic merit of structures that give place to ritual and symbol in the writing of new narratives will be underscored by these documented case studies. The result will be the validation of the mimetic modeling of mutuality by operational chaplains via the building of relation among estranged religious leaders and their communities in the seeding of reconciliation within conflict zones.

Chapter Seven: A Contextual Theology and Theory of Reconciliation: Its Relevance in Operational Case Studies

The previous four chapters have looked in depth at the theme of relation from three distinct but related perspectives: (1) Volf's themes of exclusion and embrace; (2) Redekop's theory of deep-rooted conflict with its mimetic structures of violence and blessing. Also shown were the beginnings of synthesis between these two authors, and (3) the theoretical constructs relating to the relation/irrelation axis and relational systems, ritual and symbol, coupled with praxis that serves as a contextual lens through which to view the operational milieu.

This closing chapter will advocate the pertinence of the Volf-Redekop construct of reconciliation and peacebuilding to theatres of operation in combination with theoretical innovations of my own. The Bosnian and Afghan contexts will provide documented case studies substantiating the theoretical construct exemplified in the expanding role of chaplains as peacebuilders. Each case study will give evidence of the in-breaking of transcendence through the chaplain's seeding of reconciliation. Case studies will show the relevance of earlier themes in their contribution to the process of reconciliation. This praxis will substantiate a new formulation of a contextual theology and theory of reconciliation, calling for the sustaining of such operationalized structures.

The structure of this chapter will begin with the recognition, both ecclesiastical and military, that the implication of deployed CF chaplains in ministries of reconciliation in operational settings is desirable. Both the Bosnian and Afghan contexts will illustrate two operational examples. Preceding each illustration a description of the precise elements of the theoretical construct pertinent to its venue will be outlined. In closing, all

the elements will be presented in summary, in an attempt to display the suitability of the theoretical construct to the operational ministry of chaplains.

1. Recognition of Ministries of Reconciliation in Conflict Zones

As uniformed clerics, military chaplains minister to the members of the Canadian Forces and their families at the behest of the Church in Canadian society. As such, two distinct lines of authority emerge: ecclesiastical and military. Of significance to the central theme of this thesis are the recent endorsements from both bodies with respect to the role of chaplains in seeding reconciliation among estranged local religious leaders in conflict zones.

1.1 Ecclesiastical

Most recently, the Canadian Council of Churches (CCC) expressed their support for this form of operational involvement. The CCC represents more than 20 of the principal Christian denominations in Canada. In November 2005, I was invited by the Board of Governors of this body to present the initial findings of my research. It was unanimously decided to endorse the ministry of CF chaplains engaging the religious *other* in conflict zones with the view to seeding reconciliation. The following is an excerpt from correspondence between General Secretary the Rev. Dr. Karen Hamilton and then Chaplain General R.P. Bourque, Brigadier General.

We endorse what we have heard about Miroslav Volf's work on the 'will to embrace' as a grace-enabled means of moving beyond entrenched positions of demanding strict justice, seeing the great value of these theological principles not only for the work of Peace Support Operations but also in terms of informing our own self-reflection. We endorse what we have heard about peacebuilding en-

deavours and we endorse and support engaging with religious leaders in conflict zones, seeding...reconciliation by the building of relation.¹

Accompanying this endorsement is the awareness among Christian leaders in Canada of the emerging role of conflicting religious expressions in global conflict. In theatres of operation, CF chaplains are viewed as agents of peace and extensions of the Church collective in Canada. The Canadian Council of Churches embraces such endeavours as strengthening and augmenting their own interfaith efforts both domestically and internationally.

1.2 Military

The resurgence of religion as a contributing factor in war during the closing decades of the 20th century and on into the 21st has not gone unnoticed by military leaders. Of note is a detectable appreciation for the role of chaplains as religious leaders in theatres of operation. Where ethno-religious communities are in conflict, the chaplains' capacity to establish dialogue with his/her counterpart is of growing significance to the mission. Recognizing this emerging reality, the Chief of the Land Staff for the Canadian Forces (Commander of the Army) has given his authorization to embed within military doctrine "The Chaplain's Role In Reconciliation" under the heading of "The Chaplain's Role In Peace Support Operations" in the recent Land Force publication of *The Chaplain's Manual*. The following is but one excerpt citing the potential for such operational ministry.

Chaplains have a unique opportunity, as well as a calling, to bring communities together and help with conflict *reconciliation*. They often have relatively free

¹ Correspondence from the Rev. Dr. Karen Hamilton, General Secretary of the Canadian Council of Churches to Chaplain General R.P. Bourque, 3 Jan 2006.

movement across dividing lines, and contact with local inhabitants through relief and community work. The chaplain's status as a neutral non-combatant should never be underestimated. Working with the chain of command, the chaplain may contribute to the creation or strengthening of meaningful *relations* with leaders of political or religious factions that will assist in reducing conflict and building a foundation for peace.²

Like underground springs bubbling to the surface independent of one another, the above ecclesiastical and military endorsements converged in 2005. Such recognition opens the door to further reflection on what has become the nascent operational ministry of chaplains among estranged ethno-religious groups in conflict zones.

At this juncture, Chapter One will be revisited and the two case studies from the Bosnian context will be brought forward. In addition to these will be two more recent case studies emerging from the Afghan theatre of operations. The theology and theory of the four previous chapters will now be applied to each case, validating my hypothesis.

2. The Bosnian Context

The following two unrelated accounts occur within the Bosnian theatre of operations. The ministry of reconciliation is evident as it is offered in two different venues: (1) the venue of wider-peacekeeping as Padres Guay and Pichette ministered in what was quite literally a theatre of war, and (2) the more traditional peacekeeping deployment of Padre Legault which took place after the signing of the Dayton Accord which effected a peace agreement.

The form will be: (1) an introduction with an overview of what happened, (2) setting out of the anticipated elements of the External Ministry of Reconciliation (EMR)

² Land Force: The Chaplain's Manual B-GL-346-001/FP-000 (Kingston, ON: Army Publishing Office, 2005), pp. 58.

paradigm, and (3) an analysis of the case study from the perspective of the EMR paradigm.

2.1 Case One: Célébration oecuménique pour la paix – Visoko, Bosnia-Herzegovina, Fall 1993.

The operational ministry of Padres Guay and Pichette took place during the fall of 1994 on the outskirts of Sarajevo. The Bosnian war was very much alive with the capital under constant Serbian siege. The effects of the conflict were everywhere to be seen, heard and felt. Most difficult was the war's impact on local populations with whom the chaplains in Visoko become engaged, myself numbered among them.

2.1.1 Evidence of the External Ministry of Reconciliation (EMR) Paradigm

Spanning two consecutive rotations to Visoko (spring & fall 1993), Padres from two CF contingents effectively established relation among the local religious leaders of all three ethno-religious groups. A rare display of fraternity evolved, affording an occasion for these religious leaders to speak with a unified voice against the fratricide of the on-going war. As a witness to peace, a "Celebration of Peace" was held in the Canadian compound in Visoko. The local religious leaders of all three groups joined together in one accord with the Canadian Padres to uphold a vision before their communities of the possibility of a different future together; a vision of hope.

The following illustration will bring into focus open and closed relational systems. Here Padres Guay and Pichette mimetically model the inclusivity and mutuality of the open relational system. Movement from irrelation toward relation is evident as inter-relational receptivity begins to emerge among the religious leaders of the three ethno-

religious communities. Exemplifying informal reconciliation, the will to embrace emerges in the chaplains' facilitating a reframing of relation realized in a unified religious voice. The porosity of the relational membrane enhances understanding of a mutuality that affords space within the *self* for the *other*. Mimetic structures of blessing come to light in an emerging transcendence as the religious leaders of these warring groups capture a renewed vision of a future in unity and cooperation, all of which is mimetically modeled before their people. Employed also as an aspect of the construct is hospitality with significant emphasis placed on symbol and ritual. In this instance a formal and constructive ritual event was elevated to the collective structurally, symbolically communicating to the respective communities the humanity of the *other*. At another level, as it was broadcast in Canada, it became a mimetic model, offering hope.

2.1.2 The Case Study

As described in Chapter One, Padres Guay and Pichette were successful in creating lines of communication with the leadership of all three religious communities in the greater Visoko/Kiseljak area, suburbs of Sarajevo: Roman Catholic, Serbian Orthodox and Muslim.³ During the months of my deployment in Visoko leading up to the arrival of Padres Guay and Pichette, a closed relational system was in effect among these three communities and their religious counterparts. Ongoing hostilities had caused communication from the Serbian community to abate to the point of being non-existent. The closed relational system between the Croat and Muslim faith communities was on a positive

³ What must be borne in mind is that the lines of communication established between all three faith communities was of great significance given the reality of the ongoing Bosnian war. The advances made toward *reconciliation* by Padres Guay and Pichette came a full two years before the signing of the Dayton Accord (1995).

track in the sense that communication existed and meetings took place among the leadership. In terms of the relation/irrelation axis, their orientation leaned more towards embrace than exclusion on the part of the religious leaders, albeit conflict was no stranger to these ethnies. Reciprocal hospitality between Padres Moore and Eugenio and their local counterparts, Croat Franciscan Brother Paulo and Bosniak Imam Azdahic, enabled the emergence of trust, thus creating a safe space for sharing their journeys.

Recognizing the opportunity for seeding reconciliation, Padres Guay and Pichette of the subsequent rotation, embedded the goal within their Chaplain Support Plan to “*tenir des petits pas de rapprochement entre les factions.*”⁴ Notably, it was the open relational system exemplified by these Padres with all three faith group leaders and their faith communities that precipitated the establishment of dialogue between the Serbian Orthodox priest and his counterparts. The mimetic modeling of hospitality, inclusivity and acceptance of the religious *other* by the Padres created mimetic desire within each leader for the same, initiating encounters between them that had not existed since a time prior to the commencement of hostilities. The will to embrace the other was epitomized by Padres Guay and Pichette through their private sharing with the various clerics and occasional participation in *les recontres de prière* with each faith community.⁵ Such hermeneutical hospitality facilitated the in-breaking of transcendence that these faith group leaders needed in order to glimpse the higher good at work in their midst. Mimetically modeled mutuality enabled the beginnings of a reframing of relation between the Serbian Orthodox priest and his Croat and Muslim counterparts. The mutuality of the *self* and the *other* brought into view through a renewed inter-relational receptivity began to move the Ser-

⁴ Maj J.P. Guay and Capt Y. Pichette, *Rapport Des Aumôniers Du GT 2 R22ER*, Annexe B A 1630-1 (Aumônier), Octobre 1993, p. B-1.

⁵ See Chapter One, pp. 29-30 for further amplification.

bian Orthodox priest, and by extension his community, away from the isolation of independence toward the inclusivity of interdependence with the *other*. The human identity need of connectedness found revitalized expression in the positive satisfier of mutuality. For the first time in years these leaders recognized that security for their peoples was to be found in relation. For a period of time, the mimetic structures of violence that had totally consumed these communities were eclipsed by mimetic structures of blessing. The desire for the well being of the *other*, with its ever-expanding options oriented toward life saw movement away from irrelation to relation.

Enlightening the movement of irrelation toward relation is the relational membrane at work within the relational systems themselves. The filtered toxins of exclusion's dehumanization of the *other* in recent years had bred alienation as these ethno-religious groups pulled within their own isolationist identity boundaries. It was the rigidity of such entrenched positions that had led to the overt conflict. Here, for a short period of time, the porosity of the relational membrane enabled these faith group leaders to pull back from the edges of their identity boundaries in order to create space within the *self* for the *other*. Mimetically modeled by these chaplains, the will to embrace precipitated "double vision," the seeing of *oneself* through new eyes and more importantly through the eyes of the *other*. The permeability of the relational membrane afforded the creation of the liminal space of the interstitial zone whereby these three religious leaders were left with a new vision of the other. Exemplified in this encounter is the in-breaking of transcendence. Grace-enabled, these religious leaders together were transported to a *lieu* rarely envisioned in such troubled times. Transcendence is revealed as the opening of a fissure in the *self* to the *other*, a welcoming that existentially elevates relation to a higher plane.

The richness of symbolism embedded in ritual celebration was manifest in the televised “Ecumenical Service of Peace” via the North American programme “Jour du Seigneur.” A formal and constructive ritual, it temporarily suspended the social structures and roles that had created alienation and conflict in greater Visoko. As a ritual of inversion the impact of power on social relations was muted, thus tipping the power structures on its head, if only for the duration of the ritual event. Mimetically modeled by Guay and Pichette was a passageway to a new reality of social structures and relation. Of particular note was the presentation of icons from each faith community: “un symbole Islamique [en fabrique]; un icône représentant la Vierge, Mère de Dieu (orthodoxe); et l’effigie de St. François (Franciscains)”⁶ left to reside together in the Camp Chapel, a glance into the liminal space of the reframing of relation and unity. Transcending the inherent symbolism of the individual icons was the intentionality of the three religious leaders to redefine their worldviews and identities. Inherent also was the message of connectedness and re-humanizing of the *other*, which for some may have registered only subliminally. A dimension of symbol and ritual in peacebuilding is the depth of meaning imparted by an event that may initially evade the participant’s ability to articulate. Nonetheless, enshrouded in symbol, the seed of truth at some level takes root, slowly germinating over time.⁷

Reinforcing their shared humanity was Padre Guay’s utilization of an expansive hand-painted mural that served as a backdrop to the makeshift chancel area: the symbol of a mature tree with large branches, full foliage and exposed roots. His accompany commentary is as follows,

⁶ Guay, Project Production, p. 9.

⁷ See “The Place of Ritual and Symbol in the Shaping of New Narratives”, Chapter Six, 3.3, pp. 263-274.

Cet arbre représente toutes ces racines d'un même dieu. Du quel a poussé la vie unie qui nous ai donné a chacun et chacune parmi nous. Que nous soyons de la religion, musulmane, de la religion juive, de la religion orthodoxe, chrétienne ou de toutes les religions protestantes ou de la religion catholique, nous formons un même tronc et c'est ce tronc aujourd'hui commun, que nous représentons par la prière de cette famille unifiée qui prie ce même dieu pour que chacune des richesses, de chacune de nos religions, de chacune de nos vies, puisse s'épanouire comme toutes ces feuilles au soleil qui resplendissent d'une même vie, d'une même communion.⁸

Guay's emphasis on the common heritage of the Abrahamic faith traditions was yet another unifying message of kinship and rootedness, reinforcing the humanity of the *other*, pluralism, and unity, something that had been distorted by the war. Guay reminded his listener's of the identity of the *other* aside from that of the conflict. The shared ritual preempted the tendency of the conflict to rigidly center on one aspect of the *other's* identity.⁹ Regardless of religious orientation, religious ritual and symbol present to operational chaplains occasion to connect with local religious leaders in a manner not afforded to other contingent members. In theatres of operation such time-specific events, although short in duration, occur often. The vision of transcendence is for renewed relation in ritual to "carry over into non-ritual time and space."¹⁰

Issuing from the in-breaking of transcendence in the renewal relation, these three clerics recognized the necessity of speaking with a unified religious voice in contrast to the ubiquitous partisan voice that had torn their communities apart. The rhetoric of embrace furthered the open relational system as these religious leaders mimetically modeled before their own people the place of relation. Members of each faith community partici-

⁸ Maj Jean-Pierre Guay, Homélie, Célébration Œcuménique pour la Paix, Camp Casern, OP CAVALIER, United Nations Protection Force, Visoko, Bosnia-Herzegovina, 12 Sept 1993.

⁹ Schirch, *Ritual and Symbol in Peacebuilding*, 154.

¹⁰ *Ibid*, p. 154.

pated, punctuated by the intentional presence of their youth, accentuating the vital importance of open ethno-kin connections for future generations.

From a structural perspective, the interfaith celebration holds exceptional significance. The scheme of the Célébration oecuménique pour la paix (multifaith celebration in the Canadian compound) provided the forum by which the relation established among the religious leaders individually brought them together into a space not available to them by any other means due to the conflict. As a structure, the interfaith celebration afforded these leaders a collective whereby the justice of blessing could begin to unfurl. Without this structure of ritual and symbol, relation among these religious leaders would not have had the occasion to encounter the *other*, thus foregoing the opportunity to begin the journey of return, replenishment and renewal in relation.

2.2 Case Two: Intercommunal Committee for the Distribution of Humanitarian Aid – Glamoc, Bosnia-Herzegovina, Spring 2003

This mission differed from the earlier case study due to the fact that the Dayton Accord meant that there was actually a peace to keep. Padre Gabriel Legault, a Roman Catholic priest, made regular pastoral visits to the Platoon of troops positioned in the town of Glamoc. He soon discovered that the war may have finished but the alienation among ethno-religious groups it had caused continued unabated.

2.2.1 Evidence of the External Ministry of Reconciliation (EMR) Paradigm

The affects of the war were such in Glamoc that the need of humanitarian assistance was a constant reality. The people of the three ethno-religious communities looked to their religious leaders to aid in securing the much needed assistance from the various

IOs and NGOs in the area. The CF, as a matter of policy, distributes small quantities of humanitarian assistance normally brought with a deploying contingent or received from Canada while in theatre. The humanitarian assistance disseminated by the local CF Platoon among the three ethno-religious communities in Glamoc had unwittingly left an impression of partiality. Padre Legault proposed the establishment of a committee comprised of members from each community to aid in the impartial distribution of the CF humanitarian assistance. Such co-operation was unprecedented in Glamoc due to non-existent communication between certain of the religious leaders, residual fallout from the war.

A further amplification of open and closed relational systems will be observed in this second Bosnian operational example where entrenched positions between faith communities had ossified due to the continual nursing of wounded memory. The subjectivity of the chaplain will be a mimetic model to religious leaders, nuanced further by Volf's understanding of differentiation. Additional emphasis will be placed on the intersubjectivity of relational interdependence, leading to the relational reciprocity of Volf's catholicity. The dynamics of the chaplain's ministry of hospitality will be seen as contributing factors to the informal ritual of a shared meal. Mutuality and interdependence are mimetically modeled before the religious leaders who move toward the will to embrace. As the fissure in the *self* is opened to the *other*, transcendence will be viewed as the needs of the ethno-religious *other* take precedence over sectarian preferences. Also of note, indirect reconciliation will be evident in the distribution of humanitarian assistance. Ritual and symbol will be revisited in the structural event of the shared meal.

2.2.2 The Case Study

Padre Legault's Bosnian account provides additional amplification of relational systems within operational environments and of the dynamics existing between ethno-religious groups contributing to their dysfunction. Although hostilities had ceased in Bosnia-Herzegovina, as in other locales, irrelation's distancing continued to persist between ethnic groups in Glamoc. A closed relational system existed between these faith group leaders, albeit in a different configuration from that of Visoko. Civility prevailed between the Serbian Orthodox and the Croat Roman Catholic priests in the form of cordial communication. However, the Imam, having resided in the village of Glamoc for more than two years, had yet to converse with the Serbian Orthodox priest. He continued to dwell within a structure of entrenchment emanating from war's wounded memory relating to the previous years of war. A closed relational system of rigid irrelation persisted in Glamoc leaving the Imam and his faith community in isolation.

Legault engendered relation with all three religious leaders, mimetically modeling the will to embrace via an open relational system with all three communities. Explicitly or tacitly, he conveyed that their various ethnocultural distinctions were respected and valued.¹¹ In true hospitality, trust was earned, kindness was expressed, and pain acknowledged, enabling a sense of safety to emerge that encouraged the sharing of their story. In nurturing an open relational system between him and the religious leaders, he modeled his subjectivity, i.e. "the capacity to participate fully in a loving dynamic of giving and receiving in relation to others."¹² Legault genuinely demonstrated this loving dynamic in intersubjectivity, "the dual emphasis of both acting, yet also being acted upon; of desir-

¹¹ Redekop, *From Violence to Blessing*, p. 279.

¹² *Ibid*, p. 263.

ing, yet also being receptive to other people's desires."¹³ The mimetic modeling of such interdependence before these religious leaders brings Volf's differentiation to the fore, the negotiating of identities in interaction with one another. Echoing Volf's catholicity whereby the opening of *self* to the welcoming of the other broadens the self/other relation. Legault exemplified relational reciprocity, thus impacting the closed relational systems. Before the faith communities of Glamoc, Legault modeled an interdependent loving dynamic of giving and receiving in relation to the *other*. Redekop defines such activity as a mimetic structure of blessing, where the *self* desires the well being of the *other*, and where opened are ever-expanding options oriented toward life.

Where the mimetic modeling of the will to embrace occurs transcendence emerges. The genuine gestures of the good will of the *other* come into focus over and against a backdrop of tremendous hurt and wrong. In addition, the in-breaking of transcendence in Glamoc was manifested in the desired creation of the Intercommunal Committee consisting of religious lay representation from all three ethno-religious faith groups. Legault's initiation of the first multi-faith gathering of the leadership of all three faith groups in Glamoc poignantly holds significance for operations. Their "willingness" to congregate expressed the tentative, yet palpable, first yearnings of the will to embrace the *other*. Here the once rigidly exclusive closed relational system between the Orthodox and Roman Catholic priests yielded to first *impulses* to be inclusive of the resident Imam. The mimetically modeling before these clerics of an open relational system offered itself as a skylight through which rays of a different way of being could shine. Emerging here

¹³ Rebecca Adams in Redekop, *From Violence to Blessing*, p. 264.

is Volf's image of a fissure in the *self*, an aperture in *self's* boundary, providing an opening for the *other* to enter.¹⁴

The informal and constructive ritual of breaking bread together in the Canadian compound holds much symbolism: the initial movement toward the mutuality of a more open relational system, the inclusivity of the *other*. The ritual of a shared meal employed a time-honoured tradition, breaking through the rigidity of the local entrenched social structures.¹⁵ Relation was initiated with the religious leaders from each ethno-religious community. As such, Legault mimetically modeled before the Serb and Croat clergy the inclusion of the marginalized Imam. Politically sensitive, he selected a neutral location for the culturally traditional breaking of bread together. For the religious leaders of Glamoc, the shared meal provides a humanizing space where ossified identities could begin to loosen. The meal represents an informal and constructive ritual of inversion whereby the social relations within the collective religious community of Glamoc were turned upside down, if only for the length of the ritual.¹⁶ Transcendence is evident as these assembled clerics, for the first time in years, rise above their irrelation. The will to embrace brings them into a new space in relation, one of mutuality and unity. In this fledgling Intercommunal Committee, they agree to choose the greater good of the need of the *other*, regardless of ethnic origin, as the guiding principle for the distribution of the much-needed humanitarian aid. Padre Legault mimetically modeled such mutuality and interdependence in the building of relation, thus creating a means by which the blessing of justice could emerge. Hence, the seeding of reconciliation took place.

¹⁴ See Chapter Three for a rendering of Volf's full treatment of the *Drama of Embrace*, pp. 138-142.

¹⁵ Schirch, *Ritual and Symbol*, p. 147.

¹⁶ *Ibid.*, p. 154.

In the town of Glamoc we see again the Operationalizing of a traditional structure within Bosnian culture. Ritual and symbol find institutional force in the customary shared meal that becomes the forum for the collective. Once more, local religious leaders are afforded an occasion for encounter and dialogue that otherwise would not have occurred. As a scheme, the traditional shared meal bears fruit: 1.) The Imam and Orthodox priest verbally communicate for the first time. The shared meal becomes a cultural antechamber as each one accommodates the presence of the *other* in the liminal space of encounter. Each is left with a new impression of the *other*; 2.) The justice of blessing is truly visible as any insistence of the satisfaction of strict justice is resisted. Reiterating an earlier point, the structure of the ritual shared meal facilitated their commitment to assure justice for all in the fair distribution of humanitarian assistance based entirely on need regardless of ethnicity. Such is the in-breaking of transcendence. Symbolically, the ritual event points to the underlying truth that mutuality of community (relation) holds within it the greatest hope for meaning in life and, ultimately, fulfillment for all.

In moving from the Bosnian context to that of the Afghan, we bring the theoretical construct to bear on yet a different theatre of operations. Stability Operations, formerly known as Peace Support Operations, is the preferred option for the International Security Assistance Force (ISAF). The Provincial Reconstruction Team (PRT) model is but one aspect of this larger operation, one which contributes significantly to the future stability of Afghanistan. The following two case studies, both in the Afghan context, will consider the chaplain's contribution to the capacity-building mandate of the PRT.

3. The Afghan Context

CF chaplains presently support troops deployed to the province of Kandahar, the cradle of the Taliban movement. Chaplains are employed in two main locations: Kandahar Air Field (KAF) where there is a multinational presence and the Provincial Reconstruction Team (PRT), a Canadian unit. The focus of this section will be the PRT, located 45 minutes by convoy from the main camp at KAF. One chaplain is attached to the PRT for a six-month rotation. Christian Padres normally minister to the personnel at this location.

3.1 **Case One: The CIMIC¹⁷ Public Ceremony at the PRT**

I deployed to Kandahar in June/July of 2006 for research purposes. My goal was dual-pronged: (1) to observe the functioning of the PRT firsthand and to interview its principal actors, and, (2) to shadow our first Muslim chaplain in operations within a totally Islamic nation. I witnessed greater acceptance and engagement of reconciliation ministries by military and federal agency members than was evident in earlier operational environments. The unparalleled contribution of this Muslim chaplain is giving rise to the possibility that other deployed federal agencies may consider collaboration. The chaplain as a religious leader is gaining increased credibility in such operational venues.

Illuminating this point, Acting Commandant of the Kandahar PRT, Major Eric Liebert (PPCLI) emphasizes the unique opportunity that lay before the Chaplain Branch and the Canadian Forces as a whole with respect to engaging local religious leaders. Here

¹⁷ For a description of CIMIC within theatres of operation see footnote 69, p. 30.

he speaks of Imam Demiray and the impact of Padres who could offer more specialist ministry in this domain.

I've done everything that I can to try to engage him [Imam Demiray] with the local community. He's provided all kinds of interesting insight and alternative perspectives that I think are very important but at the end of the day, unfortunately Padre Demiray is a one-of, he's the only Imam in the Forces and it's really unfortunate because ultimately what we're doing here is fighting a battle of ideas... So we're at a significant disadvantage, and having specialists like Padres basically armed with information and ideas is a key piece of the puzzle; we've got to win the battle of ideas.¹⁸

The operational ministry of Capt Imam Suleyman Demiray offers increased validity of the hypothesis of this thesis. The overarching medium at work throughout both documented test cases will be that of dialogue. His connectedness as a Sunni Muslim cleric with the local Pashtun Sunni Mullahs affords him unparalleled natural rapport with the local population. Evidenced below is his effectiveness as a religious leader embedded within a deployed contingent. Both Sunni and Shi'a faith communities of Kandahar City have benefited from his peacebuilding efforts. The following two operational illustrations build on one another as Demiray mimetically models before the local Mullahs a new vision of relation for these religious communities. As in the Bosnian context, two test cases will be examined in light of the External Ministry of Reconciliation paradigm. Each shall be introduced by identifying the theoretical elements specific to each illustration.

3.1.1 Evidence of the External Ministry of Reconciliation (EMR) Paradigm

This test case will once again look to Redekop's mimetic modeling of open relational systems. Featured will be the ministry of Capt Imam Demiray. The in-breaking of

¹⁸ Interview on site with Major Eric Liebert, 1st Battalion Princess Patricia's Canadian Light Infantry and Deputy Commander of the Kandahar Provincial Reconstruction Team, Afghanistan, 23 June 2006.

transcendence will be seen as a means of altering perceptions where connectedness expands to inclusivity in the traditional prayer and hands gesture at a public ceremony. The relational membrane reappears in this example with its positive filtering of geography, kinship and ideology, as opposed to exclusion's more toxic methods of extremism. Volf's fissure imagery sees the *self* making room for the *other* as the liminal space envisions something new in relation. Further evidence of the in-breaking of transcendence will be noted in the inter-relational receptivity of mutuality. Its welcoming catholicity will be displayed in the public encounter of Imam Demiray and the Pashtun community of Kandahar City. Hospitality and ritual will reappear in mimetic structures of blessing in the hosting of a traditional Afghan meal following the public event. Evident as well will be the effective inclusion of this chaplain within the CIMIC cell, an operationalized structure of strategic import.

3.1.2 The Case Study¹⁹

This operation is unlike the scores of deployed missions to Cyprus and the former Yugoslavia (Croatia, Bosnia-Herzegovina, and Kosovo). Comparing the Bosnian context with that of the Afghan offers an insight into a unique dynamic for operational chaplains: there exists only one religious expression, Islam. Afghanistan is a Muslim nation struggling to extract itself from a radical Islamic expression emanating from neighbouring Pakistan.²⁰ The relational systems at play are predominantly forged from the tribal, religious and political elements under the canopy of Islam. In establishing dialogue with the

¹⁹ An edited version of this Case Study appeared as an article in the periodical *Ecumenism*. Major S.K. Moore, CD, PhD C and Capt Imam Suleyman Demiray, "The Canadian Forces Chaplain Branch: Modeling Interfaith Cooperation and Pluralism in Afghanistan" in *Ecumenism*, No. 65, March 2007, pp. 5-8.

²⁰ Larry P. Goodson, *Afghanistan's Endless War: State Failure, Regional Politics, and the Rise of the Taliban* (Seattle and London: University of Washington Press, 2001), p.76.

local religious *other(s)* from within the PRT, Demiray has created an open relational system to counter the entrenched closed relational system between the local moderate Mullahs and their extremist counterparts.

Imam Suleyman Demiray is a Sunni Muslim cleric in uniform and part of the Canadian PRT in Kandahar. In this venue, his presence may be viewed as an in-breaking of transcendence by virtue of the will to embrace the religious *other(s)* that he exhibits; a transcendent vision that easily escapes the view of many amidst the continued violence. This moderate Imam, committed to a life of inter- and intra-faith engagement (embrace), humbly presents himself to the troubled people of Kandahar as a glimpse of new possibilities.

Mimetic modeling finds sure footing in Imam Demiray's ministry within the Provincial Reconstruction Team. This was evident during a televised event on 29 June 2006, which I attended. The CIMIC cell within the PRT has as its mandate to assist and effect the restructuring of the Afghan National Police (ANP) in Kandahar City. With designated Government of Canada funding twelve 2006 Toyota (extended cab) trucks were purchased for the local ANP constabulary. These vehicles were modified for police usage and presented to the Chiefs of Police for Kandahar Province and Kandahar City as a gesture of support for the fledgling Afghanistan National Police. Imam Demiray was invited to offer prayer to open the ceremony. As he prayed, I stood at the back of the local Afghan audience that had gathered for the event.

Approaching the podium in CF arid pattern (desert) uniform, wearing the traditional Islamic *Takke* (headdress), he began his prayers with an Arabic recitation, concluding with prayer both in Arabic and English. The effect was electrifying for the Muslim

audience. Individuals among this predominantly Sunni Pashtun assembly began tugging on their own clothing, citing the fact that the Imam praying to Allah before them was in a Canadian uniform. With eyes flashing back and forth between Capt. Demiray and their friends, they gestured to each other excitedly. Imam Demiray closed his prayer with the traditional Islamic hands gesture to the face (ears, eyes and mouth) with the Amen. Like a startled school of shimmering fish turning in clear water, a multitude of hands flashed out of nowhere instinctively accompanying the Imam in the Islamic Amen, vanishing as quickly as they had appeared. At the conclusion of the ceremony Afghan dignitaries and people alike queued to hug and shake hands with this Imam in a Canadian Forces uniform. The majority of the Pashtun present spoke little Arabic and no English. Imam Demiray spoke no Pashtun, only English, Arabic and Turkish, his native language. It truly was of no consequence. The spontaneous connectedness was evident for all to see.

Modeled before a people struggling under the weight of nascent nationhood, there emerged a vision of mimetic structures of blessing amidst a cacophony of voices clamoring for its opposite, mimetic structures of violence. Blessing is bountifully manifest in the mimetic modeling displayed in the ministry of Imam Demiray. The predominant Pashtun southern Afghanistan²¹ is relentlessly subjected to extremist propaganda. Westerners are defined as being intent on changing their way of life. However, in this instance the Pashtun audience at the CIMIC ceremony was confronted with an entirely different image and message. Originating from within the midst of a “Western” military force from a “Christian nation” was an Imam in uniform. Islam, that which is most precious to the Afghan identity and being was elevated in all its dignity, sanctity and solemn respect. As a mani-

²¹Pashtun is the largest ethnic group in Afghanistan comprising 44% of the population. The majority of the Taliban are Pashtun, a shared ethnicity with neighbouring population of South-eastern Pakistan. http://www.dfait-maeci.gc.ca/asia/main/country/afghanistan_factsheet-en.asp, accessed 24 July 2006.

festation of the in-breaking of transcendence, this may have initially only registered tacitly, evading articulation. However, after such exposure, percolating questions with respect to the extremist's claims must eventually bubble to the surface. Questions such as, "The Canadians are not in Afghanistan to convert and change us, otherwise, why would they have an Imam in uniform occupying what traditionally would have been a Christian role, leading in public prayer?" Imam Demiray's offering prayer before this assembly could not have been more appropriate.

Recalling the relational membrane, emerging here are the filters of geography, kinship and ideology, albeit exhibited differently from those espousing a more toxic extremism, who allow to filter through only that which it desires the people to know. Exacerbating the complexities of this already anemic relation are levels of toxicity that are in large measure the result of decades of conflict, primitive tribalism, crippling poverty and the lack of opportunity for anything more. Such systemic toxicity filters through the relational membrane, as the crippling and permeating influence of the Afghan environment joins in symbiosis with the extremist's intentional and invasive dominance of the subjugated Afghan.

However, in the person of Capt. Demiray the prospects of an open relational system were proffered. The relational membrane between self and other filtered "in" that this Imam, although not Afghan, was nonetheless, one who belonged to the *umma*: the "international community of believers in which national boundaries [are] of no consequence."²² As such, he was embraced as one who belonged, i.e. connectedness. Geography and kinship both factor in here. Demiray's originating from Turkey, now Canadian, demon-

²² Peter Marsden, *The Taliban: War, Religion and the New Order in Afghanistan* (New York: Oxford University Press, 1998), p. 69.

strated *otherness* to an Afghan audience accustomed to hearing otherwise. Ideology was detectable in the sharing of the ritual gesture accompanying Islamic prayer. Granted, differences would exist between Imam Demiray's understanding and expression of Islam and that of the Pashtun. However, the acknowledged commonalities were embraced on this occasion, reinforcing relation.

An Imam serving within the Canadian Contingent expresses inclusivity and the interconnectedness of all humanity regardless of race, language, or creed. The public appearance of this Muslim cleric in uniform before an Islamic assembly begins to dispel the long-held belief that Christian and Muslim are foes on the world stage, a snapshot of the pluralism of the Canadian cultural mosaic. This Canadian Forces Muslim chaplain becomes the fissure employed by Volf in describing how *self* is to make room for the *other* within one's own *self*, creating that liminal space where something new comes into view out of the mist of misunderstood identities and ideologies. Demiray mimetically modeled before this assembled body the will to embrace. In embracing his Christian brothers and sisters, he testifies to the possibility that in authentic relation with the *other*, new experiences and new understanding may be found. Reciprocity of acceptance is exemplified, as Christian and Muslim alike probe the liminal space of a common humanity and common ground upon which to build relation.

Emanating from this encounter is the in-breaking of transcendence. Imam Demiray offers the alternate vision that one can respond differently to the Christian *other*. Indeed, new solutions to persisting problems may be found in ways that respect the dignity of the other. Mimetically modeled in this lone, yet thriving, Muslim voice in the midst of a Christian community is the reality of intersubjectivity and interdependence.

Before the Afghan people Demiray bears witness to mutuality, that inter-relational reciprocity, both at the individual and group level: a subliminal message of transcendence.

Returning to Volf's fissure imagery we can see how, in creating space in the Muslim *self* for the Christian *other*, a shaft of light emerges as relational catholicity expands. Characteristic of relation, such catholicity is manifest in the global community of the people of God, in this operational environment that is inclusive of an interfaith communion in eschatological hope.

Upon receiving the twelve Toyota trucks, the Kandahar ANP Provincial and City officials initiated and prepared a traditional Afghan meal in the PRT compound for those in attendance. Most of the day I noticed Afghans attending outdoor fire pits as meat was cooked and tables strewn with exotic fruit plates in preparation for the Afghan feast. My experience of dining in Kandahar was another application of the culturally meaningful expression of relation in the sharing of the ritual of breaking bread together. As an informal and constructive ritual the sharing of a meal accentuated changing identity perceptions that were identifiably moving toward mutuality.²³ The focus of identity was moved from that of the conflict to the strengthening of the relation that was emerging. It also expressed the kindness and gratuity of hospitality. They simply wanted to do something for the Canadians with no thought of return. In addition it was a mimetic structure of blessing: a blessing because it was open, creative, generous and life oriented. It was mimetic because blessing was returned for blessing.

The unspoken but discernable message from the Afghan company gathered was, "We are grateful for your sacrifice, concern, and generosity. The best available means for us to express our gratitude is in offering our friendship." For the Afghan hosts, the most

²³ Ibid, p. 126.

meaningful way of demonstrating their sincerity was to embrace the Canadians in relation over the “constructive” and “informal” ritual of a traditional Afghan meal, prepared and served by them. Due to their extended involvement, the worldviews, identities and relations of the leadership of the ANP in Kandahar province continues to show signs of transformation. The ritual of the shared meal was a means for the Afghans to express gratitude in the strengthening of the bonds of relation. This is a reframing of relation.

As was intimated in the opening description of the construct, the involvement of Capt. Demiray in the CIMIC public ceremony is indicative of the possible roles chaplains may play. CIMIC is an operational structure of strategic significance. Its carefully selected projects create trust and good will among local populations. Leadership could very easily incorporate chaplains into their programming where applicable with obvious benefit.

3.2 Case Two: Building Secondary Relational Systems: Mimetic Modeling between Sunni and Shia Faith Communities

A broader understanding of the theoretical constructs at play in this second test case, will be aided by a précis of the various levels of relational systems present in Afghanistan. Primary, secondary and tertiary relational systems are evident today in greater Afghanistan and, more specifically, in Kandahar Province. I will examine Imam Demiray’s employment of secondary relational systems as a means of bridging the relational chasm between local faith groups, further clarifying the benefits of the building of relation in the seeding of reconciliation.

3.2.1 Evidence of the External Ministry of Reconciliation (EMR) Paradigm

As in the first Afghan test case, the second features the building of relation in dialogue. Positive filtering of ethno-kinship and ideology will be viewed in more detail by the operation of the relational membrane. Open and closed relational systems emerge with the mimetic modeling of the will to embrace overcoming the independence of irreligion. Salutory to this case study will be the introduction of the levels of relational systems: primary, secondary and tertiary.²⁴ Imam Demiray will aptly display for us secondary relational systems, the focus of our attention. Again, ritual and symbol will emerge in the holding of an Ulema Shura at the PRT location, as formal and constructive rituals facilitating the inversion of present power structures. Attention will also be given to the seeding (informal) of reconciliation in the preliminary meeting between Sunni and Shi'a officials in anticipation of an aspired joint Ulema Shura. Mimetic structures of blessing will be revisited manifested in the in-breaking of transcendence as the will to embrace emerges.

3.2.2 Secondary Relational Systems

One of the foremost authorities on Afghanistan today is Larry P. Goodson. In his publication, *Afghanistan's Endless War*, he succinctly presents in point form an analysis of the contributing factors to the complexities of Afghan socio-political landscape. The following quote displays the formidable challenges facing this troubled nation and those who would intervene on their behalf:

²⁴ Primary, secondary and tertiary relational systems are aspects of Redekop's developing theory relating to relational systems. Telephone conversation, 28 Jan 2007.

First, Afghanistan's population is characterized by deep and multifaceted cleavages. People are divided foremost along ethnic and linguistic lines, but sectarian, tribal, and racial divisions also exist, and all of these are reinforced by a spatial pattern of Afghanistan's population distribution into different regions of the country. Second, Afghanistan's religious framework is based on a syncretic blend of various interpretations of Islamic doctrine with local customs, making the country simultaneously unified by one faith and divided by hundreds of variations on its practice. Third, in a country where tribal social groupings still exist, the social system is based on communal loyalties and emphasizes the local over higher-order identity formations. Fourth, the rugged topographical features and geographical position of Afghanistan, coupled with its lack of economic development, isolate it internationally and magnify the distance of its people from the government. Often these factors combine to reinforce each other, and at other times they overlap each other, but collectively they create a rigid, if complex, foundation for modern Afghan politics. All of them hampered the emergence of a strong state in Afghanistan, and it is hardly surprising that after two decades of warfare they should be prominent once again.²⁵

Levels of relational systems may be detected in the depiction above. Cited cursorily will be primary and tertiary relational systems, for the focus of this test case will be secondary relational systems. The primary relational system at play in Afghanistan is one that fuels the present conflict: the Taliban insurgency resists the central Karzai government and, by extension, the ISAF forces who are engaging them in support of Kabul. The axis of conflict runs between these two groups in a closed relational system that demands the energies and resources of all concerned. Hence, it is the primary focus of the international community. Tertiary relational systems would include relations between the various international contingents, chaplains of those contingents, NGOs, IOs, etc.

Salient to my work are the secondary relational systems that promote cooperation between groups within local populations. Within the PRT, DFAIT and CIDA representatives expend much energy in building relations with local leaders and their communities to promote the legitimacy of the central government and to improve the standard of living at the grassroots via infrastructure improvements. The "social infrastructure" and build-

²⁵ Goodson, *Afghanistan's Endless War*, pp. 12-13.

ing of “trust” to which Michael Callen (CIDA) referred in Chapter Two is but a euphemism for positive secondary relational systems.

In the following test case Imam Demiray collaborated with the PRT leadership in establishing secondary relational systems with both the Sunni and Shi’a faith community leadership. Prior to the assassination of the leading Mullah of the Kandahar City Ulema Shura (Sunni) in 2004, the Shi’a faith community had representation within the Ulema Shura. Unfortunately, Shi’a participation had not occurred since the death of the Sunni Mullah, leaving their faith community in greater isolation with little voice in the greater religious community of Kandahar. During the three months that Imam Demiray was attached to the PRT he was able to reinstate communication between the Sunni and Shi’a leadership, resulting in a willingness for a renewed Shi’a presence within the predominate Sunni Ulema Shura, a gesture mutually appreciated.

The benefits of such positive secondary relational systems to Kandahar’s religious communities are substantial. Firstly, it must be clarified that establishing relation with the Sunni and Shi’a faith communities is in no way deemed as an occasion to revisit any unpleasantness that may issue from their shared history. Bringing these two faith communities out of their respective solitudes is viewed as a positive step toward mutuality in renewed relation. Secondary relational systems also serve as a means to better withstand the ubiquitous extremist propaganda that is pervasive in southeastern Afghanistan. It is far more propitious to see the Sunni and Shi’a leadership moving toward mutuality and covenant²⁶ where understanding has opportunity to grow, than to leave these groups in isolation where suspicion of the *other* is free to spread among their respective communities like a contagion. Relational systems of this nature may be viewed as mimetic struc-

²⁶ For more on *covenant*, see Chapter Six, Section 1.2.2 Axis: Enhanced Relation, pp. 235-239.

tures of blessing in the sense that conflict may be precluded in the building of relation with the *other* bringing the *self* and the *other* into a new space relationally. In this theatre of operations primary, secondary and tertiary relational systems are interconnected and as such potentially can build on one another creating an environment more conducive to the capacity-building endeavours of the international community and, ultimately, reconciliation. Mutuality embraced here may mimetically influence *other(s)* elsewhere.

3.2.3 The Case Study²⁷

The following will be an overview of an *ad hoc* capacity/peace-building endeavour facilitated by Imam Demiray in collaboration with other PRT partners. Over a period of months military and federal agency leadership alike recognized the unique contribution of this chaplain to their mandate. Strategic planning included the continuation of Demiray's involvement beyond his initial mission. Envisioned by the PRT leadership has been a broadening and deepening of dialogue among local religious leaders. Through his on-going dialogue this lone Sunni chaplain has brought to the Kandahar PRT an added dimension for understanding the needs and concerns of the local community. This amiable association has also noticeably improved security for the greater mission,²⁸ a testimony to informal reconciliation. Such renewed cooperation with and between the Sunni and Shi'a faith communities potentially improves local stability thus affording the PRT greater access to indigenous populations and added opportunities to effect change. This nascent movement toward mutuality will be presented in three stages.

²⁷ The presentation of this Case Study results from a series of personal and telephone interviews with Capt Imam Suleyman Demiray both during employment in Kandahar, Afghanistan and post-deployment in Canada.

²⁸ Interview with BGen D. Fraser, 29 Jan 2007.

3.2.3.1 *Stage One: Meeting of the Religious Council of the Ulema Shura of Kandahar – Spring 2006*

Imam Demiray's initial involvement with the mission of the PRT was as Chair of a Shura' Meeting of the Religious Council of Ulema (Islamic Scholars) of Kandahar on 15 April 2006. Mr. Gavin Buchan (Foreign Affairs Canada representative) recognized the opportunity for dialogue due to the visit of LCol John Fletcher, Command Chaplain of Chief of the Land Staff (CLS). In Fletcher's words,

The motivation behind it [Shura] was really Mr. Buchan's, from Foreign Affairs Canada: he wanted to have this happen...[he] was absolutely adamant that they take advantage of the opportunity of my being there, as he referred to me as sort of the senior Mullah of the Army... Now the truth is I was not the card; the card we had to play was Suley [Imam Demiray], as they were very interested in meeting with him.²⁹

The unique dynamic was that of having an Imam in uniform in their midst. As a Sunni Imam, Demiray was at ease in making overtures toward the Sunni faith community of Kandahar City, something that was reciprocated by the leadership of the Ulema Council of Kandahar City. Demiray states, "The purpose of this Shura was to provide opportunity for dialogue with local scholars in order to understand their perspective on the situation in Kandahar, and to provide an opportunity to encourage understanding of the presence of the Coalition and PRT in the area."³⁰ The Shura was deemed successful in that grievances of the local Sunni community were heard with respect to the perceived lack of concern of the Karzai government regarding their religious needs: (1) strong desire for the estab-

²⁹ Interview with LCol John Fletcher, Command Chaplain to the Chief of the Land Staff, National Defence Headquarters, Ottawa, Canada, 24 May 2006.

³⁰Ibid, p. 1.

lishment of local madrasahs to counteract the influence of foreign madrasahs;³¹ (2) desire that there be participation of (Shura) Mullahs in the government level decision making process, particularly with regard to foreign aid projects.³² From the perspective of the PRT, the beginnings of relation based on mutual respect and trust was established between this influential body and the leadership of the PRT. Imam Demiray maintained contact with the leadership of the Sunni faith community from this time forward.

Aware of Imam Demiray's unique stature as a Muslim cleric, the leadership of the PRT encouraged him to continue making inroads with local government officials. Again, it is the filters of ethno-kinship and ideology that factor into the opening of such doors, enabling the establishment of trust and mutual respect.

3.2.3.2 *Phase Two: Establishing Contact with the Mullahs of the Shi'a Faith Community in Kandahar – Summer 2006*

In mid-July of 2006 Imam Demiray began to engage the leadership of the Shi'a faith community. His overtures as a Sunni cleric did not go unnoticed by his Pashtun Sunni brethren. Noted earlier, these faith communities have lived each in its own solitude since 2004. During the month of July, Demiray initiated dialogue with the Shi'a community by attending several of their Shuras. After much discussion over a period of weeks the Shi'a leadership was sufficiently convinced that Sunni and Shi'a concerns were mutual. Presenting these concerns with a unified voice before the provincial government held value. In July of 2006 Shi'a Mullahs met with provincial government officials,

³¹ Ibid, p. 1. Capt Demiray states that the Council of Ulema looked to the Coalition Forces, of which the PRT is a part, to persuade the Karzai government to permit the establishment of these religious schools, as well as assist in anyway possible with their establishment/construction.

³² Ibid, p. 1. On this point, Imam Demiray stated that there had been progress in this area since the 15 April 2006 meeting of the Shura at the PRT.

Imam Demiray and certain Sunni Mullahs within the PRT compound for exploratory discussions relating to such joint cooperation. Greatly encouraged, the Shi'a leaders testified to looking forward with anticipation to a renewed Shi'a presence as participating members of the predominantly Sunni (Pashtun) Ulema Shura of Kandahar.³³

3.2.3.3 *Phase Three: An Envisioned Collaborative Presentation to the Kandahar Government*

Yet to come to fruition but in the planning stages, is the proposed third phase. Emerging from phase two was the willingness to renew the Shi'a presence within the Sunni Ulema Shura, significant in and of itself given the circumstances surrounding the past two-year absence from this influential religious body. This has indeed transpired.³⁴ Given the conflict in other locations, the willingness to present as a unified Sunni and Shi'a voice before the Director of Religious Affairs of Kandahar Province is extraordinary. Their mutual concern for the youth of their respective communities and the desire for their voice to be heard in government is the catalytic motivator in uniting them in this endeavour. Sustaining such accomplishments is the purview of Command. Now let us move to the theoretical application as it pertains to Imam Demiray's operational ministry in Kandahar.

3.2.4 Afghan Test Case of the External Ministry of Reconciliation Paradigm

The following two sections will be devoted to theoretical application. The first section will pertain to the two test cases of Imam Demiray, specific to the Afghan theatre

³³ Telephone conversation with Capt Imam Suleyman Demiray, 1 Feb 2007.

³⁴ This was confirmed by Capt Demiray at our Annual Chaplain Branch Retreat in Cornwall, Ontario on 5 June 2007.

of operations. Section two will offer a more global theoretical application, encompassing aspects of both the Bosnian and Afghan contexts.

3.2.4.1 *Closed Relational Systems*

Elucidated earlier, since 2004 the Sunni Pashtun and Shi'a faith groups in Kandahar have been working out of the mutual entrenched positions of a closed relational system. The subsequent alienation and suspicion of the independence of exclusion are trademarks of irrelation. Rigidity of this nature creates an opaqueness of the relational membrane offering little porosity. Filtering becomes attenuated allowing higher levels of negative toxins to poison relation. Threatened identity severs connectedness and negatively impacts the need satisfier of security precipitating a further retreat within group identity boundaries. For more than two years the Sunni and Shi'a faith communities had withdrawn from any mutuality of relation. Alienation of this nature may be indicative of the wounding of memory, often insisting on the reckoning of accounts of strict justice. These are the kinds of dynamics that were at play when Imam Demiray proposed that moderate Sunni and Shi'a Mullahs contemplate reciprocal overtures with a view to presenting a united front to the Kandahar provincial government.

3.2.4.2 *Mimetically Modeling Open Relational Systems*

Imam Demiray mimetically models an open relational system on both the tacit and concrete levels and as such mimetic structures of blessing move to the fore. Articulated earlier was the significance of an Imam in Canadian uniform leading the assembly in public prayer, the in-breaking of transcendence registering more on the tacit level

among the people present. The image of an Imam in the military uniform of a Christian nation occupying the public space normally reserved for Christian religious leaders suggests the “creative and ever-expanding options [of mimetic structures of blessing] oriented toward life.”³⁵ The embracing of a Muslim cleric by the Chaplain Branch and the Canadian Forces at large offers an image to the local population of the desire for mutuality or, in its expanded version, the mutual well being of the other. Upon leaving the CIMIC event, notions of this nature would have been operating at some level within the psyche of those who attended.

Again, the in-breaking of transcendence is evidenced in the Sunni and Shi’a leadership approaching renewal in relation. Journeying together becomes a new experience in mutuality. The liminal space of the interstitial zone gives way to a new vision of the *other*. On a more concrete level, Demiray, a Sunni Imam, extending relation to the Shi’a faith community is a powerful mimetic motivator. He does not share the common history of these two faith groups, although, he offers himself as a “skylight” through which these two faith communities may see a new “constellation of being.” Such is transcendence.

Imam Demiray’s initiative mimetically models the will to embrace as he, a Sunni, extends the hand of fellowship to his Shi’a brethren. To both the Sunni and Shi’a faith communities of Kandahar he mimetically models blessing by his willingness to move towards a healing of their “breached” interconnectedness. Witnessed here is the will to embrace the *other* as Demiray offers himself as a bridge between these two faith communities. He depicts the discursive process of informal reconciliation as the *self mimetically* reaches across a discernable divide to the *other*. In so doing the justice of blessing begins to emerge. The two faith communities have taken tentative steps toward permanent repre-

³⁵ For a full treatment of *mimetic structures of blessing* see Chapter Five, pp. 189-194.

sentation on the Kandahar Ulema Shura with the view of standing united in voicing their mutual concerns. Mimetic structures of blessing appear in the relational openness and expansion of the *self* toward the *other*. Options become life-oriented rather than conflicting, creativity and generosity begin to eclipse the will to confront. Blessing is manifest in the hope of a more peaceful and prosperous future for all. Secondary relational systems factor heavily into the dialogue and initiatives related to informal reconciliation. This common journey represents a vision that must not be lost from view. Small but sure steps in a long journey.

From a ritual perspective, Demiray's utilization of the Shura including the Ulema Shura is significant. This traditional Afghan ritual was "culturally borrowed" due to its relevancy to dialogue and the Afghan way of life. It is through this forum of discourse that worldview, identity and relation begin their transformation.

It also serves as a constructive formal ritual of inversion. It is constructive in the sense that a reframing of positive relations is reinforced, focusing away from the conflict to meaningful discussion with respect to future stability and reconstruction. As a formal ritual the Shura is a communal dialogical mechanism and centerpiece of Afghan culture. It is a ritual of inversion due to an emphasis that displaces many rural and community Shuras that have been infiltrated by extremist elements propagating their radical influence. The preliminary meeting described between members of the Shi'a and Sunni leadership at the PRT served as a harbinger of things to come. It is the beginnings of the in-breaking of transcendence in that a new vision of the *other* has started to emerge: seeing through the eyes of the *other*, double vision. Again, the relational membrane softens, becoming more translucent, as positive messages of ethno-kin relations and ideology are

filtered into the closed relational system, enabling the *self* to move toward the *other*. Emerging is a nascent open relational system as a mimetic structure of blessing evident in the renewal of relation. Indicative of informal reconciliation, a deconstruction of irrelation begins as the Sunni and Shi'a faith community's journey toward a new space relationally. Portrayed here, as well, is the earlier image conveyed by the root metaphor of relation. The renewal and replenishment of relation is seen in the scribe's carrying the hand back to the inkstand. The continual return of the quill to the inkstand is a picture of the ebb and flow of relation where the *self* recognizes, perhaps only tacitly, that fulfillment is found in a relation of interdependence with the *other*.

Structurally, much like the shared meal, the Shura becomes the shared space of encounter. It is a ritual emanating from tradition and broader than its religious application in Afghan culture. Once more, individual relation is transported to the collective, symbolically communicating to community that interdependence in relation is a harbinger of good things to come.

4. Postulating A New Formulation of a Contextual Theology and Theory of Reconciliation from Praxis

The framework of the contextual theology and theory of reconciliation formulated in earlier chapters, praxis and the subsequent reflection on the Bosnian and Afghan theatres of operation, is presented as validation of my hypothesis. Chaplains ministering in operational settings, be that traditional peacekeeping, wider peacekeeping or the PRT of stability operations are having occasion to build relation with the religious *other(s)* with a view to seeding reconciliation; evident of the External Ministry of Reconciliation paradigm.

In both contexts, the exclusion of irrelation has left ethno-religious communities estranged from one another, a condition exacerbated by conflict and overt violence, as was the case in the Bosnia of the pre-Dayton Accord and today's Afghanistan. A salient feature to each operational milieu was the mirrored mimetic structures of violence that spiralled out of control, necessitating as a consequence the deployment of international troops in an effort to either enforce security or maintain a fragile peace agreement. The isolationist practices of the three ethno-religious groups of Bosnia gave evidence of the operative structures of entrenchment, further complicated by the scapegoating of the vulnerable in their midst. The rigidity and volatility that germinated among these groups precipitated a retreat within the identity boundaries of their respective communities, reinforcing closed relational systems where fear, suspicion and distrust of the *other* ossified in structures of entrenchment. Exacerbating these tendencies was a confluence of the logic of purity further strengthened by hegemonic structures that together bred alienation by dominance, assimilation and, in extreme circumstances, elimination, evident in both contexts as ethnic cleansing.

In the preceding test cases chaplains successfully established relation with the religious *other(s)* resulting in movement between the religious leadership of estranged ethno-religious communities. In each operational setting, the seeding of reconciliation was initiated by the open relational system of the chaplain who mimetically modeled the acceptance and value of the *other*, thus enabling the religious leaders to view afresh the humanity of the *other*. In the Bosnian context the emulated will to embrace brought faith group leaders together who had been estranged for years due to wounded memory caused by war. The Afghan context saw a similar movement of grace toward relation and away

from irrelation. These faith group leaders came together in the hopes of renewed cooperation for the benefit of their representative faith group communities. Filtering through the relational membrane were positive messages in reference to geography, kinship and ideology with respect to the *other*. Genuine hospitality and kindness created a safe space where trust could grow. Their ability to journey alongside the *other*, and not ahead, elicited a sharing of their story. It was the redemptive centring of these chaplains that furthered their capacity to be seen by the *other*, as the need of the moment dictated, thus creating an atmosphere whereby true dialogue could transpire.

Critical to conveying messages of reconciliation, tacit or otherwise, were ritual and symbol, manifested in religious and cultural structures, known to local religious leaders and their communities. The shared meal, interfaith celebration and the participating in Shuras convincingly demonstrated how such schemes elevated individual relation to the collective. Operationally such structures merit consideration in terms of their strategic worth.

Each ethno-religious group had their own history with wounded memories reaching back decades if not longer. As these faith group community leaders came together, there dawned the recognition that the interdependence of relation far outweighed the benefits of irrelation's isolationist independence. Such reframing of relation issued from the *willingness* to lay aside the lure of strict justice and the settling of accounts in exchange for a glimpse of what life could hold if inter-relational receptivity were in the offing: exclusion giving way to embrace in fledgling open relational systems, the blessing of justice. In each incident an opening of a fissure in the *self* for the respective estranged *other* was a result of the mimetic modeling of wholeness on the part of the chaplain. In

both the Bosnian and Afghan contexts transcendence was achieved by ushering the religious leaders into the liminal space of relation where a new vision of the *other* came into view. The above-described encounters were mimetic structures of blessing as the will to embrace enabled these religious group leaders to bring into focus the good over and against a backdrop of isolation and alienation. Real and perceived *victimization* pervades communities caught in the crosshairs of conflict. Illuminated in the Bosnian accounts, the grace of the will to embrace brought the religious leaders to a place where, while they believed their respective communities were victims at the hands of the aggressor, they were still *willing* to take small (GRIT) steps toward a better future with the other. Albeit embryonic in nature, the mimetic modeling of mutuality in relation before the religious leadership of estranged and conflicted communities in theatres of operation may be viewed as contributing to the process and greater goal of reconciliation.

Embedded in deployed contingents, chaplains are strategically placed to offer such ministry among local religious communities. In Islamic nations, faith is wed seamlessly with culture. In much of Afghanistan the mosque functions as the hub of the community. Communicating with local Muslim populations is best accomplished through the Imam or Mullah in whose mosques families from all walks of life are represented. Through dialogue, those more moderate in their thinking may be found. Engaging the moderate Islamic voice is believed to be a path among others to future peaceful relations and a means of reaching out to radical religious influences that enflame conflict. The documented evidence emanating from recent operations in Kandahar would suggest that strategic and operational value exists in the employment of chaplains in this manner.

5. Realities: Present and Potential

By all accounts the feedback is extremely positive with respect to chaplains' involvement with local religious leaders as a means toward realizing the mission. Recognizing extremist forms of religion as conduits of ideology within religiously oriented cultures, Commanders increasingly agree that ministries of reconciliation in operations are an effective approach on several fronts: (1) in the building of trust and confidence with local indigenous populations, (2) in engaging the moderate religious voice with a view to lessening the influence of more radical expressions at the grassroots level, and (3) in compounding the capacity-building efforts of other federal agencies employed in theatres of operation, i.e. the PRT.

One case in point is the recent tours within Kandahar Province that have witnessed a more intentional implication of the chaplain attached to the PRT. The ministry of Capt. Demiray serves as an encouragement to Christian Padres of the genuine desire among local religious leaders in theatres of operation for meaningful dialogue. Admittedly, more painstaking and requiring much patience in establishing trust, Christian chaplains have made inroads in other milieus with Muslim populations to which the Bosnian anecdotes will attest. Given a similar circumstance to that of Imam Demiray's public prayer, it would seem reasonable that in the absence of a Muslim chaplain, a Christian padre could facilitate the involvement of a local Imam/Mullah in a public event. Shared prayers could be offered, highlighting inclusivity and pluralism. The building of relation by a Christian Padre with the religious *other* could nurture a willingness for such engagement, strengthening a bond with the local religious leadership and their communities.

This thesis has attempted to show that External Ministries of Reconciliation in the persons of deployed chaplains among the religious leaders of conflicted ethno-religious groups in theatres of operation are not only “doable” but also “effective.” It has also demonstrated the adaptability of such initiatives to the various operational mandates and venues to which Canadian contingents are deployed: traditional peacekeeping, wider peacekeeping and the PRT of Stability Operations.

It is astonishing how this progressive movement among chaplains has emerged where there has been no formal mandate. Over the years, chaplains and Commanding Officers together have recognized the benefit to the mission and community alike of such efforts toward reconciliation. Still mission specific, such endeavours have received little attention. These chaplains have had little specialized training for such efforts³⁶ other than the formation provided by their religious tradition. No additional resources were made available other than what would normally be afforded a chaplain. Any investment of time in research was left to their initiative, available resources and the good graces of those in authority over them. Yet, this ministry of reconciliation has continued to gain momentum and legitimacy in the eyes of both the ecclesiastical and military bodies.

Significant to the four documented test cases presented above is the growing recognition by military leadership of the unique contribution of chaplains as religious leaders among ethno-religious communities in conflict. These illustrations provide further credence to the recent endorsement of such ministries of reconciliation by the Canadian Council of Churches as well as the inclusion of the section on “the Chaplain’s Role in

³⁶ Dr. Vern Redekop has had limited exposure at the Canadian Forces Chaplain School and Centre (CFChSC) at CFB Borden. In 2002 he presented two days of lectures on the “Chaplain in Peacekeeping and Humanitarian Operations.” He also was the key note speaker for the Annual Chaplain’s Retreat in Cornwall, Ontario June 2002. During the fall of 2006 he presented two lectures in deep-rooted conflict at the CFChSC.

Reconciliation” in the Land Staff’s (Army) recently published instruction book entitled “The Chaplain’s Manual.”

Noteworthy, is the fact that the *ad hoc* nature of the endeavours pertaining to the Bosnian context fell prey to the inability to sustain the initiative. Chaplains Guay and Pichette were able to build on my efforts, extending the continuity to two consecutive rotations. However, subsequent deployments turned their attention to other pressing matters. Countering this early trend is the encouraging sign that in an effort to sustain the inroads made into the religious communities of Kandahar, the Land Staff (Army) and the Office of the Chaplain General have prolonged the implication of Capt Imam Demiray beyond his initial tour with the PRT.

I submit that the cases brought forward in this chapter have more than demonstrated the verisimilitude of this hypothesis. Displayed in both the Bosnian and Afghan theatres of operation was an agency by deployed chaplains to seed reconciliation among estranged local religious leaders and their faith communities. They were successful in building relation with the local religious leadership of the ethno-religious groups in conflict, resulting in a new and emerging self-understanding among chaplains expressed theologically and by praxis in the External Ministry of Reconciliation paradigm. More importantly, the mimetic nature of such relation led to the willingness of these estranged religious leaders to jointly cooperate in a manner not witnessed for an extended period of time. Stated in capsule form, “the will to embrace” (Volf) in the “mimetic modeling” (Redekop) of chaplains among estranged ethno-religious communities holds significant value for strategic and operational structures within the CF.

The following may be understood as further considerations with respect to the potential of ministries of reconciliation in theatres of operation. With the outcomes demonstrated in this thesis, where mandate, training and resources were limited at best, what would come to fruition if the mandate for reconciliation were policy, the training specialized, and the provision of resources robust? Additional questions flesh this initial question out further. If a richer and fuller understanding of reconciliation were to be brought into the mandate, how much more could reconciliation be furthered among conflicted ethno-religious groups? What could be brought to this domain if the strategic level were to consider such contributions in earnest? What would the results be to the accomplishment of the mission if with specialized training, chaplains deployed to theatres of operation under a specific mandate to engage estranged local religious leaders with a view to seeding the process of reconciliation? How would these kinds of ministries evolve in theatres of operation if chaplains on subsequent rotations were trained to the same standard and served under the same mandate, being afforded an adequate period of transition so the *connectedness* of one chaplain with the respective faith communities and its leaders may be successfully transferred to another? How would chaplains with such expertise be integrated into the collaborative endeavours of the government agencies represented in a PRT?

How could the strategic level aid the embedding of the EMR paradigm? Designating chaplains primarily for such external ministry would undoubtedly benefit mission mandates. Oversight from the Chaplain Branch strategic level of such external ministry would seem logical; formation and supervision. What of the possibility of chaplains designated for operational billets receiving basic language training in Arabic? Upon deploy-

ing to theatres of operation where Islam is predominant, chaplains would feel comfortable in exchanging pleasantries and greetings in Arabic, an aid to building relation. The same would extend to cultural awareness and courtesies. Should not CF chaplains engage in interfaith dialogue with local Muslim groups in Canadian metropolitan centres with the view to learning more about Islam and its various expressions? Would not such engaging of the religious *other* benefit chaplains soon to deploy? The CF Chaplain School and Centre would need to factor heavily in the development of courses designed to prepare chaplains for such external ministry among ethno-religious groups. In time, other government agencies might consider formation in this domain useful.

The research represented in this chapter has drawn on the operational ministry of chaplains spanning a period of time well beyond a decade. Two theatres of operation have been examined, ones that have either experienced overt conflict or continue to do so. The building of relation in the seeding of reconciliation by deployed chaplains among estranged religious communities in conflict zones was seen to be an increasingly appreciated contribution by both the Church in Canadian society and the upper levels of the military chain of command, both strategically and operationally. This examination contributes to a renewed self-understanding among chaplains with respect to seeding reconciliation among estranged local religious leaders in theatres of operation. Interagency collaboration would aid the nascent capacity building endeavours of federal agencies committed to nation building within fallen or failing states.

Conclusion

The inspiration for this dissertation originates with the people of war. In particular, my months on the outskirts of Sarajevo during the Bosnian war have left an indelible mark upon my life. Journeying with Christian and Muslim clerics alike at the height of the conflict provided an occasion to connect with leaders of faith groups wrestling with how to live out their faith before their communities in such times. Building relation with the local religious leaders led to the development of a trusting environment where true encounter with the *other* transpired. In-depth sharing evolved in a relatively short period of time. I was unalterably moved by the desire for reconciliation that emanated from the leadership of the Muslim community of Visoko, a sentiment that was greeted warmly by the Croat Franciscans. Since my time in Bosnia, I have followed the operational ministry of chaplains with keen interest. I have studied carefully the several occasions where Padres were able to engage local religious leaders in various forms of reconciliation ministries. There were striking similarities.

An identifiable *impulse* began to emerge beginning with the *external* ministry of humanitarian assistance and moving into more focused endeavours of reconciliation among estranged ethno-religious groups amidst conflict or its after-effects. A hypothesis began to develop which I have tested here: *(1) Among operational chaplains in conflict zones there is an emerging sense of agency to seed reconciliation by building relation among estranged religious leaders and their faith communities resulting in a need for a new self-understanding expressed both theologically and in praxis; and (2) the writing of Miroslav Volf and Vern Neufeld Redekop can provide the basis for a framework that will*

enable the creation of strategic and operational structures that will allow reconciliation praxis to be sustainable and to grow.

In testing this hypothesis I began by immersing myself in Redekop's theory of deep-rooted conflict and Volf's theology of exclusion and embrace. One complemented the other in terms of approximating an understanding of conflict among peoples in war zones. Central to my thinking from the beginning was the significance of the building of relation. All else orbited around this elemental theme. Out of the theory and theology emerged two concepts of singular importance that became the scaffolding for constructing this thesis.

First, while assimilating Redekop's theoretical constructs relating to mimesis and deep-rooted conflict I began reading related authors. Volf's theology of the "will to embrace" struck a chord deep within me. His depiction of strict justice defined the stalemate of the persistent estrangement often existing between groups in conflict due to a resistance to accept anything else but full retribution for wrongs done. Grace-enabled, despite a backdrop of tremendous hurt and acrimony, individuals reach across the divide that alienates communities to embrace the *other*. This "will to embrace" is not the full embrace of reconciled peoples; rather it is relational justice that recognizes the journey to reconciliation is a process that must begin in relation, the *self* with the *other*. Wrongs may be attended to in time. Existing in the "will to embrace" is the commitment to begin the journey in search for an agreed upon justice for all but, more importantly, the renewal of relation as the beginning of a new future together. I have come to understand this as the in-breaking of transcendence where in the liminal space of encounter the *self* catches a new vision of the *other*. Facilitating such encounters has increasingly been the domain of

operational chaplains, something that I define as the building of relation with the view to seeding reconciliation.

The second concept that tested out this hypothesis emerged from Redekop's mimetic theory. Mimetic modeling theoretically describes the catalytic process of building relation. Here the subjectivity, or interiority, of the chaplain is that of mutuality. In building relation with all, the chaplain mimetically models the acknowledgment of the humanity of the *other*. This manifests itself in the love, acceptance and inclusivity toward all, something to which the *other* is drawn. The mimetic nature within relation among the religious *other(s)* may be understood to be the increasing desire within for the same. In so doing the *self* begins to see the humanity of the estranged *other*, a re-humanizing of the *other*. Mimetic modeling on the individual level is brought up into the collective through the operationalizing of structures. Here local ritual and custom often provide the forum where that which has begun individually may be captured corporately. Theory and theology converge in such encounters as the will to embrace is mimetically modeled in the building of relation. These two concepts serve as pillars to seeding reconciliation, supporting the central idea of the building of relation. Relation becomes the lens through which all else is viewed. Everything flows from these seminal concepts.

Throughout the writing of this thesis I developed several constructs of my own. Maintaining the building of relation as the central theme of the *external* operational ministry of chaplains, I adapted Volf's interdependence/independence axis to that of the relation/irrelation axis. This concept better suited the relational-oriented ministry among estranged religious leaders. The root metaphor of relation spoke of return or "being borne back" with the image of the scribe returning the quill to the inkstand, the sense being of a

continual process. Out of this came the notion of return, replenishment and renewal of relation, something that is born out in covenant. Irrelation offered the notion of “the want of connection” which articulated well the reality of isolation and estrangement so common in conflict. The notion of axis demonstrated well the quality of the relation between the *self* and the *other*. The image of a continuum was used as a means to better delineate the degrees of relation or irrelation that may be evident at any particular time, depending on the many and varied factors that influence relation within conflict zones. That is to say that the *self* may be experiencing more fulfillment in relation than unfulfillment at a given point in time and visa versa, hence the quality of relation.

In keeping with the notion of relation, the second major concept that emerged was that of the relational membrane. This evolved out of Redekop’s relational systems, Volf’s permeable identity boundaries, and Metsuoka’s metaphor of the antechamber. This helped in visualizing the complexities of the *self/other* relation that are challenging in the best of times, let alone in the midst of conflict or its aftermath. The relational membrane was presented as the malleable interface between the *self* and the *other* often referred to as identity boundary. The *self* and the *other* were likened to two cells within an organism, each separated by a cell membrane but yet brushing up against each other. The interaction of the *self* and the *other* within an open or closed relational system could be imagined similarly. The porous nature of the membrane advances the notion of “filtering in” or “filtering out” toxins that impact relation. Geography, kinship, ideology, and history/memory were offered as possible toxins that could be “filtered in”, negatively reinforcing an already a deteriorating situation relationally. As the theory goes, where hegemonic structures are at play, “impurities” could be “filtered out” by the dominant

group, believing this to be advantageous for relation. The filtering of the relational membrane within relational systems may also maintain a stringent flow of information, creating an opaqueness or entrenched position that continually demonizes the *other*.

Metsuoka's metaphor of the antechamber works well with the relational membrane. In encounter the membrane/identity boundary pulls back within the *self*, making room for the *other* to come in as it were. In the liminal space of encounter new understandings of the *other* are experienced, leaving a new vision once the encounter has finished. Here the relational membrane reverses opaqueness as positive information is filtered through creating translucence where the *other* is perceived in a different light.

Alluded to above, the final concept that was developed was the operationalizing of structures. Chaplains who mimetically model mutuality and inclusivity among estranged religious leaders do so individually. Providing an institutional focus to the ritual of local custom provides individual encounters an occasion to be brought into the collective. The chaplain serves as a third party to such seeding of reconciliation by facilitating such meetings. Without his/her involvement, the likelihood of such encounters among estranged religious leaders would be unlikely to occur. The symbolism that enshrouds the shared meal, shared public celebration or a shura impacts the participants on various levels and, by extension, their communities. The possibility of incorporating such structures as strategic elements of a given mandate is worthy of serious reflection.

The documented case studies from both the Bosnian and Afghan operational contexts speak authoritatively to the theoretical construct that I have developed in this thesis with the aid of Volf and Redekop. I offer it as a hermeneutic of *external* operational ministry. I believe I have presented a convincing case for the recognition of chaplains as a

value-added to operations. As religious leaders in their own right, they contribute a dimension to operations that no other contingent member can offer. Religious leaders in other parts of the world project a significant community profile, their places of worship are hubs of communities. The chaplain's capacity to connect with such individuals carries with it opportunity for effective ministry that may bring religious and community leaders together in a manner not afforded contingents.

The Bosnian experience is behind us but holds many valuable lessons. Of concern now is for what lays before us. The Afghan theatre of operations will be a focus of the Canadian Forces and their chaplains for some time to come. The complexity of such operations is multifaceted. An additional layer of this complexity is the religious component within culture. It is obvious that in an Islamic nation such as Afghanistan, a Muslim chaplain has a significant rapport with his local counterparts. Does this rule out the prospects of a Christian Padre entering into interfaith dialogue with those of other faith traditions in theatres of operation? My own experience and that of others would dictate otherwise. Christian chaplains are strategically placed to facilitate co-operation among local religious leaders of moderate voice who in turn may be inclined to participate in interfaith events.

In my estimation, the questions flowing from this thesis do not focus on whether Padres should engage in such operational ministry, rather how can such ministries of reconciliation be integrated within operational mandates and the results sustained? If the CF is to capture maximum benefit from such crucial operational ministry, it quickly becomes a question of the availability of time and resource.

It should also be stated that in reaching out to communities in conflict we must recognize our own deep-rooted conflicts and with humility do what we can to be self-reflexive with respect to our own healing journeys. The EMR paradigm offers useful insights in terms of the personal growth of chaplains. We may not achieve all that we would like but the very fact that we acknowledge our own vulnerability to both conflict and in the difficult process of reconciliation adds congruence and authenticity to what we do.

Within the CF, much practical knowledge is tied to action. The emergence of the EMR paradigm from the operational ministry of chaplains is but one example. However, in the military environment activity straddles several levels: training chaplains for operational ministry is but one. If such ministry is to function within a given theatre of operations, the Commander must comprehend its value to the mission and support its implementation. With the bridging role of the chaplain to local religious leaders and their faith communities as an aspect of strategic planning (policy and doctrine), Commanders will recognize such operational ministry coming into a mission, anticipating chaplains under their command to dialogue with him about strategies.

The following recommendations were formed with the Canadian context in mind. However, it must be stated that much of what follows may be applied to military chaplaincies of other nations. As religious leaders in their own right, operational mandates should maintain the priority of caring for the troops under one's charge. However, such mandates should also include engaging local religious leaders. As an aspect of operational readiness, military leaders should be briefed of the effectiveness of chaplains engaging the religious leaders of local ethno-religious communities with a view to seeding

reconciliation. In addition, appropriate infrastructure should be created to support and sustain such efforts. The subsequent proposals reflect this thinking.

1. The Strategic Level of the Chaplain Branch should engage the senior leadership of the CF in dialogue as to the strategic merit of such external operational ministry among the local leadership of conflicting ethno-religious communities in theatres of operation. Opportunities should be sought to inform military planners of the utility of such operational ministry with a view to its integration within policy and doctrine at the strategic, operational and tactical levels of domestic and overseas operations.
2. The Canadian Forces Chaplain School and Centre (CFChSC) is the hub of all training of chaplains in the CF. The External Ministry of Reconciliation (EMR) Paradigm is pertinent to both domestic and overseas operations. As such it should be incorporated into the training plan of all chaplains. "Chaplains in Operations" and the "Chaplains Basic Officer Training Course" lend themselves to this quite naturally.
3. Due to their functioning at the strategic level, chaplains serving on the Staff of the Chaplain General have access to many of the Directorates and Committees of the CF. As the external ministry of reconciliation is assimilated in policy and doctrine within the CF, opportunities should be sought to integrate these concepts within training environments.
 - a. Land Forces Doctrine and Training Systems (LFDTTS) is a case in point.
An understanding of the chaplain's contribution would aid this organiza-

tion, dedicated to the creation of innovative strategies to enhance the operational environment.

- b. Alternative Dispute Resolution within the CF, among other things, is in the planning stages of training uniformed mediators to aid in addressing internal and external conflict situations in theatres of operation. To be in dialogue with this Directorate regarding the potential role of deployed chaplains among the religious leadership of ethno-religious communities in conflict would seem appropriate.
4. As ministry in this domain develops, a position on the Staff of the Chaplain General (Strategic Level) could be created dedicated to the training and oversight of operational chaplains with the mandate to:
- a. Integrate the EMR Paradigm into the overall formation of CF chaplains at CFChSC, drawing on the expertise of other chaplains to aid in the following:
 - i. course development including the preparation of Lesson Plans (LP) and Teaching Points (TP),
 - ii. develop theatre-specific scenarios to aid in assimilation of concepts and theory,
 - iii. participate in the teaching and training of chaplains,
 - iv. integrate the EMR Paradigm within the Chaplain Support Plan,
 - b. Maintain contact with deployed chaplains, serving as a resource to those engaging local religious leaders in theatres of operation and how best to advise the Commander.

- c. Monitor success of endeavour, suggesting the involvement of an expert/scholar knowledgeable in language/religion/custom of region with a view to promoting reconciliation further.
 - d. Discuss possible collaborative roles of chaplains with those responsible for CIMIC within the CF. Integrating efforts in ethno-religious societies could be of benefit to the mission.
 - e. Capture operational experience in Lessons Learned for the benefit of future training, publishing findings in CF, DFAIT, CIDA and other NATO partner publications and/or journals. Non-NATO nations such as South Africa and Australia should be included. Knowledge sharing should also be inclusive of the Theology, Religious Studies, Conflict Studies and Peace Studies Departments of Universities as well as organizations devoted to conflict resolution and peace-building, both religious and non-religious.
 - f. Dialogue with other principals within the CF and DND concerned with issues of conflict resolution, mediation, reconciliation and peace.
5. As deployed Forces further embrace concepts of networking and integration of effort, the chaplain's role in interagency collaboration within Provincial Reconstruction Teams should be exploited. With time and resource, chaplains with more specialists training could aid DFAIT and CIDA personnel. Where ethno-religious communities are in conflict, engaging moderate and/or conservative religious leaders may create a climate for change that would break the way for other partners in nation building and reconstruction efforts. In light of such collaborative

endeavours, DFAIT and CIDA members should be invited to present from their respective domains on the “Chaplains in Operations” course at the CFChSC. In time, a full course could be devoted to this domain, involving DFAIT and CIDA members as well as military chaplains from other nations having had similar operational ministry experience.

6. Renewed efforts to maximize interoperability among the military chaplaincies of other member nations should be exploited. Operational chaplains of our NATO partners and beyond are testifying to similar ministry among local religious leaders of communities in conflict having occurred in various theatres of operation. An international forum should be struck whereby chaplains from a variety of nations could come together to share and to write of their operational accounts. The NATO School in Oberammergau, Germany offers a “Chaplains in NATO Operations” course. Adding one more day to the course would provide chaplains occasion to discuss their varied operational experience in the domain of reconciliation. Emerging from such a forum would be strategies for collaborative formation looking toward a more integrated operational ministry.
7. Effort should be made for operational chaplains of participating nations to come together in theatre to discuss, plan and coordinate their endeavours. Where religious leaders are willing, their attendance at such meetings would serve to reinforce gains made as they act in solidarity with like-minded leaders from near-by communities/AoRs. As ministries of reconciliation emerged, benefit would come for these leaders from the recognition that such instances of dialogue with the religious *other* are not isolated. At such meetings in theatre and/or at the interna-

tional forum in Oberammergau, plans for ways to network with national reconciliation programs in theatre of operations could be discussed.

8. On behalf of the Contingent Commander and PRT partners, operational chaplains should look to liaise with faith-based NGOs operating in their Area of Responsibility (AoR), articulating to such organizations the mandate of the local contingent and/or PRT. The formation of chaplain's suits them well to discern the intent of faith-based NGOs. Where common interests merge, links could be forged. Trust issues soon emerge among local indigenous populations where outside organizations purport to subscribe to a humanitarian role simply as a guise for proselytization. In the eyes of local populations, any alignment with organizations of this nature brings into question the legitimacy of the motives and efforts of others.
9. The unique role and effectiveness of Capt Imam Suleyman Demiray within the Kandahar Provincial Reconstruction Team calls for the enrollment in the CF of additional Imams, a process that should be accelerated. As time and resource allowed, more specialized training should be afforded these men.
10. As operational ministry of this nature evolves in theatres of operations, serious consideration must be given to sustaining gains made. Two things must occur:
 - a. Where chaplains engage in more specialized ministry along side other partners within a PRT, the tour of duty should coincide with the other actors, i.e. DFAIT and CIDA. It should be for no less than nine months and possibly one year, allowing for the maximum benefit of collaboration over an extended period of time. Care should be given to the selection of the

replacing chaplain with a hand over of no less than three months. Careful transitioning of personnel is key to sustaining the effort.

- b. Of no less importance, chaplains in more traditional roles of caring for the troops often engage local religious leaders and their communities with great effect. Again, gains made here contribute significantly to the success of the mission. The selection of chaplains for subsequent rotations should take into consideration ministries of reconciliation, in whatever form, within local ethno-religious communities. Policy and doctrine should dictate such.

11. In light of the surge of Islamic militancy throughout the world, the role of clerics within ethno-religious communities committed to peace and democracy for their peoples is beginning to be recognized as a viable strategy for the attaining and sustaining of peace. Consideration should be given to the future training and employment of Imams in uniform from other nations who could serve embedded within NATO contingents in theatres of operation where Islam is integral to culture and society. Where Imams originate from nations having gone through war, local Muslim clerics would benefit from the following and much more: primarily, their experience as faith group leaders having led their communities through the ordeal of war and their ensuing understanding of loss; the role of history and memory in conflict; the Herculean challenges of rebuilding a nation inclusive of its government and infrastructure and; finally, the road of reconciliation with former enemies. Again, vision, time and resource are the necessary criterion for realizing such possibilities.

12. The impetus for a Think Tank comprised of select scholars from traditional faith groups could emerge from this research. Their mandate could be to deliberate the implications of religion in present conflict where CF troops are deployed and potential “hot spots” that may at some point warrant intervention. Meetings could be held at the CFChSC two to three times annually with communication continuing throughout the year. Drawing on such expertise, briefings could be prepared for CF and governmental department leadership offering valuable insight into: the history/memory relevant to a given conflict and its misuse; how identity of the religious other is truncated to the degree of demonizing; a knowledge base of local cultural and tradition; themes held in common from sacred teachings by implicated faith group communities that support peace, justice and fraternity; commentary identifying the abrogation and cooptation of sacred texts for express purpose of fomenting violence; proposed strategies for engaging the religious other; and possible names of reputable and schooled faith group leaders living within the theatre of operations who would work in collaboration with such initiatives.

I offer these recommendations to the reader as one whose life has been altered by having lived among the people of war; one who engaged the religious other while in the midst of overt conflict and found faith, fraternity and the desire for peace with their neighbour. The above recommendations are not predictions of what may come to pass, nor are they offered as a definitive way forward. I submit them to the reader who, having read this work, shares with me the vision of chaplains mimetically modeling the will to embrace before religious leaders in the quest for justice and peace for their people where little evidence of such exists. It is in so doing, that the nascent mutuality of courageous

leaders of faith group communities begins the transcending of barriers to the recognition of the humanity of the other, the first step to the way of peace and nation building.

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