

A Theological-Ethical evaluation of the Christian-Muslim dialogue in the Swiss Army Chaplaincy

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Abstract

This study addresses the research subject of Christian-Muslim dialogue in the Swiss Army Chaplaincy. Because of demographic changes, a growing number of Muslims are serving in the Swiss Army. As a result, the Christian chaplaincy is challenged by increasing demands regarding Christian-Muslim dialogue. Since specific theological-ethical research addressing Christian-Muslim dialogue in army chaplaincies is lacking as well as specific evaluation regarding the experiences of Muslim Swiss Army personnel, this study aims to close this gap by developing approaches based on a Swiss Protestant perspective. An extended evaluation among Muslim Swiss Army personnel and case studies in other national army chaplaincies—both based on qualitative research methods—confirm that Christian-Muslim dialogue in the Swiss Army Chaplaincy is inadequate and should be reconsidered. Specific needs and proposals regarding improvement of this situation are presented as a result of this field research. The evaluation is dependent on specific criteria, namely the theological-ethical dialogue principles that have previously been identified by an in-depth study of documents considering the context of Swiss Protestantism. These broadly accepted principles focus on an explicit commitment to interreligious dialogue, on emphasising commonalities, on respecting other religions, on empowering religious minorities, and on bridge-building activities. The study aims to improve the current inadequate Christian-Muslim dialogue in the Swiss Army Chaplaincy by encouraging the implementation of these principles. It recommends that the Swiss Federation and the Swiss Army should contribute to the development of a multifaith Swiss Army Chaplaincy that would benefit Swiss society as a whole. It suggests that this multifaith chaplaincy will promote interreligious dialogue in general, that assigned chaplains will care for all army personnel regarding day-to-day issues, and that access to professional faith-specific support will be provided in a few clearly defined cases. The carefully selected and well-trained chaplains must be respectfully committed to interreligious dialogue and to the empowerment of all personnel. The study does not lose sight of the main aim of this chaplaincy, which is the spiritual guidance and welfare of all army personnel. It aims to encourage Swiss Protestant churches and chaplains to contribute together with their ecumenical and interreligious partners to the success of this multifaith chaplaincy in which all religions will be able to collaborate in such a manner that all army personnel feel at home.

Key Words

Army Chaplaincy, Multifaith Chaplaincy, Interreligious Dialogue, Multicultural Society, Religious Rights, Spiritual Care, Swiss Muslims, Swiss Protestant Church, Switzerland, Theological-Ethical Principles

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1.0 INTRODUCTION

In western countries army chaplaincies traditionally were under the shelter of Christian churches and Christian chaplains. Because of the societal changes of recent decades western armies nowadays include personnel of diverse religions. As a result, one-faith army chaplaincies are challenged by the question of whether or not a more diverse chaplaincy should be developed in order to respond to the diverse needs of personnel.

Some army chaplaincies have already moved towards a multifaith approach (Government of Bosnia and Herzegovina, 2008:37-38; Canadian Military Chaplaincy, 2008a) while others still retain their one-faith position by providing, for example, a Christian care service for all faiths and none. This applies to the Swiss Army Chaplaincy. According to their slogan, Swiss Army chaplains are, by accomplishing their task, witnessing Jesus Christ in today's age of pluralism (Schweizer Armee, 2014a). The Swiss Army Chaplaincy considers that it is the Christian faith which features this care service (Schweizer Armee, 2010:46). The latest official statement reconfirms that Christian churches alone are in charge of this care service (Schweizer Armee, 2013:11). Therefore, the Swiss Army Chaplaincy to this very day does not facilitate arrangements for chaplains and personnel of other faiths, nor does it indicate any intention of developing a multifaith chaplaincy that respects and includes, for example, the growing percentage of Muslim army personnel. In view of the presence of many Muslims in the Swiss Army, one can argue that the Christian-Muslim dialogue is in these circumstances not fully developed.

In order to tackle this problem, specific evaluations regarding the demands of non-Christian army personnel, and specific theological studies regarding interreligious dialogue and the concept of a multifaith chaplaincy, would provide valuable perspectives and guidance. However, such specific evaluations and theological studies do not exist. Existing studies only cover general aspects of army chaplaincy (Bastian, 1992; Brandt *et al.*, 1998) or specific aspects of the Swiss Army Chaplaincy (Flückiger, 2003; Walti, 2008; Zaugg, 1977). If they address the subject of religious diversity in armies (Bertossi & de Wenden, 2007; Hansen, 2008; Settoul, 2008; Soeters & Van der Meulen, 2007; Michalowski, 2013; Dürst 2012:25-61) they do not take a theological perspective. The theological dimension of the recent interreligious challenges in the Swiss Army Chaplaincy is only touched briefly in a report of Saladin

(2005), in the compendium of the Swiss Army Chaplaincy (Schweizer Armee, 2010:46) and in the recently published statements of the Swiss Army Chaplaincy *Gedanken zur Armeeseelsorge*¹ (Schweizer Armee, 2013:11). But none of these documents contributes a profound and insightful evaluation or basic theological research to a ground-breaking solution to problems which confront the Swiss Army Chaplaincy. Neither the theologians responsible for the Swiss Army Chaplaincy nor Swiss Christian scholars have explored and worked out the necessary theological basis which provides guidance regarding the recent interreligious challenges of the Swiss Army Chaplaincy (*Index Theologicus*, 2012; IDS Basel/Bern Online Catalogue, 2012; PQDT, ProQuest Dissertations & Theses database, 2012).

This thesis addresses this shortage and provides a needed evaluation of the Christian-Muslim dialogue in the Swiss Army Chaplaincy. It evaluates, as a reference, the Christian-Muslim dialogue tradition that has developed on an international basis (Ceric, 2007; Cracknell, 1984:6; Cragg, 1993:276-279; World Council of Churches, 1979; World Council of Churches, 1992; World Council of Churches, 2002) and, first and foremost, the Christian-Muslim dialogue and its principles in the Swiss Protestant church tradition (Reformierte Kirchen Bern-Jura-Solothurn, 2006; Schweizerischer Evangelischer Kirchenbund, 2006a).²

The study at hand focuses on one central research question, namely:

How can theological-ethical principles that are in line with Swiss Protestant dialogue tradition be implemented to more effectively accommodate Christian-Muslim dialogue in the Swiss Army Chaplaincy?

¹ My translation: *Reflections with Regard to the Swiss Army Chaplaincy*

² Christian churches are not only committed to the Christian-Muslim dialogue in their direct environment, but they are also committed to turning their attention towards the changing circumstances in the various fields of spiritual care, where caregiving pastors nowadays are encountering a multicultural clientele and a multifaith community (Günes, 2010:41; Lartey, 2003:42; Schipani, 2009:51; Walther, 2009:259-278). When it comes to prison chaplaincy, for example (Beckford & Gilliat, 1998:89), and to hospital chaplaincy (Walther, 2009:259-278), Christian churches have already started to respond actively to this challenge in their fields of work.

Further questions naturally arising from this main overarching question are:

- What is the Swiss Protestant tradition with regard to the Christian-Muslim dialogue?
- Which theological-ethical principles concur with this Protestant tradition and may be used when evaluating the Christian-Muslim dialogue in the Swiss Army Chaplaincy?
- What theological-ethical positions regarding Christian-Muslim dialogue are known and respected in other national army chaplaincies (case studies: Bosnia and Herzegovina, Canada, and The Netherlands)? How do experts from these chaplaincies consider the dialogue principles of the Swiss Protestant context?
- How are the theological-ethical principles of the Swiss Protestant context accepted and applied at present in the Swiss Army Chaplaincy?
- What are the recommendations for the Swiss Army Chaplaincy regarding the Christian-Muslim dialogue in accordance with Protestant theological-ethical tradition and in accordance with Swiss values concerning human rights and religious freedom?

The central research question makes evident that this study has a Protestant perspective. The decision to take this perspective by no means implies the adoption of an anti-ecumenical position. Ecumenical cooperation is well-established in this care service, and the author of this study is sure that the Swiss Catholic, Christian-Catholic and Protestant churches will together find ways of contributing to interreligious dialogue in the Swiss Army Chaplaincy. The reason for this specific Protestant perspective is ecumenical sincerity and respect. The author wants to avoid an approach in which the Catholic and the Christian-Catholic partners of the Swiss Army Chaplaincy feel patronised by a researcher who has a Protestant point of view. An ecumenical perspective would have required an ecumenical research group.

The main aim of the proposed research is to evaluate the current Christian-Muslim dialogue in the Swiss Army Chaplaincy and to propose improvements from a Swiss Protestant theological-ethical perspective. The subject will be approached from five angles:

- To describe Swiss Protestant tradition with regard to interreligious issues.
- To assess important theological-ethical principles that concur with this tradition and that can be used for the evaluation of the Christian-Muslim dialogue in the Swiss Army Chaplaincy.
- To evaluate the Christian-Muslim dialogue in three national army chaplaincies from the perspective of the crucial theological-ethical principles.
- To evaluate the present situation of the Christian-Muslim dialogue in the Swiss Army Chaplaincy.
- To propose improvements to the Swiss Army Chaplaincy regarding the Christian-Muslim dialogue.

The central theoretical argument of this study is that the Christian-Muslim dialogue in the context of the Swiss Army Chaplaincy is inadequate and should be reconsidered in view of Swiss Protestant tradition.

This study first describes the Swiss Protestant tradition with regard to Christian-Muslim dialogue and then assesses important theological-ethical principles that can be used as relevant criteria for the evaluation of the Christian-Muslim dialogue in the Swiss Army Chaplaincy. The study will be a comparative literature study which will report the information gained. In addition, this thesis will make use of research conversations and questionnaires as empirical investigation methods. The main target group will be military commanders, chaplains and personnel, responsible representatives and theologians of different faith groups in the national and international context. The research methodology will, therefore, be based on studies of literature and documents as well as on empirical field work involving research conversations and questionnaires. The evaluation techniques and qualitative methods will mainly be oriented towards the work of Bortz and Döring (2006:95-136; 295-350). Position papers and theological ideas of the people responsible for the army chaplaincies of Bosnia and Herzegovina, Canada, and the Netherlands will form the basis for the instructive and inspiring evaluation of the Christian-Muslim dialogue in three national army chaplaincies. These case studies will be completed by research conversations and questionnaires of those international army chaplaincy partners. The current situation of the Christian-Muslim dialogue in the Swiss Army Chaplaincy will, finally, be evaluated by research conversations and questionnaires as well. The ethical code in this regard will be considered (2006:41-45; 106-109).

This study contributes to the solution of upcoming challenges in the range of interreligious dialogue in the Swiss Army Chaplaincy. It strives to formulate a suitable theological and ethical basis by drawing on the theological-ethical literature as well as on actual field work. The study attempts to develop a viable foundation for a multifaith concept of chaplaincy, which promotes as well the inadequate Christian-Muslim dialogue in the Swiss Army Chaplaincy.

2.0 ANALYSIS OF THE SWISS PROTESTANT TRADITION REGARDING THE CHRISTIAN-MUSLIM DIALOGUE

2.1 Introduction

With regard to the Swiss population, which in the year 2000 still has been characterised by a Christian majority³ of almost 80%, non-Christian religions were for years represented only by small minorities.⁴ However, in the last decades the Muslim population has permanently increased to almost 6% (Ackerl, 2007:97) of the total Swiss population. This fact entails a more frequent encounter and therefore a more frequent dialogue between Christians and Muslims in Switzerland. Dialogue⁵ generally means “an exchange of ideas or opinions on a particular issue, especially a political or religious issue, with a view to reaching an amicable agreement or settlement” (Dictionary.com, 2012). Such dialogue in a sense of exchange, agreement and cooperation has become a new challenge for Christians and Muslims in Switzerland.

In the same way, Swiss Army chaplains, whose counterparts up to now mostly were Christian or non-denominational army personnel from an originally Christian background have experienced the increasing number of Muslim soldiers and officers. In some military schools every tenth soldier originates from a Muslim background.⁶ This situation presents new challenges to the Swiss Army Chaplaincy. In order to address this challenge, the focus of this study is to evaluate the Christian-Muslim dialogue in the Swiss Army Chaplaincy from a Swiss Protestant perspective. Conducting an evaluation from this specific perspective entails the consideration of whether or not in this chaplaincy Swiss Protestant theological-ethical principles regarding Christian-Muslim relations have been sufficiently respected and implemented. However, if the Swiss Protestant church and faith tradition is the reference and the orientation point of

³ In the year 2000 79.3% belonged to a Christian church (Universität Luzern, 2014).

⁴ The percentage of Jewish (0.25%), Buddhist (0.3%), and Hindu (0.5%) population is lower (Universität Luzern, 2014).

⁵ “Dialogue” comes from the Greek word *dialogos*, which is derived from the word *legein* (My Etymology, 2012).

⁶ Annexure 5F.4 (Annexure 5F refers to the conversation F of the Annexures of Chapter 5; the last number refers to the question number). Individual army representatives mention that sometimes there are more than 10% Muslim in a military school. This, however, has not been confirmed by the commanders even if the author considers this as possible in accordance to his experiences and in view of the young Muslim population of Switzerland (Endres *et al.*, 2013:9)

this evaluation, this specific tradition has previously to be analysed, and principles have to be recognised. An outline of the relevant Swiss Protestant theological-ethical statements regarding Christian-Muslim relations and an outline of the essential characteristics of Swiss Protestant activities in the range of Christian-Muslim dialogue therefore are required. Only this analysis allows the recognition of Swiss Protestant theological-ethical dialogue principles which will set standards for the evaluation to come.

To analyse this specific tradition, the reply to the following questions is required: Do Swiss Protestant churches officially affirm the Christian-Muslim dialogue? How do they substantiate their position theologically? What characterises the Christian-Muslim dialogue activities in which Swiss Protestant churches are involved? The evaluation of the Christian-Muslim dialogue in the Swiss Army Chaplaincy and the reconsideration of this dialogue, as it might apply from Swiss Protestant perspectives, require this previous clarification. This clarification will be the specific reference for this study. The following sections, therefore, analyse both the Swiss Protestant theological statements with regard to Christian-Muslim dialogue, and the key features which characterise the Swiss Protestant tradition regarding Christian-Muslim relations. The analysis of the Swiss Protestant tradition regarding the Christian-Muslim dialogue and the consideration of this dialogue in the Swiss Army Chaplaincy has to be considered as well in the context of Christian-Muslim relations in other Swiss institutional chaplaincies. The different chaplaincies should be in an ongoing exchange regarding these issues. Existing research efforts regarding the topic of interfaith chaplaincy, therefore, have to be considered as well. This chapter will conclude by indicating the specific contribution of this study to this research area.

2.2 Theological-Ethical Statements

2.2.1 The Official Affirmation of the Christian-Muslim Dialogue

Swiss Protestant theological-ethical tradition is first and foremost characterised by the clear and theologically well-founded commitment which affirms the Christian-Muslim dialogue. According to the following statements, the Federation of Swiss Protestant Churches officially supports this dialogue on all levels. Many of the member churches have even embedded this concern in their church constitutions (Reformierte Kirche Zürich, 2009:3; Reformierte Kirche Uri, 2007:4).

The official position of the Federation of Swiss Protestant Churches is stated in the document *Wahrheit in Offenheit* (Bernhardt, 2007).⁷ Bernhardt wrote this statement on behalf of the Council of the Swiss Federation of Protestant Churches in order to theologically substantiate the official statements on interreligious dialogue. Bernhardt (2007:16-28) argues that no believer can possess God's superior truth, but he or she can experience it. However, this experienced truth remains dependent on life circumstances and historical conditions and, therefore, it can be expressed in different ways. Neither the acceptance of this religious diversity nor the dialogue between different faith groups leads to the loss of one's own faith. Believers are rather encouraged to confess their experienced faith vigorously. Clear statements are important when entering into an interreligious dialogue. Bernhardt deduces the recommended readiness for interreligious dialogue from the Reformation doctrine of justification, arguing from the unconditionality and universality of God's grace. Bernhardt (2007:37) argues that Christ acquired justification *gratis*⁸ for all human beings according to God's unconditional grace. Not faith in terms of a religious endeavour or a human cooperation but the nature of God's grace is the precondition for justification. Thus, justification cannot be claimed by Christians exclusively. This claim would contradict the unconditionality of God's grace which can consequently be experienced in non-Christian patterns of consciousness. If the Christian faith is the *sine qua non* for salvation God's grace would set conditions.

⁷ My translation: *Truth in Openness*.

⁸ That is, for free, from Latin *gratia* which means *grace*.

It is also possible that there are salutary relations to God which are not conveyed by Jesus Christ. Such relations are even essential if God's will for salvation is unconditioned and universal according to the teaching of Jesus (my translation) (Bernhardt, 2007:46).

Bernhardt argues not only from the unconditionality but also from the universality of God's grace, emphasising that God's creative activity and love are universal and may manifest themselves also in other religions. In the light of this argumentation of the unconditionality and universality of God's grace the acceptance of religious diversity is growing. God can be experienced in manifold ways. This understanding evokes readiness for interreligious dialogue which becomes a matter of course (2007:56).

Mathwig and Stückelberger (2007) proclaim this readiness for interreligious dialogue as well. They present in their document *Grundwerte aus evangelischer Sicht*⁹ (Mathwig & Stückelberger, 2007), which is also an official position of the Federation of Swiss Protestant Churches, general Swiss Protestant theological-ethical values and standards which are normative for Christian-Muslim dialogue issues as well. This document emphasises, besides human equality, two biblical perspectives, namely the ban on images in Exodus 20:4 and the life of Jesus (2007:9-10). The ban on images is an anticipation of the modern concept of human dignity. It is the rejection of a fixed image of God and, by extension of this perspective, the rejection of all fixed images of individuals as *imago Dei*. Because all individuals are created as *imago Dei*, none is excluded from human dignity. In the light of this all-embracing and indefinite human dignity, all individuals are encouraged to engage in dialogue rather than to reject it. How could one reject dialogue with an individual who is created as *imago Dei*? Further on, the role model of Jesus demonstrates that God cares especially for “in-valids” in society. According to Mathwig and Stückelberger (2007:9-10), these “in-valids” that benefit first from the sympathy of Jesus, are those who are worthless in society.¹⁰ Since Muslim believers belong in Switzerland yet to a partially marginalised and stigmatised faith group, which sometimes is socially devalued, the expression of “in-valids”—those given not the value they have—are relevant and urge us not to ignore, antagonise or penalise people who suffer from a lack of social esteem. Following the arguments of Mathwig and Stückelberger (2007:10), Swiss Protestantism promotes openness to interreligious dialogue because of its belief that all human beings are created in the image of God, and that nobody may be socially

⁹ My translation: *Basic Values from a Protestant Perspective*.

¹⁰ *In-validus* means *wertlos* in German.

ignored. In addition, Mathwig & Stückelberger (2007:10) state that many interreligious dialogues come about within migration and integration processes. Thus, Christian churches are reminded that Abraham was a “wandering Aramean” (Deuteronomy 26:5)¹¹ and in consequence Christians are supposed to deal carefully with issues of migration, integration and interreligious dialogue.

The official Swiss Protestant statements with regard to interreligious dialogue are theologically founded on the documents of Bernhardt, Matthwig and Stückelberger. These approaches correspond to international ecumenical statements on the same subject. Swiss Protestant churches are members of the World Council of Churches. The World Council of Churches affirms the Christian-Muslim dialogue as well. The document *Issues in Christian-Muslim Relations* (World Council of Churches, 1992) states that Christian-Muslim dialogue processes do not diminish the Christian creed. Rather, they consider the possibility that the God whom Christians know in Jesus Christ may be revealed also in the life of their neighbours with other faiths. The Swiss Protestant churches’ attitude towards Islam and Christian-Muslim dialogue agrees to this point:

God works both in Christians and in individuals of another religion or ideology. For the Federation of Swiss Protestant Churches ... the Christian faith encourages dialogue and living together with respect for people of other faiths. The dialogue is strengthened through encounter and learning (Schweizerischer Evangelischer Kirchenbund, 2012a).

Finally, the signing of the ecumenical document *Charta Oecumenica*¹² (Conference of European Churches, 2001) by the Federation of Swiss Protestant Churches was another clear statement on openness and interreligious dialogue. The *Charta Oecumenica* officially declares the importance of dialogue among churches and religions in Europe.

To sum up, the clear and official affirmation of the Christian-Muslim dialogue by Swiss Protestant churches is based on the consideration of God’s unconditional and universal grace which can be experienced in different ways. This attitude implies openness for religious diversity and readiness for the dialogue between religions. Moreover, the understanding that all human beings are created in the image of God, and that all beings are of equal worth and therefore worthy of being accepted in

¹¹ Unless otherwise noted, all quotations of the Bible in this dissertation are given in the translation of the New International Version (Bible Gateway, 2013).

¹² Schweizerischer Evangelischer Kirchenbund, 2005

society, promotes this dialogue in the same way. Furthermore, the commitment of Jesus to socially marginalised groups of people and social minorities reminds Swiss Christians to conduct dialogue with Muslim communities. Remembering that Abraham also was a “wandering Aramean”, one is called to deal carefully with issues concerning the faith of people who were or who are immigrants. The awareness that the God Christians know in Jesus may be revealed also in the life of their neighbours with other faiths has to be included in these considerations.

2.2.2 Discussion on this Official Position

Even though the Christian-Muslim dialogue is theologically well-founded and does not intend to blur the borders of Christian faith, the official position of Swiss Protestantism is to some extent contradicted among a small minority of Swiss Protestants who reject this dialogue. One reason for this rejection is fear of Islam. According to Zingg (2012), for example, the dialogue with Muslims has to be rejected because Islam generally is considered by Zingg to be a threat.

The threat of Islamisation is recognised neither by politics nor by churches ...
If one expects that Islamic advance can be channelled into democratic
Christian-minded tracks by dialogue, this reveals ignorance and blindness to
reality (Zingg, 2012).

Due to the fact that for Zingg Islam generally appears to constitute as a threat he is against dialogue with Muslims. From an official Swiss Protestant view, one can in no way agree with Zingg’s (2012) fear of Islam. The use of despising and threatening slogans, which often are disconnected from reality, contradict the described general attitude of Swiss Protestantism, which throughout respects representatives of other faiths and religions. The church council of the Reformed Church of Zürich considers the term “Islamisation” frightening and inappropriate (Reformierte Kirche Zürich, 2010:24). Their argument is based on a communiqué of the Centre of Religious Studies of the University of Lucerne, which, for the Swiss context, identifies the term “Islamisation” as “phantom” (Universität Luzern, 2009).

Another reason for the rejection of the Christian-Muslim dialogue is the exclusivistic attitude of a minority of Swiss Protestants. Zingg (2012) and various other representatives of Protestant free churches in Switzerland (Bernhardt, 2007:15) are influenced by the exclusivistic tendencies of the *Lausanne Movement*, proceeding from the assumption that salvation is exclusively experienced by Christian faith and

therefore faiths of potential dialogue partners cannot be accepted as equal. These representatives prefer to describe the church's task in terms of mission rather than dialogue.

We affirm that there is only one Saviour and only one gospel ... We also reject as derogatory to Christ and the gospel every kind of syncretism and dialogue which implies that Christ speaks equally through all religions and ideologies (Lausanne Covenant, 1974). Because men and women are made in God's image and see in the creation traces of its Creator, the religions which have arisen do sometimes contain elements of truth and beauty. They are not, however, alternative gospels ... We, therefore, have no warrant for saying that salvation can be found outside Christ or apart from an explicit acceptance of his work through faith (Lausanne Covenant, 1992).

According to this manifest world evangelisation is the main aim; dialogue has not been mentioned in it (Lausanne Covenant, 1992). However, the Federation of Swiss Protestant Churches rejects exclusivistic attitudes not only because of dialogue concerns, but first and foremost because they run the risk of missing the important and well-founded ideals of the concept of *imago Dei*, the life of Jesus and the theological statements based on Reformation theology, above all the statement of the unconditionality and universality of God's grace.

In order to remain the options of conducting dialogue with other religions even the Swiss Evangelical Alliance (Schweizerische Evangelische Allianz, 2012) which represents a majority of Swiss free churches and basically respects the Lausanne Movement, recently has indicated openness towards interreligious dialogue:

Christians are encouraged to build relationships with believers of other religions in a respectful and confidential sense. The establishment of this relationship furthers mutual understanding, reconciliation and cooperation in the interest of community. Thus, Christians are called upon to aim at a common vision and practice of interreligious relationships with others (Hanimann, 2012:7).

Zingg does not only reject the Christian-Muslim dialogue because of fear of Islam and because of his exclusive attitude, beyond this, he attacks the practice of Christian churches by insinuating that they, because they conduct a Christian-Muslim dialogue, live a "dormant wellness-Christianity" (Zingg, 2012) which would contradict the Gospel. However, this insinuation cannot be agreed with. The Federation of Swiss Protestant Churches acts, within all its dialogue activities, in the sense of the Gospel. In no way it disowns the Christian confession, witnessing Jesus Christ as their only Lord (Schweizerischer Evangelischer Kirchenbund, 2012b:3). Thus, Christian-Muslim

dialogue activities are not only compatible with the Swiss Protestant theological-ethical attitude; they are even the logical consequences of this specific attitude.

For all these reasons, the official statements of the Federation of Swiss Protestant Churches (Bernhardt, 2007; Mathwig & Stückelberger, 2007), which affirms this dialogue, can comprehensively be agreed upon. They in no way forsake Christian confession, nor do they hinder the development of strong identities of Christian believers and churches. In contrast to the opponents of the Christian-Muslim dialogue, the official Swiss Protestant statements respect the biblical values of human equality and human dignity, the estimation of strangers and people marginalised by society and the cross-cultural love of Jesus. They also refer to the statement of God's unconditional and universal grace, outlined by Reformation theology (Schmidt, 1990: 291, 307-308; Bernhardt, 2007), and the statement of the World Council of Churches which implies that the God Christians know in Jesus may be revealed also in the life of their neighbours with other faiths (World Council of Churches, 1992). In view of the arguments mentioned above the official affirmation of the Christian-Muslim dialogue is obvious in the Swiss Protestant tradition.

2.3 Characteristics of Swiss Protestant Dialogue Tradition

2.3.1 A Survey

The theologically founded affirmation of the Christian-Muslim dialogue characterises the Swiss Protestant tradition in this regard. Further characteristics identify this specific tradition. In order to elaborate these characteristics the history and the development of the Christian-Muslim dialogue in Switzerland firstly has to be considered. However, it is necessary to understand the flow of immigration of the last half a century because this has challenged Swiss Christians and the Muslim immigrants to engage in interreligious dialogue. This period, therefore, was evoking dialogue activities and shaping relevant statements.

Since World War II Swiss Protestant churches have been engaged in an active dialogue with other religions, along with the Swiss Catholic Church, the Swiss Old Catholic Church, the Swiss Orthodox churches and some free churches. This first interreligious dialogue was the Christian-Jewish dialogue which was not caused by

immigration because Jewish people have been living in Switzerland for centuries. However, World War II made evident the importance of this dialogue. The Christian-Jewish dialogue began after World War II with the *10 Points of Seelisberg* (Schweizerischer Evangelischer Kirchenbund, 2010). This dialogue is well-established nowadays. While Jewish people have been living in Switzerland for centuries, people with other religious affiliations immigrated to Switzerland later on. This flow of immigration forced Swiss Christians to deal with other religions.

The immigration of Southern European people in the nineteen-sixties was not expected to be a problem in terms of religious differences because these workers and their following families were mainly Catholic Christians. Nevertheless, those immigrants felt xenophobic tendencies from some parts of the Swiss population. For the Swiss right populist, James Schwarzenbach, 1911-1994, famous for his xenophobic political initiative (Peter-Kubli, 2011), the “brown sons of the South” were “foreign plants” and, according to him, the foreign infiltration was an “insidious disease” (Kramer, 2011). Similar racist voices were aroused later when refugees from Sri Lanka reached Switzerland in the nineteen-eighties.

When the first Tamil asylum seekers arrived in 1983 they suffered from a negative image in the Swiss population. They were defamed as drug dealers and benefit fraudsters ... they were targets of verbal and physical attacks. This was the first wave of xenophobia against asylum seekers in Switzerland (Moret *et al.*, 2007:39).

Shortly after the immigration of the Asian people, Islam became a new challenge for Swiss society and Swiss churches, based on a new flow of immigration. While there were 16,353 Muslims living in Switzerland in 1970, there were approximately 450,000 Muslims in 2013 which makes up to almost 6% of the Swiss population (Ackerl, 2007:97). According to Endres *et al.* (2013:9) the Swiss Muslim population is, compared to the total Swiss population, a young segment of population. A third of all Muslim inhabitants received Swiss citizenship. As in other places, Muslims in Switzerland are not of uniform origin. They originate from many nations, but mainly from the Balkans and from Turkey. A majority of Muslims in Switzerland are Sunnis; the others are Shiites, Sufis or Alevi (Eidgenössische Kommission für Migrationsfragen, 2010:9-10; Bundesamt für Statistik, 2012a; Eidgenössische Kommission gegen Rassismus, 2006:7). Endres *et al.* (2013:11) remarked that the majority of the 450,000 Muslims are selective with regard to religious issues; in other words their ritual practice is occasional, but they feel committed to a Muslim cultural

and religious background. The religious practising Muslims are, according to their cultural and national origin, organised in many mosque associations and in ethnic-cultural groups. Generally, practising Muslims are still forced to live their spiritual and cultural life in cellars and backyards.¹³ In 2006, the *Coordination of Islamic Organisations in Switzerland* and the *Federation of Islamic Umbrella Organisation in Switzerland* were founded, after the formation of the *Forum for a Progressive Islam* in 2004.¹⁴

However, Swiss Protestant churches were called on to respond to the upcoming challenges caused by the settling of Muslims in Switzerland. The dialogue between Christians and Muslims was essential; therefore it has been initiated and established. Based on Swiss Protestant understanding of faith and social responsibility the Christian-Muslim dialogue, which has been developed in the last decades, has been characterised by several facts which will be explained in detail in what follows.

2.3.2 Building Bridges

The efforts of building bridges characterises Swiss Protestant Christian-Muslim dialogue activities. Building bridges to Muslim neighbours, colleagues and comrades who have a faith which is still quite unfamiliar to many Swiss people is a central concern of Swiss Protestant churches. Thereby prejudices towards a religion which often has been misunderstood in Switzerland and prejudices towards their members can be reduced, and the integration in Swiss society (Reformierte Kirchen Bern-Jura-Solothurn, 2001:5) can be facilitated. When Islam first appeared in Switzerland, the observed unfamiliarity towards Islam could be explained by the fact that the majority of Muslims in Switzerland were immigrants. Islam was “foreign” (2001:3) and therefore Christian-Muslim dialogue activities of Swiss churches were closely interconnected with issues of migration and endeavours of integration (Reformierte Kirchen Bern-Jura-Solothurn, 2010:7). While Hindu and Buddhist congregations profited from a general acceptance of Eastern religions, Muslim immigrants suffered from the beginning from insufficient acceptance (Beaumont, 2007). This has exacerbated after 9/11 when Swiss Muslims involuntarily changed from the

¹³ The *Haus der Religionen (House of Religions)* in Bern which opened in 2014 is an excellent example how churches can support that Muslim communities do not longer live in cellars and backyards.

¹⁴ cf. also Chapter 5.2.3.3 where the topic of Muslims in the Swiss context has been illuminated with regard to this evaluation.

inconspicuous to the black sheep of society (Behloul, 2011). Even if children and grandchildren of Muslim immigrants have become settled they are often perceived as foreign and strange:

Muslims are seen as strangers. It is often said: 'You have to adopt the attitudes of our country otherwise you have to return to where you come from.' There are many Swiss Muslims who cannot return: converts, naturalised, the second and third generation and the future generations of those who once immigrated. Switzerland is their homeland. Where should they go (Duran, 2008)?

It can be observed that a grandchild of an immigrant from Kosovo is usually not perceived as a Swiss child originating from Kosovo but as a Muslim child, just as a son of an immigrant from Turkey who joins the Swiss Army is usually not perceived as a Swiss soldier originating from Turkey but as a Muslim soldier. Even though this child or this comrade has absolutely nothing to do with Islamist terrorism, some Swiss people unmindfully but consistently associate the term Muslim automatically with topics such as Islamist terrorism. The minaret controversy manifested these existing prejudices and an alarming unfamiliarity regarding Islam. Islam has obviously remained a foreign religion for many Swiss people. Switzerland was criticised internationally (Buchser, 2012) for having approved the constitutional amendment of 29th November 2009 which forbids the construction of new minarets (Bundesamt für Statistik, 2012b). In that discussion, facts and reality were often confused. To the present day, Muslims are generally insufficiently accepted in Switzerland. Kreis (2010:47-61) mentions the disconcerting way in which some Swiss people deal with pluralism and the unknown. Right-wing politicians worsen the confusion. Since most Muslim inhabitants in Switzerland came from another country, the political right wing misuses the fact that Muslims are foreigners for xenophobic slogans against Muslims and Islam. A member of the Popular Swiss Party even wrote in a blog "Perhaps there is a need for another *Kristallnacht* in Switzerland, this time for mosques" (Binswanger & Aeschlimann, 2012). Stereotypes of Muslims have been spread. These stereotypes often have their roots in inaccurate imaginations (Eidgenössische Kommission gegen Rassismus, 2006:9). Prejudices and wrong conclusions often characterise the perception of Muslim people in Switzerland.¹⁵

¹⁵ A soldier from a Muslim faith tradition told the author of this study that a comrade asked him: "May I touch you? I have never touched a Muslim to this day." Another soldier expressed his amazement about his Muslim comrade in arms: "I would never have imagined that Muslims are so friendly."

However, studies of Muslim settlement in Switzerland clearly show another reality: Muslim people and communities are well integrated. According to Baumann (2013) many Muslim communities are committed to the integration of Muslim people in Switzerland. Duran (2006) mentions, that Muslims, as the second largest religious community in Switzerland, live without attracting any attention and without creating any problems. According to the recent *Report of the Federal Council on the Situation of Muslims in Switzerland* (Schweizerische Eidgenossenschaft, 2013a), Muslim people and Muslim faith groups in Switzerland are in no way a threat to Switzerland.¹⁶ Therefore, the voices of right-wing populists have no basis for their belief that Muslims in Switzerland are difficult to integrate. Therefore, and in this context building bridges is an urgent task within the Christian-Muslim dialogue in Switzerland. For years, Christian churches, together with Jewish communities, have been interreligious dialogue partners of Muslims. Along with information campaigns of Swiss Muslim bodies themselves, Christian and Jewish communities help to build bridges. Together these religious groups promoted many interreligious dialogue projects; moreover, they also officially fought against the initiative which bans the building of new minarets (Schweizerischer Rat der Religionen, 2009; Schweizerische Evangelische Allianz, 2009).

Building bridges, and thereby fostering social acceptance of Islam in Swiss society, has characterised Christian, Muslim and Jewish interreligious dialogue activities over the last decades.¹⁷ Swiss Protestant churches were involved in these activities. They have supported these interreligious efforts in a committed way with the result that this dialogue developed to a matter of course.

2.3.3 The Established Dialogue

The Swiss Christian-Muslim dialogue tradition is, therefore, characterised by the fact that this dialogue has developed a broad based support throughout Swiss Protestantism. This dialogue nowadays is well-established in Swiss Protestant church boards, parishes and in various projects. In this context Swiss Protestantism, for example, states that Christian-Muslim dialogue not only conveys insight and

¹⁶ This has consistently been confirmed, as well, by the Swiss Army commanders (Annexures 5F1-5F6).

¹⁷ The acceptance of a religious community can be measured by its public and legal recognition. The first non-Christian or non-Jewish faith groups achieved public and legal cantonal recognition in Switzerland only in 2012, when the Basel-Stadt Canton acknowledged the Alevi Cultural Association and the “Bektaschi Basel” group. For Switzerland this was a “pioneer decision” (Ref.ch, 2012).

knowledge in Islam but it also supports in a beneficial way the clarifying of one's own faith identity: "The interreligious dialogue deepens the faith and strengthens one's own religious identity" (Reformierte Kirchen Bern-Jura-Solothurn, 2012). Along with other Swiss churches, which are associated in the Swiss National Ecumenical Council,¹⁸ the Federation of Swiss Protestant Churches signed the *Charta Oecumenica*, which officially declared in 2005 the importance of dialogue among churches and religions in Europe (Conference of European Churches, 2001). This commitment indicates that the Christian-Muslim dialogue is established within Swiss Protestantism.

Furthermore, the Council of the Federation of Swiss Protestant Churches responded in 2006 with the *Islam Project* (Schweizerischer Evangelischer Kirchenbund, 2012a) to the current needs of the Swiss religious landscape. This project aims at supporting member churches when launching their own projects. Additional objectives are the allocation of ethical-theological knowhow and the building of competence for the governmental authorities in terms of religious, social and cultural matters. For example, the largest Swiss Protestant member church, the Reformed Churches Bern–Jura–Solothurn, has anchored the concern of the Christian-Muslim dialogue in their church order:

The parish is open for theological dialogue with other religions and cooperation in specific areas of life. The Church is fostering dialogue concerning daily life and theological issues particularly with the third Abrahamic religion, Islam. The Church facilitates that all different believers – individuals and groups – can live their convictions privately and publicly in accordance with the current legal system (Reformierte Kirchen Bern–Jura–Solothurn, 1990:Article 82a).

This anchoring demonstrates that interreligious dialogue is not only a possible means of conduct but both an attitude and a commitment of Swiss Christian churches. The establishment of this dialogue involves corresponding publications such as, for example, the *Principles for the living together of the religions within the territory of our Church and the interreligious dialogue* (Reformierte Kirchen Bern-Jura-Solothurn, 2001) which provide proof that this dialogue has been established and that it become a basic attitude in the context of Swiss Protestant churches.

¹⁸ The *Arbeitsgemeinschaft christlicher Kirchen in der Schweizer* (Swiss National Ecumenical Council) consists of the Federation of Swiss Protestant Churches, the Swiss Roman Catholic Church, the Old Catholic Church, the Evangelical Methodist Church, the Association of Baptist Communities, the Salvation Army, the Federation of Evangelical Lutheran Churches, the Orthodox Diocese in Switzerland of the Ecumenical Patriarchate of Constantinople, the Representation of the Serbian Orthodox Church in Switzerland, the Representation of the Orthodox Church of Rumania in Switzerland, and the Anglican Church in Switzerland.

2.3.4 The Close Cooperation

Christian-Muslim dialogue activities of Swiss Protestantism are characterised by the endeavours of building bridges, and by the fact that this dialogue has been established throughout Swiss Protestantism in the last decades. Moreover, this dialogue tradition is characterised through close cooperation among various ecumenical partners. Swiss Protestant churches are not acting unilaterally but as dialogue partners. In terms of ecumenism the Swiss Bishops Conference is the main corresponding body of the Federation of Swiss Protestant Churches. In the wider context, Swiss Christian churches coordinate their dialogue activities in an on-going ecumenical dialogue. The cooperation of the main churches is of the utmost importance. Whereas Swiss Protestants got their inspiration to dialogue from the role model of the World Council of Churches, the Catholic Church officially initiated interreligious dialogue activities in the nineteen-sixties: Vatican II explained that people who do not know the Gospel but nevertheless seek God with a sincere heart may also achieve salvation (*Lumen genitum*, 1964:16). The conciliar declarations of *Lumen genitum* and *Nostra Aetate* (1965) initiated interreligious dialogue activities within the Swiss Catholic Church. When, for example, the Christian-Muslim dialogue has to be accommodated by the Swiss Army chaplaincy this will, from the Christian part, only be done in agreement between the Swiss Christian churches. On an international ecumenical level the Catholic Church and the Protestant Church pay attention along with the World Evangelical Alliance to the recommendations of *Christian Witness in a Multi-Religious World* (World Council of Churches, 2011a). This ecumenical interrelation serves as an important basis for both the Catholic and the Protestant Church of Switzerland; they consider the interreligious dialogues to be a common learning field for Christians and for all existing religions. The Swiss National Ecumenical Council, which signed the *Charta Oecumenica* in 2005, is an important ecumenical platform for this ecumenical dialogue as well.¹⁹

¹⁹ The Swiss National Ecumenical Council consists of the Federation of Swiss Protestant Churches, the Swiss Roman Catholic Church, the Old Catholic Church, the Evangelical Methodist Church, the Association of Baptist Communities, the Salvation Army, the Federation of Evangelical Lutheran Churches, the Orthodox Diocese in Switzerland of the Ecumenical Patriarchate of Constantinople, the Representation of the Serbian Orthodox Church in Switzerland, the Representation of the Orthodox Church of Rumania in Switzerland, and the Anglican Church in Switzerland.

However, this dialogue tradition is not only characterised through close cooperation with various ecumenical Christian partners but also through close cooperation with interreligious partners. In terms of interreligious dialogue partners, Swiss Christian churches cooperate with the Swiss Council of Religions which aims to encourage the dialogue, to contribute to the promotion of religious peace in Switzerland and to represent a point of contact for the government.²⁰ In terms of interreligious dialogue partners, the Iras Cotis²¹ organisation and the Community of Christians and Muslims in Switzerland²² have to be mentioned as well. In terms of Muslim partners, the Swiss umbrella organisations and cantonal and local Muslim communities and associations are relevant.

To sum up, Christian-Muslim dialogue has been affirmed and established in the Swiss Protestant tradition; moreover, the corresponding Christian-Muslim dialogue activities give proof of the tireless efforts of building bridges together with various ecumenical, interreligious, and therefore with various Muslim partners.

²⁰ The Swiss Council of Religions consists of the main representatives of the Swiss Federation of Jewish Communities, the Coordination Centre of Islamic Organisations in Switzerland, the Federation of Islamic Umbrella Organisations, the Swiss Bishop Council, the Old Catholic Church, the Orthodox Church in Switzerland, the Swiss Federation of Protestant Churches and concerned academic specialists.

²¹ The Swiss Alevi communities, the spiritual council of Swiss Baha'i communities, Buddhist, Hindu, Jewish, Muslim and Christian communities and organisations and various other social groups founded the Iras Cotis Association Switzerland in 1992. Iras Cotis sees its role as a community of religious groups which furthers common interests such as the improvement of tolerance between religious groups, the facilitation of encounters, the reduction of fears, and counselling. Swiss Protestant Churches are members of Iras Cotis.

²² This association is neutral regarding politics and ideologies. It reacts neutrally towards religious, political and ethnic groups. The association's main aims are to promote discussion and understanding of each other and to encourage dialogue.

2.4 Similar Challenges in All Chaplaincies

Even if the Christian-Muslim dialogue has been established in Swiss Protestant cantonal church boards, parishes and in various projects, this dialogue has not yet been established in all institutional chaplaincies. Even if Swiss Protestant churches generally try to build bridges between Christians and Muslims in parishes and in various projects, these bridges have not yet been built in all institutional chaplaincies. Therefore, the majority of institutional chaplaincies, in which Swiss Protestant churches are involved, are challenged in a similar way by issues concerning Christian-Muslim dialogue. Pastors, chaplains and caregivers of all institutional chaplaincies are faced with the question of whether or not Christian chaplains are responsible and qualified for the spiritual care of believers of other religions and ideologies. Do believers of other faiths wish to use the service of Christian chaplains or would it be right to have supplementary chaplains with specific knowledge or rootedness for the religions concerned? This can be exemplified by the following examples.

The provision of spiritual care in Swiss hospitals, for example, is carried out by an established institutional chaplaincy in which Swiss Catholic and Protestant churches are involved as the main responsible bodies. The Christian hospital chaplains are responsible for the patients of their own church. Beyond this, their responsibility extends to all patients who would like to profit from the spiritual caregiving. Hospital chaplains are sensitised to interreligious dialogue concerns. Sometimes patients from another religious context or without any religious affiliation ask for spiritual care. If they prefer a Jewish, Muslim, Buddhist or Hindu chaplain, Christian pastors will contact the religious communities concerned. In so doing, Christian caregivers are in close contact with other religious bodies; in the Swiss context these are mainly Muslim communities. Chaplains sometimes become pioneers of interreligious dialogue, for some Swiss hospitals have established teams of voluntary workers with various religious representatives. Some caregivers, who are not commissioned by the Protestant or Catholic Church, understandably wish to be employed by a Swiss hospital institution, but they cannot yet obtain permanent employment, very often because of the lack of public and legal recognition of these faith communities. During the training and the continuing education of hospital caregivers interreligious concerns are discussed and professional associations deal with these issues. International comparisons with regard to interfaith models in hospital chaplaincy support this

discussion. The moment seems to be here that both the institutions and churches support efforts and wishes of Muslim communities to get involved in such care services.

The mandate of Swiss prison caregivers includes all prisoners regardless of their faith, religion or ideology. The mandate's focus is to provide care with a view to the psychosocial condition of all the prisoners. Muslim people in a penal institution often speak to the Christian chaplains who are trained to honestly consider interreligious concerns. Today's Swiss prison chaplains create a high degree of awareness and sensitivity regarding cultural and religious diversity. Some Muslim caregivers are involved in Swiss penal institutions (Buser, 2012). This involvement is often positive and helpful, in particular with regard to prayer and rituals, and in order to avoid potential radicalisation in prisons (Annexure 5D1.). However, the intervention of imams can potentially be negative if they lack the appropriate training in terms of prison caregiving (Buser, 2012). As soon as the training course for Imams has been completed at Swiss universities Muslim prison caregivers will have access to the same training courses as Christian chaplains (Nationales Forschungsprogramm 58, 2010; Geiser, 2012).

Swiss Care Teams provide pastoral care in emergency situations. They are generally maintained by Christian churches in cooperation with governmental bodies. The main concern of Swiss Care Teams is providing a spiritual first-aid to people suffering from individual strokes or collective disaster. This caregiving is a service for everybody regardless of individual attitude or religious affiliation. In order to correspond to social conditions, Swiss Care Teams can engage Christians but also Muslims, Jews and non-denominational professionals. It is the aim of these teams to support interreligious cooperation in the environment of pastoral care in emergency situations (Arbeitsgemeinschaft Notfallseelsorge Schweiz, 2013).

Comparing the various fields of institutional chaplaincies in which Swiss Protestant churches are involved, parallels to the Swiss Army Chaplaincy can be observed. Because the homogeneous clientele has become rare, all chaplaincies are challenged by interfaith issues. Based on the demographic facts, they are especially challenged by Christian-Muslim issues. Therefore, the accommodation of caregiving services may not ignore Muslim needs.

2.5 The Current Study

2.5.1 Existing Studies

The Christian-Muslim dialogue in Switzerland is the topic that provides the overall context of this study. A number of Swiss theologians have published studies on this topic, for example Matthey (1991), who points out that the New Testament itself opens perspectives on dialogue, or Basset (1996), who describes Christian-Muslim interreligious relations from the viewpoint of different believers who are involved in the processes of dialogue. Waardenburg (2003) describes the Christian-Muslim dialogue from a Muslim viewpoint, while Strahm and Kalsky (2006) describe interreligious dialogue issues in Switzerland from the viewpoint of women. Baumann and Stolz (2007) describe the coexistence of religions in Switzerland from a religious-sociological standpoint. Bernhardt (2005) exposes the issues from theological viewpoints whereas Könemann and Vischer (2008) describe the practice of interreligious dialogue in Switzerland. These research examples and the foregoing analysis of Swiss Protestant tradition reveal that the Christian-Muslim dialogue is well-documented by scholars.

However, in Swiss Protestant institutional chaplaincies the Christian-Muslim dialogue is neither yet fully developed nor adequately documented (Searches have been made using *Index Theologicus*, 2012; IDS Basel/Bern Online-Catalogue, 2012; PQDT, ProQuest Dissertations & Theses database, 2012). This observation concerns all institutional chaplaincies such as hospital chaplaincy, prison chaplaincy, army chaplaincy, Care Team chaplaincy, school chaplaincy, and airport chaplaincy, and the research projects concerning Swiss multifaith chaplaincy are still in the initial phase. The low number of Swiss theological research studies on this topic is evident. Therefore all the forthcoming studies in this field contribute to an awakening of the research in terms of Swiss multifaith chaplaincy. Schneuwly-Purdie (2010:123-144) and Pilloud & Käser (2011:12-15) describe the beginning of acceptance and admittance of Muslim chaplains in Swiss prisons. Ritter (2010:404-417) describes the beginnings of multifaith work in Swiss institutional chaplaincies, assuming that multifaith chaplaincy will undergo a process of development in Switzerland in the years to come. Walther (2009:276) recommends that Swiss practical theology should think about new models of how to provide multifaith spiritual caregiving, mentioning

the lack of systematised, theorised and theologically explored research in Swiss multifaith hospital chaplaincy. For this study, Walther's (2009:274) contribution to the issues of interreligious dialogue in Swiss hospitals is relevant. Walther uses the biblical illustration of Noah's ark and God's covenant with Noah (Genesis 6-9) to describe interfaith chaplaincy as "a happening under the rainbow". She sees interfaith spiritual care as a happening under this rainbow.

To have community with people from outside one's own faith tradition but under the same rainbow can be interpreted as a human covenant giving sign to God's peace creating acts (Walther, 2009:274).

Walther lists different models of interfaith chaplaincies. She does not propose a model that takes a neutral position by denying differences and affirming sameness, nor does she propose a model that takes an exclusive position by denying the possibility of experiencing religious truth in a faith outside one's own faith community. Walther holds a model based on an intermediate position.

This position sustains the tension between the exclusivist claim of biblical traditions, such as the Pauline *solus Christus*, while holding reasonable respect and appreciation for other religious traditions and vitally counting on the healing and saving power that exists within them. It eschatologically expects the Holy to release the soteriological tension. Indeed, those holding this view propose to live out of such soteriological hope. An interfaith chaplain, working out of such concept is not in the need to missionize the other (Walther, 2009:273-274).

Moreover, Walther strongly recommends intensive training that covers encounters between people with different religious affiliation for the students of multifaith hospital chaplaincy. Religious tolerance is an indispensable prerequisite for this training. Jewish, Muslim and other multifaith hospital chaplains are requested to participate in these educational processes. Chaplains of other faiths are needed because of specific spiritual needs of today's patients (2009:275). The relevance of Walther's preference will be discussed when recommending improvements for the accommodation of the Christian-Muslim dialogue in the Swiss Army Chaplaincy. Walther's contribution of an intermediate position of interfaith models is relevant for the study of the Christian-Muslim dialogue in the Swiss Army Chaplaincy because it is in accordance with the Swiss Protestant theological statement. It holds to the confession of Jesus Christ and at the same time it respects religious diversity. Issues with regard to proselytizing will also be discussed in this study.

The statement of a lack of research regarding Christian-Muslim care giving particularly applies to the Swiss Army Chaplaincy. With regard to this institutional care service Flückiger (2003) describes the general relation between the Swiss Army and religion; this will be evaluated in Chapter 5. The recently published *Compendium of the Swiss Army Chaplaincy* (Schweizer Armee, 2010) and the latest official general statements regarding the Swiss Army Chaplaincy *Gedanken zur Armeeseelsorge* (Schweizer Armee, 2013:11) only point out very briefly the new interfaith challenge, without suggesting to evaluate this situation, or even to developing this care service to an interfaith service. The newly published study of Dürst (2012:25-61) takes a sociological approach in describing the presence and the living conditions of soldiers with a Muslim faith tradition in the Swiss Army, similarly to Hansen (2008:143), who describes in his sociological dissertation the religious diversity in the US Army Chaplaincy including field studies concerning soldiers with Muslim faith traditions. Although Dürst's survey will support this study, it is not his aim to evaluate or debate the Christian-Muslim dialogue theologically. Neither does he attempt to apply theological-ethical principles in the dialogue nor does he draw comparisons from the Christian-Muslim dialogue in army chaplaincies in an international context. According to the *Index Theologicus*, 2012; IDS Basel/Bern Online-Catalogue, 2012; PQDT, ProQuest Dissertations & Theses database, 2012, there are no other up-to-date contemporary theological studies regarding the Christian-Muslim dialogue in the Swiss Army Chaplaincy.

2.5.2 The Contribution of This Study

In view of the fact that this study argues that the Christian-Muslim dialogue has not yet been fully developed in the Swiss Army Chaplaincy, and that there is a lack of appropriate research, this paper wants to make meaningful contributions to the research field of the Christian-Muslim dialogue in the Swiss Army Chaplaincy. First, it elaborates and presents theological-ethical principles that correspond to the official stance of the Federation of Swiss Protestant Churches both in terms of official statements and in terms of realised projects in the various member churches. These proposed principles form relevant criteria for the evaluation and vital instruments for possible changes in the field of the Swiss Army Chaplaincy. Then, the upcoming evaluation (Chapter 5) and the recommendations regarding improvements of the Christian-Muslim dialogue in the Swiss Army Chaplaincy (Chapter 6) are further

important contributions of this research. Besides the elaboration of these relevant principles (Chapter 3), an international comparison, presented as case studies (Chapter 4), contributes in a twofold way to the research of Christian-Muslim relations in this chaplaincy: The international comparison aims to confirm the suitability of the identified and proposed principles and to inspire the process of reconsidering Christian-Muslim dialogue in the Swiss Army Chaplaincy.

Above all, this research aims to contribute to the discussion of multifaith army chaplaincy by carrying out the necessary evaluation of this dialogue (Chapter 5) and by recommending a set of reconsidered strategies regarding this field of work by suggesting concrete improvements from a Swiss Protestant theological-ethical perspective (Chapter 6). If this study is successful in making an effective contribution to Christian-Muslim relations in the Swiss Army Chaplaincy, then it will have achieved its aims.

2.6 Summary

This chapter has analysed and presented important aspects of the Swiss Protestant tradition regarding Christian-Muslim dialogue. It can be summarised that this dialogue, which has been appreciated as an important contribution to mutual understanding and peaceful life together, has been officially and fully supported by Swiss Protestant churches which have endorsed this dialogue by convincing arguments based on biblical tradition and Protestant theology. Although this dialogue is both well-established and well-documented, there is a lack of reconsidered strategies in the field of institutional chaplaincies and even a lack of studies which could support and initiate establishment of this dialogue. The professionals of the various Swiss institutional chaplaincies, therefore, are faced with the need to deal with these new interfaith challenges.

In the same way Christian-Muslim relations in the context of the Swiss Army Chaplaincy need to be reconsidered. Swiss Army chaplains are faced with the fact that in many military schools and units numerous recruits, soldiers and officers originate from a Muslim background. The overall aim of this study, therefore, is to specifically support reconsideration and healthy development of Christian-Muslim relations in this important chaplaincy.

The completed analysis of Swiss Protestant tradition regarding the Christian-Muslim dialogue allows the identification of theological-ethical principles. These principles conclude statements and values, strategies and practices, and important standards of this tradition with regard to Christian-Muslim dialogue. These principles which will be identified in the following chapter, heretofore, they serve as criterion regarding the upcoming evaluation of the Christian-Muslim dialogue in the Swiss Army Chaplaincy.

3.0 THEOLOGICAL-ETHICAL DIALOGUE PRINCIPLES IN ACCORDANCE WITH SWISS PROTESTANT TRADITION

3.1 Introduction

Swiss Protestant tradition with regard to the Christian-Muslim dialogue has been characterised along general lines in the previous chapter. Based on a Protestant understanding of biblical traditions and on current demands this dialogue is broadly affirmed in the context of Swiss Protestantism. This affirming attitude is anchored both in church orders and mission statements and it is manifested in numerous dialogue projects. In Swiss Protestant church tradition this dialogue evolved from spontaneous meetings to a well-established committed dialogue. It takes place, first and foremost, in daily life situations, and beyond that, on institutional, theological, spiritual and ethical levels (Strahm, 2008:5). In close ecumenical and interreligious cooperation Swiss Protestant churches are involved in the process of building bridges between Christians and Muslims. Believers from Christian and Muslim faith traditions increasingly become familiar with each other, and at the same time they reconsider and rediscover their own faith identity in a clarifying way.

The study at hand focuses on the Christian-Muslim dialogue in the Swiss Army Chaplaincy. The study argues that, in contrast to the well-established Christian-Muslim dialogue in the Swiss Protestant context, the Christian-Muslim dialogue has not yet been fully developed in this Swiss institutional care service. Neither is a specific care service provided for Muslim army personnel nor has the increasing percentage of Swiss Muslim officers and soldiers been considered until now. Therefore, army chaplains responsible for Christian-Muslim relations and for the spiritual welfare of Muslim personnel are challenged to promote and establish this dialogue in their field of work. This study demonstrates that this can be realised by the provision of dialogue principles which can be implemented in the context of the Swiss Army Chaplaincy. This seems to be a reasonable way to address the problem of lack of an adequate care for Muslim personnel. The implementation of appropriate dialogue principles will therefore improve the unsatisfactory situation.

Hence, the next step is to elucidate these dialogue principles. These principles must not be invented *ex nihilo*, nor must they be adopted unevaluated and ready-to-use from a context different than the Swiss Christian one. Both approaches would be possible: Swiss Protestant army chaplains could invent new principles which might be derived from a well-meant intention to find any appropriate guideline to address the problem of the lack of an established Christian-Muslim dialogue. Responsible army chaplains could also take over reliable dialogue principles from a different context, for example, from the Council of Churches of Britain and Ireland (Council of the Churches for Britain and Ireland, 1991:1-7), which would provide four excellent dialogue principles: meeting, understanding, sharing, and witnessing.

This study recommends another way: Swiss Protestant army chaplains should attend to the dialogue tradition of their own church because this orientation obviously has the potential for the provision of appropriate and meaningful theological-ethical principles for this evaluation. This approach ensures that the problem of the lack of Christian-Muslim dialogue in the Swiss Army Chaplaincy is approached by a solution that conforms to the way Swiss Protestantism usually conducts Christian-Muslim dialogue. Therefore the Swiss Protestant dialogue tradition must be the reference when attempting to improve the Christian-Muslim dialogue in this chaplaincy. Appropriate dialogue principles, therefore, have to be derived from this specific church tradition. The principles developed will guide Swiss Army chaplains when approaching the challenge of promoting Christian-Muslim dialogue in this field of work. Since the principles will be derived directly from Swiss Protestant tradition, they obviously contain fundamental doctrines, rules, characteristics, and conduct, which were considered as theologically and ethically correct (Bernhardt, 2007:37-38) in the process of maintaining a Christian-Muslim dialogue in Switzerland in the last decades. In consequence, broad acceptance of the derived principles can be expected within Swiss Protestant churches. There will be no bar to the implementation of the principles.

However, the derivation of dialogue principles from this specific Swiss Protestant dialogue tradition does not dispense with the necessity to compare and to discuss the identified theological-ethical principles before implementation in the light of established internationally recognised dialogue principles such as the principles of the Council of Churches for Britain and Ireland, mentioned above, or the dialogue

principles of Küng (2001:55-60), elaborated on the occasion of the meeting of the Parliament of the World's Religions in 1993. Furthermore, other important questions have to be discussed; for example, whether these dialogue principles are at all useful for daily life situations in the context of an army, and specifically for Christian-Muslim relations in the context of the Swiss Army Chaplaincy, and whether these principles are in compliance with the ideas of ecumenical, interreligious, and secular partners in Switzerland. This chapter will discuss these issues. In the following chapter the debated principles will be evaluated by international army chaplains who are experts regarding multi-faith issues in army chaplaincies. However, the derivation of the principles from the Swiss Protestant dialogue tradition will now be the next step.

3.2 The Commitment to Dialogue

The first principle of Swiss Protestant tradition with regard to the Christian-Muslim dialogue can be found in the range of church commitments. A commitment defines a long-term main focus of church actions which can be perceived from outside and inside the church as a matter of priority, and which can even evolve over time to a relevant principle.

The Swiss Protestant churches have officially stated their commitment to Christian-Muslim dialogue again and again. Both the affirmation of this dialogue and the engagement in real dialogue characterise the basic attitude of the Federation of Swiss Protestant Churches. Based on original Reformation principles such as *solus Christus*, *sola gratia*, *sola fide*, *sola scriptura*, *solī Deo gloria* and the priesthood of all believers (Schweizerischer Evangelischer Kirchenbund, 2013a), various further commitments have been established in Swiss Protestant church tradition. These commitments oblige Swiss Protestant Christians to comply with the guidelines. They characterise Swiss Protestant church life, and they are observable from outside the church.²³

²³ One could mention the example of the general secretary of the World Council of Churches, Revd Dr Olav Fykse Tveit, who expressed on the occasion of a meeting with the leaders of the Federation of Swiss Protestant Churches in 2011 his appreciation for the “deep ecumenical commitment” (World Council of Churches, 2011b) which is perceptible in the setting of Swiss Protestant churches. The engagement towards ecumenical cooperation therefore is one of these observable characteristic commitments of today's Swiss Protestantism. Other commitments evolved from the Swiss Protestant engagement in the ecumenical programme of the 6th Assembly of the World Council of Churches in Vancouver (World Council of Churches, 1983). This engagement discloses the commitment to justice, peace and the integrity of the creation. According to official Swiss Protestant statements, Swiss Protestant churches are also truly and deeply committed to these values (Schweizerischer Evangelischer Kirchenbund, 2006b).

However, the binding commitment to the Christian-Muslim dialogue, which manifests itself in a sincere dedication to interreligious exchange, characterises Swiss Protestant church tradition in a striking way. The affirmation of the Christian-Muslim dialogue is so often confirmed in this context, for instance in a most prominent way by the signing of the Charta Oecumenica in 2005 (Schweizerischer Evangelischer Kirchenbund, 2005), that this affirmation became an important church commitment. This commitment to dialogue, which is theologically substantiated and justified by expertise (Bernhardt, 2007), characterises the Swiss Protestant dialogue tradition and can, therefore, be mentioned as the first Swiss Protestant dialogue principle. The relevance of this first principle is also confirmed by Bernhardt (2005:92-99) who responds to the objections regarding the Christian-Muslim dialogue which have arisen since 9/11. In his plea Bernhardt (2005:289-290) emphatically emphasises the importance of intensifying dialogue efforts. He confirms the relevance of this commitment. Of course individual Swiss Protestant Christians are free to decide whether or not, and how widely and how vigorously they conduct this dialogue. Either way the Christian-Muslim dialogue is officially communicated as a binding commitment. Swiss Protestant churches adhere officially to this dialogue (Schweizerischer Evangelischer Kirchenbund, 2006c). Some member churches avow the Christian-Muslim dialogue in their mission statement (Reformierte Kirche Aargau, 2001) and other churches incorporate the commitment to dialogue in their church order (Reformierte Kirchen Bern–Jura-Solothurn, 1990:37), but commitment to this dialogue can be seen as the first principle in this issue throughout the Swiss Protestant churches, from churches with numerous members (Reformierte Kirche Zürich, 2009:3) down to small rural churches (Evangelisch-Reformierte Landeskirche beider Appenzell, 2001:10).

An institutional chaplaincy, which is challenged to initiate and to establish a Christian-Muslim dialogue, will, therefore, consider this dialogue principle as well. The decision whether or not Swiss Protestant army chaplains should promote and develop this dialogue is not in question. Since Swiss Protestant church tradition is characterised by this commitment to the Christian-Muslim dialogue, Protestant army chaplains cannot obviate the consideration of this principle. However, how this dialogue will be arranged in detail is neither defined nor prescribed. Theologians in charge for interreligious dialogue in institutional care services have considerable freedom regarding the design of this dialogue, always respecting special circumstances and

legal conditions. However, they take into account this first dialogue principle which states that Swiss Protestant churches are, on principle, committed to the Christian-Muslim dialogue.

3.3 Unifying Commonalities

Swiss Protestant dialogue tradition is characterised by additional theological-ethical principles which mirror key ideas and basic attitudes of Swiss Protestantism with regard to the Christian-Muslim dialogue. An emphasis on unifying commonalities between Christians and Muslims has to be mentioned as the second theological-ethical principle of this tradition.²⁴ The accentuation of unifying commonalities is an important starting point for all dialogue activities because Christians and Muslims, like all human beings, are unified by obvious commonalities. In this respect, Swiss Protestant Churches cannot only consider commonalities with regard to historical aspects of the Bible and the Quran such as the common iconic figure of Abraham (Reformierte Kirchen Bern-Jura-Solothurn, 2010:23-24) or the esteem given to Jesus by Christians and Muslims, but they consider, above all, timeless common attributes and features which unite all human beings regardless of historical circumstances and cultural peculiarities (Bernhardt, 2007:42-43). The creation of one world and one mankind lies behind the most evident commonalities which unite humanity regardless of diverse forms of religions and cultures. Beyond that, common social challenges and responsibilities belong in the same way to these unifying commonalities. These common social challenges and responsibilities unite all humanity into one, and obviously such commonalities motivate to approach common problems together, moreover, they stimulate, for example, Christians and Muslims to conduct interreligious dialogue. The document *In Good Faith* illustrates this. It agrees with the ecumenical document *Guidelines on Dialogue with People of Living Faiths and Ideologies* which points out that the challenge of a shared life stimulates interreligious dialogue:

As Christians live together with their neighbours of other faiths and ideological persuasions the emphasis has come to be placed not so much on dialogue itself as on dialogue in community (World Council of Churches, 1979).

²⁴ Commonality can be defined as “the state of sharing features or attributes” (Oxford Dictionary, 2013).

However, the document *In Good Faith* considers that the issue of the interreligious dialogue may be seen not only in the context of communities but beyond that, in the context of existing commonalities which unite believers of all different faiths and which stimulate dialogue (Council of Churches for Britain and Ireland, 1991:2-20). Therefore, this document sees this extended universal sphere which spans all mankind and which includes the entirety of every human being and every existing community on this planet as the context of interreligious dialogue.

What makes dialogue possible is our common humanity, created in the image of God. We all experience the joys and sorrows of human life ... We face the same problems, we all live in God's presence. ... Human community, like orchestral music, depends on the cooperation of all its parts. When the parts consist of people with differing faiths, dialogue offers a way towards harmony. ... The Bible begins with an impressive statement of faith in God, the Creator of heaven and earth. The relation of created to Creator is shared by all people. ... God's activity in all nations, amongst all peoples, is also expressed as God the Holy Spirit (Council of Churches for Britain and Ireland, 1991:2-20).

The document *In Good Faith* gives expression to this phenomenon of the oneness of all mankind. In view of this universal oneness, everybody is required to live in a spirit of mutual responsibility and dialogue. All individuals of the human community are challenged to respond in an appropriate way to this binding affinity. The sphere of the universal human community, which is unified by many commonalities, requires an exchange which is not limited by national, cultural or religious borders. The awareness of these unifying commonalities also strengthens the feeling of human solidarity. A sincere intercultural and interreligious dialogue therefore is the appropriate way to respond adequately to these timeless unifying commonalities. In this sense, the document *In Good Faith* calls for Christians to interact with believers of other faiths in the same way as orchestral musicians cooperate with each other. This cooperation implies the conduct of a dialogue which provides the opportunity of sharing a harmonious life together within this oneness of mankind. To sum up, this document points out that mere awareness of universal oneness, which is given through unifying commonalities, stimulates readiness to engage in dialogue (Council of Churches for Britain and Ireland, 1991:2).

The same awareness of human oneness is also evident in the context of the Swiss Protestant dialogue tradition. Within Swiss society, which is increasingly characterised by religious diversity revealing itself in a rich variety of groups and communities (Migraweb, 2013a), Protestant churches conduct a dialogue with people of Muslim

faith traditions in awareness of these timeless commonalities which unite everybody, including Muslims and Christians. An official statement of the Federation of Swiss Protestant Churches by Mathwig and Stückelberger refers to this vision of a universal human community and suggests a way to realise this vision:

Community first of all indicates the basic form of existence of human beings ... The commandment of love exceeds all limits of genealogical, ethnic, national and social communities. Therein the idea of a universal human community can be found (Mathwig & Stückelberger, 2007:38-40; my translation).

In view of these unifying commonalities, Mathwig and Stückelberger call upon Christians to realise the vision of a universal community by courageously transcending existing boundaries between human beings. The interreligious dialogue is an expression of this transcending of limits. Mathwig and Stückelberger mention Jesus' commandment of boundless love as the motivating force for this intercultural and interreligious border crossing. Whereas mere awareness of unifying commonalities is a call to dialogue, Jesus' commandment of boundless love goes beyond this by providing the necessary impetus to the cross-border dialogue of Jesus which opens paths to the realisation of the vision of a universal community.

Awareness of these unifying commonalities is also confirmed by other contributions of Swiss Protestant experts and church statements. Bernhardt (2007:42-43), for example, calls Christians in the same way to meet people of other faiths in this spirit of unifying commonalities. He explains that God's domain, love and spirit extend the borders of Christian faith in a unifying way towards all mankind and throughout the whole cosmos. Together with the statements of Mathwig and Stückelberger, Bernhardt's position expresses the official attitude of the Federation of Swiss Protestant Churches.²⁵ All these authors verify the concept of unifying commonalities as a relevant characteristic dialogue principle of Swiss Protestantism. This is outlined in the same way by the Swiss Protestant researcher Walther (2009:274) who uses the biblical symbol of the rainbow in order to bring to light these unifying commonalities (Genesis 9:8-17). She sees the rainbow as a symbol for universal humanity and for a unified human community. This idea appears also in Swiss Protestant documents which are worked out for the practice of interreligious dialogue. For example, the

²⁵ Mathwig and Stückelberger wrote *Grundwerte aus evangelischer Sicht* (Mathwig & Stückelberger, 2007) (*Basic Values from a Protestant Perspective*), and Bernhardt wrote *Wahrheit in Offenheit* (Bernhardt, 2007) (*Truth in Openness*) on behalf of the Council of the Swiss Federation of Protestant Churches in order to theologially substantiate the official statements on interreligious dialogue.

policy document *Principles for the living together of the religions within the territory of our Church and the interreligious dialogue* (Reformierte Kirchen Bern-Jura-Solothurn, 2001) calls the church members of the Reformed Churches Bern-Jura-Solothurn in the same way to live in the spirit of unifying commonalities, arguing that all people are children of God. This common childhood therefore is another metaphor for the deep belonging together of a humanity which is united by commonalities. The policy verifies the concept of unifying commonalities as an obvious Swiss Protestant dialogue principle, including the striving for peace among all religions as a common goal. The integration of foreigners and religious minorities in this wholeness of society is a logical consequence (Reformierte Kirchen Bern-Jura-Solothurn, 2001:2-3).

Even though this principle of unifying commonalities characterises the Swiss Protestant attitude regarding the Christian-Muslim dialogue, compliance with this principle neither ignores existing differences nor does it intend to blur borders. According to the metaphor of the orchestra which consists of different instruments (Council of Churches for Britain and Ireland, 1991:5) the structure of this oneness remains heterogeneous. The human community, therefore, is a unity in diversity. Even if Christians and Muslims conduct a dialogue in the spirit of unifying commonalities both religions remain different and they continue to witness regarding their traditional faith. The unique values of both religions therefore remain important. Christians, for example, remain specifically disciples of Christ, and they continue to confess their Christian faith (World Council of Churches, 1979:15). Thus, in no way does the emphasis of human oneness tempt believers to unite different religions into one single universal religion but rather it fosters awareness of solidarity and, regarding Christian faith, it calls Christians to interact within this universal oneness through a lifestyle of cross-border dialogue, considering Jesus' commandment of love (John 13:33-35). Swiss Protestant Christians who take into account the principle of unifying commonalities do not limit their range of action in their established community, rather they start opening their minds to this sphere of the universal human community in a beneficent way (Luke 10:25-37). Their thinking and loving behaviour forsake a narrow-minded focus on their own community and they open up towards the wide sphere of God-given unifying commonalities. The decision of Swiss Protestant Christians to emphasise, first and foremost, these unifying commonalities instead of differences is related to the vision of a mankind living together in harmony; this vision is even addressed as a priority (Reformierte Kirchen Bern-Jura-Solothurn, 2001:2).

Moreover, the intentional emphasis on unifying commonalities opens doors to dialogue and exchange. This concern is relevant in all spheres of action where Swiss Protestant churches initiate and establish a community-building interreligious dialogue with people of other faiths and ideologies. Therefore, awareness of unifying commonalities can be perceived as the second theological-ethical principle of Swiss Protestant dialogue tradition. Swiss Protestant theologians responsible for the promotion and establishment of a Christian-Muslim dialogue in the Swiss Army Chaplaincy, therefore, include this second dialogue principle in their consideration and evaluation.

3.4 Respect

Swiss Protestant tradition regarding Christian-Muslim dialogue is characterised by a third indispensable principle: the principle of respect. Respecting Muslim neighbours and communities and respecting Islam as a meaningful religion is seen as a matter of course. Therefore, the conduct of this dialogue in a respectful way belongs to established Swiss Protestant behaviour patterns. This includes respecting the symbols of Islam (Schweizerischer Evangelischer Kirchenbund, 2006d) as well as respecting Muslim needs in the range of spiritual care in institutions and in the organisation of funeral rites. Referring to this last point, the Synodal Council of the Reformed Churches Bern-Jura-Solothurn holds fast:

The Synodal Council actively promotes tolerance. It stands up for the endeavour to grant religious communities the necessary space in our society to practice (*sic*) their religion freely, as well as to realize the following goals: ... to authorize funeral rituals according to the (*sic*) doctrine (Reformierte Kirchen Bern-Jura-Solothurn, 2001).

If conflicts arise between religious groups, Swiss Protestant churches are obliged to solve these conflicts in a tolerant and respectful way (Schweizerischer Evangelischer Kirchenbund, 2009).

The analysis of the word *respect* reveals the meaning of this third dialogue principle. Christians, who respect Muslim communities and individuals, regard their Muslim neighbours with esteem and appreciation. They express a sincere interest in their origins, their faith, their life, their sorrows and their hopes, and thereby, they help to avoid violence or interference. The term *respect* is derived from *spectare* and *respectare* (Duden Online, 2013). This holds many connotations: Christians, who see

(*spectare*), esteem and appreciate their Muslim neighbour in a respectful way, consider them without prejudices (*respectare*). Their behaviour towards their Muslim neighbours is characterised by prudence (*circumspectare*). Respect is also derived from

the Latin *respicere*, which means “to look back at” or “to look again”, respect is a particular mode of apprehending the object: the person who respects something pays attention to it and perceives it differently from someone who does not and responds to it in light of that perception. This perceptual element is common also to synonyms such as regard (from “to watch out for”) and consideration (“examine ... carefully”). The idea of paying heed or giving proper attention to the object which is central to respect often means trying to see the object clearly, as it really is in its own right, and not seeing it solely through the filter of one's own desires and fears or likes and dislikes. Thus, respecting something contrasts with being oblivious or indifferent to it, ignoring or quickly dismissing it, neglecting or disregarding it, or carelessly or intentionally misidentifying it. ... It is in virtue of this aspect of careful attention that respect is sometimes thought of as an epistemic virtue (Dillon, 2010).

In this sense of seeing and respecting others as they really are in their own right, Swiss Protestant churches carefully pay attention to the Christian-Muslim dialogue, and therefore, this principle aptly characterises Swiss Protestant attitudes regarding this intercultural and interreligious exchange. Swiss Protestantism developed this respectful attitude towards Muslim faith groups also in compliance with human rights, specified by Article 18 of the Universal Declaration of Human Rights:

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance (United Nations, 2013:5).

Compliance with human rights, with the right of freedom of religion, and the fight against discrimination is given for the Federation of Swiss Protestant Churches (Schweizerischer Evangelischer Kirchenbund, 2013b). In this sense, the Council of the Federation of Swiss Protestant Churches notes that respect towards other religions is a significant characteristic of Christian faith (Mathwig, 2008:31). This respectful attitude is underlined by the signing of the Charta Oecumenica (Schweizerischer Evangelischer Kirchenbund, 2005) which again influences Swiss Protestantism in everyday dialogue situations to act respectfully. The Federation of Swiss Protestant Churches mentions positive experiences with respectful behaviour within Swiss society and refers also to documents of member churches which, in the same way, encourage Christians to respect fully people of Muslim faith traditions (Mathwig, 2008:24; Schweizerischer Evangelischer Kirchenbund, 2009). This respectful attitude

implies the recognition of a person of another faith as an equal and equivalent You (Bernhardt 2005:92-99). This is in accordance with the biblical statement that all people are created in the likeness of God (Genesis 1:27; Genesis 5:1). In the light of article 18 regarding human rights, which is respected by Swiss Protestant churches, dignity of human beings implies respect towards the religious affiliation of every human being as well. Moreover, the appreciation of the *Golden Rule* of the *Sermon on the Mount* leads to the same respectful attitude: “So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets” (Matthew 7:12). Humble behaviour denotes an attitude of respect which corresponds to the words of Jesus: “Do not judge, or you too will be judged. For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you” (Matthew 7:1-2).

The principle of respect can therefore be derived from a Protestant understanding of the Bible, and from the obligations to Human Rights and to the Charta Oecumenica. In today’s Swiss Protestant church life this principle has high priority and obvious relevance. This can, for example, again be demonstrated by the policy document *Principles for the living together of the religions within the territory of our Church and the interreligious dialogue* (Reformierte Kirchen Bern-Jura-Solothurn, 2001). This exemplary policy concerning interreligious dialogue first declares that there are different religions in the world; Christianity is one of them. The document continues to mention that the harmonious living together of all people and common peace among all religions are important goals of Swiss Protestantism which sees all individuals as children of God (Reformierte Kirchen Bern-Jura-Solothurn, 2001:1-3). This common bond demands this attitude of respect:

We have no right to pass judgment on a person’s faith. Believers shall be faithful to their creed and be free to change. We respect other people’s convictions as well as their right to live their faith independently. ... We stand up for the human rights of all. ... Our religion obliges us to exercise tolerance and to promote peace (Reformierte Kirchen Bern-Jura-Solothurn, 2001:3-4).

On the background of this attitude of respect Swiss Protestant churches promote respectful social integration of all people regardless of their religious affiliation (Reformierte Kirchen Bern-Jura-Solothurn, 2001:4). On this basis, entering into and conducting a respectful dialogue with Muslims is obvious for Swiss Protestant churches. This attitude includes valuing other people and their religions and seeking a mutually beneficial interaction which intends to maintain a harmonious relationship

with neighbours and fellow beings. This important third Swiss Protestant dialogue principle is also valid and guides the consideration of Christian-Muslim dialogue in the Swiss Army Chaplaincy.

3.5 Empowerment

Swiss Protestant tradition regarding Christian-Muslim dialogue is characterised by a fourth principle: the principle of empowerment. Christians live in faith that God empowers people to live a fulfilled life. The message of Jesus is characterised by this promise of personal strengthening, fulfilment and empowerment: “But you will receive power when the Holy Spirit has come upon you” (Acts 1:8a). The empowerment of individual believers and religious communities, especially the lifting up of people who suffer from human frailty, unjustified treatment or lack of respect, characterises the tender affection of God towards mankind: “He has brought down rulers from their thrones but has lifted up the humble” (Luke 1:52). Empowerment therefore is an important Christian lifeline leading to a fulfilled life for believers according to the words of Jesus: “I have come that they may have life, and have it to the full” (John 10:10b). Since God’s domain of love and power is not limited by the borders of Christian faith, and since God’s grace is unconditional (Bernhardt, 2007:37) the opportunity of a fulfilled and empowered life is not only a Christian privilege. This means that every human being regardless of nationality, religion or gender must be granted the possibility of living a fulfilled life, and every citizen in a nation must have the option of living according to his or her convictions, life stance or religious affiliation.

This vigour of empowerment is in the same way documented in the Swiss Protestant dialogue policy previously mentioned *Principles for the living together of the religions within the territory of our Church and the interreligious dialogue* (Reformierte Kirchen Bern-Jura-Solothurn, 2001) which clearly holds that the promise of empowerment calls upon Christians to encourage people of other faiths to express their own religion freely, to participate in social life and to avoid any form of restrictive religious discrimination (Reformierte Kirchen Bern-Jura-Solothurn, 2001:4). In this attitude Swiss Protestants conduct a Christian-Muslim dialogue.

However, the principle of empowerment presents opportunities which facilitate the free development of Muslim faith groups in Switzerland. The term *empowerment*, besides its application in the spiritual dimension, also has social, legal and political applications. However, even though Swiss national churches are losing influence because of a decline in membership, they still benefit from recognition as public legal bodies. The Swiss Protestant churches are, together with the Roman Catholic and the Christian-Catholic Church recognised in all Cantons of Switzerland except in Geneva and Neuchâtel (Migraweb, 2013b; Eidgenössische Kommission gegen Rassismus, 2003:43-103). Swiss Protestant churches therefore are, with their public status, official entities based on public law. This public status provides a wealth of privileges, rights and resources, transferred from the authority of state and government. These religious bodies have the right to make political motions with regard to state affairs, they draw benefits from the state such as the right to collect taxes (Kanton Bern, 1993) and in certain cases they even avail themselves of tax exemptions. These recognised churches also benefit from the State's Theological University. Furthermore, these religious bodies have with their caregivers facilitated access to the army, to schools, hospitals and prisons (Eidgenössische Kommission gegen Rassismus, 2003:17).

Because of this preferred status, Swiss Protestant churches try, according to this fourth dialogue principle, to encourage Muslim communities to find, in the same way as Christians, their appropriate and worthy place and space in Swiss society. Therefore,

the Synodal Council (*of the Reformed Churches Bern-Jura-Solothurn*) ... stands up for the endeavour to grant religious communities the necessary space in our society to practice (*sic*) their religions freely, as well as to realize the following goals: ...to participate in politics and society, to promote the integration at schools, hospitals and homes, to authorize funeral rituals according to the (*sic*) doctrine (Reformierte Kirchen Bern-Jura-Solothurn, 2001:4; *the italicised parenthesis is mine*).

Based on the principle of empowerment, Swiss Protestant churches try to share power with Muslim partners and to support their authorisation by legal and official means which, until now, have been awarded, first and foremost, to Christian Churches. Swiss Protestant churches mention that Muslim believers and Muslim communities in Switzerland must also have the right to express their religion fully and to benefit from the same religious rights as Christians do. These rights include the recognition that assembly rooms of Muslims in Switzerland should not be restricted to backyards and cellars anymore, and that they should be permitted to build minarets. This right was refused in 2009 by the majority of Swiss voters (Bundesamt für Statistik, 2012b).

According to Vorster (2011:92-93) the Swiss ban on building minarets demonstrates a concealed discrimination of Muslims hidden under the flag of neutrality. The Council of the Swiss Federation of Swiss Protestant churches, however, considered this popular initiative as discriminatory, and therefore it strictly rejected it (Mathwig, 2008:3). The right of full expression of religion includes the right of Muslim children to benefit from religious education in the same way as Christian children. In this context the Council of the Federation of Swiss Protestant Churches intends to discuss the careful clarification of the relationship between state and non-Christian religions, for example with regard to public religious education, and even with regard to the training of imams (Schweizerischer Evangelischer Kirchenbund, 2006b). Moreover, Muslim patients in hospitals, Muslims in prisons and Muslim soldiers in the Swiss Army should benefit from similar spiritual care facilities as Christian patients, prisoners and soldiers. Furthermore, Muslim adolescents should have the same chance to obtain an apprenticeship or a job, and Muslim citizens generally should have the same chance as anybody else to be elected as political representatives. With regard to the burial of the dead, Muslims should have the possibility to bury their deceased community members according to Muslim rites (Reformierte Kirchen Bern-Jura-Solothurn, 2001:4). To sum up, Swiss Protestant churches support all efforts which create equal opportunities and which empower Muslim individuals and communities to be part of social life in Swiss society and to express their religion fully and freely.

Mathwig and Stückelberger, representing the official theological-ethical position of the Federation of Swiss Protestant Churches, address explicitly the concern of empowerment which has high relevance in the context of Swiss Protestant tradition. Mathwig and Stückelberger (2007:44) refer to the term empowerment which implies the question of power. Above all, public legal recognition of religious bodies by the state gives power and access to institutions in Switzerland. All religious societies should try to share responsibilities. Social and religious minorities must have access to the same resources as social and religious majorities.

How is empowerment considered from the viewpoint of a Christian ethic? The starting point, herein, is the power of God. His power is the foundation of the creation and of history ... In Jesus Christ, God shares his power with the powerless in order to strengthen them (Luke 1:52; 1 Cor 1:25). This is the motivation for Christians in the range of the basic value of empowerment. God enables and authorises people as his followers to create their life and to contribute to the development of the society by using their gifts and abilities (Mathwig & Stückelberger, 2007:45; my translation).

Following Mathwig and Stückelberger (2007:44), Muslims have to be perceived as individual personalities and communities which aim to benefit from empowerment as a bridge to a fulfilled social life in the same way as Christians. They should not be perceived as disturbing groups of intruders.²⁶ Furthermore, the authors endorse the official Swiss Protestant opinion, that sharing power is better than guarding monopolies of power and resources. Structures which hinder the empowerment of religious minorities, have to be revealed and revised (2007:45). The empowerment of Muslim faith groups is, in the eyes of Swiss Protestantism, a better alternative to forcing Muslim communities into a powerless parallel society. To sum up, empowerment is really a most significant principle of Swiss Protestant dialogue tradition. In all areas of Swiss Protestant church activity where new dialogue challenges have to be tackled this principle has, as a consequence of equality before law, to be kept in mind. For the initiation of the Christian-Muslim dialogue in the Swiss Army Chaplaincy this fourth dialogue principle will be meaningful.

3.6 Building Bridges

In order to expose the nature of the fifth identified principle of Swiss Protestant churches regarding Christian-Muslim dialogue the consideration of a dialogue initiative of the Anglican Church is illustrative. Dr Rowan Williams, the 104th Archbishop of Canterbury, initiated in 2002 the *Building Bridges Seminars* in order to stimulate the Christian-Muslim dialogue in the Church of England and the churches of the global Anglican community. In the course of time, bridge-building activities have been firmly established in the agenda of the Archbishop of Canterbury and have hereby developed into a meaningful symbol for the Christian-Muslim dialogue in British society. According to the Archbishop of Canterbury (2012), religion makes immense contributions to the common good, especially if communities of faith understand each other and work together on interreligious relations or dialogue. The Berkley Center for Religion, Peace and World Affairs at Georgetown University holds that building bridges activities have brought together Christian and Muslim scholars, and many significant interfaith issues between Christianity and Islam have been explored such as the common good, justice and rights, and human destiny (Berkley Center, 2013). With this in mind, the Representative of the World Council of Churches

²⁶ This xenophobic or even islamophobic attitude is evinced by the referendum on banning minarets in 2009.

to the United Nations, Revd Christopher Ferguson, emphasises in the same way the important role of religious communities and their leaders. He mentions that religious leaders can insist on dialogue and mutual understanding in situations of conflict and confrontation (World Council of Churches, 2008).

The aim of building bridges between people is also evident in the Christian-Muslim dialogue practice in which Swiss Protestant churches have been involved. Swiss Protestant churches again and again point out that such dialogue is a process of building bridges between people and communities of different faiths. The Council of the Reformed Churches Bern-Jura-Solothurn mentions also that religions are able to build bridges. Believers who are building bridges are obviously conducting an interreligious dialogue. In the course of this process, both sides come closer to each other (Reformierte Kirchen Bern-Jura-Solothurn, 2006). Mentioning the fact that bridge-building activities contribute to the common good, Hoegger (2007) calls on Swiss Christians and Muslims to build bridges in favour of a peaceful and harmonious living together. In this process both Muslims and Christians come closer to each other. Swiss Protestant churches strive to intensify this communication between Christians and Muslims (Reformierte Kirche Zürich, 2010). Individual Swiss Protestant parishes even mention the concept of building bridges between religions as one of the main objectives in their parish (Reformierte Kirchgemeinde Biel, 2013). Even Schmid, a representative of the Christian internet portal *livenet*, which is closely associated with the Swiss Evangelical Alliance, agrees with the importance of building bridges between Christians and Muslims in Switzerland (Schmid, 2009). The Reformed Churches Bern–Jura–Solothurn, which have been playing a pioneering role in the field of the Christian-Muslim dialogue, emphasise the utmost importance of building bridges by sharing, receiving and communicating because everyone, Christians and Muslims included, is a child of God (Reformierte Kirchen Bern-Jura-Solothurn, 2001:3).

However, Christians and Muslims who are building bridges can, as well, notice substantial differences on both sides of the bridge. Existing differences have already been mentioned above (cf. Chapter 3.3); they show the heterogeneity and diversity of God's humankind. Addressing the problem of differences is obvious; in this context,

Saner (2003) introduces the term *Differenz-Verträglichkeit*²⁷ calling on people to accept existing differences. Accepting differences implies a broad-minded tolerance towards differing identities of faith and reflecting upon and reconsidering one's own faith identity. Building bridges implies the acceptance of these differences, and it requires from all participants a reconsideration of personal identity as well. This reconsideration should, consequently, be seen as an opportunity. Therefore, the fifth dialogue principle of Swiss Protestant churches can be specified as building bridges between believers with reconsidered identities.

The Federation of Swiss Protestant Churches emphasises, as well, the important role of religions regarding mutual understanding in Swiss society. For the Federation, building bridges is also seen as an important goal of this dialogue. Without mentioning *expressis verbis* the activity of building bridges in their basic values, many basic values (Mathwig & Stückelberger, 2007:18-69) of the Federation of Swiss Protestant Churches imply this important principle of building bridges between Christians and Muslims in Switzerland, particularly the basic values of community, reconciliation, peace, justice and solidarity. Swiss Protestant churches promote all efforts to build bridges in communities (2007:43). They aim to build bridges where communities are fractured. They emphasise the right of every believer to live their faith in Swiss society. Building bridges is really a significant metaphor for the Swiss Protestant basic value *community*: while differences divide societies, building bridges unites the Swiss community. Building bridges often requires a process of *reconciliation* (2007:69). The process of reconciliation implicitly strives for *peace* (2007:60) which expresses in the same way an important aspect of Christian faith. Building bridges between different religions also requires *solidarity* (2007:54) and a sense of *justice*. Bridges between religions can only be built where conditions and relations are just (2007:18). All religions in a society must, therefore, have access to common resources and delegated power must be shared. It can also be noted that building bridges between different faiths aims to share life and resources and to realise a peaceful coexistence among different people.

To sum up, building bridges is an important metaphor for all established dialogue activities in the setting of Swiss Protestantism. Therefore, building bridges is considered as the fifth principle of Swiss Protestant dialogue tradition, implying a

²⁷ My translation: *tolerance regarding differences*

meaningful symbol for Christian-Muslim dialogue in the Swiss Army Chaplaincy as well.

3.7 Discussion of the Principles

The meaningful dialogue principles, which have been identified from Swiss Protestant dialogue tradition, are now available. They are ready to be assessed, debated and definitively formulated: These principles can be summarised as follows: Swiss Protestant churches are committed to the Christian-Muslim dialogue (principle 1). They first and foremost see commonalities between Christians and Muslims rather than separating factors (principle 2), and they generally respect Muslims and Islamic faith (principle 3). Moreover, Swiss Protestant churches try to empower Muslims to find their place in Swiss society by facilitating their development (principle 4). Based on this attitude, Swiss Protestant churches try to build bridges between Christians and Muslims as reconsidered identities, but without the intention of blurring the borders of either religion (principle 5). Principle 1 and principle 5 can be summarised by the slogan: “Yes, we do participate in an open dialogue.” While principle 1 emphasises the generally affirmative attitude of Swiss Protestantism to the Christian-Muslim dialogue, principle 5 expresses the will to enter into this dialogue. Principle 2 mentions the Swiss Protestant recognition of the common bond of togetherness within all humanity; this common bond opens eyes for dialogue and exchange between all belonging to this humanity. Because Swiss Protestants have a respectful attitude towards all of humanity and towards all religions (principle 3) they accept the fact of religious plurality and they are ready to share the state’s privileges, for example, with Muslim communities (principle 4). Finally, building bridges belongs to the main concerns of all interreligious dialogue activities (principle 5). The five principles are considered to be equivalent regarding their importance. Neither the position within the five principles nor the amount of space given in the explanation is, therefore, related to the importance of the individual principles. The extensive explanations regarding the principle of *empowerment* are necessitated by the issue of the relationship between state and religious communities in Switzerland; this issue remains an important focus of this study, being addressed in detail in Chapter 6 because each state’s institutional care service is highly dependent of the relations between the state and the religious communities involved in this chaplaincy. Under current circumstances, this

relationship is, on the part of the caregiving religious organisations, still clearly dominated by the privileged main Swiss Christian churches.

Because of the importance of these Swiss Protestant dialogue principles regarding the upcoming evaluation of this study, the principles elaborated upon will be the subject of further examinations which concern their suitability.

By evaluating the suitability of these principles, a first question arises: Can it be ensured that these Swiss Protestant dialogue principles concur with standards of dialogue principles in the international dialogue context? To prove this, the five principles can be considered, for example, in the light of the dialogue principles mentioned in the document *In Good Faith* (Council of Churches for Britain and Ireland, 1991:1-7) which have been elaborated upon for interreligious dialogue issues in the context of Churches in Britain and Ireland. These Christian churches focus on the following principles for interreligious dialogue: *meeting, understanding, sharing and witnessing*. Actually, one can discern an astonishing closeness between these four principles and the five principles elaborated from the Swiss Protestant dialogue tradition. Affirming dialogue (principles 1) and building bridges (principle 5) refer to the principle of *meeting*: Christians who are ready to meet Muslim faith groups affirm a sincere dialogue; they are committed to this dialogue and demonstrate readiness to build bridges to Muslim believers. The principle of *understanding* refers to the Swiss Protestant idea of reconsidering and therefore understanding one's own and the other's faith (principle 5) with a respectful attitude (principle 3). The principle of *sharing* refers to the principle of commonalities (principle 2) and, based on this, the principle of sharing power and access to available resources (principle 4). The principle of *witnessing* also refers to the principle of empowerment (principle 4), because this principle implies encouraging Muslim and Christian believers to bear witness to their faith. Christians and Muslims who enter a dialogue try to reconsider their religious attitudes and their religious identities (principle 5). This cross-comparison demonstrates the comparability of the principles elaborated upon to the British principles of the document *In Good Faith*.

A similar degree of comparability of the Swiss Protestant dialogue principles can be demonstrated by comparing them with the most prominent, broadly accepted principles of Küng (2001). Based on the commission of the Council of the Parliament

of the World's Religions, Küng developed a draft for a "Declaration of the Religions for a Global Ethic" (Parliament of the World's Religions, 1993). By preparing this document in the year 1993, Küng did groundbreaking work regarding interreligious dialogue principles. His precious contribution to this issue was his concern to interconnect the dialogue principles with concrete aims of global ethics (Shafer, 2010). He is sure that these principles enable an interreligious and intercultural dialogue which again is the prerequisite for a common global ethic and in consequence the prerequisite for peace among religions and nations:

There can be no peace among the nations without peace among the religions.
There can be no peace among the religions without dialogue between the religions (Küng, 2001:105).

Küng's suggested basic principles have been accepted by all major world religions. They also provide comparison with the debated Swiss Protestant dialogue principles. Küng's first principle of humanity focuses on the *humanum* as the distinctive feature of all human beings. This *humanum* provides all people with absolute human dignity and this implicitly requires conducting a life style which is characterised by a truly human behaviour (2001:87-91). Believers who consider this *humanum* will generally affirm interreligious dialogue and be open to conduct this dialogue (principle 1) because they appreciate the *humanum* in their fellow beings. Moreover, this consideration implies emphasising the common *humanum* and therefore all existing unifying commonalities between all human beings (principle 2), respecting (principle 3) and empowering people with another faith (principle 4) as well as building bridges in a proactive way (principle 5). Küng's second ethical principle refers to the "Golden Rule" which plays a key role in all religions (2001:57-58). This refers particularly to the Swiss Protestant dialogue principle of respect. Again, affinity for the five Swiss Protestant dialogue principles with Küng's principles is obvious. Therefore, the dialogue principles discussed in this thesis for evaluation and dialogue purposes in the Swiss Army Chaplaincy keep pace with the dialogue principles conforming to an international standard.

These determined principles meet international standards of dialogue principles. However, a second question arises with regard to these principles, which concerns the issue of whether these principles are generally useful regarding daily social interactions in an army. Are these principles meaningful in the everyday life of officers and soldiers? An army context, however, is characterised by a specific social

arrangement. Despite its hierarchical structure, the social climate of an army is important. A climate of dialogue and mutual respect is therefore required. Soldiers and officers who are fully integrated, accepted and highly esteemed are motivated to support the optimal realisation of the common tasks. It is useful for individual soldiers and officers, and for the common life in the army, if everybody speaks together and exchanges experiences, and if the whole staff is united, without excluding any individual soldier or officer for any purpose. The spirit of fair play and empowerment even has an elevated morale. To sum up, if the atmosphere is good, and if all soldiers and officers are integrated and respected, the common life within the army is far more motivating than with troops which are characterised by conflicts, discrimination, social exclusion, disrespect and differences. The principles determined support this good working environment in the army and therefore, these principles can be considered as beneficial for all military personnel and as they live together in this army.

Even if these principles meet international standards in this regard, and even if they are useful regarding general social interactions in an army, a specific third follow-up question arises: Are the principles also meaningful specifically regarding the dialogue between Christian and Muslim army personnel? Are the principles, in consequence, also meaningful regarding Christian-Muslim relations in the Swiss Army and in the Swiss Army Chaplaincy? These questions can be answered positively as well: since these five theological-ethical principles are derived directly from the dialogue practice of Swiss Protestant churches the proposed principles may be expected to be just as meaningful and useful for Christian-Muslim dialogue relations in the Swiss Army and in the Swiss Army Chaplaincy. This can easily be exemplified by the following example. However, it can be assumed that Swiss Muslim soldiers and officers realise whether or not Christian comrades and Christian army chaplains take the five Swiss Protestant dialogue principles into consideration, and whether or not they are committed to a faithful Christian-Muslim dialogue. It can be assumed that they realise whether this commitment is given, or if it is consistently discussed and doubted (principle 1), and whether this dialogue is promoted through a respectful attitude towards Muslim faith (principle 3), and whether Christian representatives in the Swiss Army consider unifying commonalities to be more important than religious barriers (principle 2). Furthermore, it can be assumed that they realise whether they are urged to hide their identity, or at best, whether they are empowered by Christian comrades or chaplains to stand firm in their religious convictions and to fully express their own

faith (principle 4). Finally, it can be assumed that they experience whether or not the Christian chaplains and the Christian majority of army personnel aims to build bridges to the Muslims minority in garrisons and at military training areas (principle 5). Because both, consideration and non-observance of these dialogue principles are easily noticeable in daily life situations in the setting of the Swiss Army Chaplaincy, the usefulness and the applicability of these principles for the practice of dialogue in this context is obvious. The consideration of the principles by Christian army chaplains and by Christian officers and soldiers can easily be perceived by Muslim army personnel who will intuitively experience the spirit of the principles when meeting Christian chaplains and army personnel. Therefore, the dialogue principles are not only corresponding to international standards, but they are in the same way meaningful for the whole range of social interactions in the Swiss Army and, specifically, for the Christian-Muslim dialogue in the Swiss Army Chaplaincy. They are appropriate instruments for the upcoming evaluation of the Christian-Muslim dialogue and for their possible implementation in this context.

A fourth most relevant question arises when Swiss Protestant chaplains propose these dialogue principles as meaningful instruments for the upcoming evaluation. This question concerns the acceptance of these principles by religious or secular partners of the Swiss Army Chaplaincy. This issue has to be clarified; at least it has to be checked as a preliminary study because the estimation of the proposed principles by other stakeholders of the Swiss Army Chaplaincy is decisive. It will only be possible to propose improvements and to implement changes in the context of the Swiss Army Chaplaincy if religious and governmental partners accept the proposed principles. The main religious partner in these issues is the Swiss Bishop Conference, recently also the Swiss Christian-Catholic Church, and regarding a possible establishment of an Islamic involvement in the Swiss Army Chaplaincy, the Swiss Muslim Associations. Regarding the main governmental partner the Swiss Confederation, or rather the Federal Department of Defence, Civil Protection and Sport, respectively the Armed Forces Staff Branch has to be mentioned.

In order to find out whether or not partners accept these principles, three Swiss experts were consulted: Staub, Catholic army chaplain, Memeti, Imam and prison chaplain,²⁸

²⁸ Since there are no Muslim chaplains in the Swiss Army Chaplaincy I contacted an experienced Swiss Muslim prison chaplain (Annexure 3B).

and Vischer, anthropologist scholar and Coordinator of Religious Issues in Basel.²⁹ These experts are not obliged to speak as the official voice for all Catholics nor for all Muslims nor for any specific secular or governmental partners. However, when in the foreseeable future concrete steps are initiated regarding Christian-Muslim relations in the Swiss Army Chaplaincy religious and secular partners will automatically be involved and asked for official statements. In the actual situation it appears reasonable to avoid such official statements because they provoke definitive commitments even before submitting evaluation results and concrete proposals for the future of this care service. Precipitating defined commitments might obstruct the later realisation of changes. At this stage, it therefore seems preferable to ask how highly qualified experts, as a sample, consider these principles. The exemplary consultation of Catholic, Muslim or secular representatives, who have had years of experiences in Christian-Muslim relations, ensures a preliminary estimation from qualified people regarding the acceptance of the proposed principles from this point of view. The consultation of this small but meaningful peer group provides a satisfying result in the sense of a pre-study. If the principles have been welcomed by these three experts they cannot be far off the mark.

A qualitatively oriented research method, which later will be described as Method I, is an aid in assessing the experts' opinion on the proposed principles (Annexures 3A to 3C).³⁰ Regarding the current use of this method, which will be used again in further parts of this evaluation,³¹ it is, at present, sufficient only to point out that it is a combined research method which is qualified to ensure both the optimal gathering of information and the optimal recording of the results. According to Grüttner *et al.* (2005:14-15) such methods, which combine, for example, a qualitatively oriented research conversation (Bortz & Döring, 2005:308-309) and a questionnaire which validly records the results of the conversation, are beneficial.³² This method has, above all, been chosen because the experts who were consulted welcomed this form of a non-recorded research conversation, which favours the climate of confidence by offering

²⁹ A neutral state's Coordinator for Religious Issues is able to support the establishment of an interreligious dialogue in a state's institution (Annexure 3C).

³⁰ Cf. Chapter 5.2.4.2 (qualitative research) and Chapter 5.2.4.5 (Method I, used in this research)

³¹ Due to its advantage for the gaining of information this method will be used again when questioning two international experts (Annexures 4A to 4B) and the two leaders of the Swiss Muslim Organisation (Annexures 5B1 to 5B2). It will be reused in a modified way when questioning additional international experts (Annexure 4C to 4F) and, in an anonymous way, when questioning Swiss Army school commanders (Annexures 5F1 to 5F6).

³² Cf. Chapter 5.2.4.3 (research conversations) and Chapter 5.2.4.4 (questionnaires)

the chance of speaking freely without remembering always that every word would be fixed, weighed on the gold scale and published.³³ The experts gave full support to this method, which allowed for the optimal gathering of information and an optimal presentation of the final results in a written form.

However, the objective of this expertise is, in the sense of a preliminary clarification, to evaluate the acceptance, the relevance and the usefulness of the determined and proposed dialogue principles from their perspective. Their opinions, reported in the annexures (Annexures 3A to 3C), can be summarised as follows:

Captain Stefan Staub, Catholic deacon and professional army chaplain in the Swiss Armed Forces Joint Staff, gives high relevance to the five principles presented for Christian-Muslim dialogue issues, especially in the context of the Swiss Army Chaplaincy (Annexure 3A). He considers the five principles as useful from an ecumenical point of view as well, mentioning that the Christian-Muslim dialogue in Switzerland has already been conducted in an ecumenical spirit in the last fifty years. He sees these principles as comprehensive ecumenical objectives which are important in the ongoing dialogue process in the Swiss Army Chaplaincy.

Imam Mustafa Memeti, Muslim scholar, imam of the Muslim Association in Bern, and prison chaplain, also cedes high relevance to the principles elaborated (Annexure 3B). He values the effort of discussing and implementing important dialogue principles. He considers these principles as practical and close to reality. According to him, this effort of dialogue will be beneficial for Muslims and Christians, even for the Swiss Army itself. Imam Mustafa Memeti welcomes this Christian-Muslim dialogue at all levels. Memeti mentions that the dialogue should not be imposed from top-down so that Muslim army personnel are forced to be exposed to it. He rather recommends a general respectful attitude towards all different faiths and ideologies which implies, as well, a sincere Christian-Muslim dialogue.

The research conversation with Dr Roost Vischer, Coordinator of Religious Issues of Basel, representing a neutral and secular state perspective, considers the five principles presented as relevant for Christian-Muslim dialogue issues (Annexure 3C). She

³³ Interviews and research conversation do not necessarily need to be recorded by audio tape; they can, also be documented by written methods of recording (Pädagogische Hochschule Freiburg, 2014:6).

believes that the principles derived from the Swiss Protestant dialogue tradition are useful for this evaluation and practically applicable for chaplains who are faced with issues of the Christian-Muslim dialogue. Roost Vischer assesses the suggested dialogue principles as comprehensive and adaptable, whereby she considers the principles helpful regarding internal guidelines for army chaplains rather than using them as regulative tools of secular bodies. According to Roost Vischer, the state is not conducting any interreligious dialogue; it deals with religious issues in an integrating and preventive sense in order to enable and facilitate a dialogue between religions and cultures. Roost Vischer sees the major task of the Swiss Army Chaplaincy neither as initiating a high-standing theological-ethical discussion in the context of the Swiss Army nor as pushing Christian and Muslim soldiers into interreligious meetings or discussions. She rather sees the major task of army chaplains to be advising commanders and soldiers who contact the chaplain as a specialist for theological, ethical, and interreligious questions on topics such as Ramadan, Islamic food or values, or to deal with possible Islamophobic incidents among the troops. Moreover, the general task of Christian chaplains is to reconsider the situation with regard to interreligious dialogue issues in the chaplaincy.

Since all the experts who were consulted unanimously welcomed the debated principles, their validity and meaningfulness is obvious. In the light of this preliminary study it is almost certain that partners of the Swiss Army Chaplaincy will welcome the discussion of these principles, and that the debated principles will be considered to be comprehensive, reasonable, and applicable for this purpose.

3.8 Summary

The dialogue principles derived from Swiss Protestant dialogue tradition point out that Swiss Protestant churches are committed to a sincere Christian-Muslim dialogue (principle 1). In an attitude of respect (principle 3) they consider first and foremost unifying commonalities (principle 2). Furthermore, they aim at empowering Muslim faith groups in Switzerland to give full expression to their faith (principle 4). A further important aim of this dialogue is to build bridges between Christians and Muslims without blurring the borders of either religion but in consideration that dialogue implies the chance of reconsidering the one's own faith identity (principle 5).

These meaningful principles which concur with the Swiss Protestant dialogue tradition have comparable qualities according to internationally established and broadly accepted principles regarding interreligious dialogue. Moreover, the principles elaborated pass the test of practical suitability. They may be applied in this context because they are obviously useful for daily life situations in the context of the Swiss Army and specifically for Christian-Muslim relations in this setting. Judging by the first reactions of a suitable peer group, these principles also seem to enjoy acceptance by ecumenical and interreligious bodies, and even by secular bodies in Switzerland.

Before proceeding to evaluation, the dialogue principles will be the subject of a further important comparison and examination. However, they will be verified by international professionals who are experts with regard to multifaith army chaplaincies. This verification will, as well, inspire the evaluation to come and the progress of this study.

4.0 THE CHRISTIAN-MUSLIM DIALOGUE IN OTHER NATIONAL ARMY CHAPLAINCIES (CASE STUDIES)

4.1 Introduction

The study at hand is based on the assumption that Christian-Muslim dialogue in the context of the Swiss Army Chaplaincy is inadequate. However, this dialogue has been more effective in the context of Swiss Protestant churches during the last decades. This well-established dialogue in their own church tradition serves as an obvious role model for Swiss Protestant army chaplains. They are called on to consider the positive dialogue experience of the Swiss Protestant tradition and to show an in-depth understanding of the theological-ethical principles which underlie this healthy practice of dialogue. In order to accommodate more effectively the Christian-Muslim dialogue in the context of the Swiss Army chaplaincy, chaplains responsible for this dialogue are recommended to implement these Swiss Protestant theological-ethical dialogue principles in the working environment of this important chaplaincy.

Both the Swiss Protestant tradition regarding Christian-Muslim dialogue and the underlying theological-ethical principles have been determined and examined in the preceding chapters. These principles can be enumerated: Swiss Protestant churches are committed to dialogue (principle 1); they first and foremost see commonalities rather than separating factors (principle 2); based on the principle of respect (principle 3) they empower Muslim neighbours and Muslim communities to stand by their convictions (principle 4); last but not least, the motto of building bridges between Christians and Muslims has to be mentioned as another key principle (principle 5). Special attention is given to these principles since this study has selected them not only as proposed criteria for the upcoming evaluation of the Christian-Muslim dialogue in the Swiss Army Chaplaincy but also as guidelines regarding the recommended improvements of this dialogue in the context of this chaplaincy. These theological-ethical principles are meaningful because they are in accordance with Swiss Protestant tradition regarding Christian-Muslim dialogue. Since the evaluation to come will be carried out from a Swiss Protestant perspective, this accordance is relevant.

Not only are these dialogue principles meaningful because of their accordance with Swiss Protestant tradition, but also because of their obvious suitability regarding the army context and because of their expected acceptance by Swiss religious and secular partners (cf. Chapter 3.7). These principles are, as suitable and promising criteria for the evaluation to come, of such central significance that this chapter aims to place even extra importance to them by enlisting additional expertise in this chapter. This additional expertise aims to respond to the question whether or not the proposed principles are considered as meaningful in the view of international army chaplains as well. However, if these international experts consider these principles meaningful in the same way as Swiss religious and secular partners, the important role of the principles will even be enhanced. Consequently the principles will readily be verified as excellent criteria for the upcoming evaluation, and for their consequent implementation. The main aim of this chapter, therefore, is, besides evaluating the way in which other army chaplaincies manage religious diversity and Christian-Muslim and interreligious issues, to receive further confirmation regarding the proposed theological-ethical dialogue principles.

This expertise must be provided by international professionals who are both, familiar with the tasks of army chaplains, and who are experienced regarding interreligious issues in army chaplaincies. These professionals have been found in army chaplaincies which are characterised by a highly developed standard of religious diversity management, and which, therefore, have already had experience in Christian-Muslim relations and which have already established both a Christian and a Muslim care service in their armies. In this context, eight outstanding experts who are resident in the Army Chaplaincies from The Netherlands, from Bosnia and Herzegovina, and from Canada, were found to provide this external expertise. They are, on account of their evident experience, experts qualified to evaluate, confirm, and if necessary optimise the proposed dialogue principles. The views of these eight Christian, Muslim and humanistic experts provide a meaningful evaluation of these principles. Moreover, it was important to choose Protestant, Catholic, Muslim, and humanistic experts because the implementation of these principles will be carried out in such a diverse context in the Swiss Army Chaplaincy.³⁴

³⁴ The peer group consists of three Protestant experts (Smit = Annexure 4D; Marshall = Annexure 4E; van der Velden = Annexure 4I), one Catholic expert (Nelligan = Annexure 4H), three Muslim experts (Rogo = Annexure 4C; Eddaoudi = Annexure 4F; Demiray = Annexure 4G), and of one humanistic expert (Kamp = Annexure 4B).

As mentioned above, the aim of this chapter is to clarify whether the experts agree with the proposed principles (question 1), whether these principles are implemented in their own chaplaincies (question 2), and whether their chaplaincies have additional underlying principles regarding Christian-Muslim relations (question 3).³⁵ Questions 4 and 5 concern general experiences with regard to interfaith chaplaincies.

In order to find out the experts' opinion regarding these issues, Method I,³⁶ applied in Chapter 3 (Annexures 3A - 3C), was deemed to be a feasible research method again, at least when questioning the first two international experts (Annexures 4A - 4B). However, Method I had to be simplified when consulting further experts (Annexures 4C - 4F) because of distance reasons; it was not possible to contact all experts on-site. The preceding research conversation has, therefore, been replaced by a research exchange, by an unrecorded Skype or email contact which, in the same way, optimally prepared for the completion of the written questionnaire. Valid results have been provided, as well, in the form of the same questionnaire which had been filled out by the first two international experts. When questioning the last two international experts (Annexures 4G - 4H) a new method has been used. This method will later be described in detail as Method II.³⁷ Method II had to be applied because not all respondents of the study at hand could be contacted on-site and because of the time factor; however, during the progress of this study the main reason for this new method was the necessary anonymity of the respondents. At present, it is sufficient to mention that Method II, when questioning these last two international experts, makes use of the same qualitatively oriented questionnaires of Method I; only the preceding research conversation or the preceding research exchange is missing in Method II. Since all these experts unanimously considered the proposed principles as relevant and meaningful regarding Christian-Muslim relations in army chaplaincies this case study can, after the detailed evaluation of the eight questionnaires, be considered to be

³⁵ This questioning of the eight international experts has, therefore, provided even more information than the estimation of the proposed dialogue principles since the experts' discussions entail further relevant insights regarding Christian-Muslim relations in their army chaplaincies. The whole output of the experts' discussions, which have been presented and documented in the Annexures 4A–4H, will therefore not be evaluated in Chapter 4, which only deals with the evaluation of the theological-ethical principles (replies 1 to 3) and with general experience gained regarding Christian-Muslim relations in the different chaplaincies (replies 4 to 5). As part of the evaluation of the Christian-Muslim dialogue in today's Swiss Army Chaplaincy Chapter 5 will analyse the replies 6 to 8 of the questionnaire presented. Replies to questions 9 and 10 will be analysed in Chapter 6 of this study, where the international experts will provide valuable advice and inspiration for the Swiss Army Chaplaincy regarding a potentially better developed care service based on a reconsidered Christian-Muslim dialogue.

³⁶ cf. Chapter 5.2.4.5 (method I)

³⁷ cf. Chapter 5.2.4.6 (method II)

complete. The profile of the proposed Swiss Protestant dialogue principles will hopefully be confirmed by this evaluation of Chapter 4. These principles might even be adjusted to some extent in the course of this chapter. However, before analysing the experts' evaluation, the working environment of the experts in the three Armed Forces will now be presented.

4.2 International Perspectives

4.2.1 The Chaplaincy Model of the Armed Forces of The Netherlands

The Chaplaincy of the Armed Forces of The Netherlands is organised in six independent but cooperating chaplaincies: the Humanistic, the Roman Catholic, the Protestant, the Jewish, the Muslim and the Hindu Chaplaincies (Hoes, 2011:15). Each chaplaincy has a chief chaplain. These chief chaplains are responsible for their specific chaplaincy. They are the links to the corresponding established institutions (churches, religious and humanistic organisations) which are all recognised by the state as official counterparts for all chaplaincy issues. At the same time, the chief chaplains are members of the board of chaplains, together with the director of the whole Chaplaincy of the Armed Forces of the Netherlands. The 38 Humanistic,³⁸ the 54 Roman Catholic and the 52 Protestant chaplains tackle the task of operating as chaplains in the different sectors of the Armed Forces. Each sector again has a head of chaplains who coordinates the work of the Humanistic, Roman Catholic and Protestant chaplains in training locations and during deployment abroad.

Since the Dutch law guarantees freedom of religion and approach to life (Niederlandenet, 1996) the Dutch Army provides a chaplaincy not only for Christians and non-religious officers and soldiers, but at the same time they provide a chaplaincy for Jewish, Muslim, and Hindu army personnel. The Jewish, Muslim, and Hindu chaplains, of which there are two each, are primarily focused on specific concerns and on personnel of their own religions. With regard to the Muslim Chaplaincy, two Muslim chaplains were employed by the Dutch Armed Forces in 2009. They have

³⁸ The Dutch Humanistic Chaplaincy was established in the Dutch Army in 1964; therefore, it has a long and rich tradition. The Belgian Army has Humanistic chaplains as well. Up until now no other armies have Humanistic chaplains. This special commitment of Humanistic chaplains who are non-denominational and religiously neutral is described by Fisher (2009). According to Fisher, Humanistic chaplains neither profess nor practise any religion. They care for personnel who prefer a non-religious chaplaincy. These soldiers and officers prefer to be advised by chaplains with a humanistic background.

been endorsed by the Muslim umbrella organisation Contactorgaan Moslems en de Overheid which represents the different groups of Muslims in the Netherlands. In this way, Dutch Muslims serving in the Armed Forces have the possibility of benefiting from both counselling and care according to their faith.³⁹ Eddaoudi is the first Muslim chief chaplain appointed in 2009. With his university degree and with more than ten years of experience as a hospital and prison chaplain, he fulfilled the same preconditions as every other Dutch chaplain to serve in the Armed Forces of the Netherlands. According to Eddaoudi (Annexure 4F), the main tasks of Muslim chaplains are the spiritual care and counselling of Muslim personnel as well as dealing with specific Muslim ethical concerns of military staff during deployment abroad and providing information on Muslim customs and culture for non-Muslims. Eddaoudi has also been developing guidelines on Islamic rites for funerals. Moreover, he participates actively and in close cooperation with all denominations in the community of chaplains. Last but not least, he is in constant contact with other armies who intend to establish a Muslim army chaplaincy. To sum up, the Muslim Chaplaincy became an important part of the Dutch Chaplaincy which is providing care for religious and non-religious army personnel.

The advantages for the personnel of the Dutch Armed Forces when organising a multifaith chaplaincy, is evident. The organisation of various chaplaincies in the Army of The Netherlands corresponds to the manifold spiritual needs of the military staff, and this in turn corresponds to the plurality and diversity of religions and outlook on life in Dutch society. Only this heterogeneity of chaplaincy, mirroring the heterogeneity of religions, churches, denominations or humanistic approach on life in Dutch society can, like a symphony, provide together a wide range of spiritual care. Spiritual care of people has, within armies, other institutions and within society, developed a comprehensive support system focussing on many dimensions of human existence. Current demands have become more diverse and more complex. This variety of needs requires a certain choice regarding the care service offered. The Dutch

³⁹ The majority of the 885,000 Muslims in the Netherlands originate from Turkey (358,000) or Morocco (315,000). “In 1983, the formal ties between the state and religious groups were severed and a law governing these ties was abolished. Since then, relations have been based on the constitutional principles of freedom of religion, non-discrimination, and equal treatment. No formal recognition of a religious community is required for such protection. In the Netherlands, the state does recognize certain groups and provide them with state resources for education, broadcasting, and spiritual care in prisons and in the army. There is generally no difficulty in qualifying for this status, and Islam has been granted these privileges” (Euro-Islam, 2013).

Army Chaplaincy can provide this suitable care for a wide range of those concerns. According to Smit (Annexure 4D.5),⁴⁰ the model of multi-faith chaplaincy has another obvious advantage: each of the different chaplaincies is clearly connected to a specific tradition, and therefore the intention of every chaplaincy is obvious and transparent. The multifaith Chaplaincy of the Armed Forces of The Netherlands provides these advantages.

4.2.2 The Chaplaincy Model of the Armed Forces of Bosnia and Herzegovina

In the last two decades the country of Bosnia and Herzegovina has set priorities in establishing its political system and in rebuilding its economy. In the course of these efforts the military commitment has reorganised its new defence system and restructured its Armed Forces. The newly established Chaplaincy of the Armed Forces has developed in accordance with the activities of the Interreligious Council in Bosnia and Herzegovina. The *Statement of Shared Moral Commitment* (Government of Bosnia & Herzegovina, 1997), for example, is promoted by this council. In this statement the Reis-ul-Ulema (the leader of the scholars) of the Islamic Community of Bosnia and Herzegovina, the responsible representatives of the two Christian churches, the Serbian Orthodox Church and Roman Catholic Church, and the President of the Jewish Community of Bosnia and Herzegovina outline the task of establishing a lasting peace based on truth, justice and common living (1997: section 1). Moreover, the statement mentions that every traditional church and religious community recognises the dignity of humanity as well as the fundamental human rights of each person. These religious bodies proclaim that violence against people or their basic rights not only contravene man-made laws but also break God's law (1997: section 3). Based on this statement interreligious cooperation has been developing in recent years.

The legal expert group of this council also promoted the new *Law on Freedom of Religion and Legal Status of Religious Communities and Churches in Bosnia and Herzegovina* (Government of Bosnia & Herzegovina, 2004). According to Rogo (Annexure 4C.5), the final text of this law conforms to European standards on freedom of religion. Article 1 respects tolerance and the reality of the multi-faith character of Bosnia and Herzegovina. It promotes mutual understanding and respect for the right to

⁴⁰ Annexure 4D.5, for example, means the questionnaire of Smit (4D), referring to the fifth question.

freedom of conscience and religion. It is a legal framework within which all churches and religious communities in Bosnia and Herzegovina are equal in rights and obligations without any discrimination. It guarantees to all the right to freedom of conscience and religion, in conformity with the *Constitution of Bosnia and Herzegovina* (Government of Bosnia & Herzegovina, 1995: Article II3g) and international standards of human rights. In the same way the Interreligious Council pays special attention to the issue of ensuring that the right to freedom of religion is also fully implemented in the Ministry of Defence and in the Armed Forces of Bosnia and Herzegovina. These efforts aim to guarantee that the three main traditional religious communities and churches in Bosnia and Herzegovina are equally represented in the Chaplaincy of the Armed Forces of Bosnia and Herzegovina.

In order to provide appropriate care for all personnel who are involved in the Armed Forces, the Ministry of Defence of Bosnia and Herzegovina has organised the Religious Support Service in the Armed Forces of Bosnia and Herzegovina (Government of Bosnia and Herzegovina, 2008:38). This service is carried out by the three major religious communities which are embodied by the Military Muftiate,⁴¹ the Orthodox Chaplaincy and the Catholic Chaplaincy. The Ministry of Defence has agreements with the corresponding religious bodies of Bosnia and Herzegovina. This Support Service ensures the provision of religious care in the army. The *Brochure* from the Ministry of Defence of Bosnia and Herzegovina (Government of Bosnia and Herzegovina, 2011:46-47) describes the Islamic Communities, the Orthodox Church and the Catholic Church which are the officially and legally recognised partners of the Armed Forces and which therefore together form the national army chaplaincy. In consequence the Main Imam, the Main Orthodox Priest and the Main Catholic Chaplain are incorporated in the Joint Staff of the Armed Forces. The offices of the three Chaplaincy Departments cooperate. On the level of the operational command and support command there are a Staff Imam, a Staff Priest and a Staff Chaplain. The same structure can be found on the level of brigades and battalions. This organisation has been regulated in the *Rulebook on Organisation and Method of Functioning of the Religious Services at the Ministry of Defense and Armed Forces of Bosnia & Herzegovina* (Government of Bosnia and Herzegovina, 2008:37). In accordance with this Rulebook, the Minister of Defence has signed agreements with the Catholic Archbishopric, the Orthodox Church, and with the Islamic Religious Community,

⁴¹ territorial district under a Mufti

governing the issue of the establishment, the organisation, and the method of functioning of the religious services in the Armed Forces of Bosnia and Herzegovina. The following preconditions need to be met to become an army chaplain in each of the three chaplaincies: A chaplain has to present attestation of a basic and an advanced religious education and the approval of the religious community to which he belongs. In addition he has to prove both experience in working as an imam, priest, counsellor or minister, and moral integrity.

The Orthodox Chaplaincy cares for Orthodox Christian army personnel. This care includes personal counselling, spiritual gatherings, holiday services and remembrance for fallen soldiers. The Catholic Chaplaincy is in the same way part of the Religious Support Service of the Ministry of Defence and the Armed Forces of Bosnia and Herzegovina. The Catholic Chaplaincy organises liturgical celebrations and masses for Catholic employees of the Ministry of Defence, soldiers, officers and civilian persons employed by the Armed Forces of Bosnia and Herzegovina. It also organises pilgrimages, Christmas and Easter celebrations, round tables and conferences. It distributes the Catholic press, for example news of the Roman Catholic Archdiocese.

The Military Muftiate that ensures the religious rights and liberties of Muslim army personnel is the legal representative of the Islamic Community within the Army of Bosnia and Herzegovina.

The Office of the Military Mufti ... coordinates the work of military imams, all in accordance with the role of the BiH Islamic Community and requirements of the AFBiH⁴² and MoD BiH⁴³ structures. Military imams advise commanders on religious needs of Muslims. Their task is to provide adequate and appropriate counselling on morals and ethics and required support to all AFBiH members ... They observe the Islamic calendar and prepare programs for religious holidays, plan and propose adaptation of areas used for religious purposes ... Daily prayers are held in 18 military *masjids*,⁴⁴ and the Friday Prayer in ten military *masjids*, while all other locations provide appropriate conditions for the Islamic religious service. ... Through cooperation with all social structures, the Military Muftiate contributes to the work of the Religious Service in the MoD BiH and AFBiH (Government of Bosnia and Herzegovina, 2011:46).

⁴² Armed Forces of Bosnia and Herzegovina

⁴³ Ministry of Defence of Bosnia and Herzegovina

⁴⁴ Places of worship

The structure of this army chaplaincy model corresponds to social reality in Bosnia and Herzegovina and meets the needs of the army personnel of this army with regard to advice and spiritual care. In consequence, it is a historically and socially determined multifaith model of an army chaplaincy.

4.2.3 The Chaplaincy Model of the Armed Forces of Canada

Chaplains of the Roman Catholic, Orthodox, Anglican, Baptist, Lutheran, and Presbyterian churches, the United Church of Canada, the Churches of the Evangelical Fellowship, as well as chaplains of the Canadian Jewish Congress and the Imam Council of Canada (Canadian Military Chaplaincy, 2008b:14-15) constitute the Chaplaincy of the Canadian Forces. The chaplains of the Canadian Armed Forces care for all military personnel, and they provide spiritual support and religious services. According to *The Chaplain's Manual* (National Defence of Canada, 1998:7) Canadian Armed Forces chaplains “minister to their own, facilitate the worship of others, and care for all”. Marshall states that military chaplains provide ministry for military personnel and their families by facilitating and accommodating the religious beliefs and spirituality of those entrusted to their care, “without compromising their own theological beliefs and faith” (4E.4). It is therefore obvious that the Royal Canadian Chaplain Service, similarly to the Armed Forces of The Netherlands and Bosnia and Herzegovina, offers a multi-faith care service which respects religious plurality in Canadian society. The Canadian Armed Forces are committed to the principles of equality for all personnel. In order to realise this, the chaplaincy provides chaplain services which corresponds to the religious diversity of Canadian society. Chapdelaine qualifies the Royal Canadian Chaplain Service as a world leader respecting the management of religious diversity. He is convinced that a more diverse military chaplaincy is more efficient and more resilient than a homogenous chaplaincy. As Director of the Chaplain Services he demonstrates the readiness to accept the challenges of social changes by predicting that “the Chaplain Branch will be called upon in the future to be even more open, going beyond the Jewish, Christian and Muslim faiths” and that the “winds of change are sweeping the Canadian Armed Forces Chaplain Branch” (Chapdelaine, 2013:14-15).

In order to realise successfully the management of religious diversity the Interfaith Committee on Canadian Military Chaplaincy is an important instrument. The ICCMC is a civilian body which is not a member of the Canadian Armed Forces; it represents the various faith groups which provide the chaplains to the Canadian Forces. The *Handbook* (Canadian Military Chaplaincy, 2008b) of this Committee describes the cooperation between the Ministry of National Defence, the Committee, and the various faith groups. It states that the chaplains are called by God and sent by their faith groups in order to minister in the heterogeneous context of the Canadian Forces. The *Handbook* points out the purpose of the mission of the Royal Canadian Chaplain Service as follows: “The Chaplaincy Mission is to support and enhance the effectiveness of the CF⁴⁵ as a whole, its leadership, the individual men and women who serve and their families, through the provision of comprehensive religious and spiritual support, advice, and care” (2008b:8-11). Furthermore, it mentions appropriate support of all Canadian Forces personnel and their families as the Service’s vision, encapsulating this vision by the slogan *Vocatio ad servitium*⁴⁶ contained in the insignia of the hat badge. Its vision of ministry is expressed in these words:

As military chaplains in the Canadian Forces, we pledge to exercise our ministry and our commission in a decent, honourable, truthful and professional manner, congruent with the rules and regulations of the Canadian Forces, the Canadian Constitution and norms of our Churches and Faith groups. We will be loyal to our Branch, to Canada and in all things faithful to God. ... We see this multi-faith and collaborative ministry marked by service, love, stewardship, trust and exemplary personal and professional behaviour. ... We acknowledge that proselytizing (in the sense of ‘sheep-stealing’) of any kind is unacceptable (2008b:9).

Regarding Muslim chaplains, the *Handbook* of the Interfaith Committee on Canadian Military Chaplaincy (ICCMC) states that the Imam Council of Canada appoints the representative to the ICCMC, and that Muslim candidates for the chaplaincy are recommended by this Muslim representative for endorsement by the Interfaith Committee on Canadian Military Chaplaincy (2008b:44). This cooperation can be seen as a part of the Christian-Muslim dialogue which has been established in Canada for years, realised through The National Muslim Christian Liaison Committee. This Committee is a forum for exchange of mutual concerns between Christians and Muslims in Canada. Christian-Muslim cooperation within the Chaplaincy of the Canadian Forces and within the Interfaith Committee on Canadian Military Chaplaincy is the logical consequence of this established dialogue.

⁴⁵ Canadian Forces, newly called Canadian Armed Forces

⁴⁶ Called to Serve

The Royal Canadian Chaplain Service represents Canadian society. For general advice and care, the chaplains allocated to the different units of the troops are an excellent support group. Their religious affiliation is inconsequential in this general task of advice and care. However, religious diversity is represented in this service in such a way that all army personnel have the possibility of attending worship services according to their faith and the possibility of addressing a chaplain of their religious affiliation in case of specific needs.

4.2.4 Appraisal

The preceding presentation bears out that the chaplaincies of the Armed Forces of The Netherlands, of Bosnia and Herzegovina, and of Canada, have each responded to the challenges of religious diversity within the army personnel with a care service which is carried out by three or more different religious groups (multifaith) which, in a close cooperation, constitute their heterogeneously structured care service. If the experts selected characterise the benefit of their care service, they mention that their chaplaincy is a reasonable way of managing religious diversity by providing a suitable service for a wide range of army personnel, a professional advice for the commanders and by imparting the sense for being accepted and feeling at home in this care service. However, regarding Christian-Muslim relations, they mention that, based on partly specific needs, a heterogeneous chaplaincy is capable of offering both a Christian and a Muslim care service. Moreover, they note that a heterogeneous structure of an army chaplaincy, in which many faith traditions are represented and, therefore, know that their faith has been involved in this chaplaincy, avoids discrimination and supports the implementation of the right of freedom of religion. Furthermore, such a care service makes the intentions of the respective chaplaincy transparent. Finally, and in order to complete this first survey, the experts state that a multifaith army chaplaincy promotes a climate of dialogue and respectful thinking.

The replies to the questions 4 and 5 of the completed questionnaires (Annexures 4B.4-5–4I.4-5) substantiate in detail these first statements regarding the beneficial experience of such heterogeneous multi-faith care services. The experts of these chaplaincies emphasise that, if more than one religion is represented within the army personnel, a solely one-faith care service is no longer considered as sufficient. Therefore these armies have established, together with other army chaplaincies (cf.

Michalowski, 2013:5-10) a heterogeneous multifaith care service. The concept of such a heterogeneous multifaith chaplaincy is best described by Smit (Annexure 4D.4-5): such a multifaith chaplaincy implies that several faith groups (multifaith) participate together in the running of this chaplaincy. The individual chaplains are in no way “multifaith chaplains” who would no longer belong to any specific faith tradition in terms of being religiously neutral. The chaplains of a multifaith chaplains’ branch indeed are and remain Muslims, Jews, Hindus, Buddhists, Sikhs, or Christians, and in the case of the Dutch Army Chaplaincy they are and remain humanistic chaplains. However, these chaplains run, together with other chaplains of two, three, or many different faiths, such a heterogeneous multifaith care service which manages religious diversity among the army personnel in an optimal way. Professionals of these chaplaincies consider that the heterogeneous structure of the service provides suitable care for a wide range of spiritual needs, and that diversity favours an increased number of army personnel. Responding to the task of advising the commanders, the option of a multifaith chaplaincy is also beneficial. When focussing on the Christian-Muslim dialogue, the experts of the three army chaplaincies agree that, based on specific needs, it makes sense to involve both Christians and Muslims, in this care service (Annexure 4.4).

A chaplaincy carried out by many faiths develops a heterogeneous structure, as mentioned above. If there is only one faith involved in the running of a care service, as in Switzerland, an army chaplaincy is characterised by a homogeneous structure. Regarding the options for the implementation of the right of religious freedom, a heterogeneous organisation, in which many faith traditions are represented, best meets the requirements of an “active plural model” of the accommodation of religion in public spheres (Vorster, 2011:95; cf. Chapter 6.3.5.1). However, the option of a heterogeneous structure obviously and optimally seems to give all religions permission to function in a legally controlled way in the public domain. As a result this heterogeneous structure of the care service best guarantees the implementation of the right to freedom of religion and the right to express one’s own religious affiliation (Niederlandenet, 1996: Article 6; cf. Chapter 4.2.1). The chaplains of such heterogeneous care services mention that by maintaining such a care model no army personnel is ignored or discriminated against. Moreover, everybody has the opportunity to seek assistance from a chaplain of his or her faith. No believer is excluded from this service by discrimination. Even army chaplaincies such as the

Chaplaincy of the Armed Forces of The Netherlands and of Canada, which in former times were organised exclusively by Christian chaplains, nowadays provide a care service not only for Christians, but in the same way for Jewish and Muslim army personnel.⁴⁷ In particular, they attach importance to the fact that a voice has to be given to all the main religious groups among the army personnel, even if they belong to a religious minority. Thereby, they highlight the exemplary function of the organisation of an army chaplaincy regarding equal treatment of all religious groups; it is also an example of being a role model for society and an example of action against discrimination of religious minorities can herewith be set. In this context it has also been noted as positive that the representatives of the heterogeneous chaplaincies are obviously connected to a specific faith tradition; this relation makes their concerns and their intentions evident and transparent to everybody (Annexure 4D.5). Each soldier and each officer knows both the tradition and the intention of the respective chaplain.

The experts go on to mention that interreligious cooperation in an army chaplaincy positively affects the social climate of the troops and the chaplaincy. However, this cooperation not only sends an important message to the troops, but also requires all the chaplains of such a multifaith care arrangements to be open to this cooperation with chaplains of other faiths. Since diverse faith traditions are united under one organisational umbrella (Annexure 4G.5) a sense of commonality and a noticeable spirit of interreligious cooperation can be felt. The experts observe that the required culture of dialogue is present and interfaith chaplains' schools are inspiring, but they do not disown that this cooperation has to be trained and developed (Annexure 4E.4). They report that Christian-Muslim teamwork usually is a positive experience even if in some cases all participants have to be aware that dialogue consists not only of speaking but also of listening (Annexure 4I.4).⁴⁸ Weekly interfaith team meetings, the organisation of common events, interfaith worship services and cultural meals are exemplary highlights of cooperation (Annexure 4D.4). The experts experience very few Christian-Muslim conflicts in their army context, and in the case of conflicts the

⁴⁷ The Dutch Armed Forces even provide a care service for Hindu personnel and for non-religious personnel as well. This Dutch model of a humanistic chaplaincy substantiates the fact that a care service is not necessarily connected to a specific religion. According to Kamp (Annexure 2B.5) spiritual care service has, not only within armies, but also in other institutions and within society, developed a comprehensive support system focussing on many dimensions of human existence. The spiritual care in an army meets these needs, and the humanistic chaplaincy substantiates the fact that this care service does not absolutely have to be religiously oriented even if humanistic care service can imply spiritual components and rituals as well as a traditional religious care service.

⁴⁸ Based on personal observations of the author of this study in the army chaplains' practice this is also true regarding the intra-Christian dialogue.

chaplains are trained to help resolve them. Chaplains of multi-faith chaplaincies think, speak and act in an inclusive and respectful way (Annexure 4G.4); they refer to each other, they work with each other, and they facilitate the service of colleagues of other faiths. Therefore, on the basis of all these reasons, the consulted army chaplains from The Netherlands, from Bosnia and Herzegovina, and from Canada, consider their multifaith chaplaincy as challenging but beneficial for all involved.

In the course of this international survey it is illuminating to observe also the developments in the context of the Norwegian Armed Forces' Chaplaincy, where recent changes with regard to Christian-Muslim issues have to be mentioned (Alve, 2014). The Norwegian Army Chaplaincy is a homogeneous Christian care model, like the Swiss model. The term homogeneous in the context of the Norwegian and the Swiss Army Chaplaincy means that this care model only provides a specific Christian spiritual care, even if there is an increasing rise in the number of Muslim soldiers and officers in the armies concerned. Undoubtedly the chaplaincy model of the Swiss Army is characterised by this homogeneity since all the Swiss Army chaplains are recruited from within Swiss Christian state churches. This obvious emphasis on an exclusively Christian-oriented chaplaincy is traditionally and historically based. In the context of the Norwegian Army Chaplaincy the term homogenous means that all chaplains are Lutheran. Since the Norwegian chaplains responsible have noticed the needs of Muslim army personnel and upcoming challenges, they have decided to employ a Muslim advisor in 2014 for a trial period of two years. They will recruit this advisor in accordance with The Islamic Council of Norway, which is the public legally recognized Muslim umbrella organization of Norway. This advisor is going to support upcoming decisions of the Norwegian Armed Forces regarding Muslim issues. He will provide advice with regard to Muslim issues to both the Chief of Chaplains and all the chaplains of the Norwegian Army, and he will stay in touch with the practice field, including the personnel, but he will not yet be operating directly in the first line together with other chaplains. According to Alve (2014) this Muslim advisor must have a Bachelor degree in relevant topics (Religious History, Religious Science or Middle-East Studies); moreover, he must also be experienced with organisational work in Muslim communities in Norway. Furthermore, he must have good skills in the Norwegian language, and he must also be experienced in religious dialogue and interreligious work. By engaging a Muslim advisor the Armed Forces of Norway make the voice of Muslim army personnel heard, and a positive signal is sent to the

whole of society as well. The army personnel belonging to a religious minority is taken seriously. Furthermore, by maintaining constant contact between the Muslim advisor and the Christian chaplains, and between the Muslim bodies and Christian Churches a sincere Christian-Muslim dialogue will have been launched and initiated within their army chaplaincy. This seems to be an important step towards a chaplaincy in which more than one faith find a place under the umbrella of the army care service. This example is notable because Norwegian circumstances in this regard are comparable to Swiss circumstances.

Austrian circumstances are comparable with Swiss circumstances as well. On 1 July 2015 there was, for the first time, an Imam speaking on the occasion of the inauguration of new recruits on the Heldenplatz in Vienna (Standard, 2015). The Austrian Armed Forces has, however, engaged Imam Sijamhodzic as their first military chaplain. Sijamhodzic, who works closely with Catholic, Orthodox and Protestant colleagues, cares for Muslim personnel in the Austrian Armed Forces. With regard to Muslim personnel in the Austrian Armed Forces he does not notice any radical tendencies rather he confirms that Austrian Muslim soldiers are ready to give their lives for their country (Standard, 2015). He goes on to state that the obligations of a modern democracy conform to the life style of an Austrian Muslim, moreover, he states that from an Islamic point of view the Human Rights are inviolable. For Sijamhodzic freedom is the ultimate good in Islam, and that there is no compulsion in religion. A second military Imam is planned in Austria.

As mentioned above the Swiss Army Chaplaincy provides its care service only by Christian chaplains, therefore, it can be considered a homogenous Christian chaplaincy model. As a homogenous model it benefits from this international survey and from these reports. The consideration of heterogeneous models of army chaplaincies provides important incentives for the upcoming challenges. International chaplaincy colleagues provide, regarding Christian-Muslim relations in armies, a wealth of experience and inspiring information on multifaith army chaplaincies. Experienced chaplaincy colleagues have, in particular, remarkable authority regarding the evaluation of the proposed theological-ethical dialogue principles. They deal, knowingly or unknowingly, with such principles in their daily life as chaplains in a multifaith context and in a multifaith chaplaincy. Therefore, colleagues in the Chaplaincies of the Armed Forces of The Netherlands, of Bosnia and Herzegovina,

and of Canada are the relevant specialists to provide valuable and inspiring expertise regarding the proposed theological-ethical dialogue principles and regarding the reconsideration of the current Christian-Muslim dialogue in the Swiss Army Chaplaincy.

4.3 The Experts' Evaluation of the Theological-Ethical Principles

4.3.1 Introduction

Since Swiss Protestant chaplains should consider Swiss Protestant dialogue principles, the following theological-ethical principles have been derived from the Swiss Protestant dialogue tradition. Moreover, they have been adapted to the context of Christian-Muslim dialogue in the Swiss Army Chaplaincy. These principles have been presented to the experts (Annexure 4A):

- The Swiss Army Chaplaincy is committed to the Christian-Muslim dialogue (principle 1).
- The Swiss Army Chaplaincy first and foremost sees unifying commonalities instead of separating factors between Christians and Muslims (principle 2).
- The Swiss Army Chaplaincy respects Muslims and Islamic attitudes, concerns and needs (principle 3).
- The Swiss Army Chaplaincy empowers Muslims to stand by their religious conviction, and therefore it considers concerns of Muslims in this care service (principle 4).
- The Swiss Army Chaplaincy aims to build bridges between Christians and Muslims as reconsidered identities in the context of the Swiss Army (principle 5).

The first three questions presented to these eight experienced international experts ask how they would evaluate these principles, which have been proposed to set standards for implementing changes regarding Christian-Muslim relations in the context of the Swiss Army Chaplaincy. Will these experts confirm and support these principles, or will there be a need for restatement of the proposed principles based on this expertise? The answers of the experts regarding questions 1-3 of the questionnaire (Annexures

4A to 4H) substantiate their estimation of the proposed principles. These results will be presented in the following section.

4.3.2 General Response to the Dialogue Principles

The fact that this study is dealing with principles regarding Christian-Muslim relations in army chaplaincies has itself received a positive response from the experts. All of these experts have unanimously assessed the proposed theological-ethical principles as appropriate and essential. They have evaluated them as useful guidelines regarding Christian-Muslim relations in army chaplaincies. Nelligan (Annexure 4G.1) even considers these principles as the core of any dialogue, and as the heart of basic moral theology. He mentions that these principles correspond to values which need to be safeguarded because they help again to safeguard the dignity of humanity. He goes on to say that these principles patronise the individual rights that belong to every human being as an image of God (cf. Chapter 2.2.1). Therefore, these principles are considered as relevant. Nelligan even affirms that opposing these principles would equal recusing oneself from one's own religious beliefs and teachings. The experts go on to emphasise that these principles are a good starting point for the process of dialogue and for the goal of giving all religions space under the big umbrella of an army chaplaincy (Annexure 4F.1). The experts emphasise the importance of implementing these principles in practice. Since the principles should not remain merely theoretical values their translation into practice is a challenge for all military chaplains (Annexure 4G.1). To sum up, the experts welcome the discussion of theological-ethical principles regarding Christian-Muslim relations in army chaplaincies. They confirm the proposed principles as relevant and useful for this purpose. Moreover, they stress their concern for translating these principles into practice.

4.3.3 The Implementation of the Principles in Other Army Chaplaincies

The preceding appraisal of the various chaplaincy models (cf. Chapter 4.2.4) showed that the proposed theological-ethical principles have already been translated into practice in the chaplaincies characterised. They have been consistently and successfully implemented in the different contexts. While Rogo (Annexure 4C.2) confirms the implementation of these principles in the context of the Army Chaplaincy

of the Armed Forces of Bosnia and Herzegovina, the experts from The Netherlands and from Canada emphasise that, even if the Christian-Muslim dialogue as such is not officially formalised, these principles have all been implemented in the context of their chaplaincies. The Christian-Muslim dialogue is implicit and ongoing, based on consideration of general rules and attitudes, and based on natural respectful cooperation. The experts substantiate the implementation of these principles by providing examples. Demiray (Annexure 4G.2) mentions that the orientation of the Royal Canadian Chaplain Service is fully interfaith in its conception, and therefore, the principle of *commitment* to the Christian-Muslim dialogue is evident (principle 1). He goes on to demonstrate the implementation of the principle of *commonalities* (principle 2). Canadian Armed Forces chaplains are urged to carefully consider human *commonalities*, for example, with regard to all the listeners of a public prayer or a public speech (The Canadian Council of Churches, 2014). In consideration of human *commonalities* Canadian Armed Forces chaplains use inclusive language in public prayers and public speeches. Furthermore, van der Velden (Annexure 4I.3) and Kamp (Annexure 4B.3) confirm the implementation of the principle of *respect* (principle 3) by mentioning that respect belongs to the main preconditions for this chaplaincy service. Smit even goes on to state: “Without respect no dialogue” (Annexure 4D.1). In all these chaplaincies religious minorities are *empowered* to participate in the chaplaincy service; they are, as participants with equal rights, empowered to find their place under the umbrella of the multi-faith chaplaincy (principle 4). The implementation of the principle of *building bridges* (principle 5) can also be documented in all three army chaplaincies, for example, in the organisation of common projects such as international conferences (Annexure 4C.3). All in all, the experts confirm that the proposed theological-ethical principles have been consistently and successfully implemented in the three army chaplaincies of The Netherlands, Bosnia and Herzegovina, and of Canada.

An especially noteworthy example of this consistent implementation is the Canadian Chaplains’ Branch. Nelligan (Annexure 4H.2) first states, that the proposed principles have been fully protected through the Canadian *Principles of Accommodation of Religious Rights and Freedom* (Government of Canada, 1982). Based on this document, the Canadian Chaplains’ Branch substantiates the implementation of the principles, for example, by issuing the *Guidelines for Religious Ceremonies Involving More than One Faith Tradition* (The Canadian Council of Churches, 2014). This

exemplary publication confirms the implementation of the principles by sensitising Canadian army chaplains regarding sincere respect towards other faiths and outlooks on life when holding public prayers and public speeches.

Prayer involving members of more than one religious tradition is appropriate on public occasions when the wider community comes together to celebrate, or to mourn following tragedy. As members of diverse communities in consultation with one another, we have made the following recommendations to our constituencies. Such religious ceremonies grow out of, and reflect, respect for all traditions present (*respect*). This respect needs to be present in the planning as well as in the actual event. Faith communities should take the initiative to work collaboratively (*commonalities; building bridges*) in planning such events. They are free to name their own leadership to participate in the actual prayer. Introductory bidding prayers should be inclusive (*building bridges*), in the form of an invocation that opens the community to the divine presence (*commonality*). Sensitivity toward all participants ought to guide all activities (*respect*). Each participating leader should be free to pray from within his or her own tradition, and to read from texts that are considered sacred in his or her own tradition. Leaders may speak positively about their own tradition, not negatively about other faith traditions (*respect*). It is appropriate to pray individually and collectively for the good and well-being of the whole community gathered (*commonalities*). It is inappropriate in this context to offer prayers which imply the incompleteness of another faith tradition (*respect*). The aim of such religious ceremonies is to foster that respectful presence which enables members of a community to support and affirm each other (*empowerment*). These guidelines give all participants the freedom to speak from their own traditions faithfully and the responsibility to respect other traditions fully (*respect*) (The Canadian Council of Churches, 2014; italicised parenthesis are mine).

To stay with the example of the Royal Canadian Chaplain Service, the Interfaith Committee on Canadian Military Chaplaincy (Canadian Military Chaplaincy, 2008b) issues further policies and guidance which in the same way confirm the implementation of these important principles.

As chaplains we accept the responsibility to minister in the name of God to all military personnel and their families in support of Canadian Forces operations. We adhere and are loyal to the standards, traditions and faith of our respective endorsing religious authorities. We respect (*respect*) the traditions and practice of those with whom we share ministry, and of those to whom we minister. We see this multi-faith (*respect*) and collaborative (*dialogue*) ministry marked by service, love, stewardship, trust and exemplary personal and professional behaviour. Our commitment to a ministry of service is expressed in responsibility towards those to whom we minister, our colleagues in ministry, and to ourselves.

a. Responsibility Towards those to Whom We Minister

- i. We endeavour to serve with faithfulness, integrity, charity, humility, justice, openness (*commitment; commonalities*) and hope.
- ii. We recognize that true leadership is about service, not power, and that it calls and enables others to serve (*empowerment*).
- iii. We strive to lead our personal lives in such a way as to honour God and respect the normative expectations of our faith communities.

- iv. We affirm that everyone is created equal (*equality*) and in the image of God; hence, we respect (*respect*) the dignity of each person and serve all without discrimination (*commonality; building bridges*).
- v. We accept and honour the trust placed in us.
- vi. We do not in any way abuse or harass any person.
- vii. We respect (*respect*) the privacy of the people to whom we minister; hence, we do not disclose confidential communication in private or in public.
- viii. We respect (*respect*) the physical and emotional boundaries of the professional counselling relationship. In counselling relationships we promote human and spiritual growth and do not foster dependency.

b. Responsibilities Towards Our Colleagues in Ministry

- i. We respect and affirm the multi-faith environment in which we minister (*respect*).
- ii. We work collaboratively (*dialogue; building bridges*) with our colleagues in chaplaincy, respecting our differences (*differences*) and affirming each other's gifts (*commonalities*).
- iii. We acknowledge that proselytizing (in the sense of 'sheep stealing') of any kind is unacceptable (*respect*).
- iv. We honour the ministry of our predecessors and refrain from interfering in the ministry of our successors (*respect*).
- v. We are committed to the highest standards of loyalty within the Chaplain Branch, which requires responsibility of each chaplain to the Branch and the Branch to each chaplain (*respect*).

c. Responsibilities Towards Ourselves

- i. We respect ourselves, and care for our personal, intellectual, physical, emotional and spiritual well-being (Canadian Military Chaplaincy, 2008b:8-11; italicised parenthesis are mine).

These documents verify the full implementation of the proposed principles in the Royal Canadian Chaplain Service; the principles are interwoven in this service. This kind of verification can in the same way be demonstrated in the organisation of the Religious Service in the Armed Forces of Bosnia and Herzegovina (Government of Bosnia and Herzegovina, 2008:38) which states that the three main national religious communities together are incorporated in the Joint Staff of the Armed Forces and which prescribes respectful cooperation among the three Chaplaincies' Departments. This cooperation requires consideration of all these proposed principles. The same can easily be demonstrated regarding the Chaplaincy of the Armed Forces of The Netherlands, where the commitment to dialogue is given (principle 1), commonalities are emphasised (principle 2), the principle of respect is mandatory (principle 3), religious minorities are included in the care service (principle 4), and where chaplains are implicitly held to building bridges wherever the situations requires this (principle 5). Without glamorising these army chaplaincies it is obvious that these care services have established, through the framework of their multi-faith cooperation, an ongoing dialogue between Christians and Muslims. Moreover, it is evident that the proposed

principles have already been fully implemented in their care arrangements, and that chaplains aim to translate into practice these principles in their daily work.

4.3.4 Discussion on Specific and Additional Principles

Besides the general affirmation of the determined principles and besides the confirmation that these principles have already been implemented in the different chaplaincies, the experts have commented on specific and additional principles. These comments imply consequences regarding the determination of these important principles. The mention of the second dialogue principle of *existing commonalities*, for example, has evoked such comments. Marshall (Annexure 4E.1) notices that it is time, through dialogue, to further the process of discovering *commonalities*. Furthermore, he states that the more we enter into dialogue the more we discover *commonalities*. The experts note that Christians, Jews, and Muslims generally are united through common values and common practices, and that emphasising the principle of *commonalities* supports the common good of the soldiers. Nevertheless, the experts stress, in the same way as the thesis of this study (cf. Chapter 3.3), the importance of considering also existing *differences* when observing existing *commonalities*. The concept of *commonalities* may therefore not distract from the fact of *differences*. Existing *differences* may not be ignored nor may borders be blurred. The human community remains a unity in diversity. Therefore, existing *differences* have to be considered, accepted, and discussed. In consequence, the statements regarding the existence of *differences* between Muslims and Christians require special attention when drafting the principle of *commonalities* which indubitably is a typical principle of the Swiss Protestant dialogue tradition.

Furthermore, the experts introduce additional principles. Rogo (Annexure 4C.3), for example, mentions that the principle of a *constant communication and collaboration* has to be emphasised. This important principle can easily be seen together with the first Swiss Protestant principle of the *commitment to dialogue*. According to the experience of the author of this study, Christian and Muslim chaplains, who are committed to the Christian-Muslim dialogue, implicitly communicate and collaborate with each other.

Kamp (Annexure 4B.3) goes on to emphasise the importance of the principle of *tolerance* which is decisive for all chaplains working in a multi-faith care organisation. Such chaplains' service requires an attitude of *tolerance* towards all religions and towards all outlooks on life. If, for example, Muslim or Christian chaplains adopt an attitude of *tolerance* they implicitly *respect* other faiths and outlooks of life. In consequence, for example, all intentions of proselytising are clearly off-limits in multi-faith chaplaincies, therefore each form of "sheep stealing is against chaplains' ethics" (Annexure 4G.3). The issue of sheep stealing raises the question whether the missionary aspects of both Christianity and Islam do not imply the risk of stealing sheep. This important issue will be discussed in this evaluation. Kamp and Demiray emphasise the importance of this principle of *tolerance*. The preceding presentation of this thesis confirms in the same way the importance of this dialogue principle in the context of the principle of *respect* (cf. Chapter 3.4), even if not *expressis verbis*. But it is obvious that a *respectful* attitude implies the recognition of every person of another faith as an equal and equivalent You (Bernhardt 2005:92-99). This attitude of *respect* implies an attitude of *tolerance*. This can be seen at the example of the Swiss Army which *respects*, as a national institution, diverse faiths and outlooks on life, based on the principle of *tolerance* which is a basic value of the Swiss Federal Constitution (Staatssekretariat für Migration, 2014). The concept of *tolerance* is closely interrelated to the concept of *respect*. Therefore, the idea of *tolerance* can be mentioned *expressis verbis* together with the concept of *respect*, but not necessarily as an extra principle.

Smit (Annexure 4D.3) mentions a further important principle as decisive in a multi-faith army context, the principle of *equality*. Since no religion may be privileged, for example in The Netherlands, all religions must be treated equally by the government. Dutch army chaplains even have to safeguard the principle of *equality* which includes equal treatment of all army personnel; this explicitly means and includes equal rights of all the chaplaincies, all the chaplains and implicitly all the army personnel. The principle of *equality* could, at first sight, really appear as an additional principle. But this principle can be seen together with the principle of *empowerment*. According to the aforementioned statement of this thesis (cf. Chapter 3.5), the aim to *empower* Muslim minorities in Switzerland to fully express their religion is based on a theological-ethical understanding of *equality*. On the basis of this understanding, Swiss Churches aim to empower Muslim communities to gain equal rights and equal

access to resources and institutions. This principle has to be mentioned therefore in the context of the concept of *empowerment*, but it is not necessarily an extra principle.

Another important aspect to consider is the note of Nelligan (Annexure 4H.3) who mentions the Canadian *duty to accommodate* as an additional principle which implies that “sometimes people need to be treated differently to prevent or reduce discrimination” (Canadian Human Rights Commission, 2013). This can obligate an army, for example, to take steps to eliminate discriminating treatment of individuals or groups. This duty can be considered as an important additional principle. However, there is no need to make an extra principle, since *duty to accommodate* can be seen together with the first proposed principle: if the Swiss Army Chaplaincy is *committed to dialogue*, and if it takes this commitment seriously, chaplains responsible for the care of army personnel belonging to religious minorities will automatically consider the Canadian *duty to accommodate*. However, chaplains who are committed to the Christian-Muslim dialogue try to facilitate an adequate spiritual care service for Muslim personnel in the army. Committed Swiss Army chaplaincy, for sure, do not want to discriminate Muslim army personnel. This is, in particular, important before Swiss law which prescribes the Canadian *duty to accommodate* in a similar way.

¹ Every person is equal before the law.

² No person may be discriminated against, in particular on grounds of origin, race, gender, age, language, social position, way of life, religious, ideological, or political convictions, or because of a physical, mental or psychological disability (Schweizerische Eidgenossenschaft, 2013b: Article 8).

The consideration of these comments regarding specific and additional principles entails a careful reconsideration and possible slight restatement of the crucial principles. This restatement is the main focus of the following summarising section.

4.4 Summary and Restatement of the Crucial Principles

While one focus of this case study is to become familiar with the arrangements of other army chaplaincies regarding the management of religious diversity and regarding the Christian-Muslim dialogue, the other focus is to evaluate the proposed theological-ethical principles by means of an international expertise. This evaluation has been realised by qualitatively oriented research conversations, research exchanges by email, telephone or Skype and by the completion of questionnaires. It is obvious that all these professionals have welcomed the theological-ethical discussion on interfaith issues in

army chaplaincies. Furthermore, they have confirmed the proposed principles as feasible instruments for the evaluation to come. They confirm that these principles have consistently and successfully been implemented in their own army chaplaincies. They have also mentioned and discussed additional principles which have already been considered in Chapter 2 and Chapter 3 of this thesis, even if not throughout *expressis verbis*. However, the experts' evaluation leads to the decision of adding the principle of *differences* to principle 2, the principle of *tolerance* to principle 3 and the principle of *equality* to principle 4, each time *expressis verbis*. The preceding expertise requires this slight adjustment which is both in full accordance with the corresponding statements of Chapter 2 and Chapter 3 and, moreover, in accordance with the comment of Imam Mustafa Memeti, who said that, from a Muslim perspective, the proposed principles would promote a spirit of *respect* and *tolerance*, and the concept of *equality* between Christians and Muslims would be most important both in the societal and in the military context (Annexure 3B.3-4). Consequently, these additional terms and elements can, without any doubt, and in full accordance with the Swiss Protestant dialogue tradition, be attached to the existing principles, the revised versions of which are definitively presented as follows:

- The Swiss Army Chaplaincy is committed to the Christian-Muslim dialogue (principle 1).
- The Swiss Army Chaplaincy sees first and foremost existing commonalities between Christians and Muslims without neglecting existing differences (principle 2).
- The Swiss Army Chaplaincy respects Muslims and Islamic attitudes and needs in consideration of biblical traditions and in consideration of the Swiss Federation which ensures tolerance towards all religious or non-religious affiliations (principle 3).
- Based on the principle of equality the Swiss Army Chaplaincy empowers Muslims to stand by their religious conviction, and therefore it includes concerns of Muslims in their care service (principle 4).
- The Swiss Army Chaplaincy builds bridges between Christians and Muslims as reconsidered identities in the context of the Swiss Army (principle 5).

Based on this expertise and the consistent restatement of these principles, the evaluation of the actual state of the Christian-Muslim dialogue in the Swiss Army Chaplaincy will be carried out in the next chapter.

5.0 EVALUATION OF THE CHRISTIAN-MUSLIM DIALOGUE IN THE CONTEXT OF THE SWISS ARMY CHAPLAINCY

5.1 Introduction

This research addresses the evaluation of the Christian-Muslim dialogue in the focused context of the Swiss Army Chaplaincy. The findings gained so far are of the utmost importance regarding the progress of this study because this evaluation can only be carried out on the basis of the insights of the preceding chapters. These findings have pointed out that the established Christian-Muslim dialogue in the context of Swiss Protestant churches serves, because of its biblical statements and exemplary activities, as an appropriate model for Christian-Muslim dialogue in the Swiss Army Chaplaincy. The Swiss Protestant dialogue tradition serves, moreover, as an appropriate model because these Swiss Protestant churches have belonged to the commissioning entities of this care service for years. Since this chaplaincy was founded in 1882 Swiss Protestant churches have been, together with the Swiss Catholic Church, supporting pillars which have influenced this chaplaincy and which have delegated generations of chaplains for this work (Schweizer Armee, 2013:221). On the basis of this profound, long-time relationship, it is appropriate to choose the well-qualified and well-established Christian-Muslim dialogue in the context of Swiss Protestant churches as the model for Christian-Muslim dialogue in the Swiss Army Chaplaincy.

Furthermore, the consideration of the Swiss Protestant dialogue tradition has made possible the development of theological-ethical principles that correspond with statements, practices and established standards of this specific dialogue tradition. These developed principles will play a central role in this study; they serve as ideal and meaningful criteria to be followed in the upcoming evaluation of the Christian-Muslim dialogue in the context of the Swiss Army Chaplaincy. However, if Swiss Protestant army chaplains would like to know whether or not the current arrangement of the Christian-Muslim dialogue in the chaplaincy, in which they are involved, corresponds to the well-established Christian-Muslim dialogue that has been practised in their mother churches for years, it needs to be ascertained whether or not these developed Swiss Protestant dialogue principles have been implemented in the context of this chaplaincy as well. Therefore, the main evaluation question is whether or not

these Swiss Protestant dialogue principles have been implemented in the context of the Christian-Muslim dialogue in the Swiss Army Chaplaincy. These developed dialogue principles have, moreover, been defined (cf. Chapter 4.3.1. & 4.4).

The central theoretical argument of this study, however, follows the premise that the current arrangement of the Christian-Muslim dialogue in the context of the Swiss Army Chaplaincy is, in view of Swiss Protestant tradition, inadequate (cf. Chapter 1.2 & 1.5). Concededly, this premise remains a hypothesis until this evaluation has clarified this issue. On the road to this clarification the identified theological-ethical dialogue principles play a key role as the decisive evaluation criteria. Starting from these criteria allows to find out whether or not the focused Christian-Muslim dialogue meets standards of the Swiss Protestant dialogue tradition.

In this context it is essential to emphasise that Swiss Protestant churches do not in the least have the monopoly on these dialogue principles which will be used as the evaluation criteria. Although these principles are valid for the Swiss Protestant church tradition, they are of general relevance. The general relevance of these evaluation criteria is one important merit of this research. However, although this research is conducted from a Swiss Protestant perspective, the developed dialogue principles are of ecumenical, interreligious and international relevance. The relevance and validity of these principles have repeatedly been confirmed by other national and international Christian and non-Christian chaplains and experts (cf. Chapter 3.7 & 4.3). Nelligan, a Catholic representative among the army chaplaincies' experts, for example, states:

These principles are essential to the core of any dialogue of this kind and are at the heart of basic moral theology. As such, therefore, these values need to be safeguarded and held up as the principles that safeguard, too, the dignity of our humanity and the individual rights that belong to each of us by virtue of that humanity—a humanity that we believe has been created in the likeness and image of God. To oppose the principles of this dialogue is tantamount to recusing oneself from one's own religious beliefs and teachings (Annexure 4G.1).

Roost Vischer, an academic governmental expert, also considers these principles as “relevant and close to reality” (Annexure 3C.1) while Memeti, a Muslim representative, confirms acceptance of these principles as well by stating:

The dialogue principles elaborated are helpful as they support the concern that all soldiers in the Swiss Army should be treated in a humane, respectful and just way. Not only Muslim soldiers will hopefully benefit from the consideration of your suggested dialogue principles, but also Christian soldiers. The consideration of the values, expressed by your principles, will in

the same way support the Swiss Army as a whole, our society and the future of our nation (Annexure 3B.2).

Because of the broad affirmation of these principles as evaluation criteria, non-observance of these principles would be a source of conflict to all partners, not only for Protestant Christians. Therefore, this study proposes these principles for good reasons to Catholics,⁴⁹ Muslims, and to interreligious partners, moreover, to governmental and secular partners of the Swiss Army Chaplaincy as valid criteria regarding this evaluation and, above all, regarding the future development and the desired progress of the Christian-Muslim dialogue in this care service. Hence, these principles do not only enjoy broad acceptance as evaluation criteria but they provide, as well, a secure departure point for the recommendations which will, after all, propose improvements regarding the healthy development of the Christian-Muslim dialogue in the context of the Swiss Army Chaplaincy.

5.2 Approaches to the Evaluation

5.2.1 Preliminary Remarks

In order to evaluate accurately whether or not the developed Swiss Protestant dialogue principles have noticeably been implemented in the current arrangement of the Swiss Army Chaplaincy, relevant aspects have to be considered. The main evaluation question is given, and the appropriate evaluation criteria have been clarified, since the developed and presented Swiss Protestant dialogue principles serve as those optimal criteria. Other aspects, however, still have to be carefully considered. First, the qualification and the role of the evaluator need to be given closer attention (cf. Chapter 5.2.2). Secondly, the envisaged evaluation subject, the Christian-Muslim dialogue in the context of the Swiss Army Chaplaincy, has to be considered (cf. Chapter 5.2.3), namely, with regard to the manifold dimensions of Christian-Muslim dialogue in this context (cf. Chapter 5.2.3.2), with regard to the issue of who the Christian and Muslim army personnel are (cf. Chapter 5.2.3.3), and, finally, with regard to the documents available, which can provide meaningful further information about the actual state of this dialogue (cf. Chapter 5.2.3.4). Thirdly, a reasonable methodological evaluation

⁴⁹ During the development of this thesis the Swiss Christ-Catholic Church has been involved in the Swiss Army Chaplaincy as well. Of course this church will also be involved in future evaluations (Schweizer Armee, 2014a).

procedure has to be outlined under consideration of appropriate evaluation questions and useful research methods (cf. Chapter 5.2.4). Thus, guided by the main evaluation question and supported by the evaluation criteria, this evaluation envisages the Christian-Muslim dialogue in the context of the Swiss Army Chaplaincy and aims to find out, by the means of appropriate evaluation methods, whether or not the Swiss Protestant dialogue principles have noticeably been implemented in this context.

5.2.2 The Evaluator

The evaluation will be carried out by the author of this study. On the one hand this evaluator is professionally experienced with regard to the context of the Swiss Army Chaplaincy both on a national and on an international level. Since he has been professionally involved in the Swiss Armed Forces Joint Staff he is familiar with all of the different tasks which have been carried out by the Swiss Army Chaplaincy, even on the level of doctrinal work. He is familiar, as well, with various participants and interest groups of this care service; moreover, he has performed a great number of military deployments as a chaplain abroad. Above all, he has had many contacts with Muslim army personnel in barracks and training grounds. The required professional competence regarding the working field of this chaplaincy and regarding this specific evaluation is, therefore, apparent (Bortz & Döring, 2005:103-105). On the other hand, the evaluator has taken, in consideration of this research, a step backwards in terms of his professional involvement in this chaplaincy. He undertakes this study as a researcher who no longer has job-related obligations. This study, therefore, is not based on any army or church commission, nor is this research supported by any of the interest groups of this chaplaincy. This evaluation has been carried out from the point of view of a Swiss Protestant researcher, who is, with regard to this chaplaincy, independent; the public appointment of the evaluator allows this independent perspective. Above all, the evaluator creates clear conditions regarding the evaluation procedure (2005:103) by presenting the structure and the procedure of this evaluation and by striving to inform the respondents regarding the aim and purpose of this evaluation as well as regarding the use of data. The evaluator, moreover, considers the necessary ethical sensitivity regarding privacy and protection of data (2005:41-45), mainly by the anonymous use of data.

5.2.3 Consideration of the Evaluation Subject

5.2.3.1 Preliminary Remarks

The envisaged evaluation subject, the Christian-Muslim dialogue in the context of the Swiss Army Chaplaincy, needs to be given closer attention as well, first, with regard to the manifold dimensions of Christian-Muslim dialogue in the Swiss Army Chaplaincy (cf. Chapter 5.2.3.2), then with regard to the issue of who Christian and Muslim army personnel involved in this dialogue are (cf. Chapter 5.2.3.3), and, finally, with regard to the documents available which can provide meaningful information regarding the dialogue policy and practice of this chaplaincy (cf. Chapter 5.2.3.4).

5.2.3.2 Regarding the Manifold Dimensions of This Dialogue

On the way to the identification of the manifold dimensions of Christian-Muslim dialogue, especially as this dialogue is conducted in the Swiss Army Chaplaincy, one has to state first that this dialogue has, besides its possible theoretical dimension, a major practical dimension. This is because this dialogue first and foremost concerns the real lives of Christians and Muslims in the Swiss Army. Even if the word dialogue has been derived from the Greek word *dialegein* (My Etymology, 2012), which means speaking together, one should not be tempted to see Christian-Muslim dialogue in the Swiss Army context merely as a matter of speaking together. Such a perspective could lead to a view of this dialogue which excludes the reality of the Swiss Army personnel. Consequently, a fruitful Christian-Muslim dialogue in this context implies positive effects regarding the daily life of all Christians and Muslims in the Swiss Army. Even if words, agreements, statements and promises concerning Christian-Muslim dialogue sound beautiful, they are, however, worthless until they have been translated from a theoretical to a practical sphere. The difference between the theoretical and the practical sphere of dialogue can be pointed out by an example which is focused on the concrete evaluation field. If a Christian chaplain verbally expresses his commitment towards dialogue with Muslim army personnel, this verbal commitment remains in the range of theory until it is implemented in practice and, in consequence, until Muslim personnel benefit from fulfilled promises regarding this dialogue. Even if words of a chaplain might express a commitment to dialogue with

Muslims with the sincere intention of translating this commitment to reality later on, these words remain lip service if deeds do not follow. Verbal commitments remain in a theoretical sphere of dialogue if they do not penetrate to the dimension of reality. The commitment of a Christian army chaplain to dialogue with Muslim army personnel must, therefore, be noticeable by personnel concerned. It is of the utmost importance to realise this meaningful difference between the theoretical and the practical dimension of interreligious dialogue. In consequence, this dialogue is only credible if it has practical implications. This meaningful difference has been outlined, for example, by the guidelines of the World Council of Churches which confirm this difference by stating that dialogue must “proceed in terms of people” (World Council of Churches, 1979:20). It is clear, then, that verbal or written promises or commitments must be translated into the life reality of people in order to quash the suspicion of remaining a dialogue in the theoretical sphere of nice verbiage. In order to emphasize this practical dimension churches speak about *dialogue of life*.

We do not meet other religions as dogmatic systems but as real people. Interreligious dialogue is therefore a dialogue of life. Questions of everyday life are relevant (Reformierte Kirchen Bern-Jura-Solothurn, 2006).

The expression *dialogue of life* is, therefore, a suitable metaphor for the Christian-Muslim dialogue in the Swiss Army Chaplaincy which concerns people in their life reality. It corresponds to the opinion of Memeti (Annexure 3B), who represents an Islamic point of view. Memeti confirms, as well, that the dimension of dialogue goes far beyond speaking together. Dialogue, for him, implies as well a wealth of practical issues in the daily lives of Christians and Muslims who participate in this dialogue (Annexures 3B.3 & 5).

This comprehensive understanding of dialogue has in the same way been pointed out by the *Guide for Interreligious Dialogue* (Interreligiöser Think-Tank, 2013:24-64), a publication of the Interreligious Think-Tank Switzerland. The outstanding contribution of this guide is that it goes beyond the above-mentioned theoretical and practical dimensions of interreligious dialogue by highlighting its rich complexity. This guide points out the dynamic, stimulating and inspiring dimension of dialogue (2013:40-43). Christian and Muslim army personnel who are aware of this dynamic, stimulating and inspiring dimension of interreligious dialogue consider, in consequence, the challenges of Christian-Muslim dialogue *a priori* as profitable opportunities to reconsider one’s own faith identity and to foster new learning

processes for all participants in this dialogue (2013:40-43).⁵⁰ The guide mentioned inspires this study as well and reminds us of an understanding of dialogue which points out this dynamic, stimulating and inspiring dimension which opens doors to new insights, new approaches, new potential and new perspectives. Such understanding can unleash an enormous increase in powerful innovation. The consideration of this guide has, therefore, direct implications regarding the further development and progress of the Christian-Muslim dialogue in the context of the Swiss Army Chaplaincy. Following this guide, the responsible for the Swiss Army Chaplaincy which, at the moment, exclusively are the army management and the commissioned Christian churches, will cease to consider the current design of this chaplaincy as the only possible way; they can, moreover, initiate true interreligious dialogue by considering the inspiring, dynamic, enriching and stimulating power of such dialogue processes. In consequence, those in charge of this chaplaincy might develop new awareness regarding the subjectivity of the traditional interpretation of the Swiss Army Chaplaincy by Christian churches; they might become aware that, for example, the numerous Muslim army personnel do not only support the Swiss Army as soldiers and officers, but they support, as full members of this army, further development of a reconsidered and diverse chaplaincy as well. Therefore, Muslim army personnel are not a problem; rather, they contribute to beneficial solutions regarding the further development of this care service. If Christian army chaplains, therefore, give credence to the recommendations of this Swiss interreligious guide they will consider this inspiring aspect of dialogue and, as a consequence, the whole chaplaincy will benefit. This not only implies the chance of reconsidering one's own position and the chance of seeing others as a source of inspiration (2013:40-43), but it also fosters a dynamic further development from which Christians and Muslims would mutually benefit, together with all army personnel of every religious or non-religious affiliation.

To sum up, the evaluation of the dialogue between Christians and Muslims in the context of the Swiss Army Chaplaincy considers a theoretical dimension of dialogue which has been revealed in mere spoken dialogue, verbal promises or in written statements. Furthermore, this evaluation considers the important practical dimension of *dialogue of life* (Reformierte Kirchen Bern-Jura-Solothurn, 2006) which refers to

⁵⁰ This guide of course includes all religions and faiths; since this study concerns specifically the Christian-Muslim dialogue only Christians and Muslims are mentioned here.

very practical issues of everyday life—in this context, with regard to Muslim army personnel to issues such as food, praying times, celebrating Ramadan or to Muslims' needs regarding counselling and spiritual care during military service. This evaluation considers carefully whether or not the five Swiss Protestant dialogue principles have readily been implemented and whether or not statements and commitments belonging to the theoretical dimension of dialogue really have been translated into reality. The innovative statements of the guide of the Interreligious Think-Tank takes us even beyond the theoretical and practical dimension into a dynamic, stimulating and inspiring dimension of dialogue which fosters new opportunities regarding the reconsideration of one's own religious position, new insights into other religions, and common learning processes in which the chaplaincy will be involved and which help to respond optimally to the claims of the Swiss Army regarding this care service. This further dynamic dimension of dialogue will be considered in the recommendations of this thesis.

5.2.3.3 Regarding Christian and Muslim Army Personnel

In order to gain an optimum of insights regarding this evaluation the Christian and Muslim army personnel who are likely to be involved in this dialogue have to be considered as well. Who are the Christian and Muslim Swiss Army personnel? It is, however, not easy to identify the personnel of the Swiss Army with regard to their specific religious affiliations. Since 1995 the religious affiliations of Swiss Army personnel, which consists of 184,244 officers and soldiers, have no longer been statistically recorded (Schweizer Armee, 2014d).⁵¹ Therefore, nobody knows the exact number of the different religious affiliations among the Swiss Army personnel. Brunner, the Swiss Army spokesman, states that the Swiss Army is neutral regarding religion; therefore, no statistics regarding religious affiliation have been compiled. He continues to state that, due to the fact that the personnel of the Swiss Army, which is a militia organisation with compulsory military service, mirrors the Swiss population, the religious affiliation of Swiss Army personnel can be estimated; according to him, one, therefore, has to consider the overview of the Swiss population; from there one can draw conclusions regarding the proportions of Muslim and Christian army personnel (Zwimpfer, 2010).

⁵¹ In fact, this concerns militia and professionals, officers and soldiers.

The decision of the Swiss Army not to collect data regarding religious affiliation is not only due to the religious neutrality of the Swiss Confederation and the Swiss Army, but, as well, due to the difficulty of defining who is a Christian or who is a Muslim. Swiss Christians belonging to a free church, however, might define their Christian faith differently than Christians belonging to a Swiss Protestant or Swiss Catholic national church. Moreover, Christians or Muslims who are, for example, not practising or only partially practising, or who are not directly connected to a church or mosque organisation would probably dislike a definition which excludes them from their original religious belonging. Non-practising or partially practising Christians or Muslims sometimes explicitly want to belong to their religious background even if they are not connected to a religious organisation. This specific background is, more often than not, an indicator of their personal identity (Hafner-al Jabbaji, 2014). Above all, this specific background is, as part of their cultural-religious belonging, an important resource in times of a crisis, whether they are Christians, Muslims, Jews or adherents of any other religion. Therefore, such personnel may ask in difficult times for advice from a chaplain of their faith because they rediscover their cultural-religious roots as an important resource of comfort in times of crisis (Annexure 5E4.1). Not only do non-practising Swiss Christians confirm that, even if Christian faith is not important in their life, in times of crisis they rediscover religious issues (Schweizerischer Nationalfonds, 2011:12), non-practising Muslims confirm this as well. It is usual, according to Demiray (Annexure 4F.8), a Muslim army chaplain of the Canadian Armed Forces, that non-practising Muslim army personnel in times of crisis contact their Muslim chaplain.

With regard to this evaluation it is, therefore, relevant to gain deeper insights into the structure of the Christian and the Muslim army personnel. Who are the Muslim and who are the Christian army personnel who might possibly participate in this dialogue? Are they practising, partially practising or non-practising Christians and Muslims? Are they religious, selectively religious or non-religious Christians and Muslims?

In order to gather valuable information, first, regarding Muslim army personnel, the Swiss Muslim population has to be considered as a whole. Because the Muslim population, which makes up almost six percent of the Swiss population (Ackerl, 2007:97), is a fairly young population segment (Endres *et al.* 2013:9), Muslim personnel are, on account of compulsory military service, well represented in the

Swiss Army. They are, as well, strongly represented in the Swiss Army because the performance of military service might be seen as a chance of an optimal integration (Annexure 5F4.5) for Muslims who have come to Switzerland through migration (Religionen der Schweiz, 2015). The Swiss Muslim army personnel have been estimated by a Swiss Army commander as up to ten percent of the whole personnel in military training schools (Annexure 5F6.3). According to Swiss Army commanders, Muslim army personnel are well integrated (Annexure 5F4.3). As mentioned above, Muslims in Switzerland are a heterogeneous group originating from many nations. This has been confirmed by a recent study of the University of Geneva: Muslims from Turkey and the Balkans, for example, are living mainly in the German part of Switzerland while Muslims from the Maghreb live mainly in the French part of Switzerland (Universität Genf, 2010:5); furthermore, the majority of Muslims in Switzerland are Sunnis; the others are Shiites, Sufis or Alevi (cf. Chapter 2.3.1). According to Endres *et al.* (2013:11), Muslims are selective with regard to religious issues. They are differentiated by being either religious, selectively religious or non-religious Muslim citizens. Only a minority of Muslims declare themselves to be consciously religious. The vast majority consider themselves to be selectively religious. Muslims from the Maghreb, for example, do not often go to the mosque, but they often pray and practise their religion privately. Only one in two Muslims follows the rules of food, and one in four Muslims does not follow any Islamic rules any more (Universität Genf, 2010:9). Even if the ritual practice of many Swiss Muslims is very occasional, they generally feel committed to their Muslim background. In this regard, Hafner-al Jabaji (2014) presents a helpful description of the polymorphic parameterisation of the Swiss Muslim population by stating that a majority of Muslims are partially practising believers. According to Hafner-al Jabaji, a great variety of faith traditions and cultural backgrounds can be identified among Swiss Muslims, including the partially practising Swiss Muslims. Some of them, for example, fast during Ramadan but they neglect regular praying times; others practise their religion on an ethical rather than on a ritual level. Some do not eat pork but they eat non-*halal* meat. According to Hafner-al Jabaji (2014), many Swiss Muslims attach great importance to being an Islamic individual while their belonging to an Islamic community is not essential for them. Moreover, many Muslim women, for example, do not wear a headscarf but they abstain from alcohol because of their religious belief.

These statements indicate that the Swiss Muslim population is heterogeneous. In consequence the Muslim army personnel reflect the polymorphic composition of the broadly diverse Swiss Muslim population. It is evident, then, that the evaluation to come should not consider “the Muslims” in the Swiss Army or “the Muslims” searching for help in the Swiss Army Chaplaincy. Generalisations regarding “the Muslims” are not appropriate; it is more appropriate to speak about a wide range of different Muslims with different religious and cultural backgrounds and biographies which will be met among Swiss soldiers and officers.

The Christian Swiss Army personnel have to be considered as well, for the sake of a complete overview, but, first and foremost, in order to show that the Swiss Army Chaplaincy traditionally has covered care of this majority of the army personnel for years, regardless of whether they are still active Christians or whether they are distanced church members, or whether they have left the church. It is, however, obvious that this majority still is familiar with Christian traditions and, therefore, with Christian care services as well. The Christian personnel of the Swiss Army are part of the majority of the Swiss population which, even if it rapidly decreases, in which still six out of ten citizens, at least nominally, belong to a Christian Church (Bundesamt für Statistik, 2016). A recent study (Schweizerischer Nationalfonds, 2011:12) classifies, for example, the Swiss Protestant⁵² population in four main groups, namely in the 15% “institutional” church members who consider the religious practice in connection with their church as relevant (according to this study 23% of the Catholic church members are considered as “institutional” church members),⁵³ in the 8% “alternative” church members who search for an innovative way of realising their Christian faith (among the Catholic church members 5% are “alternative” church members), in the 70% “distanced” church members who, although they belong to a Christian church live a long way from it (among the Catholic members 66% are “distanced” church members), and in the 7% “secular” church members who, although they still remain nominal church members, are no longer practising their Christian faith (among the Catholic church members 5% are “secular” church members).

⁵² 25.5% of the Swiss population still belong to a Protestant church, 37.9% belong to a Catholic church (Bundesamt für Statistik, 2016).

⁵³ According to the study mentioned (Schweizerischer Nationalfonds, 2011:15) even this group of active and traditional Protestants (or Catholics) is steadily decreasing.

Since the personnel of the Swiss Army mirrors approximately the Swiss population, the conclusion is obvious that the vast majority of the Swiss Army personnel belong to a distanced or secular group of Christian church members, or to the group of Swiss who grew up in a Christian tradition but have left the church. This majority of the Swiss Army personnel belongs, or has originally belonged, to the Christian tradition.⁵⁴ This implies that this majority has traditionally been the main focus audience of the Swiss Army Chaplaincy. The chaplains have always been the care givers of this majority within the Swiss Army which is still familiar with this form of Christian care service. Nowadays, although perhaps living a long way from church or having left the church, this majority of personnel still easily finds access to this service, quite the opposite of Muslim soldiers and officers who stem from migration and from a Muslim cultural and religious background.

Regarding this upcoming evaluation it is important to be aware of the obvious heterogeneity of the Christian and Muslim army personnel. Moreover, it is important to state that, while the Christian personnel traditionally have been for years the main beneficiaries of this service and have enjoyed easy access, the Swiss Muslim personnel, coming from migration and a different linguistic, religious and cultural background, probably do not benefit from this service to the same extent. The evaluation will, therefore, question Muslim Swiss Army personnel and a range of interested Swiss Muslim leaders and scholars (cf. Chapter 5.2.4.6) regarding their experience with this chaplaincy.

5.2.3.4 Regarding Relevant Documents

After the consideration of the multiple dimensions of dialogue and the composition of the Christian and the Muslim army personnel, the evaluation must consider the relevant documents as well. The following documents, which give information about how far the developed Swiss Protestant dialogue principles have been accepted and implemented in the policy of the Christian-Muslim dialogue in this care service, will be consulted:

⁵⁴ The Federation of Swiss Churches states that this Christian heritage has characterised the Swiss culture and history; it refers to the fact that the majority of the Swiss population still belongs to a Christian denomination (Schweizerischer Evangelischer Kirchenbund, 2013c:2).

Primary sources, which are reflecting mission statements, regulations and relevant documents, can be found in the *Reglement für den Dienst der Armeeseelsorger* (Schweizer Armee, 2003),⁵⁵ in the *Dienstreglement der Schweizer Armee 2004* (Schweizer Armee, 2004),⁵⁶ in the *Handbuch für die Armeeseelsorge* (Schweizer Armee, 2010),⁵⁷ in the *Gedanken zur Armeeseelsorge* (Schweizer Armee, 2013).⁵⁸ on the *Homepage of the Swiss Army Chaplaincy* (Schweizer Armee, 2014a), in the *Dokumentation zu Thema Religion für Angehörige der Armee* (Schweizer Armee, 2014b),⁵⁹ in the *Organisation der Ausbildungsdienste* (Schweizer Armee, 2014c),⁶⁰ in the *Verwaltungsreglement der Schweizer Armee* (Schweizer Armee, 2015a),⁶¹ and in the *Bundesgesetz über die Armee und die Militärverwaltung* (Schweizer Eidgenossenschaft, 1995).⁶² The content of an invitation letter of the Swiss Army Chaplaincies' management to an information event, which has been presented in the *Information der Katholischen Internationalen Presseagentur* (Katholische Internationale Presseagentur, 2014),⁶³ will be consulted as well.

The following documents serve as secondary sources: *Muslime in der Schweizer Armee* (Dürst, 2012),⁶⁴ *Armeeseelsorge – im Umbruch?* (Saladin, 2005),⁶⁵ *Religion in der Schweizer Armee* (Flückiger, 2003),⁶⁶ *Mehrheit und muslimische Minderheit in der Schweiz* (Eidgenössische Kommission gegen Rassismus, 2006)⁶⁷ and the *Bundesratsbericht über die Situation der Muslime in der Schweiz* (Schweizer Eidgenossenschaft, 2013a).⁶⁸

⁵⁵ Rules for the Service of the Chaplain

⁵⁶ Service Regulations of the Swiss Army 2004

⁵⁷ Compendium of the Swiss Army Chaplaincy

⁵⁸ Reflections with regard to the Swiss Army Chaplaincy

⁵⁹ Documentation Sheet on Religion for Swiss Army Personnel

⁶⁰ Organisation of the Training Service

⁶¹ Management Regulations of the Swiss Army

⁶² Federal Law on the Army and the Military Administration

⁶³ Information of the Catholic International News Agency

⁶⁴ Muslims in the Swiss Army

⁶⁵ The Army Chaplaincy – in Process of Change?

⁶⁶ Religion in the Swiss Army

⁶⁷ The Majority and the Muslim Minority in Switzerland

⁶⁸ Report of the Federal Council on the Situation of Muslims in Switzerland

5.2.4 Methodological Procedure

5.2.4.1 Preliminary Notes

This evaluation has a well-defined objective: it aims to find out whether or not the developed Swiss Protestant dialogue principles have been implemented in the current arrangement of the Christian-Muslim dialogue in the Swiss Army Chaplaincy and, in consequence, whether or not the impacts of the implemented principles can noticeably be recognised by army personnel. The criteria are well-considered as well: the developed Swiss Protestant dialogue principles serve as ideal criteria regarding this evaluation. In what follows the evaluator strives to develop a methodological procedure which is appropriate for gathering meaningful, valid and sufficient information for the purpose of this evaluation. He has chosen a procedure which asks appropriate evaluation questions to promising respondents by means of two mainly qualitatively oriented methodological approaches.

In this section the evaluator first gives reasons for his decision to make use of qualitatively oriented evaluation methods (cf. Chapter 5.2.4.2). Then, he explains how research conversations (cf. Chapter 5.2.4.3) and written questionnaires (cf. Chapter 5.2.4.4) can substantially contribute to the gathering of meaningful, valid and sufficient information. After this, he presents the first methodological approach (Method I) which combines a research conversation and a questionnaire which validly records the results of the preceding conversation (cf. Chapter 5.2.4.5), and the second methodological approach (Method II) which makes use of a single written anonymous questionnaire (cf. Chapter 5.2.4.6). Then, the evaluator presents the specific evaluation questions (cf. Chapter 5.2.4.7), the chosen evaluation participants and the appropriate methodological procedure selected when questioning those respondents (cf. Chapter 5.2.4.8). Finally, the evaluator explains why he considers that the evaluation, addressed by this methodological procedure, will be complete enough (cf. Chapter 5.2.4.9).

5.2.4.2 Qualitative Methods

A quantitative method would hardly be reasonable for the purpose of this evaluation. If all army personnel were asked by the means of a quantitatively oriented poll regarding the noticeability of the dialogue principles in this chaplaincy, simple Yes or No answers could be expected, but the results would almost certainly not be specific enough to reflect experiences and the reality of the respondents in a sufficiently accurate way. Bortz & Döring (2005:296) confirm this by mentioning that quantitatively oriented questions cannot mirror adequately an experienced reality. Bortz & Döring (2005:299) suggest that such reality should rather be evaluated by a qualitatively oriented interpretative method, which, of course, may include quantitative oriented elements as well; according to Bortz & Döring (2005:296) quantitative and qualitative evaluation methods can be combined.

Dürst (2012:7), who has initiated the evaluation of the situations of Swiss Muslim army personnel, argues against the use of merely quantitatively oriented methods with regard to this context as well. He states that, if polls had been applied among Swiss army personnel, some Muslims would probably be under certain social pressure (2012:7). The evaluator of this study agrees, since he has experienced that some Muslim army personnel want to hide their religious identity in the Swiss Army in order to avoid harassment.⁶⁹ It is also for this reason that the meaningfulness of polls has been doubted; such polls would possibly induce stressful situations for Muslim army personnel; moreover, they could possibly spark heated debates among soldiers or even unhelpful press reports. The third argument against a mere quantitative approach is that any poll has to be ordered by the Swiss Army management itself. Polls can, in this context, not be ordered by a researcher.

This study, however, proposes to approach this evaluation by qualitative methods such as personally conducted research conversations or written questionnaires with open questions. Such a qualitative approach invites the respondents to mention meaningful experiences and insights gained and to state their opinions (Bortz & Döring, 2005:296). Bortz & Döring (2005:314) specify that such client-concentrated methods are profitable for the gathering of relevant information which furthers deeper insights regarding the evaluation subject. Research conversations and written questionnaires

⁶⁹ cf. Annexure 5E5.1.

with open questions may and will include quantitatively oriented elements; therefore, corresponding simple Yes- or No-answers support this evaluation as well (2005:296). However, the provided research conversations and written questionnaires will be characterised by open questions and, therefore, by mainly qualitative orientation.

5.2.4.3 Research Conversations

For the purpose of this evaluation the extensive informal research conversations, characterised by a catalogue of open questions, are an appropriate qualitatively oriented research method (Bortz & Döring, 2005:308-309). Extensive informal research conversations were already appropriate ways of gathering relevant information when questioning national (Annexures 3A-3C) and international experts (Annexures 4A & 4B) with regard to the developed principles and with regard to Christian-Muslim relations within multifaith army chaplaincies. These research conversations were so profitable that they have been reapplied when questioning the leaders of Swiss Muslim organisations (Annexures 5B1 & 5B2) and Swiss Army commanders (Annexures 5F1 to 5F6). Even if these conversations are time-consuming, they are, at the same time, most profitable. Based on a catalogue of open questions closely referring to the evaluation purpose, they invite the respondents to answer in an extensive way. Thereby, respondents provide valuable and important information. Extensive informal research conversations help to gain insights, to notice opinions and to learn about specific experiences. On the basis of personal contacts and personal exchange a climate of confidence between the researcher and the experts opens the way to get to the heart of the expert's opinion (2005:315). Such extensive informal research conversations make it possible for the experts to provide their in-depth understanding of the topic by presenting personal experience close to reality (2005:296). The experts questioned have unanimously welcomed these research conversations that have been carried out without recording. Interviews and research conversations do not necessarily need to be recorded by audio tape; they can also be documented by written methods of fixing valid results (Pädagogische Hochschule Freiburg, 2014:6). This method gave the freedom of speaking in a climate of confidence without remembering always that every word would be fixed, weighed on the gold scale, and, as a result, be published. This informal atmosphere made possible the development of ideas and perspectives during the conversation without any fear of

fixation while speaking. Research conversations are the most relevant part of the first methodological approach (Method I) of this evaluation (cf. 5.2.4.5).

5.2.4.4 Written Questionnaires

Another effective and gainful method of qualitatively oriented evaluation is the written questionnaire, which is also a most useful and efficient method for collecting qualitative data (Canterbury Christ Church University, 2014). The evaluator uses again a method which has already been applied when questioning two international experts (Annexures 4G & 4H). This evaluation method is particularly profitable if the questionnaire makes use of open questions which invite the experts to explain in detail their experience, insights and opinions. When completing this questionnaire, contexts, emotions, opinions and experiences can be considered and an in-depth understanding of existing interrelations among different aspects of the evaluation subject can be developed. The majority of the applied questions give the respondents the opportunity to go beyond Yes and No answers by asking open questions which invite the respondents to give extended answers and to express their experiences and feelings (Bortz & Döring, 2005:297). This qualitatively oriented approach has the advantage that respondents answer in a descriptive, inductive and explorative style (2005:299). On the questionnaire sheet, therefore, enough space is left for these extended individual answers. One Muslim soldier has even used this space to add an extended description of his interesting experiences as a Muslim in Switzerland; he added a second sheet to the original questionnaire in order to write down his experiences. These additional statements do not concern this evaluation, therefore they have not been included in the Annexures, but they give proof that the respondents felt free to express themselves in a qualitative sense. This is advantageous regarding the rich gain of information. Further advantages of questionnaires are that respondents can complete them in the time of their convenience, with ample time and with a minimum of influence by the evaluator, which again is a motivation to describe openheartedly experiences, opinions, ideas, and even emotions referring to the evaluation topic. Moreover, it is the major advantage of questionnaires that they can be completed anonymously, and that they can simultaneously be given to a plurality of respondents without forgoing the advantages of the qualitatively oriented way of gathering relevant information. Questionnaires have been applied within two methodological approaches of this evaluation, once as a final document which summarises the preceding research

conversation (Method I) and once as a separate document which is suitable for a plurality of anonymously contacted respondents (Method II).

5.2.4.5 Method I

The first methodological approach of this evaluation (Method I) combines an extensive informal research conversation with a written questionnaire which summarises and fixes the statements of the preceding research conversation as a valid and reliable result. According to Grüttner *et al.* (2005:14-15) such a combined method is an optimal way of gathering meaningful information.

The first advantage of Method I is that a qualitatively oriented informal research conversation (cf. Chapter 5.2.4.3) gathers valuable information close to reality (Bortz & Döring, 2005:308-309), and enables the presentation of the experts' insights and in-depth understanding of the topic through the sharing of personal experiences and opinions. The second advantage of Method I is the concise presentation of relevant results by written questionnaires (cf. Chapter 5.2.4.4): After the informal non-recorded research conversations these results are fixed by means of concluding questionnaires which refer in their content to the basic open questions of the preceding research conversations. Meuser & Nagel (2009:476-480) confirm that such concluding written questionnaires are able to subsume, paraphrase and fix relevant statements obtained from the informal research conversation. During this process of summarising the preceding research conversation the wealth of information is reduced by focussing on concise, clear and paraphrased statements (Meuser & Nagel 1991:462-464). The questionnaires are distributed before the research conversation takes place. After the conversation the questionnaires are completed by the respondents and sent back to the evaluator as a valuable, reliable and authoritative result. If, in view of the extension of the research conversation and its extended contents, the respondents do not have time enough to complete the resulting, concluding questionnaire themselves, this paperwork is, in agreement with the respondents, settled by the evaluator who then sends the summarising questionnaires back to the respondent for proofreading. After proofreading and possible corrections or additions the valid evaluation result is complete.

Method I has already been applied within Chapters 3 and 4 when experts have been questioned with regard to the proposed dialogue principles and with regard to general issues of multi-faith army chaplaincies. In Chapter 3 Swiss experts (Annexures 3A to 3C) have been questioned by the means of Method I while this same method has been reapplied in Chapter 4 when questioning the first two international experts (Annexures 4A & 4B).⁷⁰ However, this combined method has worked out as so effective that it has been applied again when consulting the two Muslim leaders (Annexures 5B1 to 5B2) and the six Swiss Army commanders (Annexures 5F1 to 5F6).⁷¹

5.2.4.6 Method II

Method I is an optimal evaluation method for gathering relevant and meaningful information close to reality; the information provided by the means of Method I is relevant and meaningful regarding its profundity but not sufficient regarding its broadness. The first reason for making use of an optional research Method II, therefore, is to broaden the evaluation in order to gather, finally, enough information. This evaluation must reach a broader range of respondents in order to enhance its validity. By the means of questionnaires (5.2.4.4) this broadness could be achieved. This additional methodological approach makes possible an increase in the number of evaluation participants and, as well, the achievement of broad-based valid and

⁷⁰ In Chapter 4 it was necessary to simplify this method when consulting four further international experts (Annexure 4C to 4F). The simplification was that the research conversation was replaced by a preceding research exchange by means of an unrecorded Skype or email contact, which, in the same way, carefully prepared the completing of the written questionnaire. This simplification of Method I was, in these cases, necessary because of distance: it was not possible to question all the international experts on-site. However, by means of the non-recorded warm-up process by Skype or email mutual trust between the researcher and the experts could be developed in a similar way as by the means of verbal research conversations. The result of these four consultations (cf. Annexures 4C to 4F) was then available in form of the same questionnaire completed by the experts themselves (cf. Annexures 4A - 4B). The validity of these completed questionnaires was obvious in all cases as a conclusion of the opinion of the respondents. The last experts (Annexures 4G & 4H) were asked by e-mail and without any verbal (Annexures 4A-4B) or verbal and written (Annexures 4C to 4F) preceding research discussion or exchange to complete the same qualitatively oriented questionnaire. This method of applying only questionnaires without preceding exchange has developed Method II of this study (cf. Chapter 5.2.4.6).

⁷¹ The two leaders of the Swiss Muslim umbrella organisations (Annexures 5B1 & 5B2) have agreed that their statements and opinions will be published in the same way as the respondents of the preceding chapters (Annexures 3A to 3C; 4A & 4B). They have welcomed Method I in a same way as the Swiss Army commanders (Annexures 5F1 to 5F6). The evaluation results of the conversations and the questionnaires with the Swiss Army commanders have been anonymised in order to protect the respondents' privacy. This seemed to be adequate regarding the commanders who are all officers on the career-ladder. By using this anonymised variation of the same reliable Method I the protection of data has been fully guaranteed and the advantages of this fruitful research method have been fully maintained as well. The gain of information, therefore, was nonetheless optimal and the validity of the results has been guaranteed as well.

sufficient evaluation results. Therefore, Muslim army personnel (Annexures 5A1 to 5A22), Swiss Imams (Annexures 5C1 to 5C5) and Muslim scholars (Annexures 5D1 to 5D4), two international experts (Annexures 4G & 4H) and eight Christian chaplains (Annexures 5E1 to 5E8) received a questionnaire without preceding contacts and without any preceding exchange of information. It would not have been possible to tackle this extension of evaluation by the means of research conversations; distributed questionnaires were, however, the appropriate method regarding this extension of evaluation.

While the first reason for choosing the optional Method II was the necessary broadening of the evaluation by collecting sufficient data in order to enhance the validity of this research, the second reason for choosing Method II was the importance of data protection. Method I protects data only to some extent; the Swiss Army commanders, for example, are known to the evaluator; the situation of being known can be eliminated when using questionnaires. Method II was, therefore, most welcome and adequate since it has allowed the participants to answer the questionnaire in a fully anonymous way by sending back the completed questionnaires by an anonymous letter. Full anonymity is an important aspect of evaluation methods when considering the situation of the Muslim minority in Switzerland. Anonymity has also been important regarding the Swiss Army chaplains; it is an understandable protective measure to involve these chaplains anonymously in this evaluation. This way of protecting personal data helps the respondents to give their opinions and their experiences freely. Even if the use of written questionnaires entails the waiver of the client-concentration of a personal research conversation and all its obvious advantages, anonymity has the potential of compensating this waiver by motivating the respondents to anonymously tell their experiences, insights and opinions in an open-hearted manner. The anonymity is, therefore, an important factor which furthers the rich gain of information.

Another advantage of Method II is that these questionnaires could be completed at any time of the respondents' convenience, with ample time and with a minimum influence from the evaluator (Bortz & Döring, 2005:252); moreover, the respondents could develop their ideas when completing this questionnaire.

Nevertheless, Method II allows the respondents to answer the questions in a descriptive, inductive and explorative style (Bortz & Döring, 2005:299). Anonymity, the unaffected situation, the open questions of the questionnaires, and the provision of space to write answers in an extensive way all support an optimal production of valuable answers. These respondents, who reflect their opinions and their experiences regarding the evaluation issues, make meaningful contributions by providing relevant information. Method II is, therefore, on all accounts an appropriate completion and enriching of Method I.

5.2.4.7 Evaluation Questions

Without asking the right questions, which evoke meaningful answers, no evaluation method can find out whether or not the reality of the Christian-Muslim dialogue corresponds to Swiss Protestant dialogue standards. The five most promising evaluation questions to which meaningful answers regarding the evaluation purpose can be expected must, therefore, strictly be related to the five theological-ethical principles which serve as the evaluation criteria. Questions referring to those criteria evoke answers that provide meaningful information regarding the evaluation purpose.

However, even if these five specific evaluation questions are promising regarding meaningful answers and valuable evaluation results, they might not be closely enough related to the realities of the respondents' military life. For example, if the evaluator asks Muslim soldiers or officers whether or not they experience the chaplains' sense of commonality between Christians and Muslims, their understanding might possibly be overstrained with this too theoretically oriented question. Further questions of implementation must, therefore, be added. These questions must be practically oriented and related to the reality of the specific evaluation field and to the situation and experience of the specific evaluation participants. These additional questions must, consequently, substantiate the basic questions which are clearly related to the Swiss Protestant dialogue principles by bridging them to the reality of the different respondents.

These additional questions envisage the reality of Swiss Army life. In fact, these questions envisage, besides the context of the Swiss Army Chaplaincy, the general context of the Swiss Army as well. Since there is a close interrelation between the

Swiss Army as a whole and the Swiss Army Chaplaincy (cf. Chapter 5.2.3.2) this evaluation includes the general context of the Swiss Army. The dialogue between Muslim and Christian army personnel in this care service takes place in the “arena” of the Swiss Army. If Muslim army personnel feel that these principles have been implemented they do not distinguish between the army and the chaplaincy. Therefore, even if the evaluation’s main focus is on the Swiss Army Chaplaincy itself the focus is on the Swiss Army as a whole as well.

5.2.4.8 Evaluation Participants

This evaluation consults twenty-two Muslim army personnel (Annexures 5A to 5A22) and, as their representatives, the two leaders of the largest Swiss Muslim umbrella organisations (Annexures 5B1 & 5B2), moreover, five Swiss mosque leaders (Annexures 5C1 to 5C5) and four Swiss Muslim scholars (Annexures 5D1 to 5D4). Furthermore, this study consults eight Swiss Army chaplains (Annexures 5E1 to 5E8) who represent the Christian churches in the Swiss Army. In order to round out this evaluation, six Swiss Army commanders (Annexures 5F1 to 5F6) and eight international army chaplains (Annexures 4A to 4H) will be consulted as experts as well.

The questioning of those peer groups seems promising because of their obvious authority which is based on direct involvement. Remarkably, the main officials of the Swiss Army and the Christian churches who are responsible for this service have not been consulted. They have intentionally been omitted because this study reflects their current policy with regard to Christian-Muslim dialogue in this service. This approach, which opts not to involve the decision makers in this evaluation, opens the way for them to take note of this study before starting the process of reconsideration and before making new decisions.

By questioning Muslim soldiers and officers, this study follows the recommendations of Kamp (Annexure 4A.9) and Marshall (Annexure 4D.9), two international experts, who recommend the questioning of Swiss Muslim army personnel. The twenty-two Muslim army personnel have been chosen as the first respondents (Annexures 5A1 to 5A22). When questioning these respondents this evaluation comes across practising and partially practising Muslim army personnel. Since Endres *et al.* (2013:5) assume

10-15% of Swiss Muslims are practising Muslims, and since Tunger-Zanetti (2014) mentions that 65-70% of Swiss Muslims are partially practising Muslims this evaluation covers the broad spectrum of around 80% of Swiss Muslims who serve as soldiers and officers in the Swiss Army.⁷² Only non-practising Muslim personnel, who amount to about 20%, have remained unquestioned because this evaluation is based on the Muslim army personnel who were contacted by Muslim organisations; non-practising Muslim army personnel cannot be approached by those organisations.⁷³ However, it is not necessary to question non-practising Muslims because Hafner-al Jabaji (2014), an outstanding expert on today's Islam in Switzerland, mentions that the whole spectrum of Muslim army personnel, including those non-practising Muslims, would feel at home in times of crisis in the care of an open-minded and moderate Muslim chaplain. This has been confirmed by experts: according to Smit (Annexure 4C.4) Muslim soldiers might have, especially in times of crisis, a preference for a caregiver of the same spiritual background. According to Nelligan (Annexure 4G.4), Canadian Muslim army personnel can contact, in times of need, Muslim army chaplains who will ensure adequate care giving. This has also been confirmed by Demiray who states that, so far, non-practising Muslim personnel of the Canadian Forces were satisfied to meet a Muslim chaplain in times of need; he explains that even non-practising Muslims in times of crisis trust more in a Muslim chaplain than in a Christian chaplain (Annexure 4F.8). Therefore, the questioning of twenty-two practising and partially practising Muslim army personnel covers a wide range of Muslim army personnel, even the 20% of non-practising Muslim army personnel who have not been involved in this evaluation. The evaluation among Muslim army personnel has been carried out by the means of Method II which makes use of anonymous written questionnaires. These questionnaires have been sent to Muslim umbrella organisations, to military delegates of Swiss mosques and to Muslim student organisations; these organisations have transferred the questionnaire to Muslim army personnel who have completed it in French and German and have sent it back anonymously to the evaluator who translated these questionnaires into English.

⁷² According to Zocco (2015) new poll results will be published in 2016. This poll, initiated by the Federal Department of Foreign Affairs questions exactly this issue of how many Swiss Muslims are practising, partially practising or non-practicing). The information of Endres *et al.* and Tunger-Zanetti are most convenient.

⁷³ If evaluators would like to question non-practising Muslims in the army context, they should, according to Tunger-Zanetti (2014), consider the first and the family names of available army lists. By the consideration of those names, this evaluation could make conclusions regarding the possible cultural-religious Muslim background. Afterwards these possible non-practising Muslim army personnel could be addressed according to these criteria. This method, however, exceeds the possibilities of this research with regard to the data protection policy of the Swiss Army.

The respondents approached by this procedure support the gathering of valuable information, and Method II makes possible the gathering of meaningful and sufficient information. The twenty-two Muslim army personnel have hereby provided meaningful information since they are directly concerned with the specific arrangement of Christian-Muslim dialogue in this care service.

Beyond the questioning of Muslim army personnel this evaluation consults the leaders of the two most numerous Swiss Muslim umbrella organisations as well (Annexures 5B1 & 5B2). Because Muslim leaders have not yet been involved in the trusteeship of the Swiss Army Chaplaincy they can be consulted, unlike the Swiss Church leaders or those responsible for the army chaplaincy who are, at the moment, decision makers in this care service. These Muslim leaders have been questioned by Method I which seems to be adequate especially since the two leaders, Maizar⁷⁴ of the Föderation Islamischer Dachorganisation der Schweiz⁷⁵ and Afshar of the Koordination Islamischer Organisationen der Schweiz⁷⁶ provide their opinions as official voices of their Swiss Muslim umbrella organisations. The ways of speaking in depth about relevant issues by means of extended research conversations with the two leaders seemed to be both promising and fruitful. The extended written report in the form of a concluding questionnaire (Annexures 5B1 & 5B2) provides meaningful information from Swiss Muslims. In order to extend the Muslim audience the questionnaires were sent to Swiss mosque leaders (Annexures 5C1 to 5C5) and to Swiss Muslim scholars (Annexures 5D1 to 5D4). Swiss Muslim umbrella organisations passed on the questionnaires to the mosque leaders while the scholars were directly contacted by the evaluator. These scholars are well known people because they are often involved in discussions as Muslim representatives in public debates. Since they have received feedback from Swiss Muslim army personnel and since they are concerned with regard to the further development of the Christian-Muslim dialogue in this chaplaincy, these respondents provide additional illuminating information. Method II guarantees the anonymity of the evaluation participants and therefore the rich gathering of information. By doing so nine additional Muslim voices can be heard.

⁷⁴ Sadly, Dr Maizar died in May 2015.

⁷⁵ Federation of Islamic Umbrella Organisation in Switzerland

⁷⁶ Coordination of Islamic Organisations in Switzerland

Regarding the Christian participants of this dialogue it is obvious to ask those respondents who are, in the eyes of all army personnel, the most noticeable representatives of Christian churches in the Swiss Army, namely the Christian army chaplains. In order to protect the respondents' privacy and yet to receive meaningful and substantiated information, Method II has been applied: questionnaires were sent to eight experienced Swiss Army chaplains. The criterion for the selection of those chaplains was their interest and experience with regard to the topics of this evaluation. Not all of them were personally known by the evaluator but they were contacted on the basis of recommendations of other chaplains. The eight chaplains sent the completed questionnaires anonymously back to the evaluator (Annexures 5E1 to 5E8). These Christian army chaplains have provided detailed, extended and meaningful information, experience, insights and points of view regarding the evaluation purpose.

In order to correspond to the general national and international context of armies and army chaplaincies as well, Swiss Army commanders and international experts on army chaplaincies have also been questioned. The statements of those experts are relevant. Both, Swiss Military commanders and international experts are most familiar with the topic of religious diversity management in armies and in army chaplaincies. Those experts are trained to deal with the increasing religious diversity in their army and in their chaplaincy and with the required diversity management procedures. In order to receive information from Swiss Army experts, six Swiss Army commanders were involved in this evaluation (Annexures 5F1 to 5F6). These commanders are most familiar with religious issues of Christians and Muslims in the context of the Swiss Army. They have been questioned by Method I which implies a preceding research conversation and a concluding questionnaire. The responses have been anonymised in order to protect the data of the respondents. Since Swiss chaplains are not trained and experienced in cooperation with chaplains of other religious affiliations, experts from the international context (Annexures 4A to 4H) have been questioned. They have not only been questioned with regard to the five developed Swiss Protestant dialogue principles (cf. Chapter 4) but also with regard to the actual state of the Christian-Muslim dialogue in the Swiss Army Chaplaincy (Annexures 4A.6-8 to 4H.6-8). Six of these eight questionnaires are the written result of an extensive preceding research conversation (Method I) or of a preceding research exchange by Skype or email (Method I, simplified); two experts have completed the questionnaires without any preceding exchange of information (Method II). Within these questionnaires the

international experts discuss the specific issues of this evaluation and, as well, the model of the Swiss Army Chaplaincy which still is, in spite of the increasing religious diversity in Switzerland and when compared to the models of chaplaincy in other armies, a most homogeneous model.

5.2.4.9 The Validity of the Evaluation Procedure

The validity of this methodological evaluation procedure is obvious. Twenty-two Muslim army personnel, the leaders of the two largest Swiss Muslim umbrella organisations, five mosque leaders, four Muslim scholars, eight chaplains, six Swiss Army commanders and eight international experts have been questioned. The authority of those fifty-five evaluation participants and the relevance of their statements are obvious. Those respondents belong to suitable peer groups which provide meaningful, valid and sufficient information. This information is necessary in order to judge whether or not the developed Swiss Protestant dialogue principles have been implemented in the context of the Swiss Army Chaplaincy.

Further enlargement of this evaluation would hardly provide more information because fifty-five respondents are, with regard to a qualitatively oriented evaluation, a reliable number of evaluation participants. Moreover, two appropriate qualitatively oriented research methods have contributed to the gathering of meaningful evaluation results. Therefore, the evaluator considers this field work as meaningful and, in consequence, as complete. On the basis of this evaluation it is possible to assess the current arrangement of Christian-Muslim dialogue in the context of the Swiss Army Chaplaincy (cf. Chapter 5.3), to present the evaluation results (cf. 5.4) and, finally, to formulate recommendations regarding the further development of this chaplaincy and regarding the progress of the Christian-Muslim dialogue in this chaplaincy (cf. Chapter 6).

5.3 The Evaluation

5.3.1 Introduction

The evaluation of the current arrangement of the Christian-Muslim dialogue in the Swiss Army Chaplaincy is addressed in this section. Regarding the content, this evaluation refers stringently to the five Swiss Protestant dialogue principles which serve as criteria. The evaluation considers relevant documents and, first and foremost, it raises evaluation questions to promising respondents; these questions refer consistently to the evaluation criteria and are broken down to address the real situations in which this specific dialogue takes place. From the consideration of documents and from the consideration of the respondents' answers, mentioned or cited in the text and systematically recorded in the annexures, one may expect to find out to what extent the developed Swiss Protestant dialogue principles have been implemented in the current arrangement of the Christian-Muslim dialogue in the Swiss Army Chaplaincy. However, the evaluation aims to verify or to disprove the validity of the hypothesis of this study which assumes that the current Christian-Muslim dialogue in the context of the Swiss Army Chaplaincy is inadequate. If, however, the validity of this hypothesis is verified by showing that those Swiss Protestant dialogue principles, in fact, have not been implemented, then, the Christian-Muslim dialogue in the Swiss Army Chaplaincy is, at least from a Swiss Protestant perspective, really inadequate. The following evaluation clarifies this issue.

This evaluation neither judges the overall policy of this chaplaincy nor the general way of working of Swiss Army chaplains. It specifically considers aspects regarding Christian-Muslim relations. Possible gaps or identified problems concern, in consequence, only the chaplaincy's policy regarding Christian-Muslim relations. The identification of gaps does not imply a devaluation of the general commitment and performance of this care service; rather, such identification should be seen as a form of defining the actual state of this dialogue, moreover, as an aid to the improvement of the Christian-Muslim dialogue in this care service.

5.3.2 Regarding the Commitment to Christian-Muslim Dialogue

5.3.2.1 Preliminaries

The first evaluation section refers to the first developed Swiss Protestant dialogue principle which emphasises the commitment of Swiss Protestant churches to Christian-Muslim dialogue. If the main concern of this principle, the commitment to Christian-Muslim dialogue, really has been respected by Swiss Army chaplains, Muslim army personnel will certainly notice this. The evaluation specifically asks whether or not this commitment can be noticed in the context of the Swiss Army Chaplaincy. Based on the preceding findings regarding this principle, it is obvious that the consideration of this principle will have a positive impact on the coexistence of Christians and Muslims in the Swiss Army context. Committed Christian chaplains will not only verbally or notionally promise Muslim army personnel to be available in case of need, but also they will be committed to Muslim army personnel and to their needs in the sense of “dialogue of life” (Reformierte Kirchen Bern-Jura-Solothurn, 2006). This implies that Muslim army personnel experience the chaplains’ commitment regarding all Islamic issues of the daily military life. Moreover, Christian chaplains will consider the dialogue with Muslim army personnel as an opportunity rather than a threat. If Christian chaplains really are committed to Muslims the positive impacts regarding this dialogue are radical, comprehensive and far-reaching. Muslim army personnel will on all accounts experience and appreciate this commitment.

Christian chaplains have ample opportunities to prove this commitment, or rather, Muslim army personnel have ample opportunities to experience the chaplains’ commitment. Christian chaplains are, for example, commissioned to support commanders and personnel when implementing the right of freedom of religion and the right of exercising one’s own religion; in the range of the implementation of religious rights, which is an important concern of many Muslim army personnel, chaplains can prove their commitment. Moreover, Christian chaplains can prove this commitment by taking note of the ongoing dialogue between Christians and Muslims in the Swiss Army context and by understanding the importance of this dialogue. Furthermore, responsible leaders in the Christian chaplaincy can demonstrate their sincere commitment to Christian-Muslim dialogue as those who set the strategy regarding interreligious cooperation in this chaplaincy; the resulting policy and the

credo will certainly uncover whether or not Christian chaplains are willing to convey to Muslim army personnel the feeling of belonging to this chaplaincy as well. Above all, Christian chaplains can demonstrate their commitment when caring for Muslim army personnel. In view of the many opportunities for Christian chaplains to prove their commitment to Islamic concerns Muslim army personnel will, in consequence, readily realise whether or not Christian chaplains are committed to Christian-Muslim dialogue and to Muslim army personnel and to their needs. It will, therefore, be possible to judge whether or not the first Swiss Protestant dialogue principle has been implemented in an adequate way.

5.3.2.2 Regarding the Commitment to Freedom of Religion

The evaluation starts with the issue of whether or not one can notice the sincere commitment of Christian chaplains regarding the implementation of religious rights. Even if not all Muslim army personnel are practising, many of them consider important Islamic rules in their daily life and are, therefore, interested in benefitting from useful solutions regarding the implementation of religious rights during military service.

The right of freedom of religion includes two general aspects (Saladin, 2005:348). The first aspect is the aspect of inner freedom of religion, which means that everybody may decide to believe or not believe and, if he or she believes, to choose his or her religion. For Muslim army personnel this means that they are free to be Muslims in the Swiss Army in the same way as others are free to be Christians or atheists as soldiers and as officers. The second aspect of the right of freedom of religion is the aspect of outer freedom of religion, which means that, for example, Muslim army personnel may express their own faith by practising their Islamic religion.

According to the *Swiss Federal Constitution* the right of freedom of religion has been fully guaranteed in Switzerland (Schweizer Eidgenossenschaft, 2013b: article 15). On the level of the Swiss Army the *Service Regulations of the Swiss Army 2004* (Schweizer Armee, 2004: article 95, 1) guarantee this right to all army personnel. Regarding the amendment that the right of freedom of religion can be restricted under specific circumstances (Schweizer Eidgenossenschaft, 2013b: article 36; Schweizer Armee, 2004: chapter 8), Saladin (2005:344) specifies that such restrictions may never

affect the range of inner freedom of religion. Muslims may be Muslims, Christians may be Christians. The military service in the Swiss Army is no hindrance regarding inner freedom of religion. This right, therefore, has been unchallenged. Possible restrictions on religious rights may at most affect the range of outer freedom of religion which implies under certain circumstances a temporary limitation of the exercise of one's own religion (Flückiger, 2003:10).

Thus, this evaluation first asks whether or not the granted right of freedom of religion regarding inner freedom has really been guaranteed in the Swiss Army context. Eight Swiss Army chaplains agree that this right has been fully guaranteed in the Swiss Army (Annexures 5E1.2 to 5E8.2). If some chaplains consider that army personnel from all different faiths may experience possible restrictions regarding this right (Annexures 5E5.2 to 5E8.2), it is clear that such restrictions never affect the range of inner freedom of religion. Muslim army personnel confirm this as well; they unanimously state that freedom of religion has been guaranteed in the Swiss Army (Annexure 5A.2). The option of being Muslim in the Swiss Army has been unchallenged. Two thirds of the Muslim army personnel confirm this explicitly. A Muslim officer expresses that in his whole military career he has never been criticised because of his Islamic religion; he states that he is free to be a Muslim in the Swiss Army (Annexure 5A19.2). If one third of those Muslim personnel questioned confirm possible restrictions they always refer these restrictions to the range of the outer expression of faith (Annexure 5A15.2) such as, for example, the fact that they cannot eat *halal* meat (Annexure 5A16.2). The leaders of the two largest Swiss Muslim organisations have received the same feedback from Muslim army personnel: Maizar (Annexure 5B1.1) and Afshar (Annexure 5B2.1) confirm unequivocally, together with Swiss mosque leaders (Annexures 5C1.2-5C5.2) and with Swiss Muslim scholars (Annexures 5D1.2 to 5D4.2), that freedom of religion has been fully guaranteed in the Swiss Army.

Since the implementation of the right of freedom of religion with regard to inner freedom of religion has been unchallenged, the support of Christian chaplains regarding this issue is not necessary; support would only be necessary if this right had been challenged. Since this is not the case, the chaplains' commitment to support the implementation of religious rights can more easily be evaluated when considering the implementation of the right to practise religion. In this specific domain, which

concerns the expression of one's own faith, chaplains are *ex officio* involved (Schweizer Armee, 2010:46) in compliance with Swiss Constitutional Rights (Schweizer Eidgenossenschaft, 2013b: article 15) and in compliance with the Human Rights (United Nations, 2013: article 18).

5.3.2.3 Regarding the Commitment to Practising Religion

Swiss Army commanders count on the support of Swiss Army chaplains if problems or concerns related to religious practice arise (Annexure 5F5.2). The appropriate implementation of the right of exercising one's own religion is, for understandable reasons, a central concern for many Muslim army personnel (Annexure 5A16.6). Here it is not about being a Muslim or not, but about how to practise Islamic religion in daily military life. The evaluation asks whether or not the Swiss Army guarantees the right of religious practice, and whether or not the Christian chaplains' commitment to support this implementation is noticeable.

First it can be observed that the Swiss Army is, together with personnel concerned, committed to ensuring an adequate practice of religion. While the *Service Regulations of the Swiss Army 2004* explicitly allow practising religion "as long as it does not affect military service" (Schweizer Armee 2004, article 95¹)⁷⁷ the *Documentation Regarding Religion for Army Personnel* (Schweizer Armee, 2014b), established in 2007, consequently rules this permission for practising religion. The rules deal with the practice of religion regarding meals, prayer times, days-off and earlier leave in case of religious feasts. This helpful document has, however, not been initiated by Christian army chaplains but by a group of Swiss Army officers and soldiers who called their initiative group AGIDA which is an abbreviation for „Anders-Gläubige in der Armee“.⁷⁸ This small group of initiators, which consisted mainly of Muslim personnel, intended to advocate the implementation of the right of exercising religion for all non-Christian army personnel. Since these rules were lacking, support was necessary. This group has been supported by the Psychological-Pedagogical Service

⁷⁷ The evaluation shows that commanders of the Swiss Army unanimously state that they generally do not experience army personnel who cannot balance both their daily life in the army and their religious practice. According to the commanders, Swiss Army personnel can exercise one's own religion (Annexure 5F3.1), and if anybody should have problems in this regard it is the task of the commanders to find practical solutions, if necessary together with the chaplain (Annexure 5F1.1). Moreover, on the basis of these statements that commanders experience practising army personnel of all faiths in a positive way, they state that the right of practising religion generally should not be restricted.

⁷⁸ My translation: *Army Personnel With Another Faith*

and by high-ranking officers of the Swiss Army (Bolliger, 2015). Yet the establishment of this *Documentation Regarding Religion for Army Personnel* shows that the Swiss Army Chaplaincy was not the initiator of this important and helpful support. On the basis of specific needs, Muslim personnel themselves have initiated this document in cooperation with the Swiss Army management. The Swiss Army Chaplaincy has, thereafter, supported the circularisation of this useful information document (Mühlemann, 2014). It is, therefore, evident that the army management and Muslim army personnel are actively committed to the implementation of religious practice. The role of the chaplaincy itself was, regarding the establishment of this document, peripheral.

It is obvious, however, that the Swiss Army commanders are the main people responsible for the implementation of the right of exercising one's own religion. When being asked about their specific experience regarding religious needs of army personnel they consistently confirm that they experience no, or very few, problems with regard to religious practice (Annexures 5F1.2 to 5F6.2). With regard to Muslim army personnel and their religious practice these commanders unanimously state that they are entirely inconspicuous (Annexure 5F1.3), well integrated (Annexure 5F4.3) and deeply rooted in their families, which again implies, according to the commanders' statements, personal solidity and strength (Annexure 5F3.3). One commander states that Muslim army personnel generally distinguish themselves by attaining high standards of loyalty and goal-oriented behaviour (Annexure 5F6.3). Commanders only rarely experience specific demands, and if there are any needs regarding religious or ethical concerns of army personnel the commanders try to solve them (Annexure 5F1.3). With regard to Islamic practices such as meals, prayer times and holidays during Ramadan, commanders state that these issues can be accommodated during military service.⁷⁹ Muslim army personnel in no way attract any attention. Such statements give proof of a pragmatic handling of Islamic practice of religion which has been confirmed by all commanders of the Swiss Army (Annexures 5F1.3-5F6.3). Commanders mention that the demands of having a personal space for prayer can easily be granted, or sometimes, if there are uncertainties

⁷⁹ With regard to specific religious-based needs in the range of meals the *Verwaltungsregelement der Schweizer Armee (Management Regulations of the Swiss Army)* (Schweizer Armee, 2015a: clause 3101.1) mentions the general right of all army personnel to be supplied with rations; the document *Organisation der Ausbildungsdienste (Organisation of the Training Service)* (Schweizer Armee 2014c: clause 43) even allows commanders to give to army personnel permission to eat within the realms of possibilities outside the military training ground and the barracks.

related to food, commanders work with the kitchen team to clarify any open questions (Annexure 5F1.3). However, since many military training schools offer salad, vegetables, fruits and other food in buffet style problems with food have been mitigated (Annexure 5F2.3). Even the claim for time-off during Ramadan or other Islamic feasts has not been experienced as a problem; if Muslim army personnel desire earlier leave because of a religious feast they can compensate for this (Annexure 5F4.3); however, such requests have very rarely been submitted (Annexure 5F6.3).

Muslim army personnel were, on their part, asked how they experience the possibilities of practising religion, first, with regard to praying. Two thirds of the questioned Muslim army personnel either are satisfied with the opportunities for praying or, at least, they have the understanding that circumstances are different during military service. These army personnel know that Muslims have the same problems as other army personnel of all faiths; time for praying is tight in the army (Annexure 5A2.3). One Muslim soldier confirms that his commanding officer has permitted him to pray as much as he liked; however, he states that this was not easy to realise during busy days (Annexure 5A10.3). During exercise days it is, especially, very difficult to pray on time (Annexure 5A10.3). Many army personnel know that they cannot keep to the whole timetable of prayers but they mention that it is essential that they can pray the concluding evening prayer (Annexure 5A5.3). One third of the Muslim soldiers and officers, however, mention the lack of time for prayer. One is unhappy because he has to pray secretly (Annexure 5A15); another one has asked for a place to pray, and this request has not been responded to (Annexure 5A8.3); another Muslim soldier says that some officers did not understand Muslim comrades' needs concerning prayer, and some of them have even threatened to apply sanctions had they prayed at the wrong moment (Annexure 5A3.3). Nevertheless the way in which the Swiss Army implements the right of practising religion has been praised by the two leaders of Swiss Muslim associations (Annexures 5B1.1 & 5B2.1). According to feedback which Swiss mosque leaders have received, prayer generally is no problem for soldiers and officers of the Swiss Army. Feedback from Muslim army personnel and from mosque leaders gives proof of a spirit of compromise on the part of Muslims since they have, more often than not, to combine five prayers into one evening prayer (Annexure 5C2.3). Swiss Muslim scholars have also been invited to reflect on the feedback received. Two scholars confirm that prayer can be practised

(Annexure 5D1.3 & 5D3.3). According to another scholar there are Muslim army personnel who sometimes have to struggle for their rights in this regard; he considers that the *Documentation Regarding Religion for Army Personnel* (Schweizer Arme, 2014b) should be revised from time to time (Annexure 5D4.3). Regarding the experiences concerning meals and food, two thirds of the soldiers and officers are satisfied with the possibilities provided by the army, even if numerous Muslims seem to live as vegetarians because of a lack of *halal* meat. Some of them even state that the kitchen team has always organised extra food during Ramadan (Annexure 5A16.3). One third of the Muslim soldiers and officers, however, feel that there is not adequate understanding for their situation; they are not entirely satisfied with the possibilities for reconciling meals in the army with religious rules, especially if they find some pork in the salad or in sauces, or if, in case of exercises, they can only eat bread; the situation is more difficult if there are not many Muslims in these troops (Annexures 5A2.3; 5A8.3; 5A11.3; 5A14.3; 5A22.3). Swiss mosque leaders join the majority of Muslim army personnel by stating that it is possible to obey the religious rules regarding meals and food during military service (Annexure 5C2.3). Swiss Muslim scholars state the same (Annexure 5D1.3); one states that the Swiss Army is very helpful with a fine selection of food (Annexure 5D3.3) while another considers that some food really contains pork even if many people are not aware of this fact; according to this scholar, Muslim army personnel generally depend on the goodwill of the kitchen, especially during Ramadan (Annexure 5D4.3). Regarding applications for earlier leave because of religious rites and feasts, twenty of twenty-two Muslim soldiers and officers gave positive feedback throughout. They even state that they have experienced the Swiss Army as most tolerant in this regard (Annexure 5A15.3); these Muslim army personnel are for the most part satisfied with the possibility of getting a day off if necessary. Only two Muslim army personnel have experienced difficulties with their request for earlier leave because of Islamic feasts (Annexures 5A11.3 & 5A17.3). Swiss mosque leaders confirm, together with Muslim scholars, that they have not received feedback from Muslim army personnel who had experienced difficulties regarding time off because of Friday prayer or religious feasts. To sum up it can be confirmed that the majority of Muslim army personnel find appropriate ways to practise religion. Because of the sincere commitment of the Swiss Army to an adequate religious diversity management and because of the pragmatic approach of Muslim army personnel, exercising one's own religion is possible. Nevertheless, making potential improvements to the implementation of religious rights is an ongoing

challenge for both commanders and army personnel who are practising their own religion.

The evaluation shows that the implementation of the right of freedom of religion has been ensured by the Swiss Army itself. The implementation of the right to exercise one's own faith has on the one hand been regulated by the Swiss Army management and the commanders; on the other hand the evaluation shows that Muslim army personnel themselves make a valuable contribution by proving their flexibility in this regard. The pragmatic handling of Muslims with regard to the practice of religion has been confirmed unanimously by all commanders of the Swiss Army (Annexures 5F1.3 to 5F6.3). By initiating the *Documentation Regarding Religion for Army Personnel* (Schweizer Armee, 2014b), which has been established in favour of all non-Christian personnel, Muslim personnel have, as well, proved their valuable contribution when implementing religious practice. It can be concluded that the Swiss Army has readily assumed the responsibility for accommodating this religious right, which has been implemented in the form of compromises. These compromises have been accepted by both Swiss Army representatives and Muslim army personnel. Thus, Muslim army personnel perceive the army's commitment to them and to their rights, and beyond that, they are of the opinion that Swiss Army commanders are keen on improving the implementation of these rights, because as yet not all Muslim personnel consider the situation to be fully satisfactory (Annexure 5A10.2 & 5A10.3; Annexure 5F1.5).

It is a central task of Christian chaplains to support commanders and personnel with regard to the implementation of religious rights (Schweizer Armee, 2010:46), especially regarding religious practice. Commanders expect this support (Annexure 5F1.1). The evaluation, however, confirms the peripheral role of Christian chaplains in this issue (cf. Annexure 5A8.4-5 & 5E4.3). Muslim army personnel sometimes do not contact Christian chaplains because they know from experience that they cannot adequately meet Islamic requirements, for example, if Muslims would like to know from a chaplain how they can deal with ritual cleansing in outside camps (Annexure 5A16.1). Moreover, Muslim personnel state that knowledge of Christian chaplains regarding Islamic regulations is not adequate (Annexure 5A.20) and that, in consequence, more often than not they avoid bringing their specific questions to Christian chaplains. Muslim personnel state that they perceive this service as too Christian oriented (Annexure 5A6.4) and not specific enough to adequately support

Muslim army personnel regarding the implementation of religious rights (Annexure 5A21.6). In fact, the evaluation confirms these few contacts on the part of Christian chaplains as well. Chaplains confirm that Muslim army personnel do not contact them very often if they need help regarding religious practice (Annexure 5E2.3). The evaluation specifies this by stating that six of eight chaplains have never been contacted by Muslim army personnel regarding problems with prayer times. With regard to concerns about meals and food, four chaplains state that they have never been contacted; four, therefore, have been contacted though very rarely (Annexure 5E2.3). With regard to time-off concerns related to Friday prayer or Islamic feasts, six chaplains have never been contacted; only two of them have had such a request.⁸⁰

To sum up, the evaluation shows clearly that Christian chaplains have very rarely been contacted regarding issues concerning the implementation of religious rights and religious practice.⁸¹ It can, therefore, be concluded that only a few chaplains are involved in this issue (Annexure 5A10.4); the majority of Christian chaplains, however, are, in this regard, in a peripheral role.

5.3.2.4 Regarding the Chaplains' General Commitment to Christian-Muslim Dialogue

Has this peripheral role of Christian chaplains regarding support when implementing religious rights been confirmed, as well, regarding the general commitment to Christian-Muslim dialogue and to Muslims and their needs?

The commitment of chaplains to Christian-Muslim dialogue and to Muslim army personnel can possibly be perceived if Christian chaplains actively participate in the ongoing Christian-Muslim dialogue, which really takes place between Christian and Muslim army personnel in the Swiss Army. The overwhelming majority of Muslim army personnel have, however, confirmed that this dialogue between Christian and Muslim army personnel really takes place during their military service. The majority

⁸⁰ One of them said that a Muslim soldier wanted to abuse the system with demands for leave although there were no Muslim feasts at these times (Annexure 5E7.3); however, commanders can in no way confirm such abuses, rather they confirm that Muslim army personnel are very pragmatic with regard to religious practice (5F1.3).

⁸¹ Of course the number of questioned chaplains could be enlarged. Because the evaluator has selected army chaplains who are sensitized or at least interested in interreligious issues, results might not differ to a large extent if the number of chaplains questioned were enlarged.

of eighteen Muslim officers and soldiers confirmed the existence of this ongoing dialogue. One states that, in the context of such dialogue, he experiences a lot of interest regarding Islamic faith (5A13.1). The evaluation shows that, in this issue as well, Christian chaplains are not involved. Chaplains themselves confirm this lack of involvement. Only three of eight chaplains have ever experienced such dialogue between Christians and Muslims in the Swiss Army context. Christian chaplains do not even consider this dialogue as a relevant topic for the common good of the Swiss Army (Annexures 5E6.1; Annexure 5E5.1 & 5E6.2).⁸² One way or another, Christian chaplains are as yet not decisively involved in this ongoing dialogue between Christian and Muslim army personnel in barracks and on training grounds.

The evaluation confirms that for many chaplains the implementation of religious rights and the concrete dialogue with Muslims are peripheral issues. The question, therefore, arises whether or not relevant documents of the Swiss Army Chaplaincy state anything regarding the chaplains' commitment to Christian-Muslim dialogue. In fact, such commitment has in these documents never been specifically noticed or discussed. These documents, however, state no more than the well-known proclamation that the Swiss Army Chaplaincy is committed to everybody by confirming that Christian chaplains care for all personnel; this implies, as well, care for non-Christian personnel (Schweizer Armee, 2010:13). This statement that Christian chaplains are committed to everybody is, therefore, an example for a theoretical commitment which has not consistently been implemented in practice. In fact, this commitment to non-Christian army personnel cannot be noticed by the majority of Muslim army personnel questioned (for example, Annexures 5A1.1; 5A13.1; 5A16.1; 5A18.1; 5A19.1).

Instead of sincerely asking whether or not this commitment regarding non-Christian personnel really is adequate, the Swiss Army Chaplaincy causes further confusion by officially holding that Christian chaplains, when serving for all personnel, proclaim the Good News of Jesus Christ (Schweizer Armee, 2014a). The Swiss Army Chaplaincy sees this commitment as a welcome opportunity to witness to the Gospel

⁸² Only one chaplain, who is one of the rare chaplains who has accompanied troops on a deployment abroad, has visited a mosque in the Balkans with army personnel; this chaplain remembers a chaplains' conference at which an Imam was invited to speak (Annexure 5E3.1). Another chaplain mentions that once in a while he gives the official Muslim contact address, noted in the chaplains' compendium, to commanders in case of problems with regard to Islamic practice of religion (Annexure 5E2.1); in fact, the Department of the Swiss Army Chaplaincy asked Maizar some years ago to hold this contact point. Maizar, who held this official contact, however, confirmed that he has never received demands or specific concerns.

of Jesus in the Swiss Army (Schweizer Armee, 2013:11 & 216). International experts (see below) consider such commitment regarding non-Christian personnel confusing as well. However, documents do not show that this confusion has been realised by the Swiss Army Chaplaincy since it has never addressed this issue in its statements and documents so far. Only a specific secondary source explicitly deals with this specific commitment. Saladin (2005:335) draws attention to the problem that the privileged position of Christian churches in the Swiss Army Chaplaincy could, sooner or later, be faced with the exploitation of their own policy if they do not consider their commitment and if they do not provide any specific spiritual care for non-Christian army personnel. Saladin states (2005:353) that the Swiss Army management has up till now rejected the idea of establishing other than Christian chaplains. He repeats arguments against non-Christian chaplains which the author of this study has heard in the context of the Swiss Army Chaplaincy.⁸³ Saladin, for example, mentions that it is unclear which non-Christian groups really is a religion; his statement (Saladin 2005:353) that it would be unclear which creeds in fact constitute a relevant religion is astonishing with regard to Islam which is the second largest religion in Switzerland. Moreover, Saladin (2005:353) mentions that it is not clear how many personnel of a specific religion must be represented in the army in order to benefit from their specific chaplain.⁸⁴ Finally he argues (2005:353) that the presence of possible new representatives in this chaplaincy would evoke fear that they would proselytise.⁸⁵ The important forward-looking conclusion Saladin draws with regard to the new demographic situation is that a new professional and personal profile of army chaplains should be considered (2005:354). In this respect Saladin gives proof of an increasing awareness of challenges ahead which critically scrutinise the commitment of Christian chaplains to non-Christian personnel. Apart from that, documents available consistently state that the Swiss Army Chaplaincy is convinced that its general commitment to everybody, also to Muslim army personnel, has sufficiently been guaranteed by the *status quo* (Schweizer Armee, 2013:216). The official

⁸³ The Swiss Army Chaplaincy does not publically confirm its position as to why it does not support the involvement of other faiths in their chaplaincy, nor does the Swiss Army, responsible for this chaplaincy, publically explain why they do not involve other than Christian chaplains. The Chaplains Department has only verbally communicated reasons against non-Christian chaplains to Muslim leaders (Annexures 5B1.5 to 5B2.5).

⁸⁴ For example, the Christ-Catholic Christians, who make up only 0.18% of the Swiss population (Bovay, 2004:12) have been involved in this chaplaincy in 2013.

⁸⁵ This fear has, until now, never been justifiably examined, nor has the chaplaincy considered whether or not Christian chaplains have not proselytised, nor have referring rules been communicated to commissioned chaplains.

documents of the Swiss Army, however, forgo any reconsideration of this doubted and questioned commitment.

As mentioned with regard to the implementation of religious rights, with regard to the involvement in the ongoing Christian-Muslim dialogue and with regard to the policy and the documents of this care service, Muslim army personnel generally do not experience the chaplains' commitment. The evaluation gives proof of this statement by showing that only five of twenty-two Muslim army personnel perceive the chaplains' commitment to Muslim army personnel (Annexure 5A20.1). Remarkably, the majority of Muslim personnel cannot feel this specific commitment. One Muslim officer states that, even if Christian chaplains have good intentions regarding Muslims, they generally have little knowledge regarding Islamic traditions (Annexure 5A18.1). Another officer, who perceives no such commitment, is very pleased about this evaluation since the questionnaire distributed was, for him, the first sign of interest on the part of the Christian Chaplaincy regarding Muslim army personnel and regarding spiritual support of Muslim personnel (Annexure 5A13.1). A Muslim officer asks:

How could we, the Muslims, bring in our perspectives or problems? We have also felt that the chaplains' knowledge was good regarding the Bible, but he was untrained regarding the Muslim faith. ... I have not felt any commitment regarding Muslim army personnel (Annexure 5A16.1).

Another Muslim officer states that during his whole military career as an officer he has never met a chaplain (Annexure 5A19.1). According to these statements, the specific commitment of Christian chaplains to the needs of Muslim army personnel can occasionally be experienced (Annexure 5A20.1), but not generally. The evaluation shows that more than three quarters of Muslim army personnel questioned regret the lack of this commitment.

The evaluation goes some steps further by asking Muslim leaders and national and international experts how they perceive the commitment of Christian chaplains to Christian-Muslim dialogue and to Muslim Swiss Army personnel. First, they were asked whether or not the existing Christian-Muslim dialogue in Switzerland had positive effects on the chaplains' commitment to Muslim army personnel. According to Maizar, the chaplaincy's commitment to dialogue with Muslim army personnel would be satisfyingly noticeable only if Muslims would, in a spirit of dialogue and partnership, be involved in this care service. According to Maizar's statement, the government, the society and the army are obliged to ensure equality in this regard

(Annexure 5B1.4). Afshar states, as well, that commitment to Muslims and their needs requires that Muslim chaplains are involved in this care service; Muslim participation in the chaplains' team would, for him, be the logical consequence of the fruitful Christian-Muslim dialogue in Switzerland. Therefore, Afshar asks Christian churches to support this demand. Such support would be an encouraging sign that this dialogue really is fruitful (Annexure 5B2.4). According to these statements the chaplains' commitment to Christian-Muslim dialogue, to Muslim army personnel and to their needs cannot noticeably be perceived by Swiss Muslim leaders. While mosque leaders questioned confirm that the general affirmation of Christian-Muslim dialogue in institutional chaplaincies in hospitals, prisons, and in care teams has had positive effects (Annexure 5C.1), Swiss Muslim scholars complain about the lack of Muslim participation in the Swiss Army Chaplaincy. They consider that cooperating together in this care service would be an important consequence of a fruitful Christian-Muslim dialogue (Annexure 5D1.1). According to another scholar hurdles are, in such care services, often invisible for religious minorities and their personnel; moreover, this specific statement proposes that the chaplains' commitment to Muslim army personnel should inspire this care service to recognise the Islamic wish of participating as well (Annexure 5D4.1). It can, therefore, be concluded that, not only do many Muslim army personnel doubt the commitment of the Swiss Army Chaplaincy to Muslims, but Swiss Muslim leaders and scholars do so as well.

Swiss Army commanders assume that Muslim officers and soldiers can feel the debated commitment "to some extent" (Annexure 5F5.7). A commander mentions that some chaplains prove their commitment in an exemplary manner (Annexure 5F6.7); this has also been confirmed by individual Muslim personnel (Annexure 5A20.1). Commanders, however, expect Christian army chaplains to demonstrate this commitment towards all Muslim army personnel, in fact, in a spirit of openness regarding Muslims' needs and by demonstrating excellent knowledge regarding Islamic faith; they expect chaplains to provide an adequate care service for Muslim Army personnel in a neutral and professional manner (Annexure 5F1.7). In this context, a commander emphasises that this Christian care service should optimise its specific commitment to Muslim army personnel and to their needs (Annexure 5F3.7). Commanders perceive the exclusive credo of the chaplaincy as a relic of earlier times when chaplains have proclaimed the Gospel in military church services, and they expect that this aspect of the care service should be modified, they state that

Feldprediger have evolved into advisors who care for the personnel.⁸⁶ Muslim army personnel, therefore, must feel comfortable and familiar when they consult these advisors (Annexure 5F2.7). Another commander expects all army chaplains to put all personal religious interest in the background; this commander is in favour of establishing a Muslim chaplaincy, and believes that if the Swiss Army Chaplaincy is committed to Muslim personnel then it should really involve Muslims in this care service and consider specific spiritual support as well (Annexure 5F3.7). Another commander mentions that Muslim army personnel surely feel the commitment of Christian army chaplains to them, but notwithstanding this fact he is sure that Christian chaplains, in some cases, come to their limits regarding cultural and religious knowhow; this knowhow has been emphasised by this commander (Annexure 5F4.7). To sum up, commanders attest Christian army chaplains to be committed to the care of Muslim army personnel to a certain extent, nevertheless they think that chaplains come to their limits; some of them suggest reconsideration of this commitment.

International experts are, first and foremost, confused about the credo of the Swiss Army Chaplaincy which does not give proof of a sincere commitment to non-Christian personnel. However, these experts have first been questioned as to whether or not the Swiss Army Chaplaincy has been perceived as committed to Muslim army personnel, since this care service has as yet been carried out exclusively by Christian chaplains (Annexure 4.6). One of these international experts considered that the Swiss Army should have chaplains belonging to other religions, and in the case of the Swiss Army, it should of course employ Imams (Annexure 4A.6). For another expert, the chaplaincy's commitment to Muslim army personnel is questionable because the right of faith-specific spiritual care is reserved for Christians or personnel with a Christian background; he fears that this commitment could be misunderstood or even misused (Annexure 4B.6). Another expert thinks that such commitment dates back to a privileged position that excludes non-Christian religions and the needs of non-Christian personnel, and that soldier and officer has the right to suitable spiritual care; this expert, in fact, doubts the Swiss Army Chaplaincy's commitment to Muslim army personnel since every government should, based on the duty to guarantee the constitutional freedom of religion for all, be obliged to make spiritual care possible for

⁸⁶ The Swiss Army Chaplaincy encourages its chaplains to witness Jesus Christ in the Swiss Army (Schweizer Armee, 2010:46; Schweizer Armee, 2014a; Schweizer Armee, 2013:11). In earlier times army chaplains were called "Feldprediger" (my translation: *preachers in the field*); nowadays they are called "Armeeseelsorger" which refers to their task: chaplains in the army.

all army personnel; such commitment is doubted if a chaplaincy has been restricted to one faith tradition (Annexure 4C.6). Another expert doubts this commitment because it pretends that Christian army chaplains are experts on all religions; he says that Muslim chaplains would relieve the burden from the Christian chaplains “to be all things to all people” (Annexure 4D.6). One expert considers that Muslim caregivers can never guide a Christian soldier in everything nor can Christian chaplains guide a Muslim soldier in everything, even if he is committed to Christian-Muslim dialogue (Annexure 4E.6). Another expert is sure that Muslim army personnel will find some help regarding general needs with Christian chaplains who do their job in a committed and open-minded manner, but if Muslim personnel have specific needs they naturally prefer a Muslim chaplain. However, the commitment to all personnel is generally more trustworthy if all main religions are represented and involved in the chaplains’ team. He goes on to mention that the Swiss practice of calling an external civilian Imam in case of need is inadequate; the contribution of a Muslim chaplain who has gone through all the necessary military training would be different than the contribution of a civilian Imam since a military Imam understands life in the army (Annexure 4F.6). An experienced Catholic expert considers the Swiss solution as “completely out of step” (Annexure 4G.6). Asked whether or not the Swiss chaplaincies’ commitment to Christian-Muslim dialogue is trustworthy, he answers:

If countries and armies are to value the rights of its citizens, whether naturalized or immigrant, to serve for the greater good of that country, then it must be accepted that their faith, which is a part of their person, must be valued too. To that end, therefore, it behoves a country to make provision for their military personnel to have the spiritual care that belongs to their individual person in as much as it behoves the country to care for the physical health and welfare of the persons who give themselves in service to their country. There cannot be a separation of one from the other without wilfully refusing to accept qualified persons who express a faith other than Christianity to serve within that country’s Armed Forces (Annexure 4G.6).

The fact that this care service aims to witness Jesus Christ (Schweizer Armee, 2010:46; Schweizer Armee, 2013:11; Schweizer Armee, 2014a) in a pluralistic army, where soldiers cannot choose their chaplain, has been considered critically by a Dutch Christian Army chaplain:

It is all right to be a witness of Jesus Christ. I am when I am faithful to my Christian tradition and my own identity. But it is not my job or my vocation to evangelize in the sense that I try to convert others to my own belief. It is my job to provide spiritual care for all, regardless of their religious background, and to help the other remaining faithful to their own religious tradition. I am not there to make Christians out of Muslims. I am there to help Muslims, Hindus, Jews, and others living their own faith (Annexure 4C.7).

Another Christian expert states that witnessing Jesus Christ in this context seems to be “a tricky and difficult matter” (Annexure 4D.7). The statements with regard to witnessing solely one specific religion have generally been considered as “a very old-fashioned view of the work and not professional in this time of globalisation” (Annexure 4E.7). Another expert states, regarding this credo:

Life is too short for such experiments. In a pluralistic environment it is important to offer different choices based on the members’ choice. This makes everybody more efficient and increases the morale. Moreover, it is their right to have a chaplain who meets their individual needs (Annexure 4F.7)

The experts point out that a chaplaincy that considers itself to be committed to dialogue with Muslim army personnel and to the needs of Muslims is suspect if it, in fact, fulfils its tasks exclusively by Christian chaplains and, thereby, excludes Muslims from participation in the chaplains’ team. If the credo of this chaplaincy is to witness Jesus Christ in an army where army personnel cannot choose their chaplain, the legitimacy of this mission has been doubted by those international experts as well. Even if chaplains in terms of their mandate are generally committed to all army personnel and are willing to care for Muslim army personnel, their commitment to Christian-Muslim dialogue has under these circumstances not been considered as adequate.

5.3.2.5 Critical Discussion

The detailed analysis of this evaluation section will be presented among the evaluation results (cf. Chapter 5.4.2.1). Nevertheless, all of the above already confirms the conclusion that, even if some Muslim personnel experience the sincere commitment of some individual involved Christian chaplains, the implementation of this first Swiss Protestant dialogue principle regarding Christian-Muslim relations is incomplete. It cannot generally be confirmed that this specific commitment is noticeable. Shortcomings regarding the implementation of this principle are obvious and numerous (cf. Chapter 5.4.2.1). Christian chaplains are, at best, peripherally or occasionally involved in this dialogue. In fact, the commitment of the Swiss Army Chaplaincy to Muslim army personnel and to their needs does not correspond to Swiss Protestant dialogue standards; this commitment, therefore, is inadequate. The Muslim army personnel and national and international experts confirm this.

5.3.3 Regarding Unifying Commonalities

5.3.3.1 Preliminary Notes

This section evaluates specifically the issue of whether or not the second Swiss Protestant dialogue principle has been implemented in the Christian-Muslim dialogue of the Swiss Army Chaplaincy. The key concern of this principle is that the Swiss Protestant dialogue tradition, even if it does not neglect differences, first and foremost emphasises existing commonalities between all people of all faiths and ideologies. These commonalities unify all mankind. On the basis of such awareness one does not see people as Christians or Muslims but as humans; one sees all people unified as humans under the one rainbow of God's unifying love (Walther, 2009:274). All humans "experience the joys and sorrows of human life", they "face the same problems", they all "live in God's presence", moreover, the "relation of created to Creator is shared by all people" (Council of Churches for Britain and Ireland, 1991:2-20). According to the document *In Good Faith* (1991:5) the implementation of this principle calls for interaction with believers of all faiths in the same way as orchestral musicians cooperate with one another. This document states that all instruments together produce a harmonious sound, and no instrument may be excluded.

The implementation of this principle has far-reaching consequences with regard to the policy and practice of this care service. The implementation of this principle, however, implies the involvement of all religions represented in the Swiss Army; they are invited to participate in the one orchestra of this chaplaincy and to create a harmonious sound without excluding certain instruments. The implementation of this principle implies that all army personnel of all faiths and ideologies are equal humans under the one rainbow of God's love, moreover, it implies that all army personnel are equal participants in this unified care service. At the same time, consideration of this principle obliges all caregivers to understand their task as a human service and to avoid foregrounding their own religious affiliations. According to the words of a Swiss Army chaplain this means:

My religion as a chaplain is only important for me but I am not speaking about my personal religious affiliation in the army. I am a human being, and the soldier in the army is also a human being (Annexure 5E4.5).

If this specific principle has been implemented in this care service, the management of the Swiss Army Chaplaincy will forego the right to strictly distinguish between Christian and Muslim caregivers and between Christian and Muslim army personnel; the religious affiliation, in this respect, is of secondary relevance since all chaplains and all army personnel are humans. As humans they are united in one mankind and, therefore, in one common service. Only in specific situations religious-specific spiritual care is necessary, moreover, in some cases religious-specific advice of commanders is required.

This section asks whether or not this principle of unifying commonalities has been implemented in the context of the Swiss Army and the Swiss Army Chaplaincy, it first considers which positive effects the implementation of this principle can have with regard to coexistence in the Swiss Army. It goes on to ask whether or not Muslim army personnel generally notice an awareness of unifying commonalities in the Swiss Army context, moreover, whether or not an awareness of unifying commonalities can be perceived as a constituent element of the policy of the Swiss Army Chaplaincy. Does the Swiss Army Chaplaincy, in accordance with this principle, invite all army personnel to contact a chaplain, who is, first and foremost, a human being, and who is together with those seeking for help, unified under the one rainbow of God's love? Does the Swiss Army Chaplaincy, as a consequence of the consideration of this principle, convey to all army personnel the feeling of belonging to this common care service as participants? This section asks, as well, what awareness of unifying commonalities means for Swiss Muslim representatives and scholars, and how other national army chaplaincies have implemented this principle; moreover, it asks which positive effects the consequent implementation of this principle indicates with regard to the further development of the Swiss Army Chaplaincy and towards a unified common care service. The evaluator has been consistently guided by the issue of what awareness of unifying commonalities means in this context: the rainbow of God's love, under which all people are unified, is one symbol for this principle; the orchestra, which does not exclude any instruments, is another symbol.

5.3.3.2 Approaches

The evaluation, which first asks Swiss Army commanders whether or not the awareness of unifying commonalities is relevant for the benefit of coexistence in the Swiss Army, points out that commanders are unified in calling upon all army chaplains to consistently emphasise and promote such awareness of unifying commonalities because this care service has to involve all army personnel in the same way regardless of their cultural and religious affiliation. All should be able to participate in this service. Enabling all personnel to participate without any hurdles in this service has the highest priority for commanders. They confirm that awareness of unifying commonalities generally has positive effects with regard to coexistence during military service (Annexure 5F1.7), and that such awareness *per se* is obvious in an army when considering the uniform dress and the common task. With regard to the changing religious landscape for reasons of migration, commanders require of chaplains to promote such awareness of commonalities because the Swiss Army is an important national integration tool (Annexure 5F5.7). Emphasising commonalities has an integrating effect; excluding personnel, however, is inimical to this principle. Following this argument, one commander states that the Swiss Army is an excellent place to emphasise unifying commonalities and to confront and thereby reduce prejudices (Annexure 5F6.7). The evaluation goes on by asking Muslim army personnel whether or not they experience awareness of unifying commonalities in the Swiss Army context. The majority of them, in fact, experience existing commonalities between Christians, Muslims and all army personnel. One officer even holds that Christian believers and Muslim believers “are the same” (Annexure 5A20.1). One soldier mentions that he has Christian friends in the Swiss Army; even if they are aware of existing differences, they emphasise unifying commonalities (Annexure 5A3.1). This awareness of many existing commonalities has generally been perceived during military service, both by commanders and by Muslim army personnel.

This evaluation asks, above all, how the Swiss Army Chaplaincy implements the principle of unifying commonalities. This issue has been evaluated by focussing on meaningful official statements of the Swiss Army Chaplaincy. Well-known official statements point out regarding these issues that the Swiss Army Chaplaincy cares for all army personnel regardless of their religious affiliation or ideology (Schweizer

Armee, 2010:13; Schweizer Armee, 2013:216). Forefeeling the contestable implementation of the principle of emphasising unifying commonalities, the management of this service has recently complemented its policy by three further statements which intend to optimise the involvement of non-Christian personnel in this care service. This recently published document suggests ways to respect the possible multireligious audience during Christian services (Schweizer Armee, 2013:215), to visit mosques, synagogues and temples or to invite a Rabbi or an Imam to visit the troops (Schweizer Armee, 2013:216), and finally, it suggests that Christian chaplains can contact external non-Christian caregivers if non-Christian army personnel have specific needs (Schweizer Armee, 2013:2014). The practicability of those suggestions, which give evidence of an awakening awareness of unifying commonalities, will be discussed later (cf. Chapter 5.4.2.2).

Even if the Swiss Army Chaplaincy is sure about its interreligious practice, this policy has been criticised, for example by Swiss Muslim representatives and scholars who emphasise unifying commonalities among Christian, Muslim and all army personnel (Annexures 5D1.1 & 5D2.1). They state that involving caregivers of all represented religions in a common chaplains' team is the more appropriate way of implementing the principle of unifying commonalities than excluding non-Christians from assuming responsibilities and bearing the load of this responsibility alone (Annexure 5B2.4). Muslim representatives and scholars advocate an effective implementation of this principle in terms of establishing a multifaith-based chaplaincy in which all religions participate (Annexure 5B1.6). Maizar confirms this by stating that Christian, Muslim and all chaplains have the same common goal, namely, to consider common humanity and the welfare of all army personnel, and that this goes far beyond all religious and ideological boundaries (Annexure 5B1.7). If chaplains of only one religion carry out this general service alone, misunderstandings are obvious. According to the Muslims' statements, chaplains of all religions are capable and suitable for the general chaplains' service; if, in particular cases, specific spiritual care or any specific advice should be required, trained caregivers of different faiths would be available within this chaplains' team; moreover, these caregivers would be all familiar with the military context. Swiss Muslims, thereby, consider that other national army chaplaincies give proof that this form of implementing the principle of unifying commonalities really works (Annexure 5D2.1). Furthermore, Muslims confirm that care services like the Swiss Army Chaplaincy are in full accordance with Islamic faith; Islamic faith

requires such care for personnel as well (Annexures 5D2.7 & 5D3.7). If one Muslim scholar states in this context, that the needs of Muslim army personnel include, first and foremost, practical concerns rather than theological or institutional concerns, this gives proof that he has the same intention with this service as the Swiss Army Chaplaincy itself. Another scholar mentions that other national armies would involve Muslim chaplains as well, and this would satisfyingly give proof of the same practice-oriented concept (Annexure 5D4.7). Swiss Muslims are, therefore, convinced that Christians and Muslims would find, on the basis of an adequate consideration of the principle of unifying commonalities, a common strategy regarding the future development of this care service. With regard to the question whether a common strategy is possible, one Muslim representative states:

These commonalities, however, have to be formulated and identified in a common interreligious process. If interreligious processes are carried out in a spirit of partnership the rise of misunderstandings can be avoided. Such processes lead to a clearer understanding regarding one's own perspectives and the perspectives of others. These others will not remain strangers but become partners. A chaplains' service is characterised by commonalities (Annexure 5D2.1).

Even if Swiss Muslims consider that the implementation of the principle of unifying commonalities implies a common care service, relevant recent documents show that the established policy of the Swiss Army Chaplaincy has consistently been followed. According to this principle non-Christian religions, which are well-represented among the Swiss Army personnel, may not participate in this care service. Non-Christian personnel have still been seen as a target group of a Christian deaconry concept (Schweizer Armee, 2013:114); even missionary intentions cannot be neglected (Schweizer Armee, 2013:11). These excluding intentions can hardly correspond to the idea of unifying commonalities.

5.3.3.3 Critical Discussion

The second Swiss Protestant dialogue principle emphasises values such as unification, cooperation and participation. Nevertheless the Swiss Army Chaplaincy follows the established policy of exclusiveness and missionary intention regarding interreligious dialogue. In consideration of this Swiss Protestant dialogue principle questions arise regarding this established policy. Although this policy conveys to non-Christian army personnel that they would be welcome to contact this Christian care service, the evaluation shows, in fact, that Muslims do not have a feeling of belonging since they

are excluded from the chaplains' team. If the chaplains' orchestra were to further unification, cooperation and participation of all faiths represented in the Swiss Army, no instruments would be excluded. This Christian chaplaincy remains selective with regard to those who participate in this orchestra; it thereby accepts, as well, the disadvantage of this established policy which does not provide religious-specific service in case of need. The policy of the Swiss Army Chaplaincy regarding Christian-Muslim dialogue reveals an attitude of exclusive thinking and privileges the rights of Christian churches, Christian caregivers and Christian army personnel. This again does not correspond to the spirit of the principle being debated. It is not adequate to sit at a privileged place under the rainbow of God's love and at the same time exclude others from an appropriate place under this common rainbow. In any case the implementation of the principle of unifying commonalities involves more elements concerning unification, cooperation and participation than the current strategy of the Swiss Army Chaplaincy. The final results regarding the implementation of this principle will be presented later (cf. Chapter 5.4.2.2).

5.3.4 Regarding Respect Towards Muslim Army Personnel

5.3.4.1 Preliminary Notes

This section evaluates whether or not respect towards Muslim army personnel characterises the basic attitude of the Swiss Army Chaplaincy. This third Swiss Protestant dialogue principle can be shown to have been considered, accepted and implemented in the context of the Swiss Army Chaplaincy only if an attitude of respect towards Muslim army personnel is consistently apparent. In terms of a preliminary clarification, this section first considers whether or not Muslim army personnel generally have been respected in the context of the Swiss Army, and whether or not the setting of the Swiss Army regarding coexistence is respectful and tolerant towards Muslim personnel. The main concern of this section, however, is to evaluate whether or not respect towards Muslim army personnel characterises the basic attitude of the Swiss Army Chaplaincy. Has every Muslim soldier and officer generally been respected as an "equivalent You" (Bernhardt 2005:92-99) by Christian chaplains? Have Christian chaplains respectfully considered, as well, the presence of Muslim personnel when they speak in public about the tenets of religion, or have

disrespectful attempts at proselytising been experienced by Muslim army personnel?⁸⁷ Moreover, does the Swiss Army Chaplaincy respect the increasing number of Muslim army personnel regarding its policy and its strategy? Does it, therefore, respect the possibility that Muslim army personnel would like to benefit and to participate in this care service as well? Has Islamic faith been integrated respectfully as an equal partner in this care service, or does this evaluation reveal a disrespectful attitude of exclusion? The evaluation considers different approaches, in order to evaluate the respectful attitude of the Swiss Army Chaplaincy and its chaplains regarding Muslim army personnel and regarding concerns of Swiss religious minorities.

5.3.4.2 Regarding General Respect

A respectful attitude regarding Muslim army personnel means, first and foremost, that soldiers and officers from a Muslim religious background have been respected in the Swiss Army in the same way as other army personnel. With regard to the general acceptance of Muslims in the Swiss context the *Report of the Federal Council on the Situation of Muslims in Switzerland* (Schweizerische Eidgenossenschaft, 2013a) points out that conflicts based on religious problems occur rarely; Saladin (2005:350) confirms this for the Swiss Army context where Muslim army personnel easily find their place and their role. The Swiss Army management stipulates respectful and tolerant behaviour. The *Service Regulations of the Swiss Army 2004* (Schweizer Armee, 2004) oblige all army members to treat comrades of other faiths with respect; religious sensitivities may not be injured, and respect has been officially required among comrades (Schweizer Armee, 2004: article 63). The Swiss Army management is strictly concerned about Swiss law which mentions that nobody may be discriminated against, specifically not on grounds of origin, race, gender, age, language, social position, way of life, religious, ideological, or political convictions, or because of a physical, mental or psychological disability (Schweizerische Eidgenossenschaft, 2013b: Article 8). On the basis of this consideration the Swiss Army management and the commanders in charge are committed to a fair diversity management which includes religious diversity as well (Annexure 5F1.7).

⁸⁷ Since this study considers Christian-Muslim relations the author always specifies Muslim army personnel; of course other non-Christian or non-religious personnel are always considered as well.

Since such respect manifests itself in toleration and freedom from discriminatory behaviour, this first approach evaluates whether or not the setting in the Swiss Army really is tolerant towards Islam according to the orders mentioned in the *Service Regulations of the Swiss Army 2004*. The opinions of the Swiss Army chaplains are divided. Only two of eight chaplains questioned consider the setting of the Swiss Army as tolerant regarding Islam (Annexures 5E3.2 & 5E5.2). Other chaplains consider that this setting is not too tolerant towards Islam (Annexure 5E1.2). One chaplain, for example, has experienced two soldiers from a Muslim background who have told him that they are non-practising Muslims; since they were afraid that comrades, who made negative statements regarding Muslims, would hear about their religious affiliation and their cultural background, they asked to change their names because they felt threatened. Nevertheless, this chaplain continues to state that the official rules of the Swiss Army regarding Muslim army personnel generally promote and support a tolerant setting (Annexure 5E4.2). This has been confirmed by the Muslim army personnel questioned. Only two of the twenty-two army personnel questioned state that this setting is not tolerant towards Islam (Annexures 5A8.2 & 5A21.2) while twenty Muslim army personnel consider this setting as respectful and tolerant. One should, however, not be deceived by this pleasing result. Only eight of these twenty personnel confirm their statement of a tolerant and respectful setting without reservation (Annexure 5A18.2) while twelve personnel mention some doubts regarding this respectful and tolerant setting. They state, for example, that “everywhere are racists” (Annexure 5A3.2), or, moreover, that disrespectful voices against Islam can be heard (Annexure 5A7.2) or that they have experienced intolerance on the part of the kitchen (Annexure 5A14.2); one Muslim soldier mentions that the French speaking troops generally are more tolerant (Annexure 5A5.2); one Muslim officer mentions that the mass media destroy a lot of tolerance towards Islam (Annexure 5A22.2). Intolerance has generally been experienced where Islamic rules and practices have not been clearly decided or concluded (Annexures 5A1.2 & 5A20.2). Despite these doubts the majority has considered this setting as more or less tolerant towards Islam. Above all, Muslim army personnel emphasise that the issue of tolerance depends decisively on the commanders in charge (Annexures 5A9.2). Swiss mosque leaders confirm, according to received feedback, that the military service setting has generally been experienced as tolerant towards Islam (Annexure 5C4.2). Swiss Muslim scholars state, as well, that received feedback shows that, on the part of the Swiss Army management and the commanders

in charge, this setting is tolerant towards Muslims (Annexure 5D3.2). Exceptions have also been confirmed (Annexure 5C4.2); from time to time it can happen that lower-ranking officers do not strictly obey the rules of religious neutrality (Annexure 5D3.2). Muslim personnel, therefore, sometimes feel insensitivities regarding Islamic practice (Annexure 5D4.2); moreover, Muslim army personnel are again and again confronted with prejudices mentioned by comrades (Annexure 5D1.2).

Furthermore, chaplains were asked whether or not they have had feedback from Muslim army personnel regarding possible discrimination during military service. Chaplains generally deny this; according to the chaplains' statements commanders deal very carefully regarding the concerns of Muslim personnel (Annexure 5E4.2). However, they mention in this context, as well, that unjustified prejudices (Annexure 5E2.2) or "idiotic slogans" from time to time can be experienced by Muslim army personnel (Annexure 5E7.2). Fourteen of twenty-two of the Muslim army personnel questioned confirm that they have never been discriminated against during military service (Annexure 5A2.2). Eight of the twenty-two Muslims, however, have experienced discriminatory behaviour, and refer to problems with religious practice (Annexures 5A18.2) and to disrespectful voices against Islam mentioned by comrades (5A21.2). Such discriminatory voices are not encroachments in the form of physical violence, rather they are on the level of "stupid talking and jokes" (Annexure 5A22.2). While two Swiss mosque leaders (Annexure 5C4.2) and two Swiss Muslim scholars (Annexure 5D3.2) have received feedback of such discriminatory behaviour regarding Muslim army personnel, the majority of the leaders and scholars confirm that they have not received such feedback (Annexure 5D.2) even if they state, as well, that Muslim army personnel sometimes are exposed to numerous prejudices (Annexure 5D4.2).

It appears that some Muslim army personnel experience, from time to time, a lack of understanding with regard to religious practice. Moreover, they are, from time to time, faced with prejudices, "stupid talking" or disrespectful comments regarding Islam. The example of two non-practising Muslims who want to hide their identity confirms this.⁸⁸ Beside these exceptions the setting of the Swiss Army generally has been experienced as tolerant and respectful towards Muslim army personnel. Above all, on

⁸⁸ The author of this study had the same experience that soldiers told him that they have to hide their identity because of threatening words of comrades.

the part of the Swiss Army, things are clear: the army management and the commanders in charge do everything to ensure that this setting is tolerant and that discrimination is avoided. Obviously, it is of the utmost importance regarding the establishing of a tolerant setting that commanders in charge and officers of higher and lower ranks deal carefully with Muslim army personnel and their needs. If practice of religion is well organised, discussions and provocations can, however, be minimised. Therefore, the Swiss Army setting has been considered as tolerant towards Islam by twenty of twenty-two Muslim army personnel; in particular the efforts of the Swiss Army management and the commanders have been perceived as exemplary regarding a respectful attitude. The Swiss Army management, commanders and chaplains will, however, take note that situations of non-tolerance can occasionally be experienced and that this development must, therefore, be monitored carefully.⁸⁹

5.3.4.3 Regarding the Policy of the Swiss Army Chaplaincy

The evaluation focuses hereafter on the issue of how Muslim army personnel note the general attitude of the Swiss Army Chaplaincy with regard to non-Christian personnel. The evaluation asks whether or not the questioned Muslim army personnel consider the policy of this chaplaincy with regard to non-Christian personnel as respectful. How do those Muslim army personnel note the chaplains' respect when they are speaking about the tenets of religion be it in personal conversations or in public speeches?

With regard to a respectful policy of the Swiss Army Chaplaincy the official homepage of the Swiss Army Chaplaincy (Schweizer Armee, 2014a) which can be seen as one of the most important communication channels of this chaplaincy, has to be considered; this homepage is informative and the consultation meaningful with regard to this evaluation. The official homepage, however, titles its presentation with the statement that chaplains proclaim the Good News of Jesus Christ in the pluralistic Swiss Army context. The cross of Jesus in the middle of this web presentation and on the collar patch of every chaplain illustrates that this chaplaincy is an extended arm of Christian churches. Moreover, this homepage proclaims that by accomplishing the task of this care service, Christian churches consider themselves to fulfil their duty. Involving all non-Christian personnel as the target group of a deaconry concept and

⁸⁹ The specialist department Extremism in the Swiss Army carefully observes this situation and is an important contact point regarding these issues.

having missionary intentions regarding personnel cannot be ignored because Christian churches really see this service as a welcome opportunity of witnessing the Gospel of Jesus in the Swiss Army context (Schweizer Armee, 2013:11; Schweizer Armee, 2013:216). In fact, the Chaplaincy's credo is that chaplains are, by accomplishing their task, "witnessing Jesus Christ in today's age of modern pluralism" (Schweizer Armee, 2014a). The latest official statement of the Swiss Army Chaplaincy reconfirms that Christian churches alone are in charge of this chaplaincy (Schweizer Armee, 2013:11). With regard to this care service the *Compendium of the Swiss Army Chaplaincy* confirms that the activity of Swiss Army chaplains has been thoroughly characterised by Christian faith (Schweizer Armee, 2010:46). On the occasion of the information day of 8 September 2014 the Swiss Army Chaplaincy wrote an invitation letter to a large circle of interested Christian church leaders and theologians (Katholische Internationale Presseagentur, 2014).⁹⁰ This letter mentions that this care service has the potential to represent the tenets and values of Christian faith in a multicultural and pluralistic context. The letter continues that this care service is an opportunity to confront people who have heretofore not been in contact with churches and with the Christian message. Moreover, the *Service Regulations of the Swiss Army 2004* (Schweizer Armee, 2004: article 65.1) mention that Christian church services can be celebrated with the troops; no other religious rites or celebrations are possible. During these services non-Christians may visit another religious service if this is possible; the commander can, however, decree as well official work during services for non-Christians who do not attend this service (Schweizer Armee 2004: article 65.4). Even if Swiss Army chaplains have to consider the possible presence of non-Christian army personnel (Schweizer Armee, 2013:215), no rules with regard to inclusive and exclusive public speech have been edited for chaplains (cf. Annexure 4G.4).⁹¹ Non-Christian or secular army personnel, moreover, are aware of the official policy of the Swiss Army Chaplaincy which, according to its Christian credo, states unequivocally its religious intentions, that is, to proclaim the Good News of Jesus Christ in the Swiss Army context. Does this policy pay enough respect to non-Christian army personnel? Intentions regarding proselytising and speaking about the tenets of Christian religion are obvious.

⁹⁰ The author of this study has received this letter personally as well.

⁹¹ A chaplain speaks in an inclusive sense if he or she chooses words which include all listeners in a good way, and if these words do not exclude anyone.

In order to find out whether or not Swiss Army chaplains pay enough respect to Muslim and other non-Christian personnel, commanders of the Swiss Army have been questioned about how they experience the chaplains' respect towards Muslim army personnel. Two commanders responded specifically by stating that they felt this necessary respect (Annexure 5F5.7) while four commanders did not specifically comment on this issue, rather they responded generally by pointing out the Swiss Army's concern regarding adequate religious diversity management. They conclude that commanders expect that the chaplains show a basic attitude of respect towards Islam (Annexure 5F1.7). With regard to possible church services in their unit (Schweizer Armee, 2004: article 95³) the commanders, in unison, state that prescribed church services in the Swiss military are "old school" (Annexure 5F6.6). These commanders have, moreover, also been asked whether or not they experience chaplains as sensitised for the context in which they work. The majority of the commanders confirm that their experience in this regard is good (Annexure 5F5.6); one, however, states that his experiences vary, and therefore he emphasises that he expects "total objectivity from chaplains" (Annexure 5F3.6). Two commanders clearly state that they expect that chaplains respectfully consider the context they are working in (Annexure 5F1.6). One commander specifies:

I expect this sensitivity of every chaplain. He has to find his working style as a chaplain in an army which is characterised by a multi-cultural and multi-faith clientele, which is also characterised by advanced secularism. His duty is not religious mission but support of the troops in order to facilitate living together in an army (Annexure 5F2.6).

Commanders have also been asked whether or not chaplains express themselves in an inclusive way when they give public speeches, or if they, knowingly or unknowingly, exclude secular army personnel or soldiers of another faith. Two commanders have made statements regarding this issue. While one commander has experienced both positive and negative situations in this regard, he mentions that a chaplain may never misuse the platform given to him (Annexure 5F1.6). Another commander emphasises the importance of chaplains finding words which do not exclude anybody (Annexure 5F1.6). However, for the most part, commanders have experienced chaplains who include all army personnel. Commanders questioned clearly state that proselytising chaplains would be out of place in the army (Annexure 5F3.6). Furthermore, commanders refer military church services to mission; according to them these services clearly "belong to the past" (Annexure 5F2.6). Moreover, one commander dislikes prayers at promotion ceremonies (Annexure 5F4.6); because of prayers a

commander does not invite chaplains (Annexure 5F6.6). Another one clearly states that chaplains who organise the distribution of Bibles are at the wrong place (Annexure 5F5.6). One of the commanders questioned states that the background of every chaplain is based on a specific religious affiliation; if a chaplain, however, advises army personnel, or if he speaks to the troops, his religious affiliation must remain in the background (Annexure 5F2.6). Another commander emphasises the difference between the religious attitude of a chaplain and a possible proselytising attitude:

This, exactly, is the difference between Christian attitude and Christian mission: if a chaplain includes everybody in his counselling and teaching, and if he refers in his public speeches to human values, he may have a Christian background. But if a chaplain celebrates in an intrusive way specific Catholic or Protestant prayers or elements of liturgy on the occasion of a flag presentation, for example, or by the occasion of a “Word of the Day”, then this is a missionary way of behaviour which excludes other people and which is inadequate in an army context. How do soldiers of another religion, or secular soldiers, feel in such situations? Army chaplains may, therefore, not misuse the platform given to them, any more than a politician who speaks in the army. What is said here would refer to a high degree to a Muslim chaplain (Annexure 5F1.6).

Swiss Army commanders experience, more often than not, that chaplains have a neutral attitude, but importantly, one commander stated with regard to the issue of excluding words that chaplains have intentionally not been invited to ceremonies because commanders consider praying at these times to be an exclusive behaviour.⁹² Generally, commanders state that the Swiss Army emphasises an adequate diversity management as one of its most important commitments; this commitment concerns respect regarding personal religious affiliations. Therefore, they expect the chaplains’ respect towards Muslim, non-Christian and non-religious personnel as given; moreover, they expect that chaplains are totally neutral and objective regarding all religious issues; moreover, they expect chaplains to choose wordings which include everyone when they give public speeches; proselytising chaplains would be out of place in the army. Moreover, it is important to address these topics in the chaplains’ training course (Annexure 5F5.6). Commanders state again and again that the religious affiliation of every chaplain must remain in the background, because of respect for other faiths.

⁹² These issues need to be addressed in the chaplains’ training courses in similar ways to those of training courses in multifaith army chaplaincies. In this context it will be interesting to discuss whether or not a prayer automatically means that chaplains speak in an exclusive sense. The author of this study made excellent experiences, for example, with the “Prayer for Peace” of Francis of Assisi.

Swiss Army chaplains, for their part, know that they are free to speak at promotional ceremonies, on the occasion of visits in the field or when they introduce their service to the troops. They have been asked whether or not they may speak about the tenets of religion in this context. One chaplain considers that chaplains must preach the tenets of their religion because otherwise they are not credible to people of other faiths (Annexure 5E6.7); three further chaplains emphasise that they may not speak about the tenets of Christian faith in a proselytising sense (Annexure 5E3.7). Two chaplains, however, emphasise inclusive speech, confirming that dogmatic tenets are out of place in public speeches (Annexures 5E1.7 & 5E2.7). Two other chaplains make clear the differences between preaching in their parish and speaking about religion publicly in the army (Annexure 5E5.7):

Even if I am speaking about human rights and human behaviour and about general rules in such situations the audience may feel that I am Christian. I am not ashamed of being a Christian. But I do not speak about the dogmatic tenets of Christianity in this context. I do this in the Sunday morning service in my parish (Annexure 5E4.7).

All chaplains respectfully consider carefully their wording and their working context; proselytising activities is not an option for them (Annexure 5E2.7).

Muslim army personnel, finally, have also been questioned regarding these issues. How do they experience it if chaplains speak about the tenets of religion? Have they experienced Christian chaplains who proselytise? Eighteen of twenty-two Muslim army personnel unanimously confirm that they have never experienced proselytising chaplains, or, at best, these chaplains have proselytised only in an indirect manner (Annexure 5A22.8). Four Muslim army personnel, however, have experienced proselytising chaplains, for example when chaplains have been accompanied by representatives of the Gideon International Association who distributed Bibles to believers from non-Christian faiths as well (Annexure 5A3.8), or when a Christian chaplain has preached on the occasion of a promotional ceremony about the advantages of faith by holding that faith in Christ makes people strong; this has been considered as a misuse of this situation (Annexure 5A13.8). Two Muslim officers have experienced Christian chaplains who have missionised unstable soldiers (Annexure 5A15.8) or who were generally missionising in the army (Annexure 5A18.8). Furthermore, Swiss mosque leaders consider that chaplains may, to some extent, speak about the tenets of religion (Annexure 5C3.8) even if never in a proselytising way; with regard to possible Islamic involvement in this chaplaincy one

leader emphasises that Islam, in fact, forbids proselytising acts (Annexure 5C4.8). Swiss Muslim scholars state that it is important that chaplains have a religious background (Annexure 5D.8) but they should rather speak about general human values (Annexure 5C4.8) and they should do this always in an inclusive sense (Annexure 5C2.8); attempts at conversion are, of course, not permitted (Annexure 5C4.8). Mosque leaders mention that the Swiss Army is neutral regarding religion (Annexure 5C3.8) and chaplains are caregivers (Annexure 5C1.8) who may not intrude on the privacy of soldiers and officers (Annexure 5C3.8).

If the chaplaincy of the Swiss Army states in its credo that chaplains proclaim the Good News of Jesus Christ and thereby witness Jesus Christ in the Swiss Army context, and if there are no rules with regard to inclusive and exclusive public speech of chaplains, one could consider that Swiss Army chaplains implicitly are proselytising. However, this evaluation points out that the majority of Muslim army personnel did not experience proselytising chaplains. Swiss mosque leaders and Swiss Muslim scholars confirm the same. The evaluation shows, as well, that chaplains, on their part, state that they may include the tenets of Christian faith but never in a proselytising way. The commanders' expectations towards chaplains in this regard are very high as well; since chaplains, for them, must be absolutely neutral, professional and open for all, prescribed church services in the Swiss military are, from the viewpoint of commanders, "old school". Those commanders have experienced merely positive and only very few negative situations with chaplains. Some commanders dislike prayers at promotion ceremonies because they consider these as a lacking in respect, and for this reason they do not invite chaplains to these ceremonies.

To sum up, the attitude of this chaplaincy to Muslim army personnel generally is respectful. However, the implementation of the principle of respect has been doubted, specifically regarding the exclusive policy of this care service and in terms of the lack of rules concerning inclusive and exclusive speech; exclusive speeches can be experienced as lacking in respect.

5.3.4.4 Regarding Islamic Participation in the Chaplaincy

The problem of the inadequate implementation of the principle of respect does not mean that Swiss Army chaplains do not have a respectful attitude when they meet Muslim army personnel. Problems, however, are caused by the exclusive policy and a credo which is inadequate for a care service in a secular context. Other national army chaplaincies emphasise the principle of respect with regard to personnel of religious minorities; they do not only consider the suitability of their policy and the ways in which chaplains respectfully meet army personnel from religious minorities in individual conversations and in public speeches, but they also try to include army personnel and care givers of religious minorities in this service. By so doing they develop to a multifaith care service which respectfully avoids exclusion. In a spirit of respect multifaith-based care services respond adequately to the new societal challenges. Does the Swiss Army Chaplaincy include or exclude, for example, Muslims in this care service?

The most recent official statements of the Swiss Army Chaplaincy refer to the new pluralistic context which makes it necessary to consider specific needs of non-Christian personnel and which requires “interreligious openness” (Schweizer Armee, 2013:214). Official documents, however, retain their exclusive policy which consistently confirms that only Christian chaplains are welcome in this care service (Schweizer Armee, 2004: article 64¹; Schweizer Armee, 2013:215). This exclusive policy never mentions any intentions of including Muslim care givers.⁹³

Does this exclusion signify disrespect towards Muslims? Would it be, on the contrary, a sign of respect if non-Christians were involved in the chaplains’ team? The eight chaplains questioned are divided on this issue. Three chaplains state that involving Muslims in this care service would be a sign of respect. One wishes to invite “Imams who are open regarding other religions and regarding non-religious army personnel” (Annexure 5E7.1). Another one mentions that so many Muslim soldiers and commanders have questions regarding Islamic concerns that this would be a sign of respect to establish a Muslim chaplaincy. He continues by saying that this would be a

⁹³ This exclusiveness is obvious, as well, if one considers that Christian chaplains are in a position of judging the seriousness of needs of non-Christian army personnel in a clarifying conversation; Christian chaplains are obliged to prove the severity of specific arising religious desires and needs of non-Christian army personnel (Schweizer Armee 2013:217).

sign of respect towards Muslims in the army, Muslims in our society, and commanders who have specific questions (Annexure 5E4.1). Less certain about this issue are two chaplains who do not know whether or not it is necessary to include Muslim care givers; one even asks: “Is there any need for Muslim chaplains? Army personnel do not contact chaplains because they are Christian pastors but because of their function as chaplain” (Annexure 5E5.1). Another sceptically states:

I am not sure about that. Muslim army personnel consider my general attitude as respectful: we are a church and a Christian chaplaincy which is not proselytising and respecting every religion. I am sure that Muslim army personnel understand that it would be difficult to initiate a Muslim chaplaincy because they have no unity regarding a general organisational representation (Annexure 5E2.1).

Three chaplains are against a Muslim involvement in this care service. They do not think that this would be a sign of respect. One of them states that this involvement would even be a risk because there is no officially recognised Muslim partner organisation for the Swiss Army (Annexure 5E6.1).

Would Muslim army personnel and their representatives consider a Muslim Army Chaplaincy as a sign of respect regarding them? Only one soldier is against a Muslim involvement because he considers that the majority of Muslim army personnel are not practising Muslims (Annexure 5A9.1).⁹⁴ Twenty-one of twenty-two of the Muslim army personnel questioned, however, would see the involvement of Muslim care givers as a sign of respect, also as a sign of recognition and acknowledgment towards Swiss Muslims (Annexure 5A20.1). One states that Muslim army personnel would see this involvement as the logical consequence of freedom of religion (Annexure 5A3.1), especially if the increasing number of Muslims has been considered (Annexure 5A18.1). One mentions that in this case, other religions should have chaplains as well (Annexure 5A5.1); another one concludes that this would give proof that Muslim citizens are fully respected members of Swiss society (Annexure 513.1). The five Swiss mosque leaders questioned unanimously consider the initiation of Muslim involvement in this care service as a sign of respect regarding Muslim soldiers. Similarly, the four Swiss Muslim scholars agree that this would really be a sign of

⁹⁴ According to Dürst (2012:62) one of the Muslim soldiers questioned by him is for understandable reasons against the establishment of a Muslim chaplaincy because this could promote stigmatisation and hinder integration. This argument was not represented among the twenty-two questioned Muslims in this current study. Nevertheless, this argument is of the utmost importance and will be considered when suggesting improvements of this dialogue.

respect, especially since it would give recognition to the many Muslims who serve as soldiers and officers in the Swiss Army (Annexure 5D1.1). One scholar argues:

Yes, it would be a clear sign of equality and respect. Moreover a Muslim chaplaincy would affirm loyalty between Muslim army personnel and the Swiss Army, respective of the Swiss Confederation. A Muslim Swiss Army Chaplaincy would have an important bridging function which would also support the positive identification of Muslim citizens in our nation. Regarding possible establishment of a Muslim chaplaincy I would like to emphasise existing advantages regarding every stakeholder in this chaplaincy (Annexure 5D2.1).

While Christian chaplains are not unanimously persuaded that the involvement of Muslims in the Swiss Army Chaplaincy would be the consequent result of an implementation of the principle of respect, thirty of thirty-one Muslims would welcome this service; they would consider this a sign of respect.

5.3.4.5 Critical Discussion

Generally, Muslim army personnel have been respected in the setting of the Swiss Army. The role model of the commanders in charge, of the lower-ranking officers and the kitchen team obviously is decisive as far as maintaining a respectful attitude. Nevertheless, information regarding disrespectful behaviour directed against Muslim army personnel should be considered by the army management. The evaluation shows, moreover, that Swiss Army Chaplains have a respectful attitude regarding Muslim army personnel, and that they generally do not proselytise. However, the evaluation reveals that a missionary credo and a lack of rules regarding inclusive and exclusive wording exists. Moreover, the wish of Muslims to participate in this care service has remained unheard even if Muslims would experience this as a sign of respect.

5.3.5 Regarding Empowerment of Muslim Army Personnel

5.3.5.1 Preliminary notes

This evaluation section asks whether or not the Swiss Army Chaplaincy supports every effort to empower Muslim army personnel to adhere to their personal identity which includes their individual arrangement of Islamic faith. If Christian chaplains empower Muslim army personnel in this respect they give proof that the fourth Swiss Protestant dialogue principle has been implemented in the chaplaincy's policy and

practice regarding Christian-Muslim dialogue. Christian Chaplains who empower Muslim army personnel open the doors to a considerate care service for army personnel belonging to a religious minority which does not yet benefit from representation in the chaplains' team. These Christian chaplains try, moreover, to give Muslims the chance of participating in this chaplaincy and to fully benefit from this care service. Furthermore, they facilitate the same easy access to this care service for Muslim army personnel as for Christians. Empowering Muslim army personnel goes beyond showing an attitude of respect towards Muslims. Empowerment is an act of inviting Muslims to actively participate in this care service as those seeking for advice and as advisors. This implies the willingness to organise the service of this chaplaincy in ways that enable Muslim army personnel to feel really welcome and familiar in this chaplaincy. From a Swiss Protestant perspective, empowerment is an expression for lifting up the humble (Luke 1:52) and for supporting army personnel so that they can live "life to the full" (John 10:10) during their military service. If Christian chaplains, therefore, have considered and implemented the principle of empowerment they will try to include everybody in the sphere of a care service in which personnel in crisis find help; moreover, they will try to share the concept of full life with everybody. This implies that empowering Christian chaplains consider what it means for Muslim army personnel to fully benefit from this concept of full life. It can be assumed that proper solutions regarding the exercise of one's own religion, an adequate spiritual care and, first and foremost, the feeling of belonging, are important conditions for this full life. If the principle of empowerment has noticeably been implemented in the arrangement of the Christian-Muslim dialogue of the Swiss Army Chaplaincy, Muslim army personnel will confirm that they are fully participating in this chaplaincy and that they benefit fully from the blessings of this chaplaincy. Evaluating the extent to which the dialogue principle of empowerment has been implemented is the main focus of this part of evaluation.

5.3.5.2 Regarding Empowerment on the Part of the Swiss Army

Empowerment can be noticed by Muslim army personnel on the part of the chaplaincy, and, as well, on the part of the Swiss Army itself. This evaluation considers first the Swiss Army's policy of religious diversity management. An adequate policy of religious diversity management respects the religious affiliation of all army personnel in an equal way, it empowers all personnel to adhere to their

personal identity, which includes their religious affiliation, and it ensures equal treatment and equal opportunities for all personnel regardless of their faith or ideology. Such efforts of guaranteeing and establishing equality among all soldiers and officers, regardless of their diverse religious affiliations, correspond to the state's neutrality. Such efforts concern, first and foremost, the implementation of religious rights which belongs to the responsibilities of the authorities of the Swiss Army. What steps has the Swiss Army as a neutral state organisation taken when considering the increasing religious diversity? Have Muslim army personnel been empowered by the Swiss Army to adhere to their religious and cultural identity?

When considering the implementation of the first Swiss Protestant dialogue principle, the commitment of the Swiss Army to freedom of religion and the commitment to exercising one's own faith were evaluated. Thereby it is evident that the Swiss Army adequately empowers Muslim army personnel to adhere to their religious identity and to practice religion. The *Constitution of the Swiss Confederation* which has guaranteed equality before the law regardless of religious affiliation (Schweizerische Eidgenossenschaft 2013b: article 8²) has, as a matter of course, been guaranteed by the Swiss Army as well (Schweizer Armee 2004: article 95¹). Moreover, it is an act of empowerment if the Swiss Army demands respect for all religions and prohibits violation of the religious feelings of comrades of another faith (Schweizer Armee, 2004: article 95¹). In consequence, the Swiss Army empowers all army personnel to live according to their religious convictions, during military service as well. The Swiss Army has, moreover, committed their chaplains to advise the commanders and Muslim personnel from a neutral standpoint with regard to religious rights and to religious practice (Schweizer Armee 2010:46). Commanders require of chaplains, besides their neutral attitude, profound knowledge with regard to the Swiss religious landscape and with regard to different religions (Annexure 5F1.4). Moreover, the Swiss Army and its chaplaincy have to consider the policy consider the *Framework Convention for the Protection of National Minorities* (Schweizerische Eidgenossenschaft, 1998: article 5.1) which commits the Swiss Confederation to creating conditions which empower religious minorities to develop their culture and to preserve their religion because this is an essential part of their identity. The consideration of this policy includes empowerment of Muslim army personnel who belong to a Swiss religious minority.

Swiss Army chaplains have been asked whether or not Muslim army personnel have been empowered by the authorities of the Swiss Army to adhere to their individual religious identity and to practise their religion. The majority of the chaplains questioned assume that Muslims feel this empowerment which is, in view of the increasingly occurring prejudices since the attacks of 11 September 2001, more than ever necessary (Annexure 5E2.1). The necessity of empowerment of Muslim personnel is strongly implied in the report of one chaplain:

Muslim army personnel manage to deal in a very pragmatic way regarding the way they practise their faith. But I have experienced Muslim corporals who officially spoke in a disrespectful way regarding Muslims. First I thought that my topic, the interreligious dialogue, would antagonise right-wing oriented soldiers, but these Muslims were afraid that their religious and cultural identity would be revealed (Annexure 5E5.1).

Two chaplains confirm that, even if the general commitment of the Swiss Army supports the empowerment of Muslim personnel, Muslims seem to be faced with more and more discriminatory prejudices (Annexure 5E4.1). In the Swiss Army Muslims can, therefore, experience several difficulties (Annexure 5E1.1). Corresponding to these statements and to the explanations of the preceding section regarding the principle of respect, the support and the empowerment of Muslim army personnel are, on the part of the army, most important.

Muslim army personnel who were asked whether or not they have been empowered by the Swiss Army to adhere to their religious conviction mention that it is possible to serve as Muslims in the Swiss Army and to hold fast to their religion. Even if there are some limitations regarding religious practice (Annexure 5A9.1) and even if sometimes comrades have unjustified prejudices regarding Islam (Annexure 5A13.1) they generally confirm that the Swiss Army empowers them, because of its commitment to religious diversity, to combine being a Muslim and soldier at the same time. Swiss mosque leaders confirm this (Annexure 5C1.1). However, one Muslim scholar believes that Muslim army personnel experience the Swiss Army's non-tolerance of any discrimination (Annexure 5D4.1); this clear stance can be experienced as an act of empowerment. With the possible exception of specific incidence of discriminatory behaviour, all Muslims questioned state that the religious diversity management of the Swiss Army has been developed in an exemplary way and that they, therefore, are empowered to live as Muslims in this army context.

Besides the ongoing effort of the Swiss Army of improving the implementation of rights with regard to exercising religion, the army management is faced in the near future with the unresolved question of whether or not it would be right to reconsider a restructuring of the chaplaincy towards a multifaith-based care service; this might contingently be a consequence of considering the principle of empowerment in a national and religion-neutral organisation.

5.3.5.3 Regarding Empowerment on the Part of the Swiss Army Chaplaincy

Has the principle of empowerment also been implemented in the chaplaincy's policy and practice regarding the Christian-Muslim dialogue? Efforts to empower Muslim army personnel not only refer to the responsibilities of the Swiss Army management; efforts of empowerment of Muslim army personnel belong to the tasks of the Swiss Army Chaplaincy as well. According to their religious teaching Swiss Army chaplains consider that lifting up the humble (Luke 1:52) and ensuring the experience of "life to the full" (John 10:10) is relevant. Army chaplains who consider this fourth Swiss Protestant dialogue principle do, therefore, not only aim to support commanders and Muslim army personnel when implementing religious rights in practice; beyond this, they aim to do everything to ensure for Muslim personnel easy access to this care service, to ensure an appropriate spiritual care and to facilitate full participation and hospitality in this chaplaincy. Only these efforts will procure access to the benefits of this service for Muslim army personnel. Christian chaplains who empower Muslim army personnel may, in consequence, never build up hurdles which obstruct the way to find help, rather they recognise and remove such hurdles. This evaluation section, therefore, considers the issue of whether or not Muslim army personnel, as part of Swiss religious minorities, have satisfactorily been empowered to benefit from this service. In this context it has to be considered, as well, how far Christian chaplains are able to care for Muslim army personnel. Finally, this evaluation considers whether or not Christian churches are ready to share the privilege of carrying out this service, and whether or not the lack of Islamic participation in this chaplaincy reveals that Christian churches, which are commissioned alone for this care service, have as yet not sufficiently empowered Muslim organisations in this context. Documents and respondents provide insight into these issues. This evaluation includes the comments of international experts as well.

The consideration of existing documents and official statements brings to light whether or not the principle of empowerment has been implemented in the chaplaincy's policy regarding Christian-Muslim dialogue. The *Service Regulations of the Swiss Army 2004* (Schweizer Armee, 2004: Chapter 6) point out that army personnel often are in borderline situations of life, therefore, these regulations state that the Swiss Army takes into account specific needs with regard to spiritual care and assistance; in a spirit of empowerment the Swiss Army aims to ensure this service. These regulations state explicitly the right of all army personnel to have easy access to this care service and to benefit from an empowering and beneficial spiritual care (2004:article 64¹). Commanders, therefore, have the duty to support all army personnel not only with regard to the implementation of religious rights but, beyond that, with regard to easy access to appropriate spiritual care (Schweizer Armee 2014c:41.b). In accordance with these official obligations, the Swiss Army Chaplaincy is obliged not only to support commanders and personnel regarding religious practice but, as well, to make efforts to establish an appropriate care service for all army personnel with easy access. Therefore, if Christian chaplains intend to empower Muslim army personnel, they will facilitate easy access and an appropriate service. Although all army personnel theoretically have the right to such empowering spiritual care, Muslim personnel will, according to relevant documents (Schweizer Armee, 2013:216) not find Muslim caregivers in the chaplains' team. According to recent statements of the Swiss Army Chaplaincy (2013:214-215) only Christian care givers are included in the chaplains' team; non-Christian caregivers who would be familiar with Islamic rites and Islamic spiritual care and who would probably convey this familiarity to Muslim personnel in distress or trouble, have been excluded from the chaplains' team. Moreover, the documents and statements do not mention any intentions of removing existing hurdles which hinder Muslim army personnel from having access to an empowering and beneficial spiritual care, nor do these statements respond to this lack of Muslim involvement in this service. Equal treatment regarding spiritual care, therefore, has not been granted. Even if the Swiss Army Chaplaincy expects from the Christian chaplains to be "open to other religions" (2013:212), at the same time it describes this service as a specific Christian ministry which fulfils the church's mission in a sense of deaconry for non-Christians (2013:216) and which witnesses Jesus Christ according to the chaplains' credo (2013:11). The consideration of these documents raises questions. If the Swiss Army Chaplaincy would allow only Christian chaplains serving as caregivers, this help would probably be less strongly criticised. It is, however, the

credo of the Swiss Army Chaplaincy which leads to the issue of whether or not targeting Muslim army personnel with this church mission really corresponds with this fourth Swiss Protestant dialogue principle. The statement that all Swiss Army chaplains generally fulfil this church mission is, however, unique among the army chaplaincies introduced in Chapter 4. The announcement of this specific credo evokes a loss of confidence on the part of non-Christians regarding this care service. This credo is not an act of empowerment regarding non-Christian personnel. From the specific perspective of the fourth Swiss Protestant dialogue principle this credo has been questioned. The Swiss Army Chaplaincy would reply to this problem that under specific circumstances external faith-specific caregivers could be involved (2013:2016). However, it is a fact that the provision of external caregivers is problematic. Muslim army personnel can see a Muslim caregiver only under certain circumstances and if they request this explicitly from the Christian chaplains, and if Christian chaplains are ready to help and are able to find a specific care giver who lives near the military area and who is, moreover, suitable for this task; this care giver might even be prohibited from entering the military area. When all these hurdles are finally overcome, Muslim army personnel can at best have access to a Muslim care giver who, however, is probably not familiar with army life and with problems related to military service (2013:2015). These hurdles are, therefore, so high that external caregivers, in fact, never or only exceptionally have been called. The practicability of this solution will later be commented on by the leaders of the Swiss Muslim organisations.

Considering these statements the implementation of the principle of empowerment may generally be doubted. However, in order to gain more insights this evaluation proceeds from the consultation and discussion of relevant documents to the field of practice and experience. Do the hurdles mentioned really hinder Muslim army personnel on the way to a beneficial, empowering spiritual care service? Chaplains, commanders, and Muslim army personnel have been asked whether or not Muslim personnel ever contact chaplains.

A Swiss Army chaplain states that he has been contacted by a Muslim officer in times of crisis:

Yes, I have met several Muslim soldiers and officers. Once, a Muslim soldier contacted me because his mother was seriously ill. I asked the commander to give him some days off. After a few days she died. I tried to stay in contact with him during these days but I somehow felt lost because I did not know his religious needs and he was quite introverted as well being in mourning. After the death he returned to the army, and he asked whether there would be an Imam available. When I suggested contacting an Imam he said that he would look for one at the next weekend (Annexure 5E4.1).

This specific example precisely points out the central problem. It shows that this Muslim officer would, for understandable reasons, have preferred in this specific moment of his life the support of a Muslim chaplain. However, the hurdle was, in times of mourning, too high to enable access to a chaplain who was familiar with his faith tradition. Hurdles are obvious, first with regard to accepting help by a non-Muslim caregiver who lacks the cultural and religious intuition in this very sensitive moment of mourning, and secondly with regard to calling an external Muslim caregiver who in fact is not close at hand, and if he would come, he would not be familiar with the army context, and moreover, he would probably not be accepted by the military staff. Therefore, hurdles are so high that some Muslim personnel, for understandable reasons, generally do not even contact Christian chaplains. Some Muslim personnel seem to think that chaplains are exclusively Christian priests or reverends and, therefore, this care service is not for them; in any case there seem to be uncertainties among some Muslim personnel whether or not this service really is for them (Annexure 5E4.4). It can, therefore, be assumed that some Muslim personnel do not contact chaplains at all in case of need because of those obvious hurdles (Annexure 5E5.4). Many Muslim army personnel experience visible or invisible hurdles regarding receiving help by this care service.

Commanders of the Swiss Army state that Muslim army personnel theoretically can make use of the offer of care in the same way as Christians do; as a consequence, they expect high competence, professionalism and a neutral attitude by chaplains in charge because this service really must be for everybody. Setting hurdles contradicts the army's policy of easy access to this service.⁹⁵ However, one commander states:

⁹⁵ Swiss Army personnel may contact chaplains without using official channels; they may directly contact the chaplains which is not a usual way in the army context.

However, the chaplaincy should set an example because one should not set thresholds for believers of minority religions if they have spiritual needs or personal problems. With thresholds they cannot confidently contact somebody for help (Annexure 5F6.7).

The majority of the commanders remain altogether sceptical with regard to the issue of whether or not this care service has equal qualities for Christians and for Muslims. One commander states that Muslim army personnel cannot benefit from the counselling and spiritual care in the same way as personnel with a Christian background (Annexure 5F4.7). Another one mentions that Muslim army personnel are disadvantaged (Annexure 5F5.7) because they are confronted only with Christian chaplains (Annexure 5F3.7). The issue of whether or not Muslim army personnel contact the Christian chaplaincy causes uncertainties on the part of commanders questioned. It is, therefore, important to ask Muslims themselves whether or not they have experienced this service.

The majority of Muslim army personnel state that they have experienced the Swiss Army Chaplaincy only when chaplains have presented their service at the beginning of the military period. A Muslim officer has not experienced specific empowerment; rather, he perceived the difficulty for chaplains to respond adequately to all different needs in the multifaith and secular context (Annexure 5A16.4). Furthermore, the distribution of Bibles was, for Muslim personnel, problematic; they perceived this as disrespectful (Annexure 5A6.4). It is obvious that a supposedly neutral care service that distributes Bibles loses its neutrality and its trust; moreover, it sets additional hurdles that cannot be easily overcome. However, three Muslim army personnel have had remarkably good experiences with their chaplain because he was of good help (Annexure 5A10.4) or because he spoke about general issues which were interesting for all personnel (Annexures 5A5.4 & 5A6.4); a soldier even states regarding his chaplain:

Yes, I have had several contacts and visits. It was interesting. We have discussed the sense of life, the sense of military service and so on. I have liked the chaplain who prayed with us in a Chapel before the 100km march. This was fine. If I am completely honest I would have liked to speak once to a Muslim chaplain. He would have had the knowledge to support me in an adequate way (Annexure 5A20.4).

The evaluation states that Christian chaplains can, to some extent, care for Muslim personnel in an adequate way. The results reveal, at the same time, that even if a few Muslims questioned have had good experiences and even if they trust the Christian chaplain, they would prefer Muslim chaplains (Annexure 5A20.4). Above all, the majority of Muslims do not experience the chaplaincy's policy regarding access to this service as an act of empowerment. Muslim army personnel do not only wish to have access to this care service, rather they wish to be fully involved and to benefit entirely from this empowering service as well. Benefitting from this service goes beyond having access to this service. Only one Muslim (Annexure 5A10.5) states that the service was really helpful, but twenty-one of twenty-two Muslim army personnel do not think that they can appropriately benefit from this service. One soldier disappointedly states that this was a Christian service which does not opt to empower Muslims as well (Annexure 5A3.4). Finally, one officer mentions that Muslims are aware of the *Service Regulation 2004* which provides this service for everyone; the logical consequence of this document implies, for him, the establishment of a chaplaincy which includes Muslims in the chaplains' team (Annexure 5A16.4).

Swiss Muslim leaders and scholars, questioned regarding an adequate empowerment by the Swiss Army chaplaincy, are also ambivalent: One Muslim leader in no way rules out the possibility that Muslim army personnel could benefit from Christian chaplains (Annexure 5C4.5). A Muslim scholar states, on the basis of received feedback, that Muslim army personnel benefit from this service but not if they have questions regarding religious practice or Islamic interpretation of life (Annexure 5D4.4). Another scholar states that according to received feedback the majority of Muslim army personnel generally do not ask the Christian chaplain for advice (Annexure 5D3.4). Maizar adds that he does not know how many Muslims benefit from this service because he is not aware of the facts, but he is not satisfied with the current state of this dialogue, because carrying out this care service is the privilege of Christians. For him, it is not only a problem of whether or not Muslim army personnel have a care service adapted to their needs in difficult situations. He states that Muslims should be involved in the chaplains' team in order to convey to Muslim army personnel that their cultural and religious background has been accepted in the Swiss Army and that Islam has reached Switzerland (Annexure 5B1.2).

Nowadays Muslim soldiers cannot choose. Their chaplain is always a Christian. Maybe this situation also places an excessive demand on Christian chaplains if they should have this authority and this competence. Furthermore, the majority of Muslim army personnel do not know about the possibility of consulting an Imam within the military service. But even if they knew, they would not require this since this is complicated and, a private Imam has no understanding of the military context. This mediated Islamic spiritual care really only is a temporary solution (Annexure 5B1.2).

Dr Afshar does not know either as to how many Muslim soldiers and officers use this care service. He has only had feedback that Muslim army personnel would appreciate the involvement of Muslim chaplains in this care service. He mentions that, based on basic values such as freedom of religion or equality, the neutrality of Switzerland requires that all religions should be involved in this care service (Annexure 5B2.2). Not only documents and statements, therefore, confirm that an appropriate spiritual care for Muslims is not available; Muslims confirm, as well, a lack of empowerment in this regard. They state that they can contact this chaplaincy, but they contact it seldom because they experience hurdles. Nevertheless, many Swiss Army chaplains state again and again that a Muslim chaplain would not be necessary because “we care for all” (Annexure 5E6.5) and because in specific issues “we can contact an Imam” (Annexure 5E2.5); this shows, that the chaplaincy generally neglects the obvious lack. The statement of “calling an Imam from outside”, however, sounds like a litany in the ears of Muslims (Annexure 5B1.5); it harms Muslim army personnel and Muslim organisations because everybody knows that this idea of external care givers is a hurdle which can hardly be overcome.

Even if Christian chaplains distinguish themselves by excellent religious and cultural competence and sensitivity and even if Christian chaplains do in fact correspond to the professionalism and neutrality required by the commanders, and even if they really can help to a large extent, there are specific situations in which a specific chaplain is needed. If, for example, faithful Muslim army personnel are mourning, the support of Islamic caregivers is mandatory. Christian chaplains themselves actually confirm that they consider in some cases that Muslim army personnel should have a Muslim chaplain (Annexure 5E4.5). Therefore, even chaplains who state that they can care for all, nevertheless enumerate situations in which a Muslim chaplain would be helpful, for example, when Muslim army personnel or commanders have questions with regard to religious rules and guidelines, faith or personal problems and unfair treatment (Annexures 5E1.5; 5E5.5; 5E6.5); moreover, in case of accidents or rituals or

emergencies (Annexures 5E2.5; 5E3.5; 5E5.5; 5E7.5). Regarding the various situations in which army personnel contact this care service, one chaplain concludes that the majority of problems can be solved by any chaplain if they are respectful, open-minded, well trained, intuitive, and sensitised to the context they are working in; nevertheless, this same chaplain states that in specific cases Muslim army personnel or their commanders should be able to ask for a Muslim specialist (Annexure 5E4.5). Even if some chaplains are against Muslim participation in this chaplaincy they conclude that in some cases Muslim chaplains are helpful.

In which situations is the lack of a Muslim chaplaincy obvious? Half of Muslim army personnel questioned confirm that the faith of a chaplain is usually not relevant, even if it is felt that Muslims should be involved in the chaplains' team (Annexure 5A3.6), but in faith-specific concerns they continue to state that a Muslim chaplain would be of great help (Annexure 5A4.5). It is, therefore, obvious that army personnel distinguish between general and faith-specific problems and concerns. Dr Afshar confirms this. He states that there are situations in which Muslims could provide a more appropriate service to Muslim army personnel—he mentions situations such as crisis, rituals or if Muslims have problems regarding faith. He considers that familiarity with Islamic life and rules would, in a sense of empowerment, be of great help in many situations. According to Afshar, the knowledge of Muslim chaplains would enrich the chaplains' team; in particular, commanders would benefit from such knowledge (Annexure 5B2.3). Maizar confirms this as well because a specific chaplain is required in specific situations. He agrees with Afshar that the chaplaincy would become richer regarding competence. He continues that Muslim chaplains should moreover be involved because this inclusion would eliminate discrimination of so many Muslim army personnel who are, until, now, not represented in the Swiss Army Chaplaincy. A partnership within a multifaith chaplaincy would build trust among all non-Christian personnel (Annexure 5B1.3). Maizar concludes:

Not only is this principle related to competence but also to atmosphere. If one has, for example, to convey news of a soldier's death, a Muslim chaplain, integrated in the Swiss Army, would be helpful. In situations of crisis this would absolutely be necessary. In such situations Muslims sometimes feel that the Army and the Christian church do not see that Muslims, in such situations, have no other chance than to be guided by Christian chaplains since there are no Muslim chaplains who are integrated in this chaplaincy and in the military service. The principle of specific competence and atmosphere has not yet been considered in this care service. If a Muslim chaplain is required it does not help if Christian chaplains say that one could fly in an Imam, who is not

involved nor accepted, from anywhere. He would not be familiar with this situation (Annexure 5B1.3).

Swiss mosque leaders and Swiss Muslim scholars confirm the same; in many cases it is fine to have any chaplain, for example a Christian chaplain; generally chaplains of all faiths have been considered as helpful (Annexure 5C5.5). If a Muslim soldier or officer would prefer a Muslim chaplain one should be available (Annexures 5C1.5 & 5C2.5). One Muslim scholar finds that in case of rituals after accidents and in case of faith problems, a Muslim chaplain would be more adequate (Annexure 5D1.5). When asked about specific situations in which it would be more appropriate to contact a Muslim chaplain, one Muslim scholar says:

Generally it depends how a chaplain understands his mandate. Most of these cases are not religious-specific, these are human concerns. Only needs in the range of personal faith concerns or problems are religious specific. However if Muslim army personnel knew that this care service was organised in a multi-faith way they would have surely more confidence in Christian chaplains as well (Annexure 5D2.5).

When questioned on this issue of general and specific situations of caregiving, commanders of the Swiss Army first mention that in any case they expect of any chaplain professionalism and neutrality. One commander states that he expects every chaplain to be well versed regarding the Swiss religious landscape, and to be capable of responding in a neutral way to the needs and desires of the soldiers (Annexures 5F1.4 & 5F5.4); another one mentions that every chaplain, whether he is a Christian or a Muslim, must be trained and qualified in cultural awareness (Annexure 5F2.4). A commander states that army personnel who are in a difficult situation know best what is good for them. A general answer regarding which chaplain would be the best can, therefore, not be given; army personnel decide, on their part, how to deal with their needs, and “try to provide optimal support” (Annexure 5F1.4). With regard to specific needs commanders generally are open to the idea of a Muslim involvement in the Swiss Army Chaplaincy. They state that Muslim professionals would respond better to specific needs, and especially if they are aware of the military context they could competently advise the commander (Annexures 5F1.4, 5F2.4 & 5F5.4). One commander does not agree that Christian chaplains should undertake the spiritual care of Muslim army personnel—it would be preferable if army personnel with a Muslim background could contact a Muslim chaplain (Annexure 5F3.4). Especially with regard to faith-specific concerns such as dying and death, two commanders prefer faith-specific chaplains (Annexures 5F4.4 & 5F6.4.)

For the international experts questioned, empowerment of Muslim army personnel goes far beyond the current policy of the Swiss Army Chaplaincy. This policy, which allows only Christian chaplains to participate in the chaplains' team, has been criticised. While the critics confirm that, for example, a Christian chaplain really can help a Muslim soldier in the same way as a Muslim chaplain can help a Christian soldier, they emphasise that Muslim personnel should, at least in times of crisis, be able to choose their own chaplain (Annexure 4A.8). Only Muslim chaplains can understand the spiritual needs of Muslim personnel (Annexure 4B.8); moreover, Christian chaplains are not trained to deal with specific Islamic concerns, they are not aware of existing cultural or religious differences; they are, for example, not the right advisors in case of family problems of Muslim army personnel; furthermore, they are not the right advisors for Muslims who are mourning nor are they the right chaplains if a Muslim soldier should happen to die (Annexure 4E.8). One expert adds that no chaplain can care for all; such an attitude pretends to competency which is not really verifiable; this attitude, therefore, lacks integrity (Annexure 4F.8). This same expert adds that the advice of commanders concerning Islamic issues can only be provided competently by Muslim chaplains (Annexure 4F.8). Above all, these experts state again and again that in each case all the chaplains must be familiar with the military context since external caregivers lack credibility (Annexure 4D.8). Therefore, a policy which suggests the involvement of external care givers for non-Christians has been generally doubted. According to the experts, a policy that would sincerely consider the principle of empowerment of Muslim army personnel must provide a specific service in case of need; moreover, it must adequately advise commanders, and, finally, non-Christian personnel only feel at home in this chaplaincy if the chaplains' team mirrors the multicultural and multireligious society. These international experts, therefore, identify a gap between the current policy of the Swiss Army Chaplaincy regarding empowerment of Muslims and the respective standards of other national chaplaincies.

This gap manifests itself also when this current policy is compared with the theological point of view of the fourth Swiss Protestant dialogue principle; empowerment is, according to this principle, "lifting up the humble" (Luke 1:52) and supporting all army personnel to live life to the fullest extent (John 10:10). From this point of view Christian chaplains should invite personnel of all religious affiliations into this sphere where caregivers try to uplift all who are in need, and where the

blessings of the fullest life can be shared by all army personnel. If chaplains consider the principle of empowerment they should organise this care service in a way that all army personnel can, without any exception and in a spirit of empowerment, fully benefit from the service of this chaplaincy. This evaluation shows that requirements related to the fourth dialogue principle of Swiss Protestant tradition have not yet been fulfilled. Hurdles are obvious for Muslim army personnel who would like to contact this chaplaincy and who would like to benefit from the blessings of this care service. These hurdles experienced by Muslim army personnel do not bear witness to a spirit of empowerment. Examples show that Muslim army personnel would have preferred the help of a Muslim chaplain in times of mourning; this specific support was not available. The evaluation points out that Muslims experience their exclusion from the chaplains' team as a downgrade; the widespread distribution of Bibles, finally, evokes on the part of non-Christians deep distrust in this chaplaincy. Distrust again does not correspond to the spirit of empowerment. The international experts consulted generally confirm that the policy of the Swiss Army Chaplaincy does not ensure the promised access and guidance that an empowering spiritual care service should provide. Commanders confirm this as well. They state that, for example, Muslim army personnel cannot benefit in the same way from advice and spiritual care as personnel from a Christian background; this has even led to the statement of a Muslim soldier that this is a service for Christians (Annexure 5A6.4). Commanders, therefore, expect the Swiss Army Chaplaincy to remove these obstacles. In order to minimise exclusion and to promote broad competence within this care service they generally welcome the idea of involving Muslim care givers.

5.3.5.4 The General Exclusion as a Cause of a Lack of Empowerment?

This general exclusion of Muslim care givers and the existing hurdles for Muslim army personnel do not meet the requirements of the fourth Swiss Protestant dialogue principle. Because the fourth dialogue principle of Swiss Protestant tradition has not yet been fully implemented, the question arises whether or not the lack of Muslim involvement in this care service is caused by a lack of empowerment of Muslims on the part of the Swiss Army Chaplaincy itself.⁹⁶ There must be reasons for the

⁹⁶ Of course, it is the Swiss Federation and the Swiss Army management who decide who carries out this care in this chaplaincy. The experience shows, however, that requests of the Swiss Army regarding this chaplaincy, regarding this specific care or regarding interreligious issues directed to the Chaplaincy's management, *de facto* always have been answered by church representatives or by

chaplaincy's rejection of Muslims. While these reasons have never officially been published, the leaders of the two largest Swiss Muslim organisations presented the arguments for this rejection which they have heard again and again from the Department of the Swiss Army Chaplaincy (Annexures 5B1.5 & 5B2.5). Maizar and Dr Afshar have commented on the four main arguments put forward regarding the lack of Muslim participation in this care service. Maizar is verbally cited (Annexure 5B1.5) and Dr Afshar (Annexure 5B2.5) confirms that he has heard the same arguments as well; the author of this study has also heard these arguments for years.

Dr Maizar mentions that representatives of the Swiss Army Chaplaincy first argue that Christians can readily care for Muslims, so that, therefore, Muslim caregivers would not be necessary (Annexure 5B1.5). Muslim organisations have replied to this argument by stating that in specific situations Muslim army personnel might like to be advised by Muslim chaplains. This objection has been put off by the Swiss Army Chaplaincy with the excuse that Christian chaplains could mediate with an external Imam (Schweizer Armee, 2013:215). According to Dr Maizar this argument includes a degrading aspect because "experienced chaplains know exactly that caregivers from outside the military never enjoy acceptance" (Annexure 5B1.5). According to Dr Maizar, it is not appropriate that Muslims must ask for a chaplain in times of need, knowing that this request implies an intensive search for an Imam who, moreover, is not at all familiar with the army context. He considers the field of spiritual care as too sensitive for intentionally building such hurdles.

Dr Maizar goes on by presenting the second argument against Muslim participation. He has often heard that Muslims were not familiar with caring for others in the sense of this chaplaincy's concept. Dr Maizar counters this argument by stating that Muslims naturally care for their fellows because Islam calls for Muslims to care for each other. He says, moreover, that it is inappropriate to state that Muslims do not have care services comparable to those of Christians. "Imams who have been educated and trained in Europe know about the Christian care tradition. They are able to keep up with adequate Islamic training since many Muslims have been trained in Europe" (Annexure 5B1.5). Dr Afshar agrees with Dr Maizar that this second argument against Muslim participation, which pretends that spiritual care would not be an Islamic

Christian chaplains. Therefore, Christian churches as yet and *de facto* decide whether or not Muslims are involved or excluded from this service.

concern, is entirely inappropriate as well. According to him, all armies in countries with an Islamic majority have institutional army chaplaincies as well. According to Dr Afshar, every argument against an Islamic chaplaincy can in the same way be presented as an argument against a Christian chaplaincy; Islamic participation in this care service, therefore, would be the logical consequence of the charitable pillars of Islam. Caring for others and supporting others are Islamic duties (Annexure 5B2.5).

Maizar goes on to comment on a third argument against a Muslim Chaplaincy which argues that Muslim organisations would not yet be publically and legally recognised in Switzerland. Maizar states that it is demoralising for Muslims to hear this. Moreover, he remembers that Switzerland has already experienced discrimination regarding Catholics in Protestant Cantons and discrimination regarding Protestants in Catholic Cantons. He asks whether such discrimination must be repeated nowadays. He continues by stating that Muslims, as a part of our society, want to support this chaplaincy. Swiss Muslims want to contribute to the good of society and show that Muslims are part of the whole (Annexure 5B1.5):

If we had the chance of showing that we are able to contribute to the welfare of society we would grasp this opportunity. This would also be a milestone on the way to the recognition of Muslim communities in Switzerland. We do not understand if one does not give this opportunity to us. I know, Christian churches are recognised based on historical reasons, but now demographic facts would speak for our recognition, or at least that one gives us the chance to prove that we can contribute to the good of our nation (Annexure 5B1.5).

Dr Afshar agrees on this point and mentions that the reference to the lack of public legal recognition is incomprehensible since everybody knows that Muslims in Switzerland have a long way to go to achieve this recognition. It would, moreover, hardly be possible to exclude Muslims until this recognition is realised in the near or distant future. Dr Afshar adds that, above all, the participation of Muslim chaplains would be very important for the integration of Muslims in Switzerland. Moreover, he argues that the Swiss Constitution demands that the state is neutral regarding different religions; for him an Islamic care service should, therefore, follow as a matter of course in the Swiss Army Chaplaincy (Annexure 5B2.5).

Dr Maizar has heard a fourth argument against Muslim participation in this care service: it concerns the fear of interreligious cooperation (Annexure 5B1.5).

The arguments against the appointment of Muslims as Swiss Army chaplains have been mentioned again and again. This opposition should be given up. In other armies the cooperation of Christians, Muslims and other faiths in care

services is a successful project. Why are representatives of our Army Chaplaincy afraid of a few Muslim caregivers? Muslims do not want to take away something from Christians. However, Christian chaplains might be afraid that three or four Muslim chaplains would harm them. On the contrary, the competence of this care service would be enhanced. One just needs goodwill then the problem will be solved. For sure Muslim and Christian chaplains would cooperate rather than go against each other. Living together in the same society requires this (Annexure 5B1.5).

These arguments against Muslim participation can be concluded as follows: first, the Swiss Army Chaplaincy argues that Christian chaplains can readily care for Muslims as well; the second argument is that spiritual care would not correspond to the Islamic tradition; the third argument is that Muslim organisations are not yet publically and legally recognised in Switzerland; the fourth argument, finally, is that interreligious cooperation would be difficult in this chaplaincy. Saladin (2005:353) mentions, as well, three additional arguments against non-Christian chaplains, and since the author of this study has heard those arguments in the context of the Swiss Army Chaplaincy it can be assumed that Saladin repeats arguments heard from the Swiss Army Chaplaincy. He mentions, for example, the unclear definitions of creeds of non-Christian religious bodies which would not allow the conclusion that a specific group really is a religion which can be accepted in the chaplains' team. Moreover, Saladin mentions that it is not clear how many personnel of a specific religion must be represented in the army in order to benefit from their specific chaplain. Finally he argues that the presence of new representatives in this chaplaincy would evoke fear that they would proselytise. The four arguments mentioned by the Swiss Muslim leaders and the three further arguments mentioned by Saladin will be discussed in the light of the Swiss Protestant dialogue principles in Chapter 6.

Christian Swiss Army chaplains have been confronted with the question of whether or not the systematic rejection of Muslim participation implies for Muslim army personnel a feeling of being deprived. If they really were deprived, this could be considered as a lack of empowering measures. Only one chaplain can well imagine that Muslims could experience this rejection as deprivation; this chaplain states that the chaplaincy itself probably does not realise the lack of Muslim chaplains because many Muslims who need a chaplain do not even knock at the door of this chaplaincy (Annexure 5E5.4). The majority of chaplains, however, cannot identify with Muslim army personnel who feel deprived by the lack of Muslim participation in this care service since Christian chaplains are not only available for their "Christian brothers

and sisters” (Annexure 5E6.4) but for Muslims as well. Because “Muslims are very modest”, those chaplains continue to state that Muslim army personnel “do not demand their chaplains” (Annexure 5E4.4).

Muslim army personnel and Swiss Muslim representatives have, regarding this issue, a different view. One of the Muslim army personnel questioned accept this lack because they have, until now, “managed to accomplish their military service without this support” (Annexure 5A14.5), but the majority of the Muslim army personnel questioned state that the exclusion of Muslim caregivers in this chaplaincy is depriving them of the same opportunities granted to their Christian comrades (Annexure 5A5.5). One scholar confirms this feeling of deprivation by enumerating the advantages that Christian chaplains derive from this care service, for example, that they may celebrate services. “What about Muslim army personnel” (Annexure 5D4.4)?

5.3.5.5 Critical Discussion

If empowerment aims to uplift the humble and to share the fullness of life together, and if Christian chaplains meet Muslim army personnel in the spirit of empowerment, the Swiss Army Chaplaincy is expected to make every effort to give partners belonging to religious minorities the same opportunities and the same resources with regard to the blessings of this care service. Personnel from a Christian background have an easy access to this service; moreover, they are familiar with care service since their grandfathers have already experienced this chaplaincy. The evaluation shows, however, that the Swiss Army Chaplaincy has established hurdles for personnel with a non-Christian background; these hurdles hamper easy access and make impossible specific care in specific cases; this again reduces the attractiveness of this service for Muslim and other non-Christian army personnel. Moreover, commanders are not thoroughly satisfied with inappropriate advice, for example, regarding Islamic issues. In summary, the fact that non-Christian caregivers generally have been excluded or even systematically rejected from this chaplains’ team correlates to a general lack of empowerment and gives proof that this fourth dialogue principle has not yet been adequately considered and implemented.

5.3.6 Regarding Building Bridges

5.3.6.1 Preliminary remarks

The final section asks whether or not the fifth Swiss Protestant dialogue principle, which refers to the concern of building bridges between Christians and Muslims, has noticeably been implemented regarding the Christian-Muslim dialogue in the care service of the Swiss Army. Is the chaplaincy of the Swiss Army a place where bridges can be built? Do army chaplains build bridges between Christians and Muslims in the context of the Swiss Army and, as well, in the context of its chaplaincy?

The principle of building bridges has been quite difficult to evaluate. It was easier to ask Muslim soldiers whether or not they experience chaplains who are respectful regarding Islam and Muslim personnel than to evaluate whether or not the principle of building bridges has been implemented. A helpful evaluation question, connecting from the original question to the empirical reality of the evaluation field, was whether or not Muslim personnel experience Christian chaplains as open-minded regarding all personnel and regarding all faiths and ideologies. If Muslim army personnel experience chaplains as open-minded, they will experience them also as bridge builders; open-minded army chaplains can build bridges because they do not consider the religious affiliation or the ideology of personnel.

Even if the principle of building bridges was not so easy to evaluate, it was of the utmost importance to envisage this principle, not only because the Swiss Protestant dialogue tradition recommends this, but, first and foremost, because the issue of building bridges can be of immense help in the further development of this care service and the expected progress of the Christian-Muslim dialogue in the Swiss Army Chaplaincy. This issue is generally useful regarding coexistence in the Swiss Army and regarding the social cohesion of Swiss citizens.

5.3.6.2 Regarding Openness of Chaplains

Considering the current debate on the Muslim minority in Switzerland (Eidgenössische Kommission gegen Rassismus, 2006:14-16) the Swiss Protestant concern to build bridges is, more than ever, relevant. Dürst (2012:62-65) refers to the

fact that some Muslims are faced with unjustified sweeping judgements which have been nourished by people who often have simply never had previous contact with Muslims. He goes on to say that, as evidence of such social pressure, he has received feedback from a Muslim soldier who would not support a Muslim chaplaincy were the Swiss Army to establish one (2012:62). Even if they were to prefer this service, they would be afraid that this would provoke the media to write again that Swiss Muslims are in need of an extra service in a sense of *Extrawurst für Muslime*.⁹⁷ One Swiss Muslim soldier questioned by Dürst wants to avoid such attention. Therefore, it is more important than ever that chaplains do not fall into the antagonistic line of some Swiss politicians and citizens; rather, they should build bridges between Muslims and Christians in the Swiss Army in accordance with the role model of the Swiss Protestant dialogue tradition. Christian chaplains who aim to build bridges must be open-minded regarding Muslims and Islamic faith tradition. Open-minded chaplains support the Swiss Army's concern of building bridges between all people and all faiths.

Muslim army personnel were asked whether or not they have experienced Swiss Army chaplains as open-minded. Muslim scholars and leaders have also been questioned regarding the openness of chaplains. Finally, Swiss Army chaplains themselves presented their views regarding the necessary openness of chaplains. One third of the Muslim army personnel questioned have indeed experienced their chaplains as open-minded so that all personnel can be sure that these chaplains support building bridges, for example between Christian chaplains and Muslim army personnel. Some personnel could not confirm such openness (Annexure 5A9.8) because of specific experiences, for example, if “a Muslim soldier is faced with a Christian caregiver who insists on preaching that Jesus is the son of God”, this Muslim soldier could, in consequence, not experience his chaplain as open-minded (Annexure 5A18.8). The majority of the Muslims questioned do not comment on how they have experienced their chaplains, rather they state that openness for all army personnel and all faiths is absolutely necessary with regard to chaplains who are bridge builders in this specific context. One even states that if “a chaplain understands his religion in the right way he is open to every other religion” (Annexure 5A8.8). Some Muslim personnel express

⁹⁷ When the Swiss Army considered Muslim rules regarding meals there was a newspaper which wrote that the Swiss Army provides extras for Muslims. *Extrawurst* is a Swiss expression for extra treatment and means, literally, an extra sausage. Therefore, newspapers write *Extrawurst für muslimische Soldaten* if the Swiss Army considers Islamic rules of meals for Swiss soldiers (Herren, 2010).

themselves by saying that openness must go hand in hand with knowledge of all faiths which are represented in the army; openness alone is not enough (Annexure 5A22.8). Swiss mosque leaders and Muslim scholars confirm that chaplains have to be open-minded (Annexure 5C3.8) because openness is “a question of goodwill, insight, tolerance and education” (Annexure 5D1.8). Moreover, they agree with Muslim army personnel who mention that openness alone is not enough since “a Christian chaplain is not an expert on Islam, and neither are Muslim chaplains experts on the Christian faith” (Annexure 5D4.8). Even if, on their part, Swiss Army chaplains describe themselves as open-minded in order to build bridges (Annexure 5E3.7), one chaplain states that he has met Imams and Muftis in the Balkans who were more tolerant than some Christian colleagues in the Swiss Army Chaplaincy (Annexure 5E5.7). This chaplain complains that he has experienced narrow-minded colleagues. He emphasises that a chaplain must be open-minded if he wants to build bridges between people, faiths and ideologies in the Swiss Army (Annexure 5E5.7).

To sum up, openness is an important precondition for carrying out the task of a chaplain in this multicultural and multireligious context; it is, therefore, a precondition for building bridges. Feedback regarding the openness of Swiss Army chaplains is largely positive, but negative feedback exists as well. However, since there is not a wide range of feedback the evaluation is not meaningful enough. Meaningful only are the numerous respondents who state unanimously that openness to all personnel and to all faiths, religions and ideologies is necessary for chaplains who are building bridges, for example, between Christians and Muslims in the Swiss Army. The statement that knowledge of the religious landscape of Switzerland and of the different religious traditions is meaningful as well, together with emphasis on the openness of chaplains.

5.3.6.3 From Openness to Building Bridges

Swiss Army chaplains are, as mentioned above, building bridges by supporting community and coexistence of diverse people with diverse faiths and ideologies in the army. Openness helps Swiss Army chaplains to fulfil their task of building bridges in the context of the Swiss Army.

Commanders of the Swiss Army confirm that the army is the proper place where bridges can and must be built (Annexure 5F3.7). They expect that chaplains support

the process of building bridges wherever this is possible, based on a vision of fair coexistence (Annexure 5F6.7). Muslim army personnel confirm, as well, that the army is a good place to build bridges between Christians and Muslims because all cultures and faiths come together and achieve a common purpose (Annexure 5A22.1). One soldier confirms that between Christian and Muslim comrades, bridges can be built during military service (Annexure 5A3.1). The army seems, according to another Muslim soldier, to be “a good place to build bridges, not only between religions but also between traditional Swiss and Swiss with a migration background” (Annexure 5A7.1). Swiss mosque leaders and Muslim scholars confirm that it is possible and necessary to build bridges between Christians and Muslims both in society and in the Swiss Army because Christians and Muslims would have one common goal, which is peaceful coexistence (Annexure 5C3.1). Another scholar states that interreligious cooperation generally is of great benefit and, therefore, it creates the possibility of building bridges (Annexure 5D1.1). Another scholar mentions that in a multifaith-based chaplaincy every religious affiliation would enrich each other by mutual exchange. This interreligious cooperation would, therefore, foster the process of building bridges and the dialogue among Christian, Muslim and all army personnel (Annexure 5D2.1). One scholar suggests that the Swiss Army should “create an interreligious model of cooperation which would be a role model for the whole of society” (Annexure 5D4.1). Swiss Army chaplains also confirm, on their part, the necessity of building bridges between Christians and Muslims in the Swiss Army; with regard to the difficult situation of the Muslim minority in Switzerland a chaplain states that “hard work is waiting for us regarding the reduction of prejudices” (Annexure 5E2.1). Many chaplains confirm that bridges can be built in the Swiss Army. One chaplain even mentions that some Christian army personnel return from military service with excellent experiences with Muslim comrades; they say that prejudices have been removed and bridges have been built (Annexure 5E5.1). Another chaplain says that a commander who states to his troops that he would not accept any form of discrimination would be building bridges (Annexure 5E4.1). The evaluation shows that building bridges is very important; however, based on little feedback, the evaluation does not adequately confirm that the activity of building bridges has already noticeably been implemented in the current arrangement of this chaplaincy.

5.3.6.4 Critical Discussion

The evaluation points out that many army chaplains have been considered to be open-minded regarding all army personnel and regarding all faiths and ideologies. Chaplains who are not open-minded can occasionally be experienced as well. Based on little feedback, this evaluation is not meaningful enough to confirm that chaplains are consistently building bridges between Christians and Muslims. Nevertheless, this evaluation has clearly pointed out that narrow-minded chaplains would not be in the right place in the Swiss Army and that openness regarding all personnel and all faiths and ideologies must be a part of the strategy of this care service. Open-minded chaplains are required. The evaluation, moreover, points out that, if openness goes hand in hand with knowledge of different faiths and religions, conditions are promising that chaplains are successful bridge builders. The commanders of the Swiss Army and Muslim respondents emphasise the importance of the principle of building bridges for the progress of the Christian-Muslim dialogue in the Swiss Army Chaplaincy.

5.4 Evaluation Results

5.4.1 Introduction

The evaluation of the current arrangement of the Christian-Muslim dialogue in the context of the Swiss Army Chaplaincy has been completed. The results show that the Swiss Protestant dialogue principles have as yet not been consistently implemented in this context. From a Swiss Protestant perspective, the hypothesis has, therefore, been confirmed and verified that the Christian-Muslim dialogue in the Swiss Army Chaplaincy does not conform to the dialogue standards of the Swiss Protestant church tradition. This dialogue is inadequate and in need of reconsideration. The following conclusions substantiate these evaluation results regarding each principle; the conclusions indicate the obvious gap between the evaluated Christian-Muslim dialogue in the Swiss Army Chaplaincy and Swiss-Protestant dialogue standards.

5.4.2 Results

5.4.2.1 The Incomplete Commitment

Even if some Muslim army personnel have experienced the sincere commitment of individual chaplains in a positive sense, the evaluation shows that the first Swiss Protestant dialogue principle, the commitment to Christian-Muslim dialogue and to Muslim army personnel and their needs, remains incomplete in the context of the Swiss Army Chaplaincy.

First, the appropriateness of the chaplaincy's credo, which intends to witness Jesus Christ when caring for Christian and non-Christian army personnel, is questionable. If other religions may not bring in their credo, a one-sided missionary intention must be assumed. This credo, in fact, leads to misunderstandings and to negative statements because it reminds all non-Christian army personnel that they are seen as a target group of the Christian deaconry concept or even of missionary intentions. In a modern state organisation this cannot be an ideal basis for a commitment which intends to care for all army personnel in a neutral way.

Secondly, on the part of the Swiss Army Chaplaincy there is an obvious lack of theological-ethical fundamental work regarding interreligious issues in this chaplaincy; moreover, there is a lack of evaluation regarding the needs and demands of Swiss Army commanders and of non-Christian army personnel. Intentions to evaluate and reconsider its commitment have not yet been evidenced. All in all, the Swiss Army Chaplaincy has never faced critical questions regarding societal changes nor has it intended to evaluate the issue of whether or not its commitment has been experienced as appropriate. Commanders and Muslim personnel were, in the course of this evaluation, happy at long last to be questioned regarding the important issue of how chaplains could optimise their commitment to non-Christian personnel. Whatever societal changes and new challenges demand, commanders and Muslim army personnel have, until now, never been asked whether or not the chaplains fulfil the expectations of modern army management and of today's army personnel.

Thirdly, the commitment of the Swiss Army Chaplaincy to Christian-Muslim dialogue is inadequate because Christian chaplains have seldom if ever been contacted by Muslims, because chaplains have only peripherally been involved in the ongoing dialogue between Christian and Muslim army personnel in barracks and on training grounds and because chaplains state that this dialogue is not an important concern of the Swiss Army Chaplaincy.

Fourth, Christian chaplains are only peripherally involved in the important task of supporting commanders and Muslim army personnel regarding the implementation of the right of freedom of religion and the right to practise one's own religion as well. In this regard the army commitment to dialogue with Muslim army personnel can be noticed. The evaluation points out that this implementation is normally possible without the chaplains' involvement, thanks to appropriate religious diversity management in the Swiss Army which has been praised by Muslim representatives. Commanders and Muslim army personnel are trained to find pragmatic solutions regarding the practice of religion; commanders thereby consider the well-integrated Muslim army personnel in this regard as flexible, because they contribute themselves to viable solutions. Christian chaplains have not even been contacted because of their lack of knowledge regarding Islam and the Islamic practice of religion, or because of a lack of trust. In consideration of this lack, the Swiss Army Chaplaincy could have suggested to the army management that they enhance the competence of the chaplain's team by the addition of Muslim chaplains. They have not done this.

Fifth, the commitment of the chaplaincy to Muslim army personnel is inadequate because the chaplaincy was not proactive regarding the support of non-Christian army personnel who wanted to establish rules regarding practice of religion in the Swiss Army. Officers and soldiers themselves established the relevant *Documentation Regarding Religion for Army Personnel* on their own initiative but with the support of the Psychological-Pedagogical Service of the Swiss Army and high-ranking officers. The Swiss Army Chaplaincy was not the initiator of this helpful document. Today, this document is supported by the chaplaincy, however, this information is neither sufficiently known in the army nor has the chaplaincy taken the initiative to regularly revise and update these papers in coordination with non-Christian and military experts. This lack of involvement in the support of non-Christian personnel gives proof of the inadequate commitment of this chaplaincy to Muslim army personnel as well.

Sixth, Muslim army personnel experience the incomplete implementation of this commitment. Muslim army personnel state, for example, the lack of the chaplaincy's involvement regarding specific personal, practical and spiritual care of Muslim army personnel. Barely a quarter of Muslim soldiers and officers questioned have experienced the chaplains' commitment to Muslim army personnel as adequate; those questioned would experience the chaplaincy's commitment as optimised if Muslim chaplains were involved in the chaplains' team. The majority of Muslim army personnel, however, doubt the commitment of the Christian care service to support Muslims in the Swiss Army. For these personnel the commitment of this chaplaincy is a commitment to Christian churches rather than a commitment to all personnel within a neutral national institution. International experts thoroughly confirm this incomplete commitment as well. They do not consider this commitment as adequate because this care service does not provide suitable support for Muslim personnel regarding faith-specific concerns. For them, this commitment would only be adequate if Muslim chaplains, who would be part of the chaplains' team and fully involved in the Swiss Army, were available in specific situations. In this context international experts generally doubt the trustworthiness of the Christian commitment to Muslim army personnel because this care service cannot consistently respond to the spiritual, practical and personal needs of Muslim army personnel; they regard the Christian chaplain, who wants to serve in all capacities, as having placed excessive demands upon himself.

To sum up, it is apparent that the commitment of some individual chaplains to Christian-Muslim dialogue is commendable. However, the commitment to Muslim army personnel, as measured by the first dialogue principle of Swiss Protestant dialogue tradition, cannot consistently and generally be considered as adequate in the context of the Swiss Army Chaplaincy. This commitment has not only been considered as inadequate on the basis of the evaluation results with regard to the official statements, but first and foremost, based on the statements of the personnel concerned and of experts. Reconsideration, therefore, is necessary.

5.4.2.2 Open Questions Regarding Unifying Commonalities

The Swiss Army Chaplaincy states that willingness to care for all army personnel regardless of their religious affiliation does not only give acceptable proof of an

adequate commitment to Muslim army personnel but, as well, of an adequate sense of commonalities between all army personnel. The Swiss Army Chaplaincy states that this care service is common and open for everybody; therefore, this chaplaincy is sure to consider adequately the principle of unifying commonalities.

In the light of the second dialogue principle, which sees all humans as unified through many commonalities under the same rainbow of God's love, and which considers all religions as participating musicians in one orchestra, the established policy of the Swiss Army raises doubts. Consideration of unifying commonalities intends to convey to all army personnel the feeling of equal treatment, unification, cooperation and participation. Moreover, the awareness of unifying commonalities promotes an understanding which considers the religion or the ideology of caregivers and of army personnel as less important than making every effort to ensure that all army personnel can trust this service, and that they have the same easy access and the same benefit of appropriate care. Finally, this principle would never allow pushing aside any army personnel.

The evaluation shows that the established strategy of the Swiss Army Chaplaincy precisely pushes aside non-Christians who are in the position of petitioners, or at best, of visitors. If, for example, Muslims knock at the Christian chaplains' door in case of religious-specific need, they will, because of the lack of Muslim participation in this service, hardly experience the feeling of cooperation and unifying commonalities between Muslims and Christians. They will not meet a Muslim caregiver, nor will they meet a caregiver who is familiar with Islamic concerns or who, at least, belongs to a multifaith-based chaplains' team. Even if this caregiver is not proselytising, Muslims are aware that they are seen as a target group of a Christian deaconry concept; moreover, they are aware of the credo of this care service which argues that Christian chaplains witness Jesus Christ by accomplishing their task. Muslims, who knock at the Christian chaplains' door, have, therefore, the feeling of being uninvolved in this care service. The awareness that their national umbrella organisations have for many years experienced rejection by the management of this care service (Annexures 5B1.5 & 5B2.5) strengthens this feeling of exclusion. Many Muslim army personnel, therefore, do not even knock at the door of this chaplaincy. Because of these facts, Muslim army personnel can hardly confirm the noticeability of a successful implementation of this principle of unifying commonalities.

International experts also consider the implementation of the principle of unifying commonalities as unsuccessful. According to Kamp (Annexure 4A.5), one could give Muslim army personnel the feeling of belonging to this care service if a multifaith-based chaplaincy were to be established. Regarding the monopoly of the Swiss Army Chaplaincy he states that such multifaith-based service can only be provided by a wide range of different faiths and beliefs. Other national army chaplaincies confirm this. Muslim army personnel can, therefore, not perceive an adequate implementation of this principle of unifying commonalities. Swiss Muslims and international experts consider a multifaith-based service as trust-building and as corresponding to the multifaith structure of the troops. Such a care service would convey to Muslim army personnel the feeling of belonging. International experts consider this model to be an excellent one for Swiss society. This model would, beyond all this, be advantageous regarding the adequate implementation of this principle which considers existing differences as well: if, for example, personnel have religious-specific needs, or if commanders need specific information, this would be possible thanks to enhanced knowhow, professionalism and competence of this care service.

The current policy of the Swiss Army Chaplaincy is a long way from a sincere implementation of the second Swiss Protestant dialogue principle. The above-mentioned and recently published proposals which intend to involve more adequately non-Christian army personnel are, from the perspective of a practising chaplain, not convincing; they even confirm that the Swiss Army Chaplaincy is a long way from a sincere implementation of the principle of unifying commonalities. Consideration of the second dialogue principle, however, means more than simply suggesting the possible presence of non-Christians in Christian church services. While no objections can be made to Christian chaplains' careful consideration of the possible presence of non-Christian worshippers during Christian church services, the additional awareness of unifying commonalities would further the development of strategies such as allowing rituals or celebrations of non-Christian religions, or it would consider forms of rituals and celebrations which can be attended by personnel from all religious or non-religious affiliations. Such celebrations would implement the principle of unifying commonalities in an adequate way. One can, moreover, raise no objections against the idea of visiting a mosque or inviting an Imam.⁹⁸ However, experienced chaplains of

⁹⁸ Such excursions are not at all the custom in the Swiss Army; such excursions are, at best, organised in foreign military deployments but not in the home-based context of our military daily life.

the Swiss Army know that they normally do not organise such excursions nor do they ever invite guests during the one-hour presentation of the care service when visiting the troops. Visiting mosques without any preparation or substantial discussion is, however, questionable with groups who consist of up to two hundred soldiers; confronting the troops on topics of religious minorities by this strategy does not seem promising. Inviting an Imam could, furthermore, be a stressful situation for Muslims themselves if this Imam is not familiar with army life; he might not find the right words. Muslim army personnel would, instead of having guests from their religion, prefer to be aware that their religion is fully involved in a unified chaplains' team. No objections can, finally, be made if Christian chaplains summon an external specific caregiver under certain circumstances. But this third suggestion of visiting caregivers, who are not at all familiar with daily military life, is unhelpful as well. Such visiting caregivers probably have to reckon with distrust by commanders and military staff, probably also by Muslim personnel themselves who are seeking help. It is, moreover, informative to note the remarkable terminology in which the suggestion of involving visiting caregivers has been couched, namely that "it is not altogether impossible to contact external caregivers" (Schweizer Armee, 2013:214). Reality, at least, is sobering: external caregivers have seldom if ever been called upon (Annexure 5B1.3).

The Swiss Army Chaplaincy should reconsider its policy and the related exclusion of non-Christians from this chaplains' team; moreover, it should remove visible and invisible hurdles for non-Christian army personnel seeking help. The exclusion of specific instruments from this "care orchestra" does not correspond to the idea of this principle. Reconsideration regarding an adequate implementation of this principle has to be envisaged.

5.4.2.3 Different Perspectives of Respect

The evaluation shows that Muslim army personnel generally have been respected in the setting of the Swiss Army. The role model of the commanders and the lower ranking officers is decisive. Evaluation results regarding existing disrespectful behaviour directed against Muslim army personnel should not only be considered by army management but by the care service as well.

Regarding the interreligious policy of the Swiss Army Chaplaincy the implementation of this principle of respect can be seen from different angles. From the perspective of Muslim army personnel and from international experts, respect is more than having an attitude of respect; it is, as well, more than the mere elimination of proselytising. The missionary credo of this chaplaincy, the lack of rules regarding inclusive and exclusive public speech and the lack of Muslim participation in this care service have been criticised as evidences of a lack of respect. Muslim army personnel and national and international experts consider the missionary credo of the Swiss Army Chaplaincy as contradictory to the principle of respect towards non-Christians. Moreover, the fact that this chaplaincy does not provide guidelines regarding inclusive and exclusive public speech might turn into a problem of disrespect if Christian chaplains choose not to consider this concern. Some commanders think that, when considering this principle of respect, one has to consider carefully issues such as exclusionary communication, mandatory church services and prayers at promotional ceremonies. Finally, Muslim army personnel, on their part, consider the lack of Muslim participation in this chaplaincy as a lack of respect; they state, moreover, that granting Muslim participation in the chaplains' team would be a valuable sign of respect.

Even if the evaluation shows that Christian chaplains are generally are respectful towards all personnel, and even if they are not actively proselytising, experts and non-Christian personnel and scholars question the policy of the Swiss Army Chaplaincy; the full implementation of this third dialogue principle in this care service demands more. It implies reconsidering the credo, the rules of inclusive and exclusive wording and, first and foremost, the respectful acceptance of non-Christian chaplains in this service. Reconsideration of the principle of respect is in any case needed.

5.4.2.4 The Lack of Empowerment

The evaluation shows that the implementation of the fourth Swiss Protestant dialogue principle has as yet not been fully implemented since non-Christian army personnel seem to be a long way from being empowered by the Swiss Army Chaplaincy. They do not have the same opportunities or the same resources with regard to the blessings of this care service. Reality shows that the majority of Muslim army personnel do not even contact this service and that very few Christian chaplains have contacts with Muslims. How should Muslim soldiers or officers, who are mourning their mother,

find a chaplain who is aware of the Islamic understanding of death and grief? How should Muslim personnel find help in this chaplaincy regarding specific Islamic questions? How could they feel welcomed at home in a service where specific caregivers from their religion are not welcomed? Empowering Muslim army personnel would, however, be of the utmost importance for every individual soldier or officer who needs support; moreover, this empowerment would be relevant in Swiss circumstances, where Christian churches belong to the privileged religion, and where Muslims belong to a religious minority which depends on this empowerment.

Even if the Swiss Army Chaplaincy is confident that it amply supports the empowerment of Muslim army personnel, the evaluation states the opposite. This chaplaincy has with regard to Christian-Muslim relations unveiled a spirit of exclusion rather than a spirit of empowerment. It is, for example, evident that numerous hurdles for Muslims hamper easy access and hinder appropriate specific care. These hurdles reduce the attractiveness of this service for Muslims; this service appears, therefore, to be of questionable benefit for Muslims. The evaluation shows that non-Christian caregivers generally have been excluded from this chaplains' team; moreover, they have been systematically rejected. When the evaluation presents the arguments of the Christian chaplaincy against Muslim participation it is obvious that the Swiss Army Chaplaincy does not even refer to the counterarguments of Swiss Muslims and international experts; these counterarguments have never been taken seriously. The arguments of this chaplaincy, which strictly exclude non-Christian caregivers, are that the Swiss Army Chaplaincy is able to care for Muslim personnel, that spiritual care would not necessarily correspond to the Islamic tradition, that Muslim organisations are not yet publically and legally recognised in Switzerland, and that interreligious cooperation would be too complicated.⁹⁹ Chapter 6 will show that these arguments can be rebutted. In the light of the facts presented in this evaluation one can hardly consider the fourth Swiss Protestant dialogue principles as having been implemented. Muslim army personnel do not have the same opportunities and resources, and in consequence, they do not contact this service nor do they trust this offer; therefore, Christian Chaplains have few contacts with Muslim army personnel. Moreover, many hurdles have been established for Muslim army personnel, for example, hurdles regarding access to this service, hurdles regarding feeling at home in this chaplaincy,

⁹⁹ Saladin (2005) added further arguments mentioned against the involvement of Muslims in this care service.

hurdles based on the lack of knowledge of the chaplains and based on lack of trust, and hurdles based on the lack of specific Islamic care. Appropriate advice for commanders is lacking as well. Furthermore, Muslim umbrella organisations have for years systematically been rejected; the Muslims' arguments for their participation have never been heard nor discussed. This Christian chaplaincy, in consequence, does not adequately deal with a religious minority which is, in fact, dependent on support and integration. Finally, a spirit of exclusion has prevailed instead of a spirit of empowerment. Reconsideration of the implementation of the principle of empowerment is needed.

5.4.2.5 The Remaining Potential for Building Bridges

The issue of whether or not Swiss Army chaplains are building bridges between all army personnel and all faiths and ideologies corresponds to the concern of the fifth Swiss Protestant dialogue principle. This principle states that building bridges promotes mutual understanding and peaceful coexistence; moreover, it fosters the common good of communities and society. Bridge building is meaningful in the Swiss Army as well. Army chaplains are very often in a position of bridge building between personnel of different faiths and ideologies. The evaluation shows that all commanders and personnel questioned unanimously confirm that bridge builders are important in this multifaith context, and that bridge building activities require an open-minded attitude. All those questioned consequently state that the chaplains' openness to all army personnel and to all faiths and ideologies is of the utmost importance. Nevertheless, the evaluation is not comprehensive enough to determine whether or not this principle has been implemented in this context; it cannot unequivocally confirm that Swiss Army chaplains throughout are open-minded and that the principle of building bridges really has been implemented in this care service. But at the same time, the evaluation shows that, with regard to the progress of the Christian-Muslim dialogue in this care service, the consideration and the implementation of this principle are of the utmost importance. Even if many chaplains have been considered as open-minded for bridge building processes, a great deal of potential for building bridges remains; openness and knowledge of the religious Swiss landscape are, thereby, indispensable.

5.4.2.6 Conclusion

Gaps which have been identified between the evaluated current state of the Christian-Muslim dialogue in the Swiss Army Chaplaincy and Swiss Protestant dialogue standards only concern Christian-Muslim relations and, notably, not the general policy of this care service. Nevertheless, in the light of the evaluation results, specific shortcomings regarding the implementation of these five Swiss Protestant dialogue principles cannot be ignored. These shortcomings concern the lack of the chaplains' involvement in the existing on-going Christian-Muslim dialogue in daily military life, the lack of support for non-Christian personnel in the matter of the implementation of religious rights, information sheets and spiritual care, the lack of specific knowhow, the lack of trust because of the Christian monopoly and the specific credo of this service, and, as well, the lack of theological studies and evaluations. The shortcomings also concern the marginalisation, exclusion and systematic rejection of non-Christian caregivers from this chaplains' team and, in consequence, a lack of sensitivity regarding religious minorities in the Swiss Army; Swiss non-Christian chaplains simply have neither access nor the chance of participating in this service. Muslim army personnel, therefore, do not have the same access, the same opportunities and the same resources with regard to the blessings of this chaplaincy.

Even if some individual chaplains consider these dialogue principles to some extent by carrying out their tasks, the evaluation shows that these principles have neither been consistently implemented in this chaplaincy nor have they been sufficiently considered in the policy which concerns interreligious relations. This policy has, in fact, from a Swiss Protestant perspective, significant shortcomings. The implementation of these five principles is incomplete. The hypothesis of this study, that the Christian-Muslim dialogue in the context of the Swiss Army Chaplaincy is inadequate, can, therefore, be confirmed. Recommendations regarding the improvement of this situation are necessary if this dialogue is to correspond to Swiss Protestant standards.

5.5 Perspectives

In the meantime it is clear that the hypothesis of this study, that the Christian-Muslim dialogue in the context of the Swiss Army Chaplaincy is inadequate, has been verified. Since the Swiss Protestant theological-ethical dialogue principles have not been satisfactorily implemented in the policy and reality of this dialogue, the actual state of the Christian-Muslim dialogue in the Swiss Army Chaplaincy does not conform to Swiss Protestant standards. This result is due to historical reasons, traditionalist attitudes and a lack of readiness to evaluate and to reconsider in a self-critical way the policy concerns of this chaplaincy. The general policy of this care service (in areas apart from the specific aspect of Christian-Muslim dialogue) has in no way been questioned by this evaluation, but this result can be seen as an opportunity to recommend suggestions for a reconsidered and improved policy. The next chapter will, therefore, ask how the theological-ethical principles that are in line with Swiss Protestant tradition can be implemented to accommodate more effectively this dialogue and thereby improve the situation.

6.0 RECOMMENDATIONS REGARDING IMPROVEMENTS OF THE CHRISTIAN-MUSLIM DIALOGUE IN THE SWISS ARMY CHAPLAINCY

6.1 Introduction

The evaluation of the current Christian-Muslim dialogue in the Swiss Army Chaplaincy has shown that the theological-ethical principles, which are relevant in the context of Swiss Protestant churches regarding Christian-Muslim dialogue, have not consistently been respected in the Swiss Army Chaplaincy. From a Swiss Protestant perspective the current situation of this dialogue is, therefore, inadequate and should be improved substantially. The recommendations regarding a reconsidered concept of a chaplaincy, which includes improvements in this regard, are directed at the Swiss Army management itself. The recommendations and considerations regarding potential involvement, participation and contribution in a newly focused Swiss Army Chaplaincy are addressed to Swiss Protestant churches and chaplains and to all churches, religious organisations and chaplains currently or prospectively involved in this chaplaincy.

This thesis recommends that the Swiss Army Chaplaincy establishes a multifaith-based chaplaincy which includes improvements regarding Christian-Muslim dialogue. Because Swiss Protestant dialogue policy and principles focus not only on Christian-Muslim dialogue but also on interreligious dialogue in general, and because the Muslims questioned do not at all intend to receive special treatment by profiting as the sole beneficiaries from a more diverse and inclusive chaplaincy (Annexure 5A1.7, 5A3.7 and 5A5.7), the recommendations regarding improvements include the optimisation of interreligious dialogue in general terms.

The recommendations of this thesis are not based only on the Swiss Protestant dialogue policy but, as well, on five further bases which are related to this policy and to the findings of this study (see section 6.2). The first basis of recommendation is the rebuttal of the arguments traditionally brought forward by the Swiss Army Chaplaincy against Muslim involvement. The second basis of recommendation is the Swiss legal framework regarding religious freedom, human rights and the protection of minorities.

While the third basis of recommendation refers to the needs expressed by evaluation participants, the fourth basis takes into account the several proposals of the evaluation participants regarding the issue of how Christian-Muslim dialogue can be improved and how a multifaith chaplaincy can be established. The fifth basis of recommendation is, in accordance with Swiss Protestant dialogue policy, the clearly defined goal of implementing the Swiss Protestant dialogue principles in this chaplaincy.

The recommendations of implementation (see section 6.3) first reflect upon the state's relationship to this chaplaincy and, on this occasion, they recommend that the Swiss Army management promotes the diversification of this service by developing a new concept of a multifaith chaplaincy. The recommendations show that this measure is in the interest of the Swiss Army itself. However, the approach of a multifaith chaplaincy necessitates a suitable commitment and mission statement and the enumeration of the main tasks of a multifaith Swiss Army Chaplaincy. On this point it becomes clear that a multifaith oriented chaplaincy can only be maintained if enough qualified chaplains are available. Therefore, the recommendations focus not only on the composition of the chaplains' team in terms of their religious affiliation but, as well, on the required qualification profile of chaplains and on the issue of how these chaplains are selected, trained, assigned and supervised. Afterwards, this study recommends in practical terms important steps regarding the establishment of a multifaith chaplaincy.

Hereafter, the chapter turns towards involvement, participation and contribution in a multifaith chaplaincy (see section 6.4). First, the study considers what involvement in a multifaith chaplaincy generally means for the different churches, religious organisations and chaplains, and how faith-specific particularities and resources of individual chaplains can contribute without coming into conflict with the neutrality of this service. It is, however, the nature of chaplaincy that chaplains are characterised by their faith-specific traditions and theology, and by their specific resources. These faith-specific resources have to remain in the background. Either way, this chapter opens a discussion among current and future participants in a multifaith Swiss Army Chaplaincy and recommends clarification of the individuals' specific resources regarding this service. This study, however, focuses first and foremost on Protestant perspectives regarding involvement. What does involvement in a multifaith chaplaincy generally mean for Protestant chaplains? How can faith-specific particularities and resources of Protestant chaplains contribute without coming into conflict with the

neutrality of this service? The study, however, concludes that Protestant churches and chaplains have important reasons to support the development of the Swiss Army Chaplaincy towards a multifaith chaplaincy, and that they have rich resources which would make valuable contributions to a multifaith Swiss Army Chaplaincy.

6.2 The Bases of the Recommendations

6.2.1 Preliminary Remarks

If this study recommends improvements with regard to more effective accommodation of Christian-Muslim dialogue in the Swiss Army Chaplaincy in terms of a multifaith chaplaincy it must consider first the official Swiss Protestant theological-ethical policy regarding interreligious dialogue. Further important bases regarding the recommendations have to be considered as well. However, the bases of the recommendations have to be considered carefully before a new concept can be developed.

6.2.2 The Swiss Protestant Theological-Ethical Policy Regarding Interreligious Dialogue

The Swiss Protestant theological-ethical policy regarding Christian-Muslim dialogue and interreligious dialogue in general (cf. Chapter 2 & 3) is a solid basis for decision; it can be summarised by relevant guidelines. Bernhardt (2007), a theological key reference for the Federation of Swiss Protestant Churches regarding interreligious dialogue, states that every truth expressed by believers remains dependent on circumstances and conditions. Truth can, therefore, be expressed in different ways (Bernhardt, 2007:16-28). This insight leads to recognition of religious diversity. Furthermore, Bernhardt (2007:37) argues with the Reformation doctrine of justification, which teaches that God's grace is unconditional and universal. He concludes that God's unconditional and universal grace can be experienced and expressed in non-Christian patterns of religion as well. In view of the fact that truth remains dependent on circumstances and that God's grace can be experienced in diverse ways, commitment to dialogue with other religions develops as a matter of course (2007:56). Mathwig and Stückelberger (2007:9-10), who represent the official position of the Federation of Swiss Protestant Churches, also refer to the concept of

human dignity, which sees every human as *imago Dei*.¹⁰⁰ This concept makes interreligious dialogue implicit as well. How could a Christian refuse dialogue with another human who reflects the image of God? Referring to these statements, the Federation of Swiss Protestant Churches vitally encourages involvement in interreligious dialogue:

God works both in Christians and in individuals of another religion or ideology. For the Federation of Swiss Protestant Churches ... the Christian faith encourages dialogue and living together with respect for people of other faiths. The dialogue is strengthened through encounter and learning (Schweizerischer Evangelischer Kirchenbund, 2012a).

It is obvious that the official Swiss Protestant policy regarding interreligious issues affirms and promotes interreligious dialogue. Therefore, it is apparent that recommendations that aim at improving Christian-Muslim dialogue in the Swiss Army Chaplaincy are justified by the Swiss Protestant theological-ethical policy regarding interreligious dialogue. This policy is clear. However, the recommendations are not based on this policy alone but also on five further important bases which will influence the recommendations.

6.2.3 Rebuttal of the Arguments Raised Against Muslim Involvement

When recommending improvements regarding the accommodation of Christian-Muslim dialogue in the Swiss Army Chaplaincy, worn-out preconceptions should be put aside. In this context, Swiss Muslim leaders confirm that they are regularly confronted with the same arguments against Muslim involvement, expressed by representatives of the Swiss Army Chaplaincy. These arguments have been communicated vis-à-vis Swiss Muslim organisations (Annexures 5B1.5 and 5B2.5) and, internally, in the Christian Swiss Army Chaplaincy. This in-house communication is also reflected by some statements of Christian Swiss Army chaplains.¹⁰¹ The arguments against Muslim involvement in this care service are

¹⁰⁰ The Council of Churches for Britain and Ireland (1991:2-20) supports this by stating that dialogue is possible thanks to our common humanity, created in the image of God. It states that everybody experiences joys and sorrows, that we face the same problems, and that the relation of creation to Creator is shared by all people. This statement will be expressed by the second principle of the Swiss Protestant dialogue tradition; this statement can, moreover, easily be transferred to the common task of diverse chaplains in an army chaplaincy: personnel from all religions and ideologies face the same problems; all of them are humans and if they are in need of support, human-to-human support is appropriate.

¹⁰¹ Christian Swiss Army chaplains, for example, state that in all cases a Christian chaplain is the right chaplain (Annexure 5E2.5); moreover, the argument of the lack of recognition can also be heard again and again (Annexure 2E2.6).

represented in inverted commas in the five following sections. These arguments have, however, stifled fruitful discussions and prevented creative solutions until now. The rebuttal of these arguments can, however, open doors for the transition to a more diverse and inclusive care service.

6.2.3.1 “Christian chaplains care competently for *all*”

The statement that Christian chaplains care competently for all army personnel (Schweizer Armee, 2013:216) and that, consequently, Muslim chaplains, their presence and their expertise are simply not necessary, has been used as the first argument against Muslim involvement in the chaplains’ team. This statement has never been questioned, nor has it been discussed with experienced national or international experts. Furthermore, Muslim army personnel have never been asked whether or not this argument is justified.

A representative example of contemporary research regarding this issue, however, questions this argument. Cimşit (2013:22) states that pastoral care for Muslims provided by non-Muslim chaplains is adequate to a great extent; nevertheless, this service reaches its limits if faith-specific questions or problems arise. The evaluation of this study confirms this. International experts, who are experienced in interfaith cooperation, confirm that Christian chaplains can care for Muslim personnel to a great extent (Annexure 4F.8), at least regarding day-to-day issues (Annexure 4G.8). One expert concludes that “for general care a Christian chaplain can help a Muslim soldier in the same way as a Muslim chaplain can help a Christian soldier” (Annexure 4F.8). Nevertheless, these experts state that Christian chaplains alone cannot meet all the needs of all army personnel of all faiths in all situations. Consequently, experts do not fully agree with the argument put forth by the Swiss Army Chaplaincy that Christian chaplains can care in all situations for all personnel; Muslim army personnel should have the possibility of receiving care from an available chaplain of their own faith in difficult situations (Annexure 4A.8). Christian chaplains are not attuned to all cultural differences between Muslim and other army personnel (Annexure 4E.8) nor are they able to understand the deep spiritual needs of Muslim army personnel (Annexure 4B.8). Moreover, Christian chaplains have no knowledge regarding Muslim family care (Annexure 4E.8) or regarding Muslims who are confronted with death and grief (Annexure 4C.8). They are likely to surpass their levels of expertise if

they advise commanders with respect to Islamic issues (Annexure 4F.8). Muslim army personnel confirm that Christian chaplains are helpful for Muslim army personnel to a certain extent, but in specific cases, especially if specific religious questions arise, a faith-specific chaplain would be helpful (Annexure 5A1.6). Some Christian Swiss Army chaplains confirm, as well, that in certain situations a Muslim colleague would be helpful (Annexure 5E1.5). One Swiss Army commander states that in all concerns regarding Muslim faith, regarding practical problems such as how to combine army life and faith and regarding personal problems, Muslim army personnel should have Muslim chaplains (Annexure 5F4.4). Regarding this discussion Maizar mentions that it would generally be easier if non-Christian army personnel knew that the contacted care service involves chaplains of different religions, even if they contact a Christian chaplain with day-to-day needs; such cooperation, based on partnership, would build trust (Annexure 5B1.3).

The argument that Muslim chaplains are not necessary because Christian chaplains can always competently care for Muslim army personnel has to be rejected because, in specific cases, faith-specific chaplains who are trained and involved are necessary. Moreover, Christian chaplains would improve their credibility if they were part of a multifaith chaplaincy. Finally, Muslim chaplains should be involved because this measure would express respect towards the sincere commitment to military service of Muslim personnel serving in the Swiss Army (Hafiz, 2015:229). For these reasons, Muslim chaplains are necessary.

6.2.3.2 “Muslim army personnel do not consider a chaplaincy as essential”

The *Service Regulations of the Swiss Army 2004* (Schweizer Armee 2004, article 64, 1 and article 100, 1) grant all army personnel the right to adequate counselling and support by a chaplain. With regard to this regulation, Afshar (Annexure 5B2.5) cannot understand why this service is not granted to Muslim personnel, and why representatives of the Swiss Army Chaplaincy would mention that Muslims do not even consider a care service as essential (5B1.5). This is the second argument against Muslim involvement, namely that Muslim army personnel would not even ask for this service.

According to Afshar, all armies in countries with an Islamic majority have institutional chaplaincies; moreover, he mentions that every argument against an Islamic chaplaincy can in the same way be used against a Christian chaplaincy. Above all, he emphasises that an Islamic care service is the logical consequence of the charitable pillars of Islam because caring for others plays a crucial role regarding Islamic duties (Annexure 5B2.5). Seyyar (2013:87) confirms this by stating that Islam provides pastoral care for all social groups in the same way as all other religions.¹⁰² In Islamic tradition care-giving has been practised since the times of Muhammed (Seyyar, 2012:38-41).

Western institutional chaplaincies have indeed been established by Christian professionals only; this was so because Christians were motivated to care for others and because Christians were, for years, the sole religious partners of these institutions. Muslims, for example, came to Switzerland only in the last decades through immigration. However, in all countries characterised by a high rate of Muslim immigration, sincere efforts to establish Muslim chaplaincies have been apparent.¹⁰³ The topicality of Muslim care services is, for example, obvious in Switzerland, where Muslim communities are establishing care teams (Muslimische Notfallseelsorge, 2015) and where they are active as chaplains in some prisons (Polizei- und Militärdirektion des Kantons Bern, 2015). Furthermore, academic conferences on this topic have already been held (Schweizerischer Verein für Gefängnisseelsorge, 2015); moreover, the University of Freiburg has established the *Zentrum für Islam und Gesellschaft* (Universität Freiburg, 2015a)¹⁰⁴ which also includes the subject of Islamic care-giving (Universität Freiburg, 2015b).

Swiss Muslims, in fact, consider this service of the Swiss Army Chaplaincy as essential by confirming that Muslim caregivers have the same objectives as Christians when they speak about pastoral care in the Swiss Army (Annexure 5C4.7). Both Christian and Muslim caregivers want to support personnel (Annexure 5C1.7) and ask soldiers and officers who request assistance: “What can I do for you?” (Annexure 5B1.5). In this context, a Swiss Muslim scholar refers to the most practical

¹⁰² The term *seelsorgerische Dienste*, used by Seyyar (2013:87), means services in the range of pastoral care.

¹⁰³ Gilliat-Ray *et al.* (2013), for example, confirms that Muslim chaplaincies generally have been established in Britain for years. The Markfield Institute of Higher Education (2015), for example, has issued a Certificate of Muslim Chaplaincy in Britain for years.

¹⁰⁴ Centre for Islam and Society.

approach of Muslim care-giving in this context where theological or institutional concerns are not relevant (Annexure 5D1.7). Since the Swiss Army Chaplaincy has to date no fixed concept of pastoral care, a common care concept of being there for personnel of the Swiss Army in joy and sorrow (Schweizer Armee, 2010:13) is an excellent starting point for Christian, Muslim and other chaplains.

The argument that Muslims do not consider this care service as essential must be revised. Swiss Muslims consider this service to be essential and would like to benefit from an adequate service as well (Annexure 5A15.5). The argument is untenable in view of the Islamic care tradition and in light of the enormous potential contributions from Muslim communities in the western world.

6.2.3.3 “The lack of recognition gives reason for rejection”

According to Maizar (Annexure 5B1.5), representatives of the Swiss Army Chaplaincy consider the lack of public and legal recognition of Muslim organisations in Swiss Cantons as the third argument against Muslim involvement in the chaplains’ team. Therefore some Christian chaplains oppose Muslim involvement in this care service as well (Annexure 5E2.6).

Maizar states that this is a demoralising point of discrimination regarding religious minorities. He adds that Switzerland has already experienced the discrimination of Catholics in Protestant Cantons as well as the discrimination of Protestants in Catholic Cantons in earlier times; this should not be repeated. He hopes that Muslims will receive the opportunity to make a valuable contribution to the common good of Swiss society by supporting this chaplaincy (Annexure 5B1.5).

It is a fact that Muslim organisations in Switzerland have, until now, lacked public and legal recognition compared to Catholic, the Christian-Catholic and the Protestant churches, which enjoy cantonal public and legal recognition.¹⁰⁵ Nevertheless, the argument of the lack of recognition must be rebutted, first, because of discriminatory aspects. It is in the interests of the Swiss Federation to avoid such discrimination against the second largest religion in Switzerland (Schweizerische Eidgenossenschaft,

¹⁰⁵ In the cantons Neuchâtel and Geneva they do not enjoy this recognition. It is, however, important to take notice that the matter of recognition is a criterion on the cantonal level. On the national level, recognition is not a criterion regarding this service.

2013b, article 8). Rather, it is in the best interests of the Swiss Federation to integrate minorities, which includes religious minorities (Schweizerische Eidgenossenschaft 2015). If the Swiss Army Chaplaincy involved Muslim chaplains, this would be a helpful measure regarding integration. Consequently, lack of recognition is not a reason for excluding Muslims; rather lack of recognition is a reason for including them. Inclusion of Muslims avoids discrimination and supports integration. From the States' perspective and from a Swiss Protestant perspective, avoiding discrimination and supporting integration are important. According to Loretan *et al.* (2014:65) any form of involvement of Muslims, who still lack recognition, is an excellent opportunity to promote cooperation between state and Muslim organisations and to further future recognition.

The argument that Muslim involvement is not possible because of the lack of recognition must, moreover, be met with a rebuttal because Swiss Army chaplains from the Canton Neuchâtel and the Canton Geneva belong to a cantonal church which does not enjoy the status of public and legal recognition in their Cantons; nevertheless, they have been able to join the chaplains' team. The Catholic Church from the Canton Zürich has, as well, endorsed chaplains for this care service before it received cantonal recognition.

It is obvious that the argument of recognition is generally not crucial because questions of recognition concern the cantonal level of politics. The Swiss Federation, which is responsible for the organisation of the Swiss Army Chaplaincy on the national level, does not recognise religious communities or churches nor does it deny such recognition. Furthermore, if governments of Swiss cantons, where recognition is a criterion, establish, regardless of this criterion, Muslim prison chaplaincies because this is necessary, the Swiss Federation could ensure the army chaplaincy's service as well by involving Muslim chaplaincy. The issue of recognition does not affect this decision.

The argument of the lack of recognition must also be questioned in view of how the Swiss Army has until now generously customised the criteria which must be fulfilled for becoming a chaplain. The Swiss Army Chaplaincy has, because of an acute lack of chaplains, facilitated access for Catholics by also accepting Catholic deacons and pastoral assistants besides priests. Moreover, it has recruited pastors from the Swiss

Methodist Church, which has never enjoyed the status of public and legal recognition in any Canton. The same flexibility has been demonstrated regarding the criterion of bringing along military training and experience. During the last years theologians have been recruited as chaplains who lack military experience. The Swiss Army, therefore, is flexible as far as customising the criteria of recruiting chaplains in order to ensure adequate service. Furthermore, the Swiss Army has, up to now, already met diverse religious needs in the Swiss Army regardless of the issue of recognition: the involvement of Muslim chaplains in the chaplaincy of the Swiss Army can, as a result, be seen as a logical consequence of pragmatic regulations, required by the composition and the needs of the troops.

In view of the obvious requirements from the perspective of personnel and commanders regarding this service, and in view of the fact that exclusion of Muslims has discriminatory aspects and in any case contradicts the measures of integration, furthermore, in view of the fact that recognition is not crucial on the national level and, finally, in view of the fact that flexibility regarding recruitment is obvious, the argument that the lack of public and legal recognition does not allow the involvement of Muslims in this service has to be dismissed. The criterion of recognition is rather an argument for including Muslims in the chaplains' team in order to increase their acceptance in Switzerland by realising their valuable contribution for the common good and for peaceful coexistence, and in order to support religious minorities on the way to public recognition.

6.2.3.4 “The lack of a unified counterpart gives reason for rejection”

Since the initiation of the Swiss Army Chaplaincy the Swiss Catholic and the Swiss Protestant Church have been the official agents of this chaplaincy; since 2014 the Christian-Catholic Church has been the third official agent. Who is the Muslim counterpart if Muslim chaplains were to be accepted in the chaplains' team?

The lack of a unified Muslim counterpart vis-à-vis the Swiss Army Chaplaincy is a fact: Muslims are to date organised in two main umbrella organisations; this is understandable in view of the young history of Islam in Switzerland and in view of the different countries and the different traditions Muslims stem from. It is, however, hardly understandable that this lack has been exploited as the fourth argument against

Muslim involvement (Annexures 5E2.1 and 5E2.4) since the Christian churches involved in the Swiss Army Chaplaincy (The Swiss Bishop Conference, the Bishop of the Christ Catholic Church and the Council of the Federation of Swiss Protestant Churches) are not united. If the Swiss Army involved Muslim chaplains, the major national or cantonal Muslim umbrella organisations would be suitable, reliable and established counterparts, even if they are not yet united. The argument of the lack of a unified counterpart has, therefore, to be rebutted as well.

6.2.3.5 “Interreligious cooperation is a problem”

The fifth argument against Muslim involvement in the chaplains’ team has been connected to fear regarding interreligious cooperation (Annexure 5B1.5). Maizar, however, is confident that Muslim and Christian chaplains would cooperate together, for example, in the sense of Kamp (Annexure 4A.5) who confirms that the Chaplaincy of the Dutch Army has had good experience with interreligious cooperation. According to Hauschildt (2013:171) intercultural and interreligious cooperation is increasingly the norm. Hauschildt even sees advantages regarding interreligious cooperation by stating that only in the context of interreligious cooperation can the dialogue between religions deepen. Moreover, if theological reflections remain within their own cultural and religious borders, anthropologically justified commonalities of the different religious approaches to the common task of this care service and religious or cultural particularities remain unclear (2013:171-172). As a result, interreligious cooperation would help the Swiss Army Chaplaincy to conceive of a clear concept of care and cooperation. Furthermore, the opportunities of cooperation have been experienced in other contexts and in other army chaplaincies as beneficial. To conclude, it is obvious that potential challenges regarding interreligious cooperation do not constitute a sustainable argument against Muslim involvement, rather such cooperation, based on the experiences of other chaplaincies, is considered to be of such benefit that it can be used as an argument for a multifaith care service.

6.2.3.6 Reconsideration of the Arguments Against Muslim Involvement

This section clearly indicates that the five arguments against Muslim involvement have no solid ground and, therefore, they have to be rebutted. Chaplains of different religions are necessary in order to fully carry out the task of caring for army personnel of diverse religions and of adequately advising commanders. Moreover, care services are Islamic and the issue of recognition is not the decisive criterion for this service. Furthermore, it is not a problem if Muslims are not as yet united under one umbrella organisation. Finally, interreligious cooperation is possible, and it has even been considered as beneficial for all. This study, therefore, recommends dismissing these arguments as barriers against new models of caring in a more diverse and more inclusive way in the Swiss Army.

6.2.4 Consideration of the Legal Framework

The recommendations regarding improvements of the Christian-Muslim dialogue in the Swiss Army Chaplaincy are based not only on a new view regarding arguments against Muslim involvement, but also on the mandatory legal framework of the Swiss Army Chaplaincy, which is aligned with the legal regulations of the Swiss Army, Swiss Law and Human Rights which refer to the right of freedom of religion. The *Service Regulations of the Swiss Army 2004*, grant to all army personnel the right of freedom of belief and conscience (Schweizer Armee, 2004: articles 93, 1 and 95, 1). These regulations state that religious views and feelings of army personnel may not be abused, nor may the religious peace be disturbed in the Swiss Army (article 95, 1). These army regulations refer to the Swiss Law (Schweizer Eidgenossenschaft, 2013b: article 15) and to Human Rights (United Nations, 2013: article 18; Schweizer Eidgenossenschaft, 2013b: article 54). Furthermore, the Swiss Army is part of a state which is neutral with regard to religious issues (Schweizerischer Evangelischer Kirchenbund, 2015d) and which has, moreover, ratified the *Framework Convention for the Protection of National Minorities* (Schweizerische Eidgenossenschaft, 1998: article 5.1) which obliges the Swiss Army, as part of the Federation, to create conditions which empower religious minorities to develop their culture and to preserve their religion, because this is an essential part of their identity. Because the Swiss Army places high demands on its personnel, it respects, moreover, the need for religious support during training and operations (Schweizer Armee, 2004: chapter 6).

According to the *Service Regulations of the Swiss Army 2004* every soldier and officer, therefore, has the right to spiritual care (article 64, 1 and article 100, 1). Furthermore, Swiss Army chaplains are instructed to advise commanders regarding issues of spiritual care (article 64, 3). The *Service Regulations of the Swiss Army 2004* rule, moreover, that attending a Church service is possible (article 65, 1-3), and, finally, that army personnel who die during their service will receive a military burial (article 66, 1).

The recommendations of this study consider these regulations and the corresponding legal framework as well as the fact that, with regard to the reality of Muslims in Swiss society and in the Swiss Army, outstanding issues remain. However, questions arise with regard to civilian life, where Muslim communities are sometimes faced with restrictions and discrimination (cf. Chapter 2.3.2); the ban of building minarets exemplifies such restrictions regarding religious rights for Swiss Muslims (Schweizer Eidgenossenschaft, 2013b: article 15). Questions arise, as well, with regard to the Swiss Army, where restrictive or discriminative measures can also be observed. The Swiss Army has, for example, commissioned only Christian chaplains; for many Muslim personnel this regulation implies a restriction of the right to adequate spiritual care (article 63, 2) in specific situations which would necessitate such specific service. In this context, the attachment of article 64, 2 of the *Service Regulations of the Swiss Army 2004* is questionable in that it states that personnel of non-Christian religions may contact Christian chaplains if the situation does not permit them to contact chaplains of their faith; this statement is questionable because there is clearly no chaplain of non-Christian faith in the Swiss Army. Furthermore, the attachment of article 65 of the *Service Regulations of the Swiss Army 2004*, which concerns attending church services, is discriminating: Christian chaplains may perform church services in the Swiss Army; while Christian personnel may attend these services, Muslim personnel, who do not wish to attend the Christian service, can be ordered to do official work (article 65, 4). With regard to article 66, 1 of the *Service Regulations of the Swiss Army 2004* similar questions arise regarding possible discrimination. How should, for example, the Swiss Army bury a Muslim comrade if Islamic burials are not even possible in many places in Switzerland? One can, therefore, conclude that Muslim army personnel are confronted with discriminatory restrictions. Questions arise regarding the equality of Swiss Muslims before the law and regarding discrimination (Schweizer Eidgenossenschaft, 2013b: article 8). When recommending

improvements regarding the accommodation of the Christian-Muslim dialogue in the Swiss Army Chaplaincy, the mandatory legal obligations must consistently be considered. These recommendations aim to eliminate restrictions, exclusion and discrimination.

6.2.5 Consideration of Expressed Needs

The recommendations regarding improvements of Christian-Muslim dialogue in the Swiss Army Chaplaincy should be based, as well, on the expressed needs regarding this care service. The evaluation shows evidence of these needs. It is obvious that the great majority of the Muslim army personnel questioned need, in special situations, faith-specific chaplains (Annexures 5A2.7 and 5A3.7). The cases which require a faith-specific chaplain are faith-specific as well (Annexure 5A12.7): faith-specific chaplains are needed, for example, if Muslim personnel suffer from mobbing due to religious reasons (Annexure 5A1.7), if Muslims have specific questions regarding the implementation of religious rights (Annexure 5A11.7), or in the case of accidents, death, and rituals (Annexure 5A20.7). Muslim personnel would appreciate Muslim chaplains in specific situations because these chaplains would be familiar with the army and with their religion (Annexure 5A6.7), they could pray with them if they wish (Annexure 5A1.7); moreover, they would have the necessary cultural and religious knowhow (Annexure 5A1.7) and could advise commanders in case of need (Annexure 5A16.7). Their presence would generally be confidence-building (Annexure 5A16.7). Muslim chaplains are needed because they can contribute to the improvement of the conditions of Muslims in the Swiss Army (Annexure 5A20.7) and because their presence would allow Muslim personnel to feel that Islam is accepted in the Swiss Army (Annexure 5A9.7). Finally, Muslim and Christian army chaplains are needed in order to support together the peaceful interaction of Muslims and Christians in this institution (Annexure 5A2.7).

Swiss Army commanders express their needs as well. They are, first and foremost, in need of chaplains who put their religious affiliation in the background (Annexure 5F1.4), who have an overall and excellent knowledge of the religious landscape of Switzerland (Annexure 5F5.4) and who are trained and qualified in cultural awareness (Annexure 5F2.4). The majority of commanders mention the need of having Muslim chaplains for advice (Annexure 5F2.4) because, until now, they are “entirely without

specific support” regarding specific advice (Annexure 5F4.4). Furthermore, commanders mention that there is a need for a revised information sheet which informs army personnel about religious rights (Annexure 5F5.5); this information should regularly be sent to all commanders and officers (Annexure 5F5.5). Commanders enumerate the same cases as Muslim personnel in which Muslim personnel should be able to receive faith-specific caregiving. The majority of commanders do not consider it necessary that Swiss Army chaplains address relevant topics in discussion with soldiers (Annexure 5F1.5) rather they would appreciate excellent training regarding religious issues for themselves and for the officers involved (Annexure 5F2.5); they would like to be informed, trained and acclimatised by highly qualified chaplains (Annexure 5F1.5).

Swiss Muslim scholars and mosque leaders agree with Muslim army personnel and with commanders that Muslim chaplains are needed regarding religious-specific concerns (Annexure 5C2.5). Moreover, Muslim army personnel need to know that representatives of their religion are involved in this service as well. In this case Muslim army personnel would be aware that their assigned chaplain, even if he or she is not a Muslim chaplain (Annexure 5D3.6), is part of a multifaith team; this would be confidence-building as well because one’s own religion is represented in the multifaith chaplains’ team. The establishment of Islamic prayers or rites in the Swiss Army is not seen as a priority (Annexure 5D2.6).

Half of the Christian chaplains questioned think that Muslim colleagues are needed in this care service (Annexures 5E1, 5E4, 5E5 and 5E7). They state that Muslim involvement in this care service would build trust and that Muslim personnel and commanders would benefit from these experts. Furthermore, it would be a strong signal of respect and acceptance in Swiss society if Muslim chaplains were involved in this service.

Recommendations regarding improvements of Christian-Muslim dialogue in the Swiss Army Chaplaincy will, therefore, consider these needs. The evaluation participants need chaplains—whether Christian, Muslim or other chaplains—who have excellent cultural awareness and knowhow regarding the religious landscape of Switzerland; moreover, they need chaplains who have sure instincts and knowhow regarding the implementation of religious rights. They need chaplains—whether Christian, Muslim

or other chaplains—who can restrain themselves from putting their religious affiliation in the foreground; furthermore, the evaluation participants need faith-specific chaplains for specific problems. Moreover, they comment that the information sheets regarding the implementation of religious rights should be revised. Finally, commanders are in urgent need of specific training in order to be prepared for their tasks related to religious diversity management in the army.

6.2.6 Considering Proposals Regarding a More Diverse Chaplaincy

The recommendations regarding a more diverse and inclusive chaplaincy that distinguishes itself by a committed openness towards Christian-Muslim dialogue will be based, as well, on the several proposals of the evaluation participants. The evaluation participants answered questions such as: How should the more diverse and inclusive chaplaincy be modified? How should a multifaith chaplaincy be organised? How should diverse chaplains of a multifaith chaplaincy cooperate? What is the chaplains' general attitude? Should chaplains speak about the specific tenets of their religion? May they proselytise? If Muslim chaplains were involved in a multifaith team what would the requirements be to become a Muslim chaplain? Should Muslim chaplains care for Muslim personnel only? How should chaplains be involved in Christian-Muslim dialogue or, if many religions were involved, in interreligious dialogue? These proposals form the fourth foundation on which the formulated recommendations will be based.

The experts of other army chaplaincies, for example, have already transferred their chaplaincy into a multifaith chaplaincy; therefore, they are highly qualified to suggest proposals regarding the further development of the Swiss Army Chaplaincy. An experienced Catholic Canadian chaplain, for example, comments that the transformation into a more diverse and inclusive chaplaincy, which furthers interreligious dialogue, should be seen as an opportunity (Annexure 4G.6). Another chaplain recommends putting a multifaith army chaplaincy on a firm legal and political basis as well as on a firm theological basis (Annexure 4C.6). They go on to state that Christian churches who have provided this service alone until now, should, moreover, answer the following questions: What does it mean for Christian churches to be part of a non-religious or a multi-religious society (Annexure 4C.6)? What does it mean to bow out from a privileged position which can no longer be defended, and

what does it mean to be part of a multifaith chaplaincy (Annexure 4C.6)? Political and spiritual leaders should set a good example (Annexure 4A.6) by supporting the development of a new concept trending towards a more inclusive chaplaincy which gives all army personnel the same rights (Annexure 4B.6).

In this context, Muslim army personnel confirm that special treatment for Muslims would not be appropriate (Annexure 5A11.7), rather all Christian denominations,¹⁰⁶ and all non-Christian and non-religious personnel, should have the possibility of being represented in this chaplains' team as well (Annexure 5A16.7). One Swiss Muslim officer expresses the vision of a "colourful bouquet of chaplains" which mirrors Swiss society (Annexure 5A18.7). In a more diverse and inclusive chaplaincy all chaplains should support army personnel and be concerned about the needs of personnel (Annexure 5C1.7). The aim of caring for fellow human beings (Annexure 5C4.7) should be in the foreground of all chaplains' concerns. Whenever chaplains care for personnel or whenever they speak to the troops they should include everybody (Annexure 5F.2) by keeping their religious affiliation in the background (Annexure 5F1.6). Chaplains of a more diverse and inclusive care service should speak about human rights and common human values (Annexure 5F1.6); they should focus on humanity, on fair treatment and on preaching peace, which goes far beyond all religious and ideological boundaries (Annexure 5B1.7). With regard to the chaplains' religious affiliation the proposals mention that chaplains have a religious background which they must not deny (Annexures 5B1.7 and 5D4.8); it would even be fair if everybody knew their background (Annexure 5E4.7). Nevertheless, it is imperative that all chaplains in a modified chaplaincy clearly define their religious affiliation and corresponding institutional concerns (Annexure 5D2.7). Moreover, any attempt at proselytising would not be permitted (Annexures 5E6.7 and 5A2.8). The platform of the Swiss Army and this care service must not be misused (Annexure 5F1.6), therefore, religious organisations should no longer distribute holy books in the army (Annexure 5F5.6).

With regard to the involvement of Muslim chaplains in a more diverse service evaluation, participants state that Muslim chaplains should, as well as all chaplains, be aware of the context in which they are working (Annexures 5A2.7 and 5D1.6). They

¹⁰⁶ The Muslim officer who has expressed this has referred to those Christians who belong to a Christian church which is not publically and legally recognised in the respective canton.

should, moreover, think in an inclusive way (Annexure 5C1.6). They can belong to any theological school; the main point is, however, that they are not prioritising their own religion (Annexure 5B2.7). With regard to the general care service, Muslim personnel should in any case have the possibility of choosing a chaplain belonging to a specific theological school because this is, in military circumstances, not a relevant criterion (Annexure 5C5.6). Swiss Muslims are, however, trained to work together across theological and ethnic borders (Annexure 5A2.7). Even if it is an advantage if Muslim chaplains are versed in the different branches of Islam (Annexure 5C3.6), the army is not the place for theological discussions (Annexure 5D4.6). It is, with regard to Muslim involvement, moreover, a clear statement of Swiss Muslim leaders that proselytising is prohibited (Annexure 5B1.6). Furthermore, Muslim chaplains should be distinguished by their outstanding cultural knowledge and the capacity and ability to care and counsel (Annexure 5B2.6). Muslim chaplains should also be attuned to interreligious dialogue (Annexure 5B2.6). According to a Christian Swiss Army chaplain, Muslim colleagues should also be integrative personalities (Annexure 5E1.6). It is clear that Christian-Muslim dialogue can only be realised in the Swiss Army context if Muslim army personnel are represented by Muslim chaplains (Annexure 4B.5). These Muslim chaplains should be ready in the same way as Christians to work on interreligious cooperation (Annexure 5E1.8). Christians and Muslims should foster and maintain an ongoing dialogue (Annexure 4F.6) by initiating working groups and teams for research projects and exchange programmes (Annexure 4F.5) associated with common training and supervision (Annexure 5B1.6).

In Switzerland the involvement of Muslim chaplains would be new. Therefore, the evaluation participants have also made suggestions regarding the position of Muslim chaplains. Only very few Muslim personnel think that a civilian chaplain would be adequate; the overwhelming majority believe that a Muslim chaplain should be integrated into the Swiss Army the same as Christian chaplains in order to evoke trust (Annexure 5A18.7). The majority of Christian Swiss Army chaplains agree that Muslim chaplains should be fully integrated (Annexure 5E1.6). Moreover, they should have exactly the same tasks (Annexure 5D1.6) as Christians since Muslims can care for all in the same way as Christians (Annexure 5B1.6). A Christian army chaplain emphasises that he is totally against a care concept in which, in the normal case, Muslim chaplains care only for Muslims, since this would further social exclusion: “A Swiss Army chaplain either is here for everyone or for no one” (Annexure 5E6.6).

Another Swiss Army chaplain states that chaplains should try to unite, not to divide (Annexure 5E7.8). Swiss Muslims confirm that Muslim chaplains should have the same conditions regarding their position as Christian chaplains (Annexure 5B1.6). Furthermore, they should have university training (Annexure 5C3.6).

The evaluation participants preponderantly affirm the development of the Swiss Army Chaplaincy towards a multifaith chaplaincy. They state that these changes have to be carried out carefully and on a solid legal and theological basis. Moreover, many participants suggest that the circle of new candidates should not be limited to Muslim candidates. All religions represented in Swiss society and in the Swiss Army could be involved in the chaplains' team. It is, moreover, imperative that chaplains are aware of the specific contexts. Furthermore, they must be integrative personalities who care and advise in a neutral way; their religious affiliation is only their background. They must also be ready for cooperation. In the surroundings of the chaplains of the Swiss Army, one can hear that it would be a step backwards if a faith-specific chaplaincy would be established. If, for example, Muslim army personnel were always supervised by Muslim chaplains, this would not at all support the situation of Muslims in Switzerland. Correspondingly, Muslims confirm that Muslim chaplains could care for all in the same way as Christians. A "pick and choose" mentality should, with regard to the chaplains' general service, be avoided (Annexure 5E7.6) because this could be disadvantageous for Muslims themselves and for the unity of the troops (Annexure 5E7.7).

6.2.7 Respecting the Broadly Accepted Dialogue Principles

A reconsidered concept of a multifaith Swiss Army Chaplaincy that promotes Christian-Muslim dialogue will as a matter of course respect and implement the broadly accepted theological-ethical dialogue principles.

The evaluation of Christian-Muslim dialogue in the Swiss Army Chaplaincy has pointed out that the implementation of these dialogue principles is incomplete. The commitment to Muslim army personnel and to their needs (principle 1) is inadequate; all participants should experience this commitment as beneficial. The current policy of the Swiss Army Chaplaincy has, moreover, missed implementing the principle of unifying commonalities (principle 2); recommendations will, therefore, suggest

emphasising commonalities by removing hurdles for non-Christian army personnel who would like to benefit from the blessings of this service as well; the principle of unifying commonalities has to take shape in this care service by including all instruments in this “care orchestra”. The principle of respect (principle 3) has to be fully implemented as well; from the perspective of Muslim army personnel and international experts, the missionary credo of this chaplaincy, the lack of rules regarding inclusive and exclusive public speech, and the lack of Muslim participation obviously demonstrate a lack of respect; the recommendations will, therefore, be influenced by a sincere reconsideration of the credo of this service, by suggesting rules of inclusive and exclusive wording and by the respectful acceptance of non-Christian chaplains in this service. Furthermore, the principle of empowerment (principle 4) has only a fragmentary implementation; restrictions, rejections and exclusions do at least correspond with the intentions of the principle of empowerment. In order to implement the Swiss Protestant dialogue principle of empowerment, Muslim and other non-Christian army personnel must have the same opportunities and resources; the recommendations will be guided by the aim of adequately providing religious minorities with the possibility of participation that again furthers the church’s interest in Christian-Muslim dialogue and the national interest in integration. The recommendations are based also on the clear guidelines of the dialogue principle of building bridges (principle 5); the Swiss Army Chaplaincy has to develop a care service in which bridge-building between all army personnel and all faiths and ideologies can be experienced, the Swiss Army Chaplaincy can, moreover, only involve chaplains who are open-minded regarding all army personnel from all faiths and ideologies, and who are not simply tolerant regarding other faiths and ideologies; rather they should be active bridge-builders by proving to have an excellent knowledge regarding the religious landscape of Switzerland and the prime goal of supporting personnel in their individuality. In order to avoid potential misunderstandings, building bridges does not imply enforcing religious conformity or denying one’s own faith identity; compliance with the principle of building bridges neither ignores existing differences nor does it intend to blur borders in accordance with the aforementioned metaphor of the orchestra which consists of different instruments (Council of Churches for Britain and Ireland, 1991:5).

The reconsidered view of arguments regarding Muslim involvement, the consideration of a legal framework, the expressed needs, and proposals regarding a modified chaplaincy will influence the recommended concept of a multifaith Swiss Army Chaplaincy, which will be presented below. Furthermore, the recommendations are based on the consideration of the broadly accepted dialogue principles of this care service. Above all, the recommendations are motivated by the Swiss-Protestant theological-ethical policy regarding Christian-Muslim dialogue and interreligious dialogue in general. On the basis of these considerations a new concept of a Swiss Army Chaplaincy, which promotes Christian-Muslim dialogue, can be recommended.

6.3 The Recommended Concept

6.3.1 Preliminary Remarks

The evaluation has shown that, measured against the Swiss Protestant principles regarding Christian-Muslim dialogue, the current state of the Christian-Muslim dialogue in the Swiss Army Chaplaincy is inadequate. In order to tackle the inadequacies of this dialogue this study recommends that the Swiss Army establishes a multifaith army chaplaincy. The concept of a multifaith Swiss Army Chaplaincy responds to the current challenges by implementing the theological-ethical dialogue principles and by ensuring that Muslim and all non-Christian army personnel will feel at home in this chaplaincy to the same extent as Christians. They will feel at home because all chaplains of a multifaith Swiss Army Chaplaincy are committed to interreligious dialogue, because they emphasise human commonalities and respect differences, and because all army personnel—such belonging to minorities as well—experience the chaplains' service in a spirit of empowerment, and because bridge-building activities between religions and faiths is implicit as well in the chaplains' team itself.

This section explains how the recommended concept of a multifaith Swiss Army Chaplaincy is able to support the Swiss Army when assuming its responsibilities regarding religious issues; moreover, this section suggests a commitment and a mission statement, and it enumerates the tasks of this chaplaincy. The concept of this multifaith chaplaincy starts—in contrast to the current concept—at the point that qualified chaplains from different faiths (multifaith) are welcome to contribute to the

welfare of all army personnel even if the qualification profile, not the faith profile, of the chaplains involved remains the key factor to success.

6.3.2 Assuming Responsibilities Through Involvement of Religious Professionals

6.3.2.1 The Leadership Role of the Swiss Army Management

The Swiss Army is neutral regarding religious affiliation. Nevertheless, important responsibilities regarding religious issues belong to the province of the Swiss Army itself. This study encourages the Swiss Army management to assume leadership regarding this chaplaincy and the related responsibilities. The Swiss Army management should avoid delegating leadership in this regard to one of the involved bodies of the religious professionals. Assuming responsibility regarding religious issues should be decided in a neutral way on the management level.

The Swiss Army management should be aware that the recommended multifaith chaplaincy gives the Swiss Army advantages on all levels because chaplains from diverse faiths support the personnel entrusted to their care, because they help the organisation in case of emergency and when organising ceremonies, and because they have the capacity to advise all army personnel of all faiths with regard to the implementation of religious rights. If the Swiss Army management, for example, structures religious practice clearly by providing support from chaplains of the represented religions of Swiss society, one can assume that army personnel will be able to express their religion in a compatible way (Woodhead, 2015:xxii). If, however, the Swiss Army management does not properly organise religious practice, individual personnel would probably exercise their religious views in ways that may not be compatible with the organisation. Furthermore, a multifaith chaplaincy ensures that the management of the Swiss Army is religiously literate (Billings, 2015:41), that it supports the healthy development of the whole organisation (Woodhead, 2015:xx) and grants the commitment to neutrality, pluralism and inclusiveness for all chaplains and personnel (Lobeira, 2014:397-398). However, by establishing a multifaith chaplaincy the Swiss Army management assumes responsibilities in the following respects.

6.3.2.2 The Army's Responsibility Regarding Religious Diversity Management

The Swiss Army is committed to diversity management (Schweizer Armee, 2015b); this includes religious diversity. It belongs to the responsibilities of the Swiss Army regarding religious diversity management to provide a chaplaincy which supports the Swiss Army by assuming respective responsibilities regarding religion. In times of uncertainties regarding religious issues based on the progress of secularisation, a decrease in the states' churches and growth of the non-Christian population, and in times of advanced sensitivity regarding radicalisation of people of any faith, the Swiss Army is recommended to accept responsibility regarding religious diversity management. A multifaith chaplaincy is a credible institution that can support the Swiss Army regarding this responsibility. A multifaith chaplaincy can, moreover, give clear guidelines regarding religious practice; this, however, belongs to the religious diversity management as well. The clearer the guidelines of the information sheets provided by the multifaith Swiss Army Chaplaincy, the less support and discussion is necessary in daily military life. Maintaining a multifaith chaplaincy with well-trained chaplains and providing clear guidelines is an appropriate way of ensuring the implementation of religious rights, which is one of the responsibilities of the Swiss Army management regarding religious issues. One can conclude that the Swiss Army can assume its responsibility regarding religious diversity management by involving qualified and well-trained chaplains who represent the majority of the army personnel. Beyond this, should the Swiss Army ever be involved in operations which evoke more pronounced ethical questions of personnel, the need of having appropriate internal and manageable resources for advice and support adheres also to the demands of an appropriate concept of religious diversity management. Taking responsibility for religious diversity management also includes promoting the peace-building and community-building resources of religions. Promoting peace, mutual understanding and an atmosphere of tolerance between cultures and religions is, however, more likely if religions are integrated through an appropriate concept of religious diversity management. Even nations with strict separation between state and religion, such as France, maintain a multifaith chaplaincy (République Française, 2016) because adequate management of religious diversity has positive and lasting effects on peaceful coexistence in an army. It is in the interest of the Swiss Army management to embrace religious diversity by assuming leadership regarding religious issues and by providing an umbrella for diverse religions in the Swiss Army.

6.3.2.3 The Army's Responsibility Regarding the Care and Welfare of its Personnel

Organisations like armies, hospitals, prisons, schools and airports assume the responsibility of taking care of people who live or work in their organisation or who come in contact with their organisation. These people are not only in need of food and physical support; many are, further, in need of personal advice, spiritual care, welfare and empowerment. Care for personnel belongs to the established standards of organisations that evidence a high degree of responsibility for giving specific value to their people (Pattison, 2015:26). Chaplains support personnel in a people-oriented way which emphasises individual values (2015:21); these chaplains, therefore, play an important role for the personnel provided by their organisation. Caring for people in organisations implies giving special consideration to them, being present, spending time and paying attention, and above all, creating relationships (2015:21). A multifaith chaplaincy provides for all personnel an appropriate framework for caring during the time of their military service. This is necessary because recruits, for example, are in a process of consolidating their personal identity, which includes their religious identity, and because they are confronted with major challenges during military training, such as coexistence in tight spaces in barracks and training grounds, they are confronted with ethical questions. Providing a solid framework for realising religious life and providing adequate care support is easier than risking uncontrollable support from religious groups from inside or outside the army who might negatively influence army personnel during trying times. The task of caring, which concerns the spirit, the soul and the emotional range of people, has, according to the observations of a Dutch army chaplain, developed into a comprehensive support system focussing on the many dimensions of human existence (Annexure 4A.5). Taking responsibility for spiritual care and welfare is generally undisputed in other armies as well as in other Swiss institutions. The Swiss Army is, therefore, well advised to carry out this task and to assume responsibility for caring for its personnel. This service is not beneficial only for the soldiers and officers involved but also for the whole organisation. It is, moreover, obvious that a multifaith society needs a multifaith army chaplaincy.

6.3.2.4 The Army's Responsibility Regarding the Sacred

Chaplaincy is an internationally recognised practice of governments, organisations and institutions of caring for people entrusted to them. According to Cobb *et al.* (2015:2), the practice of chaplaincy distinguishes itself from other counselling services because it involves the intentional recognition and articulation of the sacred, regardless of the faith or lack of it of those who seek for help (2015:2). The articulation and recognition of the sacred neither touches the magical nor is it related to any missionary attempt or to any specific religious preference of a government, organisation or institutions. According to Cobb *et al.* (2015:3) attentiveness to the sacred refers to

those fundamental qualities of life that go beyond the material and mundane by which people orientate and make sense of their lives. The sacred can be expressed in all aspects of human thought and behaviour including beliefs, values and practices, and in artefacts, symbols, places and environments... An example of the sacred is life itself, which has normative significance for most people in terms of absolute meaning and value... This term therefore admits a wider range of forms including but not limited to those mediated through religious traditions and practices. Consequently the term sanctity has a strong utility for the practice of chaplains because of the gamut of religions they are associated with and the diversity of people that they service, including those with non-theistic, humanistic and atheistic beliefs and practices (2015:3).

Cobb *et al.* (2015:4) argue that chaplains have, at the intersection of worldly reality and transcendent spheres, a unique licence within their organisation to deal with the sacred that they must negotiate with care and trust. As a result, chaplaincy cannot be confused with other services promoting welfare. The sacred is, however, not directly referring to organised religion but it refers to the transcendent affiliation of humans. Soldiers and officers who contact a chaplain are aware of the fact that they are contacting a nominated chaplain who articulates and recognises as a theological professional the dimension of the sacred. The question arises why the sacred, which refers to the transcendence of humans, has been accepted in this secular context (2015:2).

6.3.2.5 Involving Chaplaincy as the “Acceptable Face of Religion”

According to Schüle (2015) many humans have profound needs regarding transcendence, metaphysical shelter and meaningful answers; he states that religion helps to cope with day-to-day problems; being moved by any transcendence supports people by helping them better deal with the demands of life. An organisation which does not consider this fact and misses the opportunity to establish a chaplaincy will

never understand their personnel in their wholeness. At this point the thread to the chaplaincy's sense regarding the sacred has to be picked up again because it is exactly this which responds to the affinity of personnel to religion. According to Pattison (2015:13), chaplaincy developed as the "acceptable face of religion" because it responds to the needs of people in the secular context, far away from the parsonage doors, and because it embraces and affirms contemporary notions regarding the sacred which are not related to institutional religion but which are expressed by various aspects of human thought and behaviour including beliefs, values and practices, artefacts and symbols (Cobb *et al.*, 2015:2). While traditional religion declines, chaplaincy is increasing (Pattison, 2015:13). Chaplaincy is growing not only because it supports organisations regarding religious diversity management and because it cares for personnel, but, as well, because chaplaincy can deal with the sacralities of human life in an exemplary way. For example, while many churches have turned inwards to their own distinctive sacralities and certainties, chaplaincy has turned outward to embrace the public sacralities of civic decency (2015:14). These sacralities of contemporary society are, according to Pattison (2015:18), not only life itself and its value and its symbols, but also values such as equality, diversity, inclusiveness, freedom of belief, inclusion of others, working with people of all faiths and those of none, and commitment to the avoidance of proselytisation. These values very often respond to personnel seeking help and advice through a chaplaincy. According to Pattison (2015:21), these personnel seeking help are highly attracted by the value placed on individuals and by the chaplaincy's attentiveness regarding the sacralities of modern times. Personnel seeking help are more attracted by the values of chaplains which are not related to judgement and truths as they might sometimes be preached in institutional religion. Non-judgemental personal care and listening are parts of these sacralities embraced by chaplaincy. According to Pattison (2015:23) chaplaincy provides a service that promotes these sacred forms. Those who are uncomfortable with intolerant or narrow religious views, which sometimes can be experienced in institutional religion, can seek refuge in chaplaincies where they encounter another world of religious expression. This applies for both chaplains and army personnel. According to Pattison (2015:18) chaplaincy is, therefore, increasingly plausible and attractive and "deeply acceptable in non-religious social contexts" because it emphasises "respect for individuals and 'subjective-life'" (2015:22).

Chaplaincy has been experienced as a helpful and “acceptable face of religion” (2015:13). How could an organisation, in which major challenges are posed to personnel, not give its best for an inclusive and diverse chaplaincy? How could a State that is interested in having all religions develop their helpful and acceptable face avoid involving all major religious groups of society in chaplaincies?

6.3.2.6 Summary

The reasons are manifold why the Swiss Army has established a chaplaincy. The reasons why the Swiss Army should establish the recommended multifaith chaplaincy are manifold as well. The recommended concept supports the Swiss Army management when assuming responsibility regarding religious issues and care of personnel. Both the personnel involved and the organisation itself would benefit from the blessings of this service. Christian-Muslim dialogue and interreligious dialogue in general would, moreover, be promoted by this concept.

6.3.3 The Commitment and the Mission Statement

This study recommends to the Swiss Army to establish a multifaith chaplaincy which includes the following commitment:

Dedicated to humanity, to respectful coexistence, and to spiritual well-being, the Swiss Army Chaplaincy is committed to the needs of army personnel of all faiths and those of none.

This commitment refers succinctly to three uncontested dedications of the recommended multifaith Swiss Army Chaplaincy which cover concerns expressed in the theological-ethical dialogue principles. The reference to the term “humanity”, for example, has purposefully been stated at the beginning of this commitment because emphasising our common humanity is in the interest of all personnel, of all the chaplains and their religious bodies, and of the military management and staff. This dedication refers to the dialogue principle of seeing first and foremost the commonalities of Christians and Muslims, and of all personnel of all faiths and those of none. The Swiss Army Chaplaincy does not see Jews, Hindus, Christians, Muslims, Buddhists, atheists or humanists; it sees humans. This service is dedicated to

humanity. Respectful coexistence is an important concern of the Swiss government and the Swiss Army management as well. The dedication to respectful coexistence includes promoting intercultural and interreligious awareness and dialogue and meeting the needs of army personnel who have questions regarding the implementation of religious rights and practice. This furthers peaceful coexistence and mutual respect in this organisation. The term “respectful coexistence” reminds us again of important dialogue principles, namely the principle of respect and building bridges. It is, above all, the main concern of the Swiss Army itself, but also the main concern of Christians, Muslims, and people of all religions that the spiritual care and well-being of humans is promoted. The intention of the Swiss Army to provide appropriate care and to consider spiritual needs of personnel has also been included in the term “spiritual well-being”. The Swiss Protestant principle of empowerment resonates in this term. If soldiers and officers experience spiritual well-being, they feel empowered to live life to the fullest.

Based on these central precepts, the multifaith Swiss Army Chaplaincy has no other focus than meeting the needs of all army personnel by asking them: “What can I do for you?” The chaplain, who asks this in a selfless way, is dedicated to humanity and contributes to respectful coexistence in the Swiss Army and to the well-being of the personnel involved. The Swiss Army Chaplaincy is recommended to explain this commitment on its website, on the information boards, on information sheets, and when presenting its service by the following mission statement which includes the important perspectives of this commitment.

- What we stand for:

We are committed to the Swiss law, to human rights, to human dignity and to the values of justice, freedom, equality, solidarity, peaceful coexistence, respect, tolerance and diversity, moreover, to non-proselytising, to ecumenical and interreligious dialogue and to freedom of belief and conscience.

- What is our mission:

We are committed to caring for all army personnel of all faiths and those of none who seek help and advice. We ask: “What can we do for you?” While we support the personnel in consideration of their faith, their approach to life and

the related specific resources, the faith tradition of the chaplains remains in the background.

- How we operate:

The Swiss Army Chaplaincy consists of a multifaith chaplains' team which closely cooperates. The service, however, is provided by the chaplain assigned to the specific military school or unit. A faith-specific chaplain will only be called on site if army personnel are confronted with the death of either a comrade or a loved one at home during service, or for rituals related to these cases.

Based on the Swiss Army Chaplaincy's commitment and on the mission statement the tasks of Swiss Army chaplains will be enumerated in what follows.

6.3.4 The Tasks

6.3.4.1 Relevant Guidelines

The recommended multifaith chaplaincy will offer its services to all Swiss Army personnel. These services are characterised by the closeness of chaplains to the troops.¹⁰⁷ The following section presents general guidelines regarding the tasks of the chaplains. These tasks will generally concur with the traditional tasks of the current chaplaincy, except that these tasks will be carried out by members of a multifaith

¹⁰⁷ It is important to know as background information that the Swiss Army Chaplaincy has jeopardised, because of a lack of personnel, the most valuable and precious offer of this chaplaincy, namely the closeness of chaplains to the troops. The Swiss Army Chaplaincy feels compelled to withdraw in the near future chaplains, who are still assigned to diverse military units, from the staff in school commands and brigades, and to form them into chaplains' pools. In case of necessity chaplains should be drawn from those pools—exactly the same as psychologists or social workers in the Swiss Army—in order to look after these soldiers who are seeking help. Through this measure, the close connection to the staff and to the troops gets lost. This withdrawal involves both a loss of integration into the troop and a loss of confidence and day-to-day encounters. The officer who suffers from family problems and who wants to speak to a chaplain will hardly call an unknown chaplain from a pool; the officer is not familiar with a chaplain who is not on site. Moreover, if chaplains are, for example, not present on the 100 km march of officer candidates, these personnel will be less interested in the chaplains' words after the march than if chaplains participate in this march. This study hopes to contribute, as well, to an enhanced and optimized recruitment potential which would help to overcome the shortage of chaplains and also encourage the cancellation of the announced withdrawal from military schools and brigade staffs into pools. The chaplains belong to the staff and to the troop; this is the most important maxim. Even if this preliminary remark regarding the withdrawal of chaplains to pools has no direct implication on interreligious issues, this study hopes that, by recommending a new concept of a multifaith Swiss Army Chaplaincy, more qualified and motivated chaplains will be recruited. This would bring more chaplains back to the troops. The individual one-to-one service, which is based on trust and closeness, will be reinforced.

chaplains' team and not by Christian chaplains alone. Consequently, the concept recommends abandoning the one-faith concept by shifting to a multifaith concept while resisting the temptation of providing a service in which, for example, Christians care for Christians and Muslims care for Muslims. The following guidelines explain this before the general and the specific tasks are presented in detail.

This study recommends to the Swiss Army Chaplaincy that it should evolve from a one-faith to a multifaith care service in order to tackle upcoming interreligious challenges. The advantages are obvious. In contrast to the current service every soldier and officer knows that the assigned chaplain belongs to a multifaith chaplaincy and that they are working closely together with colleagues of every religious affiliation. In contrast to the current situation army chaplains know that their religion is represented in the chaplains' team as well. This awareness is confidence-building. Swiss Army chaplains from any faith carry out their tasks in a neutral way and to the benefit of all personnel. This can be compared with the situation of patients in hospitals who do not ask whether the operating surgeon is a Christian or a Muslim. They trust in the surgeons' professionalism. In this sense, army personnel can confidently trust that their assigned chaplains are committed to a human-to-human care service in the spirit of the "Good Samaritan" (cf. section 6.4). Furthermore, it is confidence-building if army personnel of every faith know that the information sheets regarding religious practice have been authored by experts of their own faith; the suggestions of how to implement religious rights and how to practice religion under specific circumstances stem from experts of one's own faith. In addition, army personnel know that, if faith-specific questions arise, their assigned chaplain or their commander can contact a faith-specific chaplain who advises the chaplains' colleagues or commanders regarding this specific situation. These advisors are integrated into the military service as well; they are fully equipped and trained chaplains; even if they serve in another military unit or school and even if they are, therefore, not on-site, they provide collegial faith-specific advice. Last but not least, they know—and this makes a difference as well—that a faith-specific, fully integrated chaplain can be called on site if a fatal accident occurs, if a soldier loses a family member and, therefore, is grieving, also in the case of faith-specific ceremonies. In such situations then persons affected or their related parties should express their wishes regarding the religious affiliation of chaplains. Furthermore, it means a step forward regarding Christian-Muslim dialogue if the multifaith Swiss Army Chaplaincy promotes inclusivity: that public speeches of

the chaplains on the occasion of a “word of the day”, promotion ceremonies, consecrations of the flag, the closing of a military unit and other suitable events are held in a noticeably inclusive sense. On the occasion of such moments the chaplain can unite the troop and prove his or her capacity of inclusive speech. The chaplains will be trained to carry out these important tasks specifically and in a spirit of intercultural and interreligious communication and awareness.

Representatives of faith-specific caregiving services recognise that the recommended concept of this thesis strictly avoids the situation in which Christians care for Christians and Muslims care for Muslims. Such a faith-specific concept would, however, imply an unhelpful “pick and choose” mentality. In this context, it is important to mention that the vast majority of the Muslims questioned (Annexures A1.8 to 21.8) do not at all request such faith-specific care. The organisation of the chaplaincy would be confusing or even impossible; moreover, this concept would obviously not unite but divide Swiss Army personnel. Furthermore, Muslims in Switzerland would certainly read in the newspaper that they have again an *Extrawurst* (special treatment). The question would arise of who in fact is Christian, and who is Muslim? Secular Christians and Muslims would probably be confused with regard to such faith-specific services because their assigned chaplains are welcome and accepted for advice even if they have another religious affiliation. Maybe, even most observant Christians and Muslims would be pleasantly surprised and impressed regarding the open-mindedness of a chaplain of another faith. Ultimately, one can hope that the spirit of building bridges will bear fruit in the Swiss Army Chaplaincy. The claims for faith-specific care regarding day-to-day issues would, finally, strictly contradict the intentions of this thesis which considers the unconditionality and universality of God’s grace and the universal dimension of religion. Faith-specific care would, therefore, involve an attitude of downgrading faiths and religions by diminishing them to narrowly defined communities. If chaplains only care for soldiers and officers of the same faith, universal religions would be downgraded to many small religious groups and subgroups; faith-specific chaplains would service only the members of these groups and subgroups. The religions represented in the chaplains’ team are, however, not religious groups but universal religions with a universal message calling people together in the name of peace, love and humanity.

Furthermore, this study recommends that the Swiss Army management, on the one hand, grants religious practice for individuals but, on the other hand, abstains from granting the opportunity for army personnel to collectively practice religion. Church services or Friday prayers are not foreseen in this concept. Those involved in other national army chaplaincies, who mainly care for soldiers during operations, may be astonished regarding this suggestion of putting off the need for collective religious practice in the army personnel's free time. Those involved in other army chaplaincies, however, must be aware that the normal situation in the Swiss Army, be it for military schools or be it for repetition courses, is that army personnel are in the military service only during the week. As long as the Swiss Army is an instructional army and not an army in operations, personnel can meet their needs regarding collective practice of religion during their free time. Today, Sunday church services are no longer or only very exceptionally practised (Annexure 5F3.6). Moreover, if Christians or non-Christians would like to attend another religious service they can contact their commander in order to be free for an evening. Swiss Muslims who were questioned, for example, stated that the collective religious practice during military weeks is not a pressing demand (Annexure 5D2.6). This study recommends, on the basis of the evaluation results and of many years of personal experience as a chaplain, that the Swiss Army should abstain from granting collective religious practice. The author of this study is aware of the fact that this recommendation is not adequate regarding other national armies or regarding hospital or prison chaplains. As soon as army personnel, patients or prisoners, stay longer than a week, the question of collective religious practice is topical. The recommendation of this study does, however, not exclude launching a working group which is concerned about the options for collective religious practice in the event that the Swiss Army develops into an operational army, for example an army with further foreign deployments.¹⁰⁸

Finally, the strategy regarding military pilgrimages should, according to the recommendations of this study, be reconsidered.¹⁰⁹ In the mixed society of Switzerland, in which everybody pays income taxes for the Swiss Army, it would be

¹⁰⁸ In the case of foreign deployments, for example in the KFOR in Kosovo or in the EUFOR in Bosnia and Herzegovina, special arrangements are necessary for church services, Friday prayer or the visit to a synagogue or temple. Even the few personnel belonging to free churches usually attend free church services in the neighbouring camp. However, foreign deployments are still exceptional for the Swiss Army.

¹⁰⁹ The Swiss Catholic army personnel, for example, take the opportunity to participate in the International Pilgrimage for Military Personnel to Lourdes.

questionable if Christians get money from the Swiss Army for military pilgrimages while non-Christians do not get any money for this purpose. If, however, the Swiss Army supports Christian military pilgrimage, solutions for supporting non-Christian military meetings should be discussed as well. Hafiz (2015:230), for example, mentions the annual Armed Forces Eid Gatherings in the context of the British Armed Forces.

On the basis of these rules, the general and specific tasks of the chaplains will be enumerated in the following section.

6.3.4.2 General Care

All the chaplains of the Swiss Army are assigned to different military units and schools; moreover, they would share, regardless of their religious affiliation, the general tasks of this chaplaincy. Some highly qualified chaplains would assume and exercise leadership functions, together with the Chief of the Swiss Army Chaplaincy. They would assume responsibility for the assessment, training, and assignment of chaplains, and also for their supervision and quality control of the chaplains' work. Moreover, they would assume responsibility for the doctrinal work, for the documents and information sheets, for the creation of instructional media, and for ecumenical and interreligious dialogue.

The general task of chaplains on the level of all military units and schools would, first and foremost, be involvement in the military staff and in military life, establishing contact and building confidence in their military context. Moreover, these chaplains would care for army personnel regarding concerns about the implementation of religious rights (facilitating the implementation of religious rights and the religious practice of individuals, and advising commanders regarding these issues), with regard to social concerns (living together in the army, problems with superiors, questions regarding a military career, mobbing, writing a will), personal concerns (personal or professional development, friendship, relationships, family, sorrows), ethical concerns (ethical questions, operations) and spiritual concerns (needs and prayer).¹¹⁰ Caring,

¹¹⁰ An outstanding aid regarding interfaith prayer and inclusive speeches is Cragg's "Common Prayer: A Muslim-Christian Spiritual Anthology" (1999). It is important to accept certain limits regarding common prayers; however, the author has experienced that Muslim army personnel asked the Christian chaplain to pray for or with him or her. If the personnel are grieving, a faith-specific chaplain can be

however, includes a general triage function; this means that chaplains should, in a spirit of empowerment, recommend that personnel contact the medical doctor, or the psychologist, the social worker, the commander, the head of the company in which they serve, relatives, religious people if necessary, contact people and services. It would belong, furthermore, to the general tasks of chaplains on the level of all military units and schools to present the chaplains' service, to visit troops and personnel in training, and those under arrest and in the infirmary. Furthermore, it would belong to these tasks to speak publicly, for example in the "word of the day" in the morning, at promotion ceremonies, consecrations of flags, when closing a military unit, and at other meetings and gatherings. Cooperating in working groups and foreign deployments would belong to these general tasks as well as attending refresher courses and military gatherings. Support of the Swiss Army Care Team and providing help in emergencies would also be an important general task for chaplains who are trained for this. The recommended concept avoids faith-specific care services in all general tasks.

6.3.4.3 Specific Care

In exceptional cases the tasks of chaplains can better be carried out by faith-specific chaplains. If personnel have faith-specific concerns in connection with grief and death, assigned chaplains or commanders will facilitate an appointment with a faith-specific chaplain. Moreover, chaplains can provide faith-specific advice if commanders or chaplains' colleagues transfer faith-specific questions on behalf of personnel; they will advise indirectly via chaplain or commander.¹¹¹ In this way a pick-and-choose mentality can be ruled out from the outset. Chaplains are involved in faith-specific tasks, as well, when providing rituals in connection with military accidents and incidents, or when issuing faith-specific documentation and information.

called. Otherwise army personnel of the Swiss Army, which benefit from free weekends, can ask the soldier or the officer to see a private spiritual caregiver on the weekend.

¹¹¹ Muslim army personnel sometimes do not contact Christian chaplains because they know from experience that they cannot adequately meet Islamic requirements, for example, if Muslims would like to know from a chaplain how they can deal with ritual cleansing in outside camps (Annexure 5A16.1). If, however, this specific situation is not mentioned in the information sheets, the chaplain of this Muslim soldier could contact his or her Muslim colleague in order to ask his or her opinions and suggestions.

6.3.4.4 Summary

The recommended service provided by the multifaith Swiss Army Chaplaincy is manifold. The accomplishment of the related general and specific tasks has only one goal, which is caring for the personnel. The majority of these tasks are general tasks which will be carried out by every chaplain from every religious affiliation. Faith-specific care is strictly limited. The chaplains' qualification, training and career will be portrayed in the following.

6.3.5 The Chaplains

6.3.5.1 The Activation of Professionals of Diverse Faiths

When recommending the concept of a multifaith Swiss Army Chaplaincy it is of the utmost importance to focus on the qualification, the recruitment, the assessment, the training, the deployment and the supervision of the chaplains involved. Chaplains are the decisive resources for this chaplaincy because they have to implement the chaplaincy's commitment, they have to carry out the tasks of this chaplaincy and they have to meet the needs of the multicultural and multifaith troops in a credible way. Army personnel and commanders have high expectations regarding chaplains. Particularly, improvement of the Christian-Muslim and interreligious dialogue lives or dies with the qualification, the training and the performance of the chaplains involved.

The suggested human resource concept of the multifaith Swiss Army Chaplaincy is based on the recommendation to activate qualified chaplains from more than one religion. Activating chaplains from more than one religion is based on the idea of an *Active Plural Model* of how to give space to religions in the public sphere and how to implement religious rights (Vorster, 2011:95). The *Active Plural Model* is a good starting point for the recommended human resource concept regarding the chaplains involved. In this context, Vorster (2011:90) recommends the *Active Plural Model* regarding the question of how public governance deals with religious issues in the public sphere and how it implements the religious rights of citizens. According to Vorster, it was Warnink (2005:1) who first used the term *Active Plural Model*. Although this model has been suggested for national governance, it can be applied to the Swiss Army as a national organisation as well. Applied to the Swiss Army this

option gives religions represented in Swiss society and among army personnel the permission to contribute via chaplains in a legally controlled way to the common good and welfare in the public and secular sphere of this chaplaincy. This permission is specifically beneficial for the Swiss Army itself because this model activates the resources of the religious communities and churches represented among personnel. Regarding the activation of important human resources Vorster cites Hollenbach (2003:88) who points out that religions should increasingly be involved in the public sphere because they contribute by their resources to the common good of society (Vorster, 2011:95-96). This applies to the Swiss Army Chaplaincy as well. Who is better qualified to deal with religion, and who is better aware of the sacred in human life, and who can better care for personnel than professionals of these religions who represent the army personnel, and who make by their contribution a more peaceful coexistence in the Swiss Army? Theological professionals are aware of the sacred in the life of army personnel, they are specialists regarding spiritual care and the implementation of religious rights, and they bring in important peace-building and community-building values. Following the explanation of Vorster (2011:97), one should avoid involving religious groups and theological professionals who develop in-group and out-group effects. Vorster says that this concern, however, is only valid regarding people with extreme religious views. In order to avoid this effect, the recommended human resource concept for a multifaith Swiss Army Chaplaincy intends to assess, train and supervise chaplains in such a way that they are qualified to work in this context. Thanks to the recommended concept, concerns regarding in-group and out-group effects are unwarranted, since chaplains who are not qualified because of the enormous demands of this chaplaincy will be excluded. On account of the fact that “polarization becomes a real threat when minorities are not protected or where religious groups are not equally treated” (Vorster, 2011:97), the recommended concept aims at activating theological professionals of diverse religions, and also professionals of religious minorities, as recommended by Noblett (2002:89-102) who sees involvement of all religions as a matter of justice.

Smit, finally, (Annexure 4C.10) recommends with regard to the activation of chaplains of different religions that Christian churches, for example, should carefully reconsider their new place and their new role in the recommended framework of this care service. Christian churches should ask what it means to be part of a multifaith Swiss Army Chaplaincy. This study recommends that Christian churches give up certain privileges

because insistence upon said privileges would not correspond to the rules of the interreligious dialogue (cf. section 5.2.3.2). Neither should Christian churches lay claim to the leading role in this chaplaincy. The leading role lies with the Swiss Army management. Christian churches should take the opportunity to reconsider their valuable contribution to this service and to cooperate in a reciprocal partnership with other participants in this service. These changes are an opportunity for Swiss Christian churches. Section 6.4 will consider this issue.

6.3.5.2 Changing Perspective as the Basic Precondition for the Chaplains' Service

Chaplains of a multifaith chaplaincy should have the capacity and the ability to change perspective with regard to religious issues if necessary. This change of perspective should not be confused with changing one's own religious conviction. Changing perspective has rather to do with the chaplains' capacity and ability to put themselves in other people's shoes. Only theological professionals who can change their perspective and who can put themselves in the shoes of all army personnel can enter the assessment for becoming a chaplain.

The ability to change perspective has been pointed out by Van der Ven (2006:412-441) who analyses and comments on the theologian Browning (2003:313-329) and his contribution to practical theology. Following Browning, Van der Ven states that practical theologians generally must be able to bridge their theological position with the reality of civil society and people with whom theologians meet in the public sphere. An army management which involves theological professionals from many faiths as chaplains in the public sphere of an army trusts that these theological professionals can make a link between their faith and the context of their public involvement. In this context, Van der Ven (2006:419) focuses on the capacity of practical theologians to build a bridge from private to public life by developing the skill of changing one's own perspective if necessary, especially with regard to religious issues. Although this study recommends that a multifaith Swiss Army Chaplaincy involves theological professionals who belong to a specific faith tradition, who are familiar with this specific religion (Van der Ven, 2006:418) and who consequently provide rich resources and understanding regarding the chaplaincy's responsibilities (2006:413), it recommends that the Swiss Army Chaplaincy should appoint only theological professionals who are ready and able to change their

perspective with regard to religious issues if necessary (2006:419). According to Van der Ven, it is the task of practical theology to look beyond “our world” (one’s own religious group and tradition) in favour of a view which considers “the other” as well (2006:418). This leads this study to conclude that theological professionals from any church or religious group can only become Swiss Army chaplains if they are able to look beyond their own faith and if they are able to change perspective by respectfully approaching army personnel of other faiths. Therefore, missionary attempts or institutional concerns have to be put aside when changing perspective and when approaching people in the Swiss Army; theological professionals must be ready to walk a mile in someone else’s shoes, with no other intention than understanding and supporting the other. Appointed chaplains of a multifaith Swiss Army Chaplaincy must, therefore, be able to switch from their position of belonging to a religious group to a position of general observer; from this position theological professionals are able to change position, to approach others, to understand them and to contribute to the common good and the social welfare of all army personnel (2006:415). Only this selfless readiness to contribute will show evidence of the vitality and the strong identity of the candidates’ religious background (2006:441); furthermore, this attitude gives evidence of the universal dimension of one’s own religion (2006:421).

A human resource concept of a multifaith Swiss Army Chaplaincy would insist that chaplains from different faiths distinguish themselves by an open-minded attitude which is characterised by an attitude of implicit restraint with regard to their personal religious affiliation. Furthermore, they have the capacity of observing other religions, as well as their own religion, from a certain critical distance, and they must be able to change the perspective if necessary. They are not only ready to switch from a leading to an observer position (2006:429), they are, above all, ready to walk a mile in someone else’s shoes (2006:438) and, above all, to become involved in interreligious dialogue (2006:419). They emphasise commonalities between all humans, common human values, human dignity, and human rights; moreover, they emphasise the reality of one civilisation, and, finally, they emphasise values such as equality, freedom, non-discrimination, non-proselytism, respect, tolerance, diversity, understanding others and developing a feeling of “we”. Building bridges and empowering other humans belong to the main concerns of these ideal chaplains as well. Last but not least, they adhere to the structures and the rules of fair-play of the given framework of this chaplaincy.

Changing perspectives is, however, directly linked with the readiness to engage in dialogue with other faiths and religions. Theological professionals must, therefore, be committed to interreligious dialogue. They must see commonalities without neglecting differences; moreover, they must be able to think in an inclusive way and to show respect and tolerance towards other faiths and religions; they must also be ready to empower people from another religious affiliation to express their faith; they must facilitate their religious practice. Such ideal candidates are bridge builders. Moreover, regarding their personal faith and their religious communities, they do not convey the feeling of having their own God who is not the God of others, neither do they live in a world which is intolerant of other denominations, faiths or religions, nor do they convey the feeling of being a member of a religious club which looks after its club members. Theological professionals from exclusive socio-religious corners of society who have proved unwilling to engage in interreligious dialogue will hardly have the resources to change perspective and to contribute to the common good without any proselytising intentions. It is, therefore, important that the human resource concept of this chaplaincy appoints theological professionals from religious communities and churches who have proved to be ready to enter into a dialogue with other religions, with all aspects of society and all levels of the Swiss Army. In the context of all these encounters they give proof of being selfless, open-minded and ready to stand in the shoes of others. Such chaplains will, above all, promote intercultural and interpersonal dialogue, especially regarding interreligious dialogue.

Who meets the essential preconditions of being able to change perspective? Who are these selfless, qualified and open-hearted chaplains? This study assumes that many army chaplains who are active nowadays already meet these conditions. Nevertheless, there is no guarantee that theological professionals who belong to the Catholic, the Christian-Catholic or the Protestant churches automatically meet these preconditions, nor is there any indication that theological professionals from other Christian churches, free churches or non-Christian religious groups implicitly do not fulfil these preconditions. Theological professionals of all religious affiliations from the publicly and legally recognised churches, from free churches and from other religions, for example Jews, Muslims, Buddhists and Hindus, can become chaplains if they fulfil several preconditions and, first and foremost, if they meet the basic precondition of

being able to change their perspective if necessary.¹¹² The Swiss Army and the involved churches are challenged with out-of-the-box thinking regarding the preconditions regarding this chaplains' service.

6.3.5.3 Further Qualifications and the Admission Procedure

This study recommends that the Swiss Army Chaplaincy gives particular attention to the following qualifications.

- First, the candidates must understand and accept the commitment and the mission statement of the Swiss Army Chaplaincy; they must be motivated to be involved according to this commitment and mission statement.
- Secondly, the candidates must be able to change perspective as necessary.
- Thirdly, the candidates must be theological professionals of an officially and legally recognised church (Swiss Catholic, Christian-Catholic, or Protestant), of the Orthodox or of a free church,¹¹³ or of a Swiss Jewish, Muslim, Buddhist, Hindu or other religious organisation under private law; the candidates have to be recommended by their churches or by their religious organisations for this service.
- Fourth, the candidates have to provide excellent references, work certificates and, moreover, an irreproachable official reputation.
- Fifth, the candidates have to provide experience regarding military service in the Swiss Army, they must at least have passed the recruit school successfully, moreover, they have recently been qualified as fit for military service.¹¹⁴
- Sixth, the candidates must give proof of their training and expertise regarding counselling and care; the experts of the Swiss Army Chaplaincy decide in the course of the application and assessment procedure whether or not the candidate has enough qualifications to start the chaplains' training.

¹¹² Although this study mirrors successful experience from the Netherlands regarding humanistic chaplains, it leaves the issue to another researcher or to the Swiss Army Chaplaincy itself whether or not this chaplaincy could involve humanistic chaplains as well. Even if the author of this study does not specifically deal with this issue he recommends that the Swiss Army should research this. However, without further evaluation the author is not able to give further recommendations regarding this important question.

¹¹³ This study recommends considering the free churches belonging to the Swiss Evangelical Alliance.

¹¹⁴ This study recommends giving up every form of crash course regarding the required militarisation because military experience has been considered as a precondition which is of the utmost importance.

- Seventh, the candidates must give proof of their religious and theological training and expertise by possessing a Masters degree in Theology, Religious Science, Interreligious Studies, Islamic or Jewish Studies or additional fields of study from an accepted university.¹¹⁵ Knowledge of the Swiss religious landscape and of the implementation of religious rights is decisive and will, therefore, specifically be tested during the assessment.¹¹⁶
- Eighth, the candidates have to be fluent in one of the four Swiss national languages (German, French, Italian or Rhaeto-Rumansh); moreover, they must have a good working knowledge of at least another Swiss national language.
- Ninth, the age of the candidates should be between 23 and 53 years.

If these nine conditions are fulfilled, the candidate can attend the assessment. The assessment day, however, should not be seen as an inquisition, rather the practice-oriented tests of this assessment will show whether or not the candidate is qualified to be admitted to the chaplains' training. It will follow the Swiss Army Chaplaincy's commitment and mission statement and, further, it will include practical questions and role-plays. Specific attention will be given to the criteria related to the previously mentioned preconditions for becoming a chaplain: first and foremost, having the capacity to changing perspective, providing comprehensive knowledge regarding the Swiss religious landscape and the capacity of counsel and care for others.

6.3.5.4 The Chaplains' Training

This study recommends that the Chief of the Swiss Army Chaplaincy personally takes over the responsibility for the whole training programme, from the recruitment and the assessment to the supervision of the trainees and the advanced training. Alternatively, the responsibility could be delegated to a coordinating advisor who works closely together with the Chief of the Swiss Army Chaplaincy; this matter is, however, to be decided by the chief.

The training concept for a multifaith Swiss Army Chaplaincy has, however, one main objective: after training, the chaplains must be able to serve in ways that benefit the personnel of the Swiss Army. For this reason, this study recommends considering

¹¹⁵ The Swiss Army Chaplaincy decides which studies and which universities are accepted.

¹¹⁶ This study, however, recommends that the Swiss Army Chaplaincy provides learning material as preparation regarding those important topics.

whether or not the long-term strategy of this chaplaincy should be to increasingly train and involve professional or semi-professional chaplains with full- or part-time employment instead of continuing to involve a few hundred militia chaplains, or, at least, to increase the number of professionals among the chaplains. In view of the complexity of the service's obligations, in view of the obvious trend to professionalisation of all specialised care services, and in view of the difficulty of finding enough new chaplains, the issue of professionalism should be reconsidered. The training of fewer chaplains would, moreover, be more economical, and it would be easier to ensure quality management regarding a smaller group of professionals. In practical terms, this study recommends that the Swiss Army management retains at least eight professional army chaplains. Two of them should be assigned to the four Swiss Military regions, a situation comparable with the professionals of the Psychological Pedagogical Service. These eight professionals would be able to speak three of the four Swiss languages; moreover, they would be responsible for their military area and the chaplains involved. These eight professionals would supervise the involved chaplains and they would, moreover, be responsible for overall organisation.

The recommended concept of the chaplains' training is, moreover, practice-oriented. Furthermore, the study recommends that the Swiss Army Chaplaincy should not reinvent the wheel regarding the development of this training course. The Canadian colleagues, for example, would welcome Swiss professionals in their chaplains' schools for the purpose of sharing valuable experience, teaching tools and modules that have already been made available to the author of this study.

This study recommends as well that the Swiss Army Chaplaincy evaluates the possibility that the Swiss Army could provide a Certificate of Advanced Studies (CAS) comparable to other pastoral care services in order to increase the attractiveness of training and the involvement of Swiss Army chaplains. Churches, religious organisations and all of Swiss society would benefit from professionals with this qualification as well. The council of a parish or of another religious organisation should consider the employment of a theological professional, who is qualified by a "Certificate of Advanced Studies in Multifaith Military Chaplaincy", as a highly regarded supplementary qualification. This Certificate could be developed with a Swiss University for Applied Science.

The training concept initially considers the situation of previously trained and involved chaplains. The concept considers them as fully qualified. Nevertheless, the study recommends providing two training courses lasting three days each year. Both previously and newly trained chaplains should be obliged to attend one of these courses every three years as a general refresher course which would involve input by experts, information, support, practice-orientation, and communication with commanders and the Swiss Army management. These courses should involve discussions and exercises involving peer interaction. The course should select topics related to the challenges regarding the multicultural and multifaith situation of the Swiss Army Chaplaincy. No contemporary care service gets along without regular training. It is, however, not obvious why involvement in such demanding functions does not automatically imply training programmes for active chaplains. The relevant topics of the modules are suggested below. Since these courses would be optimal opportunities for implementing the relevant theological-ethical dialogue principles, and since these modules would consequently further interreligious dialogue, the modules are divided according to the well-known principles:

- Modules regarding the Swiss Army Chaplaincy's commitment:
The commitment to religious diversity; the commitment to interreligious dialogue; the religious landscape of Switzerland; ecumenical and interreligious cooperation; the differences regarding interreligious dialogue in the Swiss Army Chaplaincy and in other Swiss institutional chaplaincies; "Close to the troops, close to their needs".
- Modules regarding commonalities:
Commonalities and differences; exclusive and inclusive speech.
- Modules regarding respect:
Respect and tolerance; caring for Christian personnel (what is specific?); caring for Muslim personnel; caring for Jewish personnel; caring for Hindu personnel; caring for Buddhist personnel; caring for atheist personnel; caring for humanist personnel; the difference between caring for personnel who are religiously observant and for those whose religious orientation is not their main focus; the personal development and religious identity of twenty-year-old

soldiers; my personal faith as a Swiss Army chaplain and my involvement in public care service, my faith tradition and spirituality as an important source of my care capacity.

- Modules regarding empowerment:
What can I do for you? Which specific resources are at your disposal?
Advising commanders and staff regarding implementation of religious rights; religious rights; rituals in a multifaith context.
- Modules regarding building bridges:
Building bridges in the Swiss Army and the Swiss Army Chaplaincy; cooperation with the Psychological Pedagogical Service; the chaplaincy as the acceptable face of religion; the promotion and exchange of ideas via other national army chaplaincies.

After this, the training concept focuses on the new trainees, and on their assessments, training and first deployment. The concept can be concluded with following overview:

- Information day (1 day) for interested theological professionals and stakeholders.
- Try-out day (1 day) with an experienced chaplain.
- Application and consideration of the application; if positively evaluated:
- Assessment day (1 day) with written tests, role plays and personal interview; if positively evaluated:
- Training course (20 days) (until now called TLG A);¹¹⁷ if positively evaluated:
- Traineeship (5 days) with an experienced chaplain; if positively evaluated:
- Deployment
- Supervision (2 days) and first refresher course (3 days). Within the first two years of involvement in the multifaith Swiss Army Chaplaincy new chaplains will have two compulsory supervisions by the Chief of the Swiss Army Chaplaincy or by the chief's delegated coordinating advisor. Finally, they will have to attend the first of the compulsory refresher courses of three days. If positively evaluated:

¹¹⁷ The Swiss Army calls this training at present "TLG A für Armeeseelsorger" ("Technical Training for Chaplains of the Swiss Army"),

- Certificate of Advanced Studies in “Multifaith Swiss Army Chaplaincy”.
- After the compulsory certification supervision, at least one session every three years; however, every three years one obligatory refresher course will have to be attended.

The 20-day multifaith chaplains’ training course equals the present training course with regard to the general course units and modules. These basic units and modules concern the Swiss Army context, the involvement of chaplains in a military staff, questions of cooperation in the army, practical training as a chaplain, caring for personnel, responding in case of emergencies and overseeing rituals. What is new with regard to the multifaith focus is that the trainees, first and foremost, understand the commitment and the mission statement of the multifaith Swiss Army Chaplaincy. Moreover, they have to develop awareness regarding the ability to change one’s own perspective if necessary; the implementation of religious rights is an important topic as well. Furthermore, social concerns, ethical concerns, personal concerns, specific religious, spiritual or interreligious concerns of army personnel have to be understood from a multicultural and multifaith perspective. This perspective is important, as well, with regard to presentations, instructions, classes, visiting troops and personnel in training, those under arrest and those in the infirmary; moreover, this perspective is important with regard to public speaking, which should take into account the diverse backgrounds of the audience. The multifaith coordination, the support of interreligious dialogue, and supporting faith-specific concerns such as rituals in connection with military accidents, providing documentation and information, and providing faith-specific advice to commanders and chaplains’ colleagues (indirect contact) have to be included as well. Finally, faith-specific concerns in connection with grief and death (direct contact) should be considered specifically during training. It is apparent that all the units and modules which have been mentioned in the context of the refresher courses (see above) have to be involved as well.

The course participants of a multifaith chaplaincy’s training will consist of candidates of diverse denominations and faiths. The training programme has, therefore, to consider this fact regarding spiritual and devotional moments.¹¹⁸ This study recommends learning from the experiences of the Dutch and the Canadian Army

¹¹⁸ In this context, the author of this study remembers an international course in which he participated when Muslim chaplains were involved as well. The spiritual and devotional moments were shared by more than one faith; the author was deeply impressed by these moments.

Chaplaincies regarding those spiritual and devotional moments. International trainees should attend this multifaith chaplains' course in future, as by now chaplains of other armies are being invited to participate in these training courses. The recommended concept of a multifaith Swiss Army Chaplaincy is a contribution to challenges with which other chaplaincies are confronted. The recommended Swiss solutions could, therefore, be introduced during this training course to international colleagues. Furthermore, the 20-day training course should optimally be coordinated with the training of other support services in the Swiss Army, for example, with the Psychological Pedagogical Service, in order to increase trust and cooperation.

After the training course, supervision and the first refresher course will give the trainee the necessary support regarding his or her service as a chaplain in the multifaith Swiss Army Chaplaincy. If, however, upon evaluation at the end of training, supervision and the first deployment it becomes evident that a candidate does not meet the requirements regarding this service they will be released from the programme.

6.3.5.5 Summary

The chaplains of the recommended multifaith Swiss Army Chaplaincy are the most valuable resources of this chaplaincy. The *Active Plural Model* of how to manage religious diversity in the public space is suitable for implementing the organisation of the Swiss Army Chaplaincy. If theological professionals of diverse faiths and religions fulfil the necessary requirements for the chaplains' service they will be admitted to the carefully orchestrated training programme. This programme meets the requirements of chaplains working in a multifaith army chaplaincy. Quality management of this service will be ensured by giving special attention to supervision and further training.

6.3.6 Measures Regarding the Improvement of Christian-Muslim Dialogue

This study has recommended that the Swiss Army develops its chaplaincy into a multifaith care service which includes improvements regarding Christian-Muslim dialogue. The effects of these changes go far beyond the improvement of Christian-Muslim dialogue, as interreligious dialogue in general will be possible. One additional problem of this care service, namely the lack of personnel, should be resolved as well by changing the admission requirements, by increasing the attractiveness of the

training programme and by introducing a valuable Certificate. One can conclude that the recommendations not only consider the religious affiliation of candidates but also other criteria.

This study recommends the following short-term measures regarding improvements to Christian-Muslim dialogue in the Swiss Army Chaplaincy. If the Swiss Army intends to develop its policy regarding religious diversity management and its chaplaincy in order to improve Christian-Muslim and interreligious dialogue in general, the Swiss Army Chaplaincy should take the lead. Moreover, the Swiss Army Chaplaincy should, first and foremost, include in the next chaplains' training course topics related to Christian-Muslim challenges; experts should be involved in these modules. Furthermore, the Swiss Army Chaplaincy should, in the short term, design one compulsory refresher course to be taken every three years; these courses focus on topics related to challenges regarding Christian-Muslim issues as well. All chaplaincies are specialist regarding their context; in view of this specialisation no chaplain can serve without further training. The Swiss Army Chaplaincy should, moreover, not only ask army commanders about their expectations regarding the chaplains' service, but it should also specifically ask them which training regarding intercultural and interreligious, and regarding Christian-Muslim concerns, should be offered to them. Finally, the information sheets regarding religious practice should not be reviewed only by faith-specific specialists; the content and the guidelines of this information should be considered in the chaplains' training as well.

With regard to middle- and long-term measures that further Christian-Muslim dialogue, the study recommends that the Swiss Army starts to implement the conceptualisation of a multifaith army chaplaincy by carrying out the following steps. The Swiss Army Chaplaincy should elaborate on a concept of a multifaith Swiss Army Chaplaincy. A small but highly qualified monitoring group of military and religious experts under the lead of the Chief of the Swiss Army Chaplaincy or his or her delegate should be involved and commissioned. The concept focuses on all aspects of the reconsidered chaplaincy, including a blueprint for orientation, a method of communicating the innovations and developments, the ways in which new chaplains will be engaged, and the ways in which religious groups will be involved in this new concept. Once the concept has been accepted by the Swiss Army management the implementation can begin. The Swiss Army Chaplaincy is recommended to contact

current and prospective religious partners and to involve possible candidates for future training courses; moreover, it is recommended to conceptualise the new training course by calling upon the knowledge and experience of our Canadian colleagues. It is also recommended to investigate the possibility of providing a Certificate of Advanced Studies related to this training course. The Swiss Army is further recommended to adjust the regulations. The Protestant perspective of this study should be developed into an ecumenical perspective, and beyond this, to an interreligious one.

One can conclude that the short-, middle- and long-term measures will support improvement of Christian-Muslim dialogue in the Swiss Army Chaplaincy.

6.3.7 Summary

The recommended concept of a multifaith Swiss Army Chaplaincy promotes Christian-Muslim and interreligious dialogue in general and supports the implementation of the important dialogue principles which are broadly accepted by ecumenical, interreligious and secular partners. A multifaith Swiss Army Chaplaincy will be able to demonstrate that it is possible to care for all army personnel in all situations, and that such service is beneficial for the Swiss Army. The implementation of this concept will not only improve the Swiss Army Chaplaincy insofar as Christian-Muslim and interreligious dialogue is concerned; these changes imply also the potential to remedy the obvious lack of qualified chaplains. The implementation of this concept positions the Swiss Army Chaplaincy in such a way as to make the chaplaincy attractive to all interest groups, both public and private. A certificate regarding multifaith chaplaincy and inspiring training, refresher courses and supervision would increase the attractiveness for involved chaplains, churches and religious organisations as well. Chaplains can above all enhance the image of their church or religious group because they show the “acceptable face of religion” (cf. section 6.3.2.5) which is welcome in this secular context.

While this chapter has so far pointed out the recommendations regarding the Swiss Army, it goes on to recommend to Protestant churches and chaplains to find their place in a multifaith chaplaincy and to answer questions about what it means for them to be involved in this chaplaincy.

6.4 Protestant Involvement

6.4.1 Introduction

This study recommends developing a multifaith Swiss Army Chaplaincy which promotes Christian-Muslim dialogue and interreligious dialogue in general. Since interreligious dialogue should not exclude any dialogue partners the recommended concept of a multifaith Swiss Army Chaplaincy makes involvement of chaplains of all religions possible. With regard to this significant innovation, Smit (Annexures 4C.10) makes a strong statement to consider what involvement in a multifaith chaplaincy means. If the recommended multifaith Swiss Army Chaplaincy is realised, it would be necessary to consider the faith-specific resources which would inspire involvement, which would make involvement possible, and which would above all contribute to this service. Therefore, this chapter does not merely recommend a concept for a multifaith chaplaincy but it also initiates the discussion regarding the faith-specific resources of the potentially involved chaplains. It asks what involvement means for Christians, Muslims, Jews, Hindus or Buddhists with respect to their religious background. Chaplains who serve on the “edge of the dichotomy between secular practices and faith integrity” (Sedgwick, 2015:106) should, however, deal respectfully and creatively with their own religious origin, tradition and resources. With these faith-specific resources chaplains should considerably contribute to the common good of this chaplaincy (Sedgwick 2015:97).

This study considers the faith-specific resources of Protestant chaplains regarding their involvement; out of respect, it does not consider faith-specific resources of ecumenical and interreligious partners. Addressing the subject of the faith-specific resources is, however, new ground for Swiss Protestant churches and chaplains. Until now the Swiss Army Chaplaincy was, as a matter of course, a Christian chaplaincy; further amendments were not necessary. In view of the potential involvement in a multifaith chaplaincy these issues have to be addressed because chaplains of a multifaith Swiss Army Chaplaincy should be aware of these individual faith-specific resources.

6.4.2 Regarding Protestant Motivation

In view of potential Protestant involvement in a multifaith Swiss Army Chaplaincy, Protestant churches and chaplains should answer the questions as to why they care for others, why they are motivated to serve in the Swiss Army Chaplaincy, and what would induce them to serve in the Swiss Army Chaplaincy if it were multifaith-oriented.

Christian care is based on biblical motivation. The Bible is the relevant resource of Protestant chaplains. Therefore, when Protestants care for others, they do this on the basis of biblical teachings. They share this resource and this motivation with other Christian denominations. Protestants and other Christians care for others because they experience that God cares for them (for example, 1 Peter 5:7). The Bible even calls upon those who experience God's care to care for others as well (for example 1 Cor 12:25). Weiss (2010:350), therefore, concludes that Christians cannot do otherwise than care for others because they experience that God cares for them. The parable of the Good Samaritan (Luke 10:25-37) and the words of Jesus regarding the Last Judgement (Matthew 25:31-46) reveal that caring for others is not limited to care within religious borders. Biblically motivated, Protestants therefore care without considering the faith or lack thereof of the beneficiaries of their care. Caring for other people, especially for those in difficult situations, is traditionally anchored in Christian faith. Moreover, the fact that Christians care for those in challenging situations includes involvement in institutional chaplaincies such as the Swiss Army Chaplaincy. Caring for Swiss Army personnel, therefore, belongs also to one of the numerous caregiving activities of Swiss Protestants, such as hospital or prison caregiving or caring in Cantonal care teams (emergency care). Swiss Protestant chaplains have served in the Swiss Army Chaplaincy since 1882. The service of Protestants is promoted and supported by the Federation of Swiss Protestant Churches (Schweizerischer Evangelischer Kirchenbund, 2016). The command of Jesus and the mandate of the church inspire Protestant theological professionals, together with Catholic and Christian-Catholic colleagues, to serve as Swiss Army chaplains.

Will Protestant churches and chaplains be motivated to serve in a multifaith Swiss Army Chaplaincy? Many reasons would suggest this willingness to serve. Important reasons would be that the needs for Muslim involvement have been documented, and

that other chaplaincies have already successfully established a multifaith chaplaincy. The main reason for involvement would be that the concept of the recommended multifaith Swiss Army Chaplaincy is based on the Swiss Protestant theological-ethical statements and on the identified five theological-ethical dialogue principles themselves. The recommended multifaith Swiss Army Chaplaincy will, however, as required from a Swiss Protestant theological-ethical perspective, be committed to Christian-Muslim and to interreligious dialogue (principle 1). Moreover, this multifaith chaplaincy will emphasise existing human commonalities between all army personnel without neglecting existing differences (principle 2); furthermore, it will respect comrades of another faith primarily on a human basis (principle 3). Implementing the principle of equality, the multifaith Swiss Army Chaplaincy will empower Muslim and other non-Christian army personnel to stand by their religious convictions, and, therefore, it promotes fairness and peaceful coexistence (principle 4). Finally, the recommended multifaith Swiss Army Chaplaincy will build bridges between Christians, Muslims, Jews, Hindus, Buddhists, and agnostic, humanist and atheist army personnel; this is an important concern of Swiss Protestant theological-ethical principles (principle 5). The concept of the recommended multifaith chaplaincy is founded on Swiss Protestant dialogue principles. Therefore, it can be assumed that Swiss Protestant churches will motivate Protestant theological professionals to become involved in this multifaith chaplaincy and to see involvement as an opportunity to give testimony to the Protestant faith in this challenging context. To conclude, both motivation and involvement in the recommended multifaith chaplaincy seems implicit from a Swiss Protestant perspective.

6.4.3 Regarding Protestant Contribution

6.4.3.1 Remarks Regarding Professional Approach with Faith-Specific Resources

Based on the specific Protestant resources, the Protestant theological background and on the policy of Swiss Protestant policy regarding interreligious dialogue, the motivation to involvement in a multifaith chaplaincy would be apparent. The matter of the faith-specific resources and the role of the theological background will also be considered regarding the question of how these resources inspire or influence Protestant chaplains when they serve as chaplains. How do chaplains deal in a professional way with their faith-specific resources when serving for others? How can

Christian chaplains, or even Protestant-Christian chaplains, benefit from typical Christian or Protestant-Christian resources when they serve as chaplains in a multifaith Swiss Army Chaplaincy? After all, these specific resources and the specific theological background should not provoke a conflict regarding neutrality of this human-to-human service.

If a multifaith Swiss Army Chaplaincy is realised, it will be clear that all involved Christian, Muslim, Jewish, Hindu or Buddhist chaplains are obliged to abide by its rules: neither the commitment nor the mission statement of this multifaith chaplaincy will ever be negotiable, but the faith-specific resources and the theological background of the individual chaplains naturally will vary. This is understandable because these chaplains belong to different religions. Even if all chaplains would belong to the same religion there would obviously be differences based on intra-group diversity. The particularities of the faith-specific resources vary from chaplain to chaplain. The chaplains' personal faith origin and tradition, their faith experience, their approach to theology, their approach to prayer and the way in which they draw spiritual strength belong to these faith-specific resources and particularities.

Winkler (2000:11) identifies the theological background of chaplains as a faith-specific resource. Because this background implicitly resonates when chaplains care for others, Protestant, Catholic, Christian-Catholic and all potential chaplains should clarify how their specific theological background, their approach to practical theology and spirituality, and their understanding of holy books, influence their involvement in the multifaith chaplaincy. Sedgwick (2015:107) states in this context that the theological background and the faith-specific resources of chaplains will not be expressed verbally when chaplains serve; rather these resources will be expressed in a non-linguistic way because Chaplains embody their faith. A chaplain's faith-specific resources and theological background define the chaplain's general attitude, which is important regarding their service in a multifaith chaplaincy.

In order to deal in a professional way with this background it will be the high art of approach to the chaplains' vocation if caregivers restrain themselves from placing their own faith and theology in the centre. It is, above all, the chaplains' primary task to be neutral, to listen actively to those seeking advice and to support trust-building measures between the chaplain and the soldier. Chaplains will, first and foremost, ask

those who seek advice which specific resources are at their disposal. Chaplains will support personnel in the process of finding their own resources. The resources of those who seek advice can of course vary as well. But one thing is certain: the resources of those who seek advice are in the focus of the chaplain. These resources should be identified and activated. They can, however, be found in their religious-spiritual range, and sometimes in the range of their personal connections. These resources can often be activated by coaching techniques that activate the soldier's own capacities for dealing with a problem. More often than not, problems are revealed or solved if soldiers feel that they are in good hands and if they feel understood; the opportunity of speaking with a chaplain alone can have a relaxing effect, which allows and empowers army personnel to rediscover their own resources, such as drawing on new-found courage and developing new perspectives. Understanding the difference between the chaplains' own faith-specific resources and the resources of those who seek advice proves the high professionalism of army chaplains in a multifaith chaplaincy. In order to successfully manage this balancing act the chaplains of a multifaith chaplaincy must be aware of their own resources—they can only keep these resources in the background when caring for others if they are aware of their own resources—and furthermore, they must be able to appreciate and to activate the resources of the army personnel.

These considerations regarding the professional approach to utilising faith-specific resources apply, of course, also for Protestant chaplains. Protestant chaplains have specific attitudes which are characterised by Protestant faith, by their understanding of biblical texts and by a Protestant understanding of theology. This study recommends to the Protestant churches, chaplains, theologians and caregivers that they should be aware of their faith-specific resources and that they should ask how their faith-specific resources would contribute to the chaplains' service without coming into conflict with the chaplaincy's rules and the required neutrality of this service.

6.4.3.2 The Contribution of Christian-Biblical Resources

Even if general Christian-Biblical resources always remain in the background of army chaplains when they care for others, they nourish, inspire and empower the chaplains and define the chaplains' attitudes. Protestant chaplains share these resources with the vast majority of other Christian chaplains. The enumeration of these Christian-Biblical

resources does not claim to be complete but it points out what this study understands regarding these faith-specific resources.

Faith in God, the Creator. “The earth is full of your creatures” (Psalm 104:24c). The first resource of Christian chaplains can be seen in faith in a God who creates all human beings.¹¹⁹ For Christian chaplains who would be involved in a multifaith Swiss Army Chaplaincy, this faith would clearly acknowledge the humanity of all army personnel. On the basis of this resource of faith in God the Creator of all, Christian chaplains value all army personnel equally, that is, as equal creatures of God. Marshall (2014:21-24) calls on Christian chaplains to give personnel of all religions the possibility of participating and contributing in equal parts to the success of a multifaith chaplaincy, since all officers and soldiers are God’s creatures regardless of their individual religious affiliation.

Faith in God, the Good Shepherd.

The Lord is my shepherd, I lack nothing. He makes me lie down in green pastures, he leads me beside quiet waters, he refreshes my soul. He guides me along the right paths for his name’s sake. Even though I walk through the darkest valley, I will fear no evil, for you are with me; your rod and your staff, they comfort me (Psalm 23:1-4).

The second resource is faith in God the Good Shepard. This resource does not imply that Christian chaplains speak about their individual faith experience; rather, this faith is embodied in the chaplains’ attitudes. Army personnel who contact Christian chaplains in difficult times might feel comforted if chaplains are able to non-verbally communicate their faith that every human being is cared for by God. Christian chaplains will, instead of speaking about personal faith, respectfully ask the soldier a question such as: “Have you ever experienced in your life things that make you calm and confident?” Very often, army personnel begin to speak in such moments of how they have dealt with similar situations or from what or where they have drawn support. Sometimes, they mention the faith of their grandmother or the charisma of a teacher from earlier times which has inspired them. Very often, such starting points can be used for activating the specific resources of those seeking help and advice.

¹¹⁹ In a multifaith Swiss Army Chaplaincy it would be enriching and inspiring to discuss these specific resources with Muslim, Jewish and other chaplains in a sense and spirit of sincere interreligious dialogue. It is clear that all religions could contribute to the discussion regarding these resources, based on each faith tradition. Out of respect, only Christian resources are identified.

The Good Samaritan. The Parable of the Good Samaritan (Luke 10:25-37) can be seen as the third resource for Christian chaplains. It refers to faith in Jesus, who did not distinguish between the religions of caregivers and those who receive their care. In consequence, Christian chaplains consider care for each other as a human-to-human service. This parable is an outstanding resource for Christian army chaplains. The man going down from Jerusalem to Jericho was a human. The Samaritan was a human as well. Was the man attacked by robbers concerned with the religion of the Samaritan? Did the Samaritan concern himself with the religion of the man attacked by the robbers? This human-to-human service is a role model for Christian Swiss Army chaplains in a multifaith chaplaincy. According to Schipani (2009:66) Jesus teaches in this parable that caregivers “engaged in interfaith situations may discover new dimensions of meaning and love through caring especially well for those who are different or a ‘minority’” (2009:66). He adds that this parable helps to rediscover gospel truth by being open to the faith of others (2009:66). This resource points out the understanding of Jesus who calls for loving care from human to human.

The Last Judgement. The fourth Christian resource can be seen in the parable of the Last Judgement (Matthew 25:31-46) in which Jesus states that whatever we do for “one of the least of these brothers and sisters of mine” we do for Jesus (Matthew 25:40). This resource would support those Christians serving as an army chaplain in a multifaith chaplaincy as well. Following Schipani, this parable helps Christian chaplains to see and to serve Jesus in interfaith situations.

Pastoral caregivers may recognize and honor their daily walk into/within sacred places because visiting the sick strangers and their relatives (other-than-Christian) is an occasion to care for “one of the least of these...”; instead of trying to “bring Jesus” to the care receivers, they can confidently expect to encounter Christ in them and to care for Christ, as it were, through them. (2009:66).

Confidence that care is given in this spirit of Christ gives serving as a Christian chaplain in the multifaith Swiss Army Chaplaincy full meaning.

Belief in Easter. “He (Jesus) is not here; he has risen!” (Luke 24:6a). The fifth Christian-Biblical resource can be seen in belief in the resurrection of Christ. Even if Christian chaplains do not speak about this, Christian chaplains consider that, based on the belief in Easter, God’s encouragement of life is stronger than all tribulations and even stronger than death. Why should belief in Easter not be included as a resource regarding Christian involvement in the multifaith chaplaincy? As long as Christian

chaplains do not preach or proselytise in the secular context of the Swiss Army they remain true to themselves if they believe in the resurrection of Christ. This faith can even give Christian chaplains the belief and the hope they need for their service.

6.4.3.3 Protestant Resources Regarding “True Being-in-the-World”¹²⁰

Some further resources, which are specifically connected to Protestant faith, will be cited here, together with the concepts of Protestant practical theologians referring to these specific resources. These Protestant resources will inspire Protestant chaplains to contribute to this service; moreover, these Protestant-specific resources will help to identify an appropriate Protestant approach to caregiving in a multifaith chaplaincy, should the multifaith Swiss Army Chaplaincy be realised.

Sola gratia, for example, refers to faith in God’s grace which brings about salvation and justification without human contribution. In view of this perspective, Protestant chaplains see all army personnel as beneficiaries in the light of God’s unconditional and universal grace. Following this perspective regarding God’s unconditional and universal grace Bernhardt (2007:46) confirms that all people have salutary relations to God.¹²¹ This view makes Protestant army chaplains confident regarding their involvement in a multifaith chaplaincy because they have no need for proselytising; rather, they can concentrate on their human-to-human service. The light of God’s grace shines on all army personnel. Following these considerations the Protestant researcher Walther (2009:274) asks how Protestant chaplains should deal with the doctrine of *solus Christus*. Walther refers first to the biblical story of Noah’s ark and God’s covenant with Noah (Genesis 6-9) and states that chaplaincy in a multifaith context can be seen as “a happening under the rainbow” (2009:274). If Protestant chaplains commune with people from outside of their own faith tradition—when caring for them, and when caring together with chaplains of other faiths in the same chaplaincy—this is seen as an activity which happens under one rainbow and which can be interpreted as a human covenant revealing God’s peace (Walther, 2009:274). In this context Walther does not see involvement in a multifaith chaplaincy as a contradiction to the exclusive claim of the doctrine of *solus Christus*. Walther states that Protestants can eschatologically expect God to relieve the soteriological tension

¹²⁰ Lartey, 2003:176.

¹²¹ For Bernhardt (2007:46), such relations are essential if God’s will for salvation is really unconditional and universal.

between the Reformation doctrine of *solus Christus* and the multifaith reality by having reasonable respect and appreciation for traditions from outside the Christian faith tradition and by relying on the healing and saving power that exists within them. Chaplains who eschatologically expect God to relieve this soteriological tension live in the soteriological hope which makes involvement in a multifaith care service possible and which makes the need to missionise unnecessary (2009:273-274).

Lartey (2003:175-177) contributes further by stating perspectives which are helpful for Protestants in multifaith chaplaincies as well. With regard to pastoral care in multifaith chaplaincies he mentions the term *kenosis*,¹²² which means the process of “emptying” (2003:175). Lartey states that it belongs to the core of Christian understanding that Christ’s emptying of himself in the incarnation is the heart of the gospel, as celebrated in Philippians 2.¹²³ He refers to the fact that *kenosis* is the quintessence of the life of God who is constantly engaging in acts of self-giving and of emptying for humanity (175-177). He states that even if the origins of the term “pastoral care” are Christian, “pastoral care” should no longer refer exclusively to Christian faith and care because *kenosis* has, in this respect as well, further implications:

It is my view that the time has come for the essence of “pastoral care” to be freed from the captivity of its “selfhood” in terms of origin, in order that it can engage in real terms with the pluralism of the current world. Will it by so doing lose its essence and identity? I think not, for it is in such self-emptying that its true being-in-the-world may be realized. It is in giving away its very self that its truest goals will be achieved. Pastoral caregivers need the humility and trust in the divine presence that will enable us not to hold on tenaciously and obsessively to the symbols of office. Instead will flourish an “other” directed practice that respects difference and seeks to give itself away in loving service (2003:176).

According to Lartey, the process of *kenosis* is relevant for freeing oneself of old care conceptions and developing openness to the experience of “God’s creative genius [that] challenges and calls us out of our lazy, monotonous repetitions of sameness into the rich color of the diversity that surrounds us” (Lartey, 2003:177). If one transfers Lartey’s idea to the current inadequate situation of the Swiss Army Chaplaincy, this care service should be freed from its current captivity; rather, this chaplaincy should develop openness towards interreligious dialogue. From a Protestant perspective,

¹²² The Greek word *kenosis* means self-emptying.

¹²³ “In your relationships with one another, have the same mindset as Christ Jesus, Who, being in very nature God, did not consider equality with God something to be used to his own advantage; rather, he made himself nothing by taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself by becoming obedient to death—even death on a cross! (Philippians 2:5-8).

Protestant chaplains would, therefore, confidently be involved in a multifaith chaplaincy. In the sense of *kenosis*, this chaplaincy would sever ties with outdated care models in favour of models that reflect and realise “true being-in-the-world”. Lartey adds that *incarnation* theology is closely allied to the term *kenosis*. “The presence and activity of God is to be found in the midst of the experiences of the world.... It’s a call to recognize God’s presence in the various cultures and heritages of the world. It is to stand in awe of the mystery of ‘otherness’” (2003:176). Following Lartey (2003:176), the idea of *incarnation* allows Protestant chaplains to see, for example, the words of Jesus, who came that “they may have life, and have it to the full” (John 10:10b), in a sense that “the fullest of life” is given to all army personnel.

On the basis of these Protestant-specific perspectives and resources brought forward by Bernhardt, Walther and Lartey, Protestant chaplains should see involvement in the recommended multifaith Swiss Army Chaplaincy as “true being-in-the-world”. Therefore, Protestant chaplains would be able to confidently support atheist, agnostic, anticlerical, humanist, Christian, Jewish, Muslim, Buddhist or Hindu personnel by seeing them in the light of God’s unconditional and universal grace and by supporting them regarding their growing into the fullness of life and its divine nature.

6.4.4 The Protestant Dedication to Involvement

If it were the case that the multifaith Swiss Army Chaplaincy were realised, Swiss Protestant churches and chaplains would be inspired regarding dedicated involvement. The above considerations regarding Protestant perspectives and resources and regarding Protestant motivation and contribution are meaningful and, in consequence, indicate this dedicated involvement.

However, the essence of these crucial dialogue principles would shed light on a multifaith Swiss Army Chaplaincy. This would provide guidance for all chaplains. It would, for example, ensure the sincere commitment of every chaplain to interreligious dialogue; moreover, it would guide all chaplains regarding awareness of humanity which is united by many unifying commonalities. In the light of the identified theological-ethical principles regarding interreligious dialogue chaplains and personnel would be guided regarding respectful relationship, treatment and empowerment so that all army personnel could grow towards a fulfilled life. Furthermore, this light would

guide all chaplains when supporting commanders, officers and soldiers, and chaplains themselves when building bridges between each other.

Dedicated Protestant involvement in a multifaith army chaplaincy would, furthermore, be important in view of the recommendations of this study, which aims to improve Christian-Muslim and interreligious dialogue in general by implementing the theological-ethical dialogue principles. Protestant chaplains should promote their involvement because a multifaith chaplaincy would involve the promotion of interreligious dialogue. Protestant chaplains would show evidence of their sincere commitment to a reciprocal and fair interreligious dialogue, which means that Protestant chaplains would do their best, for Muslim army personnel (for example), while they would be confident that Muslim chaplains would do, as well, their best for Christian army personnel. All chaplains would above all be aware that this is a human-to-human and not a faith-specific service. By their dedicated involvement, Protestant chaplains would emphasise their commitment to commonalities, respect and empowerment; moreover, they would understand the idea that no instrument of the orchestra of humanity should be excluded. Swiss Protestant chaplains can confidently become involved in this multifaith service where they will experience, together with their chaplains' colleagues and the whole army personnel, the blessings of diversity.

6.5 Summary

This study holds fast to the tenet that Christian-Muslim dialogue does not focus on simply speaking together; rather, it seeks a dialogue which entails, regarding the Swiss Army Chaplaincy, practical concerns of religiously observant army personnel, equal treatment and participation of all religions in the chaplains' team. When recommending improvements to the current inadequate Christian-Muslim dialogue in the Swiss Army Chaplaincy, this study intends to implement the identified theological-ethical dialogue principles, which are widely accepted, with ecumenical, interreligious and secular partners in the context of the international army chaplaincy. These principles form the base for all proposed recommendations. These recommendations reconsider arguments against Muslim involvement; moreover, they take seriously the expressed needs of Muslim personnel and the proposals of experts regarding optimisation of the inadequate Christian-Muslim dialogue. This chapter has focused on both a new concept of chaplaincy, addressed to the Swiss Army, and on a set of

considerations regarding involvement, addressed, first and foremost, to Protestant churches and chaplains.

While this study recommends improvements to Christian-Muslim and interreligious dialogue in the Swiss Army Chaplaincy, it must first consider and implement the identified dialogue principles. The study recommends that the Swiss Army develops a multifaith chaplaincy which involves chaplains of more than one religion who are suitable, well-trained and able to support all army personnel in an adequate way. These chaplains should be competent regarding the implementation of religious rights and regarding the religious landscape of Switzerland; moreover, they should be aware of Swiss law and human rights. Furthermore, they should have military experience and care and counselling skills. They must have the ability to change perspective regarding religious issues and to take the perspectives of others seriously. The recommended concept would give the Swiss Federation a chance to establish fruitful relations between the State and religion; moreover, it would give cooperative and tolerant churches and religious organisations the opportunity of presenting a side of religion which is broadly accepted in a secular organisation. The recommended multifaith chaplaincy would be a varied team of chaplains from different faiths who all contribute to the same goal, namely the welfare of personnel.

The chapter has not only recommended a concept of a multifaith Swiss Army Chaplaincy; it has, moreover, considered what involvement means. It has pointed out that all chaplains involved from all religious affiliations must distinguish between their own faith-specific resources and the resources of those who seek advice. It has emphasised that chaplains have to restrain themselves regarding the proclamation of their own faith, rather they have the task of supporting army personnel by finding and strengthening their inner own resources.

The study recommends that Swiss Protestant churches and chaplains support this multifaith concept because it corresponds to the Swiss Protestant dialogue principles. Swiss Protestants are called to find their role in this multifaith chaplaincy together with other churches, religious organisations and chaplains. Even if caregiving in this chaplaincy is carried out in a religiously neutral way, the faith-specific resources and the specific theological approaches and perspectives of the chaplains would be an important contribution to involvement in this multifaith chaplaincy.

In conclusion, this chapter states that Protestant chaplains would be capable of carrying out this service together with colleagues of other denominations, faiths and religions. Protestants could affirm this involvement with dedication since this participation and contribution would fully correspond to the Protestant theological-ethical statements and the teaching of the Bible. First and foremost, this involvement would show proof of the seriousness of promoting the Christian-Muslim dialogue and the interreligious dialogue in general.

7.0 CONCLUSION

The decision to compile a theological-ethical dissertation on a subject related to the current situation of the Muslim minority and the Christian-Muslim dialogue in the Swiss context was not random. Such an academic contribution is both topical and relevant. In Switzerland, the growing Muslim population, the decline of Christian churches, and increasing secularism are not only obvious for those involved, but also for the public, which shows an enhanced interest regarding Islamic issues, be they in the context of Swiss political discourses or in the international context with a view to geopolitical conflicts. In light of the current rampant Islamic debate in Switzerland and in the western world, studies which consider and promote Christian-Muslim dialogue are welcome. Providing valuable information based on a research evaluation, clearing up potential prejudices and misunderstandings, and developing meaningful concepts which promote mutual understanding and peaceful coexistence is necessary. With the aim of contributing to respectful and considered integration of Muslims in Switzerland and to aspects related to Christian-Muslim dialogue, this study has targeted one exemplary subject, which concerns Swiss society, the Swiss Muslim population as well as Swiss churches, namely the subject of the Christian-Muslim dialogue in the Swiss Army Chaplaincy. In the Swiss Army Christian and Muslim personnel live closely together and the increasing number of Muslim army personnel challenges the Christian Swiss Army Chaplaincy. Questions arise regarding the implementation of religious rights, regarding adequate care and counselling, and regarding the composition of the chaplains' team in terms of religious affiliation. This study, therefore, purposefully aimed at analysing these questions by evaluating the current state of the Christian-Muslim dialogue in the Swiss Army Chaplaincy, by questioning key figures of the national and international context of army chaplaincies regarding their experiences and proposals, and by an in-depth study of documents considering the general Christian-Muslim dialogue in the context of Swiss Protestantism.

The first challenge of this study was to find appropriate criteria which could be used when evaluating the current state of the Christian-Muslim dialogue in the Swiss Army Chaplaincy. Since this study takes a Swiss Protestant perspective, an extended in-depth study of documents of theological statements, church orders and dialogue practice of Swiss Protestant churches regarding Christian-Muslim dialogue was obvious and made the identification of theological-ethical principles possible. These

principles have served as useful evaluation criteria. The identification of theological-ethical principles that are valid for Christian-Muslim dialogue in the Swiss Protestant context, is, therefore, the first relevant contribution of this study. Such useful instruments for implementation have never been developed before with regard to Swiss Protestant Christian-Muslim dialogue tradition and with regard to this tradition-steeped army chaplaincy. These theological-ethical principles include a vital commitment to Christian-Muslim dialogue, an emphasis on commonalities and mutual respect, moreover, a spirit of empowerment regarding religious minorities; furthermore, they include the idea of building bridges between Christians and Muslims as well. They refer to an understanding of dialogue as wide-ranging interaction which includes most practical needs and, especially, the concern of equal treatment and participation. These principles are a valuable contribution to the on-going Christian-Muslim debate, because they are broadly accepted and highly regarded by ecumenical, interreligious and secular partners, and because they are useful instruments for the implementation of improvements. They even have the potential to be respected in other situations in which Christians and Muslims aim to promote dialogue as well. Nelligan (Annexure 4G.1), a Catholic Canadian chaplain, explains the importance of these principles:

[They are] essential to the core of any dialogue of this kind and are at the heart of basic moral theology. As such, therefore, these values need to be safeguarded and held up as the principles that safeguard, too, the dignity of our humanity and the individual rights that belong to each of us by virtue of that humanity—a humanity that we believe has been created in the likeness and image of God. To oppose the principles of this dialogue is tantamount to recusing oneself from one's own religious beliefs and teachings.

In the course of the extended evaluation of the current status of the Christian-Muslim dialogue in the Swiss Army Chaplaincy, these theological-ethical dialogue principles have served as criteria which helped to provide meaningful results. These evaluation results include the evidence that the current state of the Christian-Muslim dialogue in the context of the Swiss Army Chaplaincy is inadequate. The main inadequacy is lack of Muslim involvement in this chaplaincy. It is clear that Christian-Muslim dialogue does not function if Muslims are not involved in this dialogue. The results do not only indicate the inadequacy of this dialogue, but, first and foremost, they indicate need for improvements.

The recommendations of this thesis regarding improvements of Christian-Muslim dialogue in the Swiss Army Chaplaincy focused on the question of how the identified

theological-ethical dialogue principles could be implemented to more effectively involve Muslims and accommodate Christian-Muslim dialogue in the Swiss Army Chaplaincy and, in consequence, how a reconsidered concept of this chaplaincy would be structured. The development and the presentation of the recommended new concept of a multifaith Swiss Army Chaplaincy is, next to the identified theological-ethical dialogue principles, the second relevant contribution of this thesis to meet current challenges. The concept of the recommended multifaith Swiss Army Chaplaincy promotes Christian-Muslim dialogue and differs from the current concept regarding the team composition in terms of religious diversity. The concept of chaplaincy is, however, a multifaith one, not a one-faith chaplaincy. Candidates of all religions can be accepted as chaplains in a multifaith Swiss Army Chaplaincy, if they fulfil the conditions for this service. The new concept also differs from other multifaith chaplaincy concepts which provide a rather faith-specific service. A multifaith Swiss Army Chaplaincy, as recommended in this thesis, provides faith-specific care only in the very specific and clearly defined situations of the loss of a comrade or a loved one, or in case of faith-specific rituals. Regarding day-to-day issues the personnel will still be satisfied with the assigned chaplain, whether this chaplain is Christian or Muslim. Nevertheless, army personnel will be contented with their Christian or Muslim chaplain, as they know that the assigned chaplain is part of a multifaith chaplains' team, that this chaplain has been carefully selected and trained, that all information sheets have been compiled by a multifaith chaplains' team, and that assigned chaplains or the commanders can contact a faith-specific chaplain for specific information in case of need. These are important steps forward towards noticeable improvements regarding Christian-Muslim dialogue. For very good reasons the recommended concept provides a human-to-human service and avoids faith-specific services regarding the day-to-day needs of personnel. It would not be easy to identify "the Christians" and "the Muslims" in the Swiss Army; beyond this, the evaluation shows that Muslims do not even wish for faith-specific care and counselling with regard to day-to-day issues. Faith-specific care would, moreover, become an organisational problem. Finally and importantly, Swiss Muslims, for example, would be faced with the accusation that they receive special treatment in this case; this would, again, contradict the idea of integration, and would negate the efforts made regarding Christian-Muslim dialogue. The recommended concept of a multifaith Swiss Army Chaplaincy, which is seen as the second relevant contribution of this thesis, finds the main reasons against faith-specific caregiving not on an organisational but on a

theological-ethical level. A concept which provides faith-specific caregiving for all situations would suggest that chaplains are the spiritual coaches for certain members of specific religious subgroups among the Swiss Army officers and soldiers. The recommended concept, however, insists that chaplains consider, with regard to religion, universal aspects, and, with regarding to interreligious dialogue, the broadly accepted dialogue principles which see this chaplaincy as a human-to-human service. As a result, a multifaith Swiss Army Chaplaincy will involve chaplains of diverse faiths but only if they are committed to interreligious dialogue and to intercultural awareness, and only if they are able to adapt their perspective in an open-hearted way to those who seek advice. The concept provides a multifaith chaplaincy with a well-trained and open-hearted chaplains' team which is "a colourful bouquet of chaplains from the various religions" (Annexure 5A18).

To sum up, this thesis' contribution is the identification of relevant theological-ethical principles and the recommendation of a purposeful concept of a multifaith chaplaincy. The third relevant contribution of this thesis to Christian-Muslim dialogue and to multifaith chaplaincy focuses on the personal faith of chaplains, whether they are Christians or Muslims. This thesis points out that, even if the commitment to a multifaith chaplaincy and to a human-to-human service is given, chaplains are not at all colourless, faithless or profile-less professionals; rather they should be observant Christians, Muslims, Jews, Hindus or Buddhists. This thesis recommends that, if chaplains are to be able to demonstrate noble restraint regarding their own faith when serving others, they should be observant Christians, Muslims, Jews, Hindus or Buddhists. Protestant chaplains, for example, may and should be observant Protestants. If, however, they serve as chaplains, they may be confident with regard to their deepest Protestant values and perceptions; even though they will not communicate these values and perceptions by using words, they will communicate them by their attitude.

In addition to the above-mentioned contributions of this study, which involve the theological-ethical principles and the concept of a multifaith chaplaincy, three further findings are of vital relevance regarding the promotion of Christian-Muslim dialogue and the establishment of a multifaith Swiss Army Chaplaincy. These findings are all assigned to the relationship of State and religion. This is not surprising since army chaplaincies are established at the intersection of State and religion. The first finding

states that the current Swiss Army Chaplaincy and the current policy of the Swiss Army regarding diversity management can be seen as an appropriate precondition for further development towards a specific religious diversity management in terms of establishing a multifaith Swiss Army Chaplaincy. The second finding considers that such a multifaith Swiss Army Chaplaincy would be a great benefit for the acceptance of Islam in Switzerland. The third finding considers involvement in a state-led multifaith Swiss Army Chaplaincy to be an important opportunity for Swiss churches and Swiss religious organisations to contribute to the whole of society and, as a result, increase their standing in the community.

The first finding addresses the management of religious diversity of governmental bodies and institutions, in this case, the management of religious diversity of the Swiss Federation and the Swiss Army. If governmental bodies and institutions consider the phenomenon of religion by establishing a policy regarding religious organisations and issues, and if they are concerned about considering all religions as equal and about the implementation of religious rights, which includes the right to spiritual care, then they will manage religious diversity in a proactive and beneficial way. If they, conversely, neglect the phenomenon of religion, they will have fewer opportunities to influence and to deal with issues related to religion and religious diversity. It is an important insight of this thesis that the current commitment of the Swiss Army to its chaplaincy and to diversity is noteworthy and can, therefore, be seen as an appropriate precondition for further diversification regarding religious issues by establishing a multifaith chaplaincy. Such religious diversity management of the Swiss Federation and the Swiss Army would set an outstanding example and serve as a role model far beyond the national borders.

The second finding of this thesis is that the recommended multifaith Swiss Army Chaplaincy would, furthermore, be an excellent opportunity to promote and support acceptance of Islamic faith in Swiss society. Even if young Swiss Muslims involved in the Swiss Army are generally well integrated in Swiss society, the acceptance of their faith, which is part of their cultural and personal identity, is still an uphill path since parts of Swiss society do not facilitate integration and acceptance of Islamic faith. When in former times, when there was mutual prejudice regarding mixed marriages between Catholics and Protestants, the Swiss Army Chaplaincy was one of the first conducive experiences of ecumenical cooperation, where ecumenical cooperation was

a model of success; the Catholic and the Protestant chaplains worked together as a matter of course. Once again, the Swiss Army Chaplaincy could today set an example, not of ecumenism, but of interreligious cooperation. It is not only in the deepest interest of our nation to support integration of religious minorities, especially in terms of young Swiss Muslims who serve our country in the Swiss Army, and who are, according to the statements of commanders, highly regarded; it is above all one of the main concerns of Christian-Muslim dialogue, as well, to integrate people with their Islamic cultural background in Swiss society. Therefore, this study recommends to the Swiss Army and to all religious stakeholders to move forward by developing a multifaith chaplaincy which promotes the integration and acceptance of Islamic faith. The opportunity of the recommended concept is apparent. The blessing of diversity can be realised if, for example, young Swiss Muslim soldiers see a Swiss Muslim Army chaplain; these soldiers would experience full acceptance and integration in the nation in whose army they serve.

The third finding of this thesis involves the chance for Swiss churches and for religious organisations if they benefit from the opportunity of contributing to a multifaith Swiss Army Chaplaincy. This entails demonstrating that churches and religious communities truly serve the whole of society in a professional way. This finding is based on the insight that chaplaincies generally seem to perceive the needs related to religion and sacralities in a more uncomplicated and individual way than institutional religions. Chaplaincies have, therefore, been considered as the acceptable face of religion. This finding, which refers to the vibrancy and enrichment of chaplaincies, should be considered by responsible churches and religious organisations.

Up until this point one can conclude that the identified theological-ethical principles, derived from the Swiss Protestant context, help to recommend a concept of a multifaith Swiss Army Chaplaincy in which the individual chaplains do not have to neglect their faith identity. This multifaith chaplaincy will not only involve improvements regarding Christian-Muslim dialogue, it will above all create a win-win situation regarding all personnel, all chaplains, the commanders and staff, and moreover, the Swiss Army as a whole.

Following the argumentation of this thesis, which opens new perspectives regarding an improved Christian-Muslim dialogue in the Swiss Army Chaplaincy, further action is clearly called for. The Swiss Federation and the Swiss Army should raise awareness regarding the importance and actuality of religious diversity in terms of establishing a multifaith chaplaincy. Furthermore, churches and religious organisations should, together with their theological professionals, support this process by promoting inter-societal and interreligious dialogue. If they want to be privileged and recognised by the State and involved in a chaplaincy they have to show their most “acceptable face” (Pattison, 2015:13) in this secular context. Churches and religious organisations which cooperate and which conduct a dialogue with the government, with the society, with other religions and denominations, and with those with no religion, are suitable for involvement in a multifaith chaplaincy. Because this study takes a Protestant perspective, it sees Protestant churches in an active role regarding these changes. These upcoming processes entail the opportunity to shape the Protestant church profile and to prove the theological and social competence and relevance of Protestant faith to all of society.

This study has achieved its research objectives. The Swiss Protestant tradition with regard to Christian-Muslim dialogue has been pointed out. The theological-ethical principles that concur with this tradition have been developed in such a way that they serve as useful instruments for implementation. In the context of this evaluation, the term “dialogue” is considered to mean not only speaking together but a comprehensive interaction which includes participation of all dialogue partners. Furthermore, Christian-Muslim dialogue in other national army chaplaincies has been considered in such a way that the related case studies opened new perspectives regarding the question of how the Swiss Army could improve Christian-Muslim dialogue. Furthermore, the insights gained by the evaluation of Christian-Muslim dialogue in the Swiss Army Chaplaincy helped recommend that the Swiss Army adopts a concept of a multifaith chaplaincy which implements the relevant theological-ethical dialogue principles and which promotes Christian-Muslim dialogue.

Although this study has filled the gap regarding the lack of an evaluation in the Swiss Army, and although a theological-ethical basis has been developed regarding further steps, additional research is necessary. Ecumenical and interreligious partners should contribute with specific studies to the topic of Christian-Muslim dialogue in the Swiss

Army Chaplaincy as well. It would, above all, be useful to research the issues of this thesis in an international context, as well as in the context of other Swiss institutional chaplaincies. The issue of the situations in which faith-specific care really is necessary should be evaluated further, as well as the issue of how the chaplains' faith-specific resources contribute in a positive or in a negative sense when caring for others. Furthermore, the issue that religions should show their "acceptable face" in the secular range of chaplains' services should develop a broad ecumenical and interreligious discussion. Research regarding pacifism and involvement of religious professionals in military chaplaincies should also be carried out. Moreover, the issue of secular and humanistic chaplaincy should be investigated with regard to the Swiss Army Chaplaincy; churches and religious organisations will, maybe sooner than expected, be confronted with this potential question by politicians and representatives of governmental organisations. Further investigations will be necessary, as well, related to the states' religious diversity management; regarding this issue, the churches should deal with the fact that the state and its organisations and institutions will assume responsibilities regarding religious issues which are in the State's interest; maybe some relevant and promising opportunities for churches and religious organisations would be connected with this development.

In the view of upcoming challenges regarding Christian-Muslim dialogue in the context of the Swiss Army and its chaplaincy, this study has sought to analyse the situation and problem-solving approaches from a Swiss Protestant perspective. Inspired by the identified theological-ethical dialogue principles and by an extended evaluation among those who are involved, a concept of a multifaith chaplaincy has been recommended. This concept includes the promotion of Christian-Muslim dialogue and interreligious dialogue in general; moreover, it includes the promotion of a beneficial policy regarding the army's religious diversity management. However, if the chaplains' multifaith team will cooperate under the one rainbow of God's promise for peace, and if "Good Samaritans" of diverse religious professionals will care together for those army personnel who seek advice and help, sincere Christian-Muslim dialogue in the Swiss Army Chaplaincy will not remain an unfulfilled vision.

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¹²⁴ Because of privacy issues, E-mail addresses and telephone numbers have not been published; they can be provided by personal application to the author.

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9.0 ANNEXURES A (ad Chapter 3: Swiss Experts)

9.1 Annexure 3A

Questionnaire completed by Stefan Staub, Catholic theologian and chaplain of the Swiss Army (3 Jul 2013) (Method I).

After the research conversation, which proceeded without recording, the central statements of the conversation with Stefan Staub were summarised in this completed questionnaire.

- 1) *You have been introduced to the aim of this study. I am evaluating the Christian-Muslim dialogue in the Swiss Army Chaplaincy. I have presented the five dialogue principles derived from Swiss Protestant dialogue tradition for purposes of evaluation and implementation: Swiss Protestant churches are committed to the Christian-Muslim dialogue; they see first and foremost commonalities between Christians and Muslims; they respect Muslims; they try to empower Muslim communities and believers to live their faith. Moreover Swiss Protestant churches try to build bridges to Muslims in Switzerland. How do you rate these dialogue principles regarding the Christian-Muslim dialogue in the Swiss Army Chaplaincy?*

Your dialogue principles make sense, they are also comprehensive. I do respect your efforts to concentrate on Protestant tradition in order to avoid any ascription to the Swiss Catholic church. However, I can ensure that dialogue principles derived from Swiss Protestant church tradition do not differ decisively from the dialogue principles derived from Swiss Catholic church tradition because the Christian-Muslim dialogue was conducted in ecumenical cooperation during the last fifty years. Therefore, these principles can be perceived as ecumenical principles, particularly because these principles are theologically justified, they are not ecclesiologically justified.

- 2) *How do you judge the usefulness of these dialogue principles for this issue?*
As a professional Catholic army chaplain I consider these dialogue principles suitable for the issue of the Christian-Muslim dialogue in the Swiss Army Chaplaincy. They are useful because they can directly be experienced by a Muslim soldier who will immediately notice whether or not Christian soldiers, officers or chaplains consider the dialogue principles. Furthermore, the consideration of these principles leads to a respectful attitude towards Muslim soldiers. This enables the Christian-Muslim dialogue.

- 3) *Could you envisage in the near future that Catholic and Protestant chaplains of the Swiss Army will be sitting together in order to evaluate common dialogue principles?*

Without tackling this problem in collaboration with all the state churches interreligious dialogue would immediately lose credibility. Regarding the Christian-Muslim dialogue in our army, this teamwork is absolutely essential. Without a common ecumenical stance there will be no chance for a Christian-Muslim dialogue. In this regard, your dialogue principles seem perfectly suitable for a broadly based discussion within the ecumenical team of Swiss Army chaplains. The ecumenical and interreligious process of dialogue will be

inspired by your principles and by your impetus as such to discuss this issue in a fruitful way.

- 4) *Which additional positive effects could be expected by the consideration of these dialogue principles?*

Within the process of discussing your dialogue principles and the consideration of their implementation, the awareness of this concern will arise. Moreover, the process of this dialogue provides a chance for the reconsideration of one's own Christian identity as an army chaplain: What is the aim of our church? What kind of service do we provide in the army? What are we trying to achieve within the army? The ecumenical discussion within the army chaplaincy strengthens on the one hand our own Christian faith identity; on the other hand it opens up new ways for Muslim soldiers to express their faith naturally and without fear within the Swiss Army.

- 5) *Do you have further remarks regarding this issue?*

The integration of Muslim soldiers in our army is a challenge. It requires tact towards Muslim concerns within our army, the same tact as Swiss churches have already been proving in similar challenging situations. Some Muslims are even making high demands on life in the army. The handling of these demands requires a high level of cultural knowledge on the part of officers in charge. The army chaplain can support the officers responsible for dealing with this situation. Furthermore, it is clearly stated that army rules regarding religious issues must be the same for everybody. Moreover, the state's churches can discuss principles and rules together; for Muslims in Switzerland this is more difficult as they are not a unified, coherent body. Therefore, it's up to the Swiss Army Chaplaincy to build bridges towards Muslim soldiers.

9.2 Annexure 3B

Questionnaire completed by Mustafa Memeti, theologian and imam of the Muslim Association, Bern (17 Jul 2013) (Method I).

After the research conversation, which proceeded without recording, the central statements of the conversation with Mustafa Memeti were summarised in this completed questionnaire.

- 1) *I am evaluating the Christian-Muslim dialogue in the Swiss Army Chaplaincy. I have presented the five dialogue principles derived from Swiss Protestant dialogue tradition for purposes of evaluation and implementation: Swiss Protestant churches are committed to the Christian-Muslim dialogue; they see first and foremost commonalities between Christians and Muslims; they respect Muslims; they try to empower Muslim communities and believers to live their faith. Moreover Swiss Protestant churches try to build bridges to Muslims in Switzerland. What do you think are the most important concerns for a Swiss Muslim soldier in the Swiss Army?*

My main concern for Muslim soldiers in the Swiss Army is their unprejudiced acceptance. Our request is fair treatment and equal rights for all. This concern, enhanced by the wish for mutual respect, should not only be ensured by legislation but first and foremost in the daily life in garrisons. Moreover, Muslim soldiers should have a specific Muslim point of contact in case of

pastoral and spiritual concerns. The observance of religious obligations is no problem. In this point solutions can always be found.

- 2) *You have been introduced to the aim of my study. I am evaluating the Christian-Muslim dialogue in the Swiss Army Chaplaincy. You have been informed about the five dialogue principles derived from Swiss Protestant dialogue tradition for the purposes of evaluation and implementation. How do you judge these dialogue principles?*

The dialogue principles elaborated are helpful as they support the concern that all soldiers in the Swiss Army should be treated in a humane, respectful and just way. Not only Muslim soldiers will hopefully benefit from the consideration of your suggested dialogue principles, but also Christian soldiers. The consideration of the values, expressed by your principles, will in the same way support the Swiss Army as a whole, our society and the future of our nation.

- 3) *How do you judge these dialogue principles from a Muslim perspective and regarding practical issues of the Christian-Muslim dialogue?*

I do support your principles as an imam. They are useful for the practical Christian-Muslim dialogue. The consideration of “unifying commonalities” is important for the mission of an army and for the whole of society, “respect” and “empowerment” are decisive for all social interaction, and “building bridges” is a powerful metaphor for all dialogue concerns. I like the idea of the reconsidered identities on both sides of the bridge: people on both sides of the bridge are respected according to their religious affiliation. From a Muslim perspective the principles promote the spirit of tolerance and respect. This is important for a Muslim soldier in the Swiss Army. Soldiers should be encouraged to accept their comrades, they will also learn issues about other cultures and religions, but they should not be forced to speak publicly about their religious affiliation in organised group discussions, as this could be counterproductive.

- 4) *Can the discussion of these theological-ethical principles open unknown doors to a multi-faith chaplaincy in such a way that Muslim soldiers will have a Muslim point of contact the same as Christians do?*

This would be great for Muslim soldiers and for the army as a whole. Muslim soldiers could go to an army imam who could be of help if they are faced with spiritual problems or problems regarding integration. This imam should be well educated and aware of the place in which he is working. The army officers responsible for these issues could also contact the army imam regarding specific Islamic concerns. Because the Swiss Army Chaplaincy is organised on a national level the employment of an imam could be easier than in the domain of cantons where public and legal recognition are necessary for such employment. The Confederation and the people responsible for these issues could employ some imams. These imams should be moderate and carefully selected. It must be clear that the mission is not an issue for this special task. Your principles can open up new ways for interfaith models in army chaplaincies. These new models are necessary because Swiss society became multinational, multicultural and multireligious.

- 5) *You are experienced in questions of interreligious dialogue, spiritual care and integration issues, and you are as well experienced in prison chaplaincy, you can surely give further advice regarding this study.*

My main concern remains the acceptance of Muslim soldiers. Humanity and tolerance are important values for everybody. Muslim parents would be relieved to know about a Muslim army chaplaincy for their sons. The consideration of other national interfaith chaplaincies could help to realise this.

9.3 Annexure 3C

Questionnaire completed by Dr Lilo Roost Vischer, Anthropologist and Coordinator of Religious Issues, Basel (24 Jun 2013) (Method I).

After the research conversation, which proceeded in Swiss dialect and without recording, the central statements of the conversation with Dr Roos Vischer were summarised in this completed questionnaire.

- 1) *You have been introduced to the aim of this study. I am evaluating the Christian-Muslim dialogue in the Swiss Army Chaplaincy. I have presented the five dialogue principles derived from Swiss Protestant dialogue tradition for purposes of evaluation and implementation: Swiss Protestant churches are committed to the Christian-Muslim dialogue; they see first and foremost commonalities between Christians and Muslims; they respect Muslims; they try to empower Muslim communities and believers to live their faith. Moreover Swiss Protestant churches try to build bridges to Muslims in Switzerland. How do you rate these dialogue principles regarding the Christian-Muslim dialogue in the Swiss Army Chaplaincy? How do you rate these dialogue principles regarding the Christian-Muslim dialogue in Switzerland?*

I took note of your five dialogue principles. They are relevant and close to reality. Regarding the “unifying commonalities”, I would emphasise the importance of the common Abrahamic tradition and the high esteem of Jesus as prophet by people of Muslim faith traditions.

- 2) *How do you judge the applicability and usefulness of these dialogue principles in daily life?*

I would like to make clear first that the interreligious dialogue is not led by the government. The duties of the state are to coordinate the debate on religious issues in our immigration society and to support the establishment of a legal framework for these concerns. This has to be done in a preventive and integrative sense. At best the state creates room for this interreligious dialogue. In contrast to the state’s duties, the Swiss Army chaplains have to conduct this interreligious dialogue. For the realisation of this dialogue the principles you have elaborated are applicable. They are useful for everyday dialogue situations. Chaplains should discuss these dialogue principles which can for example be used as internal guidelines or as the basis of discussion within deep and intense conversations with interested soldiers and officers of the Swiss Army. However, also Muslim soldiers should be interviewed regarding these principles: What do they think about these principles? How do they experience this dialogue?

- 3) *The principles should support the process of optimally integrating Muslim soldiers and they should stimulate the Christian-Muslim dialogue in the army chaplaincy. Which additional goals can be pursued with these dialogue principles? Which goals are important?*

The consideration of the dialogue principles by chaplains should support Muslim soldiers to take up their full rights and to stimulate the interreligious dialogue. The main aim of this effort is not necessarily the establishment of a high-quality theological interreligious dialogue in garrisons, but rather the aim that chaplains help to find solutions if practical problems arise, according to the important motto “managing diversity”. Swiss Army Chaplains, considering these principles, take the problems of Muslim soldiers seriously in the spirit of equality of opportunities. They support army superiors in these issues. It is important to mention that many things function automatically, and daily life situations are far less dramatic than the daily press and parts of the politics portray.

- 4) *You mentioned the motto “managing diversity”. Would you please mention an additional slogan which has great importance for the interreligious dialogue in general, but also specifically, for the Christian-Muslim dialogue in the Swiss Army Chaplaincy?*

One’s own religious potential has to be strengthened, and all believers must remain true. This potential promotes the capability to participate in a heterogeneous society without being tempted to devalue foreign people, their habits, culture and religions.

10.0 ANNEXURES B (ad Chapter 4: International Experts)

10.1 Annexure 4A

Questionnaire completed by Erwin Kamp, Humanistic Army Chaplain, The Netherlands (30 Nov 2013) (Method I).

After the research conversation, which proceeded on 28th August 2013 in The Netherlands and without recording, the central statements of the conversation with Erwin Kamp were summarised in this completed questionnaire.

- 1) *I am evaluating the Christian-Muslim dialogue in the Swiss Army Chaplaincy. I have developed the five dialogue principles derived from Swiss Protestant dialogue tradition for purposes of evaluation and implementation: Swiss Protestant churches are committed to the Christian-Muslim dialogue; they see first and foremost commonalities between Christians and Muslims; they respect Muslims; they try to empower Muslim communities and believers to live their faith. Moreover Swiss Protestant churches try to build bridges to Muslims in Switzerland. How do you rate these dialogue principles regarding the Christian-Muslim dialogue in the Swiss Army Chaplaincy? How do you rate these dialogue principles regarding the Christian-Muslim dialogue in Switzerland? These are good and important principles. But what do they mean in practice?*

I am evaluating the Christian-Muslim dialogue in the Swiss Army Chaplaincy. I have developed the five dialogue principles derived from Swiss Protestant dialogue tradition for purposes of evaluation and implementation: Swiss Protestant churches are committed to the Christian-Muslim dialogue; they see first and foremost commonalities between Christians and Muslims; they respect Muslims; they try to empower Muslim communities and believers to live their faith. Moreover Swiss Protestant churches try to build bridges to Muslims in Switzerland. How do you rate these dialogue principles regarding the Christian-Muslim dialogue in the Swiss Army Chaplaincy? How do you rate these dialogue principles regarding the Christian-Muslim dialogue in Switzerland? These are good and important principles. But what do they mean in practice?
- 2) *Are these dialogue principles implemented in your army chaplaincy?*

Are these dialogue principles implemented in your army chaplaincy?
I think so. I can only talk for the Humanist Chaplaincy. When I was on a mission in 2000 with UNMEE (United Nations Mission in Ethiopia and Eritrea) and we had no Imams, I brought every Friday four Muslim soldiers to the mosque. I asked the commander to do so and he agreed.
- 3) *Do you have additional dialogue principles for Christian-Muslim and interfaith issues in your army chaplaincy?*

Do you have additional dialogue principles for Christian-Muslim and interfaith issues in your army chaplaincy?
Not so explicit. When we ask people to apply for a job as Humanist chaplain we ask them if they want to cooperate with every religion and life stance. Tolerance towards other ideas, and acceptance of others, are therefore also principles belonging to humanistic chaplains.
- 4) *What has specifically been your experience regarding the Christian-Muslim dialogue in your army context?*

What has specifically been your experience regarding the Christian-Muslim dialogue in your army context?
I have had a good experience. On Veterans Day in the Netherlands (June 29, 2013), I always organise an interfaith service where every religion and life stance is present. Muslims even have their own mosque on a military base.
- 5) *What has, in general, been your experience with your interfaith army chaplaincy?*

What has, in general, been your experience with your interfaith army chaplaincy?
However, spiritual care has developed a comprehensive support system focussing in many dimensions of human existence. Our army chaplaincy can provide a wide service. Regarding interfaith cooperation I have good experience. One subject that can be difficult is to celebrate Christmas together. I was sent away from a Christmas service even though I had participated two years earlier.

- 6) *How do you consider the commitment of an exclusively Christian chaplaincy in a pluralistic society and in an army which consists of an increasing number of Muslim personnel?*
I think you should also have humanist chaplaincy in your army and of course Imams.
- 7) *How do you consider this commitment if Christian chaplains even witness Jesus Christ in an army, where soldiers cannot choose their chaplain?*
Christian chaplains say that they serve every soldier. But they cannot do a humanist or Muslim wedding or funeral. Basically, I think it is wrong when soldiers cannot choose!
- 8) *Do you consider that Christian chaplains are able to meet all the needs of, for example, Muslim personnel?*
See answer question 7.
- 9) *Please give advice to the Swiss Army Chaplaincy regarding the care of Muslim personnel and the establishment of a Christian-Muslim dialogue.*
You can start a questionnaire among Muslim military personnel and ask what they want.
- 10) *Please give advice to the Swiss Army Chaplaincy regarding the transformation towards an interfaith chaplaincy.*
Political and spiritual leaders must give a good example. Try to celebrate together (church services and so on). Organise a conference (in 2015 we have organized the Military Chief of Chaplains Conference in the Netherlands. The theme is “diversity”).

10.2 Annexure 4B

Questionnaire completed by Suvad Rogo, Muslim Army Chaplain, Sarajevo, Bosnia & Herzegovina (31 Jan 2014) (Method I).

After the research conversation, which proceeded on 4th June 2012 in Sarajevo, Bosnia & Herzegovina, Utrecht, and without recording, the central statements of the conversation with Suvad Rogo were summarised in this completed questionnaire

- 1) *I am evaluating the Christian-Muslim dialogue in the Swiss Army Chaplaincy. I have developed the five dialogue principles derived from Swiss Protestant dialogue tradition for purposes of evaluation and implementation: Swiss Protestant churches are committed to the Christian-Muslim dialogue; they see first and foremost commonalities between Christians and Muslims; they respect Muslims; they try to empower Muslim communities and believers to live their faith. Moreover Swiss Protestant churches try to build bridges to Muslims in Switzerland. How do you rate these dialogue principles regarding the Christian-Muslim dialogue in the Swiss Army Chaplaincy? How do you rate these dialogue principles regarding the Christian-Muslim dialogue in Switzerland?*
Each dialogue and each discussion about important mutual issues are welcome. And your kind of dialogue certainly carries specific values.

- 2) *Are these dialogue principles implemented in your army chaplaincy?*
Yes, they are.
- 3) *Do you have additional dialogue principles for Christian-Muslim and interfaith issues in your army chaplaincy?*
Besides constant communication, we often collaborate on specific projects of interest for B&H Armed Forces.
- 4) *What has specifically been your experience regarding the Christian-Muslim dialogue in your army context?*
We the Christian-Orthodox Chaplaincy, the Christian-Catholic Chaplaincy and the Muslim Chaplaincy organized the 23rd International Military Chief of Chaplains Conference.
- 5) *What has, in general, been your experience with your interfaith army chaplaincy?*
The establishment of a unified military religious service in the Army of Bosnia and Herzegovina was an excellent experience. In this way we can meet the requirements regarding the law of freedom of religion.
- 6) *How do you consider the commitment of an exclusively Christian chaplaincy in a pluralistic society and in an army which consists of an increasing number of Muslim personnel?*
The right of spiritual care should not be exclusively for Christians and, more important, it should not be misused.
- 7) *How do you consider this commitment if Christian chaplains even witness Jesus Christ in an army, where soldiers cannot choose their chaplain?*
We believe in European values of justice in which every individual should have their own rights.
- 8) *Do you consider that Christian chaplains are able to meet all the needs of, for example, Muslim personnel?*
The only one who understands the spiritual needs of Muslim soldiers is their Imam.
- 9) *Please give advice to the Swiss Army Chaplaincy regarding the care of Muslim personnel and the establishment of a Christian-Muslim dialogue.*
For establishing the desired dialogue, Muslim soldiers necessarily have to have someone who will be their representative member in this dialogue.
- 10) *Please give advice to the Swiss Army Chaplaincy regarding the transformation towards an interfaith chaplaincy.*
Be patient in building a strong system in which everyone, regardless of their differences, has the same rights.

10.3 Annexure 4C

Questionnaire completed by Kees Smit, Protestant Army Chaplain, The Netherlands (20 Feb 2014) (Method I, simplified).

After a research exchange via email in the period 2012 to 2014, the central statements of the conversation with Kees Smit were summarised in this completed questionnaire.

- 1) *I am evaluating the Christian-Muslim dialogue in the Swiss Army Chaplaincy. I have developed the five dialogue principles derived from Swiss Protestant dialogue tradition for purposes of evaluation and implementation: Swiss Protestant churches are committed to the Christian-Muslim dialogue; they see first and foremost commonalities between Christians and Muslims; they respect Muslims; they try to empower Muslim communities and believers to live their faith. Moreover Swiss Protestant churches try to build bridges to Muslims in Switzerland. How do you rate these dialogue principles regarding the Christian-Muslim dialogue in the Swiss Army Chaplaincy? How do you rate these dialogue principles regarding the Christian-Muslim dialogue in Switzerland?*

In my opinion these principles can be of help, and they are very useful for a Christian chaplaincy in a Christian dominated and yet plural religious landscape. For me the most important principle is the equality of the dialogue partners. In the Netherlands there is freedom of religion (Art. 6 of the Dutch Constitution). That means that the government is neutral in the sense that there can be no privileged religion and all religions and non-religious worldviews are equal in the eyes of the constitution. Chaplains have a role guarding this constitutional freedom of religion and worldview for everybody. Focusing on the commonalities is understandable and perhaps necessary when there is a tendency within society to stress the differences. But only when also the differences are accepted and can be discussed, the dialogue partners are equal and respectfully treated. Without respect no dialogue.

- 2) *Are these dialogue principles implemented in your army chaplaincy?*
There is no formalised Muslim-Christian dialogue within the chaplaincies. There is a broader cooperation between the six chaplaincies. All of them and the (non-)religious traditions they represent are equal partners in this cooperation. Within this framework there is an on-going dialogue between all participants.
- 3) *Do you have additional dialogue principles for Christian-Muslim and interfaith issues in your army chaplaincy?*
Regarding the freedom of religion, equality is a leading principle for multi-faith cooperation and dialogue. All chaplaincies have the right to their own identity and practices.
- 4) *What has specifically been your experience regarding the Christian-Muslim dialogue in your army context?*

A Christian chaplain can provide spiritual care for believers from other religions or worldviews. That is possible when (s)he respects the other in their otherness and when (s)he is faithful to their own tradition. If a chaplain or the dialogue partner is to transgress the borders of their own tradition, the chaplain should call for a colleague who can provide suitable spiritual care for that

person. With Muslims that happens, when specific rituals are needed or knowledge on specific religious topics.

- 5) *What has, in general, been your experience with your interfaith army chaplaincy?*

In fact we do not have interfaith or multi-faith chaplaincy. We have six different chaplaincies (Roman-Catholic, Protestant, Humanistic, Jewish, Hindu and Islamic). We work together as good colleagues referring to each other when necessary. The soldiers appreciate the chaplains, most of the time regardless of the tradition they represent. They appreciate the chaplains' presence and care for all. In a chaplaincy which consists of many different chaplaincies the intentions of each chaplain are transparent.

- 6) *How do you consider the commitment of an exclusively Christian chaplaincy in a pluralistic society and in an army which consists of an increasing number of Muslim personnel?*

The times that the church(es) dominated society lie far behind us in the Netherlands and because of our constitution there can be no privileged religion. The government has to guarantee the constitutional freedom of religion for all the citizens. When the government feels the obligation to make spiritual care possible for soldiers (who are all citizens of the Kingdom of the Netherlands) a chaplaincy cannot be restricted to one faith-tradition. In my opinion every soldier has a right to suitable spiritual care.

- 7) *How do you consider this commitment if Christian chaplains even witness Jesus Christ in an army, where soldiers cannot choose their chaplain?*

It is all right to be a witness of Jesus Christ. I am when I am faithful to my Christian tradition and my own identity. But it is not my job or my vocation to evangelize in the sense that I try to convert others to my own belief. It is my job to provide spiritual care for all, regardless of their religious background, and to help the other remaining faithful to their own religious tradition. I am not there to make Christians out of Muslims. I am there to help Muslims, Hindus, Jews, and others living their own faith.

- 8) *Do you consider that Christian chaplains are able to meet all needs of, for example, Muslim personnel?*

No. I as a protestant chaplain cannot provide for the specific Muslim, Jewish, Hindu, and even Roman Catholic sacraments or rituals.

- 9) *Please give advice to the Swiss Army Chaplaincy regarding the care of Muslim personnel and the establishment of a Christian-Muslim dialogue.*

First of all it is important to facilitate the Muslim personnel in the armed forces to live their own religion (as you already do). Second it is important to be able to provide for specific Muslim spiritual care by building a network of Muslim spiritual caregivers. Third it is important to establish a Muslim chaplaincy or to integrate Muslim spiritual caregivers in a multi-faith chaplaincy.

- 10) *Please give advice to the Swiss Army Chaplaincy regarding the transformation towards an interfaith chaplaincy.*

Starting from the fact that there is only a Christian chaplaincy in Switzerland a solid theological basis for multi-faith chaplaincy is needed. What does it mean for the Christian churches to be part of a non-religious or multi-religious

society and their role within that society? On the other hand a firm legal and political basis is needed for an interfaith or multi-faith chaplaincy. Can a privileged position for the Christian Churches be defended?

10.4 Annexure 4D

Questionnaire completed by Marshall Derrick, Protestant Army Chaplain, Canada (8 Nov 2013) (Method I, simplified).

After a research exchange via email in the period 2013 to 2014, the central statements of the conversation with Derrick Marshall were summarised in this completed questionnaire.

- 1) *I am evaluating the Christian-Muslim dialogue in the Swiss Army Chaplaincy. I have developed the five dialogue principles derived from Swiss Protestant dialogue tradition for purposes of evaluation and implementation: Swiss Protestant churches are committed to the Christian-Muslim dialogue; they see first and foremost commonalities between Christians and Muslims; they respect Muslims; they try to empower Muslim communities and believers to live their faith. Moreover Swiss Protestant churches try to build bridges to Muslims in Switzerland. How do you rate these dialogue principles regarding the Christian-Muslim dialogue in the Swiss Army Chaplaincy? How do you rate these dialogue principles regarding the Christian-Muslim dialogue in Switzerland?*

I believe that religion has for too long been a part of the problem of cultural conflict. It is only when we talk to one another that we can discover commonalities and that, whether we are Christian, Muslim, or Jewish (or another faith) we actually have much more in common with each other (values, practices, etc.) than with secular culture. It is time, through dialogue, we begin to discover these commonalities and work together (where it has integrity for us) where and when we can for the common good of our soldiers.

- 2) *Are these dialogue principles implemented in your army chaplaincy?*
Yes, our ICCMC (Interfaith Committee on Canadian Military Chaplaincy) representatives work together to create policies and guidance which guide Canadian Forces' chaplains on how to engage one another, and lead in the public sphere so that all spiritual and religious sensibilities are respected and represented. Also, Canadian Forces chaplains work together on multi-faith teams and work closely on common projects, they meet for meals and discussions and even engage in worship together occasionally.
- 3) *Do you have additional dialogue principles for Christian-Muslim and interfaith issues in your army chaplaincy?*
Aside from policies directed by the ICCMC (Interfaith Committee on Canadian Military Chaplaincy), and teaching by the Canadian Forces Chaplain School and Centre, most dialogue is done informally at the local (base, wing or naval formation level).

- 4) *What has specifically been your experience regarding the Christian-Muslim dialogue in your army context?*
 Canadian military chaplains provide ministry for military personnel and their families by facilitating and accommodating the religious beliefs and spirituality of those entrusted to their care, without compromising their own theological beliefs and faith. Christian-Muslim dialogue is done through chaplain teams at the local army base, either in the context of weekly team meetings or periodic interfaith worship services, cultural festivals (Ramadan, Easter, Christmas events etc.). There are differences in theology, of course, but cultural meals celebrated together at special religious seasons help to facilitate dialogue and break down misunderstandings. Our work together at Edmonton with one of our Muslim chaplains was a very positive experience. Also, when I was Senior Chaplain in Kabul, Afghanistan, I arranged to have an Imam come and work with the local Muslim population in building up good will and support for the Canadian forces during our mission there. His ministry was extremely valuable to our mission.
- 5) *What has, in general, been your experience with your interfaith army chaplaincy?*
 While there are periodic points of tension, in general, this has been a positive and enriching experience. As Canada has become an increasingly multicultural nation the Canadian Forces has attempted to mirror the society it serves by increasing its diversity; and that includes religious diversity. This gives the Canadian Forces Chaplain Branch much more credibility and effectiveness in serving the needs of soldiers, sailors, air men and women in the long run.
- 6) *How do you consider the commitment of an exclusively Christian chaplaincy in a pluralistic society and in an army which consists of an increasing number of Muslim personnel?*
 If the Chaplaincy seeks to serve the common good of any society it must reflect the society it seeks to serve. No chaplain can become an expert in all religions and so having Muslim chaplains within the Swiss chaplaincy will help facilitate a sense of belonging for faithful Muslim soldiers. It will also relieve the burden from the Christian chaplains to be “all things to all people”.
- 7) *How do you consider this commitment if Christian chaplains even witness Jesus Christ in an army, where soldiers cannot choose their chaplain?*
 The Canadian Chaplaincy does not focus on evangelism but on spiritual and religious support and pastoral care. Witnessing in a pluralistic context is a tricky and difficult matter and so the religious conscience of each soldier, whether Christian, Muslim, another faith or even no faith (secular) must be respected in this context.
- 8) *Do you consider that Christian chaplains are able to meet all the needs of, for example, Muslim personnel?*
 No, I think this would be disingenuous and lacks integrity. We can care for all but we cannot provide certain religious services for all; we either need to find a local civilian religious leader of the same faith who can, or hire chaplains to do that. I favour the latter, since ministry in a military context is a very specific and special profession.

- 9) *Please give advice to the Swiss Army Chaplaincy regarding the care of Muslim personnel and the establishment of a Christian-Muslim dialogue.*
 The Swiss Army must do things in its own cultural context and not merely copy another chaplaincy. However, I would favour sending religious questionnaires to Swiss Muslim soldiers and finding out just what it is that they require from a Swiss Muslim chaplain and begin to work with local and national Muslim Councils to decide on national religious, educational and professional standards for Muslim chaplains. The Swiss Army can then begin to recruit appropriate chaplains (who pass the religious, educational, professional and physical standards) and policies, teaching and doctrine can begin to be formed to help guide the Swiss Army on multi-faith issues, best practices, how to do religious services in a multi-faith context, etc. Much conversation will need to take place between the Army, the Army Chaplaincy, and Muslim leaders to see this come to fruition.
- 10) *Please give advice to the Swiss Army Chaplaincy regarding the transformation towards an interfaith chaplaincy.*
 Canada is an increasingly multicultural nation with multicultural policies and so the Canadian Forces is simply trying to be in step with Government policy and practices. The Swiss Chaplaincy must work together with its government to craft policies that are specific to the Swiss political, cultural and religious context. Once this is done a survey of national religious profile can be used to decide how best to craft a Swiss Army Chaplaincy that is representative of the national religious identity. If, for example, you wish to have representation by population, a national religious survey will need to be accessed and will help you decide how many Swiss Army Muslim chaplains to recruit.

10.5 Annexure 4E

Questionnaire completed by Ali Eddaoudi, Muslim Army Chaplain, The Netherlands (3 Sept 2014) (Method I, simplified).

After a research exchange via telephone on 3rd September 2013, the central statements of the conversation with Ali Eddaoudi were summarised in this completed questionnaire.

- 1) *I am evaluating the Christian-Muslim dialogue in the Swiss Army Chaplaincy. I have developed the five dialogue principles derived from Swiss Protestant dialogue tradition for purposes of evaluation and implementation: Swiss Protestant churches are committed to the Christian-Muslim dialogue; they see first and foremost commonalities between Christians and Muslims; they respect Muslims; they try to empower Muslim communities and believers to live their faith. Moreover Swiss Protestant churches try to build bridges to Muslims in Switzerland. How do you rate these dialogue principles regarding the Christian-Muslim dialogue in the Swiss Army Chaplaincy? How do you rate these dialogue principles regarding the Christian-Muslim dialogue in Switzerland?*

The principles are a good starting point if you believe that there are bridges to be built. But the Dutch approach is different and much more advanced. The spiritual care provided for Muslims here in our own service is in harmony with the other spiritual caregivers with or without a Christian background. So there is no question of a denominational leadership.

- 2) *Are these dialogue principles implemented in your army chaplaincy?*
 Yes. Principles such as respect or a sense for commonalities are absolutely natural to us.
- 3) *Do you have additional dialogue principles for Christian-Muslim and interfaith issues in your army chaplaincy?*
 Not specifically between Muslims and Christians. We have six services (Hindu, Protestant, Roman Catholic, Humanists, Jewish and Muslim). We conduct a dialogue with all ideologies.
- 4) *What has specifically been your experience regarding the Christian-Muslim dialogue in your army context?*
 The specific experience is that our Christian colleagues have recognized that dialogue is not only essential but have also organised customized care for Muslims. Islamic Spiritual Care has come with the support of the other five denominations.
- 5) *What has, in general, been your experience with your interfaith army chaplaincy?*
 We work together, but each from his or her tradition. My tasks are the spiritual care and counselling of Muslim personnel as well as dealing with specific Muslim ethical concerns of military staff during deployment abroad and providing information on Muslim customs and culture for non-Muslims.
- 6) *How do you consider the commitment of an exclusively Christian chaplaincy in a pluralistic society and in an army which consists of an increasing number of Muslim personnel?*
 This does not do justice to your soldiers in the broadest sense. A modern army should be equipped for the needs of today. A Muslim Spiritual Caregiver can never guide a Christian Soldier in everything and vice versa.
- 7) *How do you consider this commitment if Christian chaplains even witness Jesus Christ in an army, where soldiers cannot choose their chaplain?*
 That's a very old-fashioned view of the work and not professional in this time of globalisation. This applies not only to Switzerland but also, for example, a NATO country such as Turkey, where Christians are a minority, but also need their own Spiritual Caregivers and should receive them.
- 8) *Do you consider that Christian chaplains are able to meet all the needs of, for example, Muslim personnel?*
 No. Christian chaplains are not equipped for Muslim rituals, Muslim care of family, they are not aware of all cultural differences.
- 9) *Please give advice to the Swiss Army Chaplaincy regarding the care of Muslim personnel and the establishment of a Christian-Muslim dialogue.*
 Dialogue is one and a good step in the right direction, but let it not only be a dialogue. Also take the bold step to show soldiers, regardless of their background, the recognition of what they deserve and need. And get specialization in the house that makes the Swiss Army easier.

- 10) *Please give advice to the Swiss Army Chaplaincy regarding the transformation towards an interfaith chaplaincy.*

In my opinion, you have to work with different services, acknowledging and permitting different religions if you want a genuine dialogue and bring assent to get beyond an informal conversation. In addition a professional army depends on the knowledge of the specific ideologies which are presented first hand, rather than second. It is also impossible with one service only to adequately handle to all questions, concerns and difficulties of the soldiers.

10.6 Annexure 4F

Questionnaire completed by Suleyman Demiray, Muslim Army Chaplain, Canada (2 Dec 2013) (Method I, simplified)

After a research exchange via Skype on 2nd December 2013, the central statements of the conversation with Suleyman Demiray were summarised in this completed questionnaire.

- 1) *I am evaluating the Christian-Muslim dialogue in the Swiss Army Chaplaincy. I have developed the five dialogue principles derived from Swiss Protestant dialogue tradition for purposes of evaluation and implementation: Swiss Protestant churches are committed to the Christian-Muslim dialogue; they see first and foremost commonalities between Christians and Muslims; they respect Muslims; they try to empower Muslim communities and believers to live their faith. Moreover Swiss Protestant churches try to build bridges to Muslims in Switzerland. How do you rate these dialogue principles regarding the Christian-Muslim dialogue in the Swiss Army Chaplaincy? How do you rate these dialogue principles regarding the Christian-Muslim dialogue in Switzerland?*

These suggested principles are useful tools and guidelines. They are similar to Canadian principles which have already been applied in the Chaplains' Branch of the Canadian Forces. These principles may not remain theoretical values; they have to be translated into practice.

- 2) *Are these dialogue principles implemented in your army chaplaincy?*
Yes, as I mentioned above, they are consistently implemented in our Chaplains' Branch. The Canadian Military Chaplains' Branch is committed to Christian-Muslim dialogue or rather the Canadian Armed Forces Chaplains' Branch is fully interfaith oriented. Furthermore, we do see commonalities between all human beings even if they have different religions, and we do respect each other. Moreover, religious minorities are empowered insofar that they are represented in our chaplaincy. Building bridges is also an important slogan within the Chaplains' Branch of the Canadian Forces, for example, when a chaplain holds a public speech in a ceremony she or he is building bridges by involving all the listeners in a speech and by using an inclusive language in public prayers and speeches.

- 3) *Do you have additional dialogue principles for Christian-Muslim and interfaith issues in your army chaplaincy?*
 Yes we do. *Comfort and care for all* is a very important principle, and *equal treatment for all faiths*. Furthermore, no proselytising (no “sheep stealing”), not trying to convert the people. We call this “ministering within the boundaries of chaplains’ ethics”.
- 4) *What has specifically been your experience regarding the Christian-Muslim dialogue in your army context?*
 Christians and Muslims in the Canadian Forces realise that the more they know each other the more they can trust each other. Interreligious dialogue and mutual exchange of expert information among interfaith chaplains help to better support their troops; this type of interfaith dialogue and cooperation among chaplains will create further harmony between all military personnel. After 9/11 some discriminatory behaviour could be felt in Canadian society. Within the Canadian Forces dialogue within our multi-faith chaplaincy was a good means of inspiring new confidence between faith groups. The presence of Muslim chaplains is important for Muslim personnel (spiritual care and counselling, ethical issues for Muslim soldiers, prayer, questions of Ramadan and *halal* food as well as the attraction of new members to military service and the retention of current military members), but also as a point of contact for information for commanders as a *Subject Matter Expert*, both in deployment abroad and in home garrisons. The Muslim Chaplain is also an important person for families of military personnel who are deployed abroad.
- 5) *What has, in general, been your experience with your interfaith army chaplaincy?*
 The military is a good place for interreligious dialogue; chaplains minister their own faith but they are open in the same way for the care of all who have another faith or no faith. In chaplains’ schools, in continuous further education of army chaplains and in practice we learn this culture of dialogue and respect working in a multi-faith environment. Each religious affiliation is a separate umbrella, but we think in an inclusive way: all chaplains and all faiths are under a big interfaith umbrella. I have had so many positive experiences with our interfaith chaplaincy in my capacity as the first non-Christian, as the first Muslim chaplain in the Canadian Armed Forces Chaplains’ Branch. Chaplains of all different faiths have to find moderate ways to live their own faith in the Chaplains’ Branch of the Canadian Forces. Mutual understanding of the others’ boundaries and respecting them is the key for such success in a multi-faith Chaplains’ Branch.
- 6) *How do you consider the commitment of an exclusively Christian chaplaincy in a pluralistic society and in an army which consists of an increasing number of Muslim personnel?*
 It is necessary to find diversity in a chaplains’ team to meet the needs of modern pluralism within army personnel. If Christian chaplains do their job as chaplains in an inclusive sense a Muslim soldier will find some help regarding general needs, but if Muslim personnel have specific needs they naturally prefer a Muslim chaplain. It is also a question of trust that all religions are represented in the chaplains’ team. The contribution of a Muslim Chaplain who went through all the necessary military training is different than the contribution of a civilian Imam. The recommendations to military personnel

will be different. A military Imam needs to understand life in the army. I receive phone calls and mail from Christian colleagues in the process of supporting the religious needs of Muslim soldiers in their troops.

- 7) *How do you consider this commitment if Christian chaplains even witness Jesus Christ in an army, where soldiers cannot choose their chaplain?*

It is problematic if chaplains witness their specific faith within troops where army personnel cannot choose their chaplain. Life is too short for such experiments. In a pluralistic environment it is important to offer different choices based on the members' choice. This makes everybody more efficient and increases the morale. Moreover, it is their right to have a chaplain who meets their individual needs.

- 8) *Do you consider that Christian chaplains are able to meet all the needs of, for example, Muslim personnel?*

For general care a Christian chaplain can help a Muslim soldier in the same way as a Muslim chaplain can help a Christian soldier. But there are needs of families of Muslim soldiers and needs of Muslim soldiers who have specific spiritual needs which can hardly be fully understood by other than Muslim chaplains. In the same way specific questions can only be answered by Muslim chaplains. Moreover, Christian chaplains will, for example, get into trouble if they should provide Muslim rituals. Therefore Christian chaplains cannot meet all the needs of Muslim personnel. Regarding the advice of commanders in issues which refer to Islam Muslim chaplains are the right points of contact. Most of the advanced democratic countries have multi-faith chaplains both in their civilian and military institutions. Obviously there is a need, and these countries respect this need.

- 9) *Please give advice to the Swiss Army Chaplaincy regarding the care of Muslim personnel and the establishment of a Christian-Muslim dialogue.*

As explained above, Muslim soldiers need a Muslim chaplain. The original countries and culture areas of the majority of Muslim personnel should be represented in the Muslim chaplain's team. These chaplains have to understand the field they are working in, both the multi-faith context and the army context. They will have little credibility if they did not succeed in military schools and if they are not incorporated in the chain of command the same as other chaplains. Therefore, after basic military education they must attend the same chaplain's school and they must know the military culture. So they will be fully accepted by officers and soldiers. There are good examples of multi-faith Chaplains' Branches around the globe, and their experience shows that it is important to meet the spiritual and religious needs of all faith members who are relatively represented in the population. If there are any specific concerns these concerns can be addressed specifically as separate research projects.

- 10) *Please give advice to the Swiss Army Chaplaincy regarding the transformation towards an interfaith chaplaincy.*

The diversity of Swiss society is represented in the Swiss Army. Therefore, all religions living in Swiss society should also be represented in the Chaplain's Branch of Swiss Armed Forces. You will probably start with interfaith chaplains' schools. Maybe the different chaplains can teach in military units about religious diversity and plurality, about dialogue and tolerance. Topics such as those mentioned in your principles can be taught and discussed.

Responsible army and government circles will find suitable chaplains. Mutual cooperation and exchange among like-minded national Military Chaplains' Branches are important resources for development processes and the transformation of know-how. Ongoing cooperation is important to the benefit of both parties on a national and international level.

10.7 Annexure 4G

Questionnaire completed by Timothy Nelligan, Catholic Army Chaplain, Canada (19 Feb 2014) (Method II).

The statements of Timothy Nelligan were summarised in this completed questionnaire.

- 1) *I am evaluating the Christian-Muslim dialogue in the Swiss Army Chaplaincy. I have developed the five dialogue principles derived from Swiss Protestant dialogue tradition for purposes of evaluation and implementation: Swiss Protestant churches are committed to the Christian-Muslim dialogue; they see first and foremost commonalities between Christians and Muslims; they respect Muslims; they try to empower Muslim communities and believers to live their faith. Moreover Swiss Protestant churches try to build bridges to Muslims in Switzerland. How do you rate these dialogue principles regarding the Christian-Muslim dialogue in the Swiss Army Chaplaincy? How do you rate these dialogue principles regarding the Christian-Muslim dialogue in Switzerland?*

These principles are essential to the core of any dialogue of this kind and are at the heart of basic moral theology. As such, therefore, these values need to be safeguarded and held up as the principles that safeguard, too, the dignity of our humanity and the individual rights that belong to each of us by virtue of that humanity—a humanity that we believe has been created in the likeness and image of God. To oppose the principles of this dialogue is tantamount to recusing oneself from one's own religious beliefs and teachings.

- 2) *Are these dialogue principles implemented in your army chaplaincy?*
Yes they are and they are protected through the Principles of Accommodation of Religious Rights and Freedoms.
- 3) *Do you have additional dialogue principles for Christian-Muslim and interfaith issues in your army chaplaincy?*
The only other one that I would mention would be *the Duty to Accommodate*. This duty is, of course, tempered by the demands of operations, the availability of resources and the understanding of what is essential to religious practice and what is part of particular, personal devotion.
- 4) *What has specifically been your experience regarding the Christian-Muslim dialogue in your army context?*

To date, there has been little in the way of conflict or over-riding concern that would preclude a member from living out their faith. In the Canadian Forces the various policies that protect rights such as religion are understood by everyone, and as such the expectation is that all personnel know that any kind of religious accommodation must be congruent with the tempo of operations. If an individual or group felt that they were being prevented from expressing their faith in accordance with their rights within the Canadian Forces, then the

various persons with the expertise (Chaplains) would be relied upon to inform and advise both the personnel or the group involved as well as the Chain of Command so that any conflict or misunderstanding can be resolved.

- 5) *What has, in general, been your experience with your interfaith army chaplaincy?*

I have served with Muslims in a theatre of operations and on the various Bases to which I have been posted. In both situations, I have had to advise the Chain of Command and the military member about the issues of 'religious accommodation' and points regarding 'essential practice' vs 'devotional practice'.

- 6) *How do you consider the commitment of an exclusively Christian chaplaincy in a pluralistic society and in an army which consists of an increasing number of Muslim personnel?*

With the vast mobility of persons across the globe, the barriers to religious expression confining people of one faith or another to a geographical or institutional organization such as an Armed Force is completely out of step with global society. If countries and armies are to value the rights of its citizens, whether naturalized or immigrant, to serve for the greater good of that country, then it must be accepted that their faith, which is a part of their person, must be valued too. To that end therefore, it behoves a country to make provision for their military personnel to have the spiritual care that belongs to their individual person in as much as it behoves the country to care for the physical health and welfare of the persons who give themselves in service to their country. There cannot be a separation of one from the other without wilfully refusing to accept qualified persons who express a faith other than Christianity to serve within that country's Armed Forces.

- 7) *How do you consider this commitment if Christian chaplains even witness Jesus Christ in an army, where soldiers cannot choose their chaplain?*

Any Chaplain, whether Christian or not, should always be true to themselves first. However, in the greater context of Chaplaincy, the question must be asked: Are they (Chaplains) there to proselytise or are they there to serve for the greater spiritual welfare of the troops so that the troops can fulfil their duties to the very best of their ability? In the context of the Canadian Armed Forces Chaplaincy, the principal role of the Chaplain is the *Ministry of Presence*. As a Roman Catholic Priest, I cannot strip away my faith or my beliefs just because the person I am called to serve or counsel is not Catholic. My duty is to care for their needs and to assist them in resolving their difficulties. More often than not, those issues will not necessarily be of a religious nature, but the Chaplain brings the divine into the mix by virtue of his or her own vocational calling. I have numerous units and duties on the base where I serve and am the Chaplain to all those persons within those units. Their religious affiliation or lack thereof, is not the principal or overriding reason for my being there. Does it play a role, definitely it does, but it is the capacity for compassion and 'pastoral well-being' that brings a dimension of calm in the face of crisis that the troops are looking for primarily. If specific religious ministrations are required, then I can certainly provide that as a Catholic Priest. If the soldier is not Catholic, then my responsibility to that soldier is to facilitate his/her worship by finding a chaplain or civilian minister who can best meet their specific religious needs. This is what makes chaplains

so inherently important within any modern military. Additionally, as the Senior Chaplain on this base, I have the overall pastoral care of the base as my responsibility and as such, I must ensure that those chaplains under my command are fulfilling their mandates both as military officers and as ecclesiastical ministers. In considering the overall welfare of the personnel on the Base I am called to serve on, my advice to the Wing Commander and all others in leadership roles must cover the entirety of moral, ethical, spiritual and morale issues. Thus, the question of religious accommodation in light of the dialogue principles in question here will always be at the forefront of this kind of discussion.

- 8) *Do you consider that Christian chaplains are able to meet all the needs of, for example, Muslim personnel?*

Insofar as the Chaplain is responding to the day to day issues that do not require specific religious ministry, then yes. However, as previously stated, the Christian Chaplain must be prepared to make provision for the member who expresses beliefs in another denomination, whether Christian or not, as part of his or her duty to ‘facilitate the worship of all’.

- 9) *Please give advice to the Swiss Army Chaplaincy regarding the care of Muslim personnel and the establishment of a Christian-Muslim dialogue.*

In order to provide the very best care possible, the chaplain must first be disposed, without prejudice, to the welfare of his/her troops. The ministry that you have been ordained to calls you to bring the gospel, not just in word but indeed, to all those you meet. As a ‘military’ chaplain, much like a prison chaplain, you are not necessarily free to pick and choose who you will or will not serve. I would encourage you to have a good look at your Commissioning Scroll. Read it; understand it; apply it to your ministry within the greater context of your Armed Forces. Here in Canada, Chaplain’s Scrolls are different in their scripting from that of a regular serving officer, they include: “We, reposing especial Trust and Confidence in your Loyalty, Piety and Integrity, do by these Presents Constitute and Appoint you to be an Officer in the Chaplain Services...”. Please take note of the underlined. We as chaplains bring a very different dimension to the Officer Corps and indeed, the Armed Forces as a whole. If we truly believe and say who we are, then regardless of what another person’s religious affiliations are, we must love and care for them and show them, by our own Piety, that theirs has equal merit. I would encourage you to take the time to learn about the personnel that you are directly responsible for. Engage them in conversation. Ask them about their faith and how you can best meet their needs. We cannot profess to know everything about everything, but we can certainly be open to this. This will fling wide the door to effective and meaningful dialogue and equitable ecumenical respect.

- 10) *Please give advice to the Swiss Army Chaplaincy regarding the transformation towards an interfaith chaplaincy.*

At the risk of being overtly humorous, you could take a line from Star Trek: “We are the Borg, resistance is futile!” This of course, is not to intimate assimilation into one watered down faith, but rather to see the integration of Muslim, Jewish, and other non-Christian denominations as developing a global dialogue and an atmosphere of mutual respect and understanding. In the Letter of St. James 2:1-5, he states:

My brothers and sisters, do you with your acts of favouritism really believe in our glorious Lord Jesus Christ? For if a person with gold rings and in fine clothes comes into your assembly, and if a poor person in dirty clothes also comes in, and if you take notice of the one wearing the fine clothes and say, 'have a seat here, please,' while to the one who is poor you say, 'stand there,' have you not made distinctions among yourselves, and become judges with evil thoughts?

The principle behind this statement can be applied in many different ways, and in the context of the dialogue you are seeking to have, can one honestly say that we are entitled to be selective in how we treat people? Christ calls us to recognize and remember that we are all created in the 'likeness and image of God.' If we truly believe that, then our ministry as chaplains will reflect that image and likeness and our dialogue and attitude will reflect too, the mutual respect for the differences we bring to the country we are called to serve. The challenge will be to be open to the process and to see the transformation as an opportunity to be truly inclusive, not just in a societal way, but in an ecumenical, interfaith dialogue way.

10.8 Annexure 4H

Questionnaire completed by Albert van der Velden, Protestant Army Chaplain, The Netherlands (19 Feb 2014) (Method II).

The statements of Albert van der Velden were summarised in this completed questionnaire.

- 1) *I am evaluating the Christian-Muslim dialogue in the Swiss Army Chaplaincy. I have developed the five dialogue principles derived from Swiss Protestant dialogue tradition for purposes of evaluation and implementation: Swiss Protestant churches are committed to the Christian-Muslim dialogue; they see first and foremost commonalities between Christians and Muslims; they respect Muslims; they try to empower Muslim communities and believers to live their faith. Moreover Swiss Protestant churches try to build bridges to Muslims in Switzerland. How do you rate these dialogue principles regarding the Christian-Muslim dialogue in the Swiss Army Chaplaincy? How do you rate these dialogue principles regarding the Christian-Muslim dialogue in Switzerland?*

Principles 1, 3, 4, and 5 seem all right to me. It is important to deal with each other and to facilitate other beliefs. Nevertheless principle 2 is a good principle as an attitude. However, there are separating factors. There is a different understanding of religion. It is very difficult to have a dialogue. Instead of a dialogue there is the situation where we must listen to the dictate of the Imam. In my opinion the attitude of acting from commonalities is important. But as a Christian I don't experience the same attitude from the other side. We have to give in, otherwise there could easily be a conflict-prone situation, for instance in the case of having one's own room for religious rituals. The Muslims claim a room for exclusive use by Muslims. That is sometimes not negotiable even if there is no alternative and we have to share the same room.

- 2) *Are these dialogue principles implemented in your army chaplaincy?*
 Yes, the Muslim chaplaincy and the other chaplaincies work together. They have meetings together. They belong to the same chaplaincy organisation (with the Protestant, the Roman Catholic, the Jewish, the Hindu and the humanistic chaplains). Due to the fact that only two Muslim chaplains are involved in this organisation, it is obvious that some of the other chaplains in some cases never see or speak to a Muslim chaplain. So it is more theory than daily practice.
- 3) *Do you have additional dialogue principles for Christian-Muslim and interfaith issues in your army chaplaincy?*
 I think that principle 3 is the most common: we do respect each other. But also most of the Muslims are secular. In very few cases a Muslim soldier will seek the Imam for religious questions. If a Muslim soldier is consistent in his faith, most of the other soldiers will respect his faith, although they will not understand him.
- 4) *What has specifically been your experience regarding the Christian-Muslim dialogue in your army context?*
 As I mentioned above, it is in my opinion not a dialogue. Even in Afghanistan on a mission, it was me who was interested in Muslim matters. But I never met an Imam who really was interested in Christian faith. And in my contacts at home, it is the same problem: we want dialogue, but what we get is monologue. This monologue is friendly, yes, with tea and cookies, indeed. But it is no dialogue. And that is frustrating. In the army context it is the same. We are friendly, but there is very little communication from faith to faith (face to face).
- 5) *What has, in general, been your experience with your interfaith army chaplaincy?*
 It is complicated. As long as everyone is doing his or her work with the troops there are only minor problems in this regard. It is human: you do like each other or you don't; you became friends or you don't; but we do operate alone and we have to deal in our work with all kinds of religions and convictions; and only when there is a specific question from someone who wants to speak to the padre or to the imam and so on, we will arrange a meeting. You can name the fact, that we do facilitate specific religious care service as a principle. But there are situations where things are complicated. For instance: you are a Protestant chaplain and you are new in the organisation. But your 'head' is a humanistic chaplain. It is your clerical task to preach, or to confront someone in a private conversation with moral issues, in your case: Christian moral issues. But your humanistic 'head' tells you not to do so... When there is a large Field exercise in Germany for instance, the Roman Catholic and the Protestant chaplain are working together by organising a service on Sunday. Once I organised a service with a humanistic chaplain. She insisted on doing so. But the conclusion at the end was: we will never repeat this. It does not work out. You can work together on most of the issues; but it is very difficult to do so in a Sunday service. Cooperation in the Field with Muslim chaplains (there are only two of them in the Dutch army) was never the case.

- 6) *How do you consider the commitment of an exclusively Christian chaplaincy in a pluralistic society and in an army which consists of an increasing number of Muslim personnel?*
 I don't think there is a future for an exclusively Christian chaplaincy. Indeed, society is pluralistic. And in the army there is an increasing number of Muslim personnel and Hindu and so on. Important is that chaplains have a strong personality; a strong belief or a strong conviction otherwise. You must have a story to tell. You don't have to bow to a pluralistic view. You must know a lot about other religions. But you must be someone. If you are a "nobody" (if you don't have any belief) you cannot help anyone. In our society Christianity is the important background for many people, so it is good to have Christian chaplains even in a pluralistic and secular environment.
- 7) *How do you consider this commitment if Christian chaplains even witness Jesus Christ in an army, where soldiers cannot choose their chaplain?*
 Rituals often are Christian. Tradition often is Christian. The whole society (in Holland) shows all kinds of Christian heritage. So therefore there is no problem to be a Christian chaplain. Soldiers expect a prayer for instance. They know I am a minister of the church. When I am with the troops on an exercise there is a Christian Service. But, when new soldiers have a meeting with me on a Sunday, I tell them who I am, what I stand for (believe) and then I offer them a kind of service without a prayer, because of the fact they are not voluntarily; they have no choice. You can witness Jesus Christ explicitly but also implicitly.
- 8) *Do you consider that Christian chaplains are able to meet all needs of, for example, Muslim personnel?*
 No, I cannot pray a Muslim prayer (or Hindu etc.). You can do a lot of things. In Bosnia for instance some Muslim soldiers did ask me for the schedule of prayers in that country. So I asked an Imam to give me the right time. In that manner you can help. But don't ask me to behave like a Muslim or Hindu, or to worship as he does.
- 9) *Please give advice to the Swiss Army Chaplaincy regarding the care of Muslim personnel and the establishment of a Christian-Muslim dialogue.*
 We do have good relations with the local Imams for advice in specific religious questions (although the answers could be given in a great variety). Soldiers preparing for a mission usually visit a mosque. We do invest a lot of energy in having regular meetings with the Muslim chaplaincy. These meetings are mostly individual choices.
- 10) *Please give advice to the Swiss Army Chaplaincy regarding the transformation towards an interfaith chaplaincy.*
 Be cooperative. Don't waste time in discussions you cannot win. In the Dutch army it is a political issue. Politicians made the decisions, not the chaplaincy. We have to follow.

11.0 ANNEXURES C (ad Chapter 5: Interest Groups)

11.1 Annexure 5A1

The opinions of soldier 5A1 have been anonymously expressed in this completed questionnaire. This soldier of the Swiss Army is an occasionally practising Muslim, by origin from Canton Solothurn (Method II).

I am evaluating the Christian-Muslim dialogue in the context of the Swiss Army Chaplaincy. This concerns the issue of an adequate Muslim Army Chaplaincy as well. Your support regarding this evaluation is most valuable. We will discuss the issue regarding whether or not there is any dialogue between Christians and Muslims in this context, whether or not Muslim army personnel has an adequate care service, and whether or not a specific Muslim care service would be necessary. Thank you.

1) *Concerning dialogue in the military service.*

- *Is there any dialogue regarding religious issues between you and your comrades during military service?*

Yes, there is such interreligious dialogue.

- *Do you feel that Christian army chaplains are committed to dialogue with Muslim army personnel, or do you feel that they are even concerned regarding specific Muslim needs?*

Until now I have never felt this.

- *Do you feel, during your military service that there are many commonalities between Christian and Muslim army personnel, or do you rather feel separating factors?*

Rather I feel separating factors.

- *Would you consider a Muslim Army Chaplaincy as a sign of respect regarding Muslim army personnel?*

Yes, I would appreciate this as a sign of respect.

- *Have Muslim army personnel been empowered to stand by their religious conviction; may they practise their religion in the Swiss Army? Yes, this is possible.*

- *Would it be possible to build bridges between Christians and Muslims in the Swiss Army?*

Yes, of course this would be possible.

2) *Freedom of religion: The Federal Constitution of the Swiss Confederation guarantees freedom of religion and conscience, and the right to choose freely ones' religion and to practise it individually or in community with others (Article 15¹⁻²).*

- *Do you feel, during military service, that freedom of religion is guaranteed?*
Yes, this right is guaranteed.
- *Have you experienced the military service setting as tolerant towards Islam?*
Yes, to some extent. This is only partly fulfilled.
- *Have you ever been discriminated against based on your religious affiliation during military service?*
No, I never have been discriminated against.

3) *Practice of religion during military service.*

- *Have you had, during military service, time and restful atmosphere enough for your prayers?*
No, I haven't.
- *Can you, during military service, obey the religious rules regarding meals and food?*
Yes, I can.
- *Have you experienced any difficulties regarding time-off because of Friday Prayer, Ramadan, or religious feasts?*
No, I haven't.

4) *Have you had any experiences with the Swiss Army Chaplaincy?*
No, I haven't.

5) *The Rules of Service 2004 declare the right of every soldier and officer to benefit from spiritual care (Chapter 6).*

- *Have you benefited from this service?*
No, I haven't.
- *Do you feel the lack of a Muslim Chaplaincy in the Swiss Army?*
Not me, personally.

6) *In which of the following cases would you as a Muslim soldier or officer contact a Christian chaplain, and in which case would you prefer a Muslim chaplain (accident or emergency case in the army, rituals after accidents, visitations in the clinical department, visitations in the case of arrest, forced into military career, unfair treatment, unfair treatment based on religious affiliation, problems with food, problems with prayer times or rooms, problems with time off because of Ramadan, psychological problems, personal problems at home, questions of faith and spirituality)?*

In many cases the religious affiliation of a chaplain is not relevant. For me as a Muslim soldier a Muslim chaplain would only be necessary in case of rites after accidents, visitations during arrest, as well as problems with prayer times, but first and foremost in the case of questions and problems regarding Muslim faith.

7) *A Muslim Army Chaplaincy in Switzerland?*

- *What would the benefits of a Muslim chaplain in the Swiss Army be?*
A Muslim Chaplaincy would be necessary regarding all questions related to religion and faith. A Muslim chaplain could pray with us. In case of mobbing caused by religious reasons he could support us as well as regarding problems with time-off for religious feasts. He has the religious and cultural knowhow which is necessary to understand and support us.
- *What would be his main tasks?*
He should support peaceful interaction between Christians and Muslims in the Swiss Army.
- *Should this Muslim chaplain have the same military training, the same army equipment and the same rank as Christian chaplains?*
Basically faith problems could be discussed with private Imams. In order to be respected by commanders, officers and soldiers, the Muslim Army chaplain should be fully integrated in the Swiss Army, the same as Christian chaplains.
- *Do you think that Muslim army personnel would have to worry about social exclusion if they contacted a Muslim chaplain?*
No, I don't think so.
- *Some Swiss Catholic soldiers sometimes contact Protestant army chaplains. Likewise, Muslim army personnel would not be able to choose specific Muslim army chaplains. It may be that these chaplains would have another ethnic background; perhaps they would originate from another theological school. Would this be a problem?*
No, if he is a Muslim chaplain that's fine.
- *What do you think about Hindu, Buddhist, Jewish army chaplains, or army chaplains from Christian free churches, or even humanistic chaplains?*
It would be a good idea to increase diversity in order to provide several religious care services.

8) *Mission*

- *Army chaplains are free to speak at promotional ceremonies, visits in the field, or when they introduce the service on the occasion of a new school, for example. May chaplains speak about the tenets of their religion?*
Yes, I think so.
- *Have you experienced Christian chaplains who missionise?*
No, I haven't.
- *Are army chaplains open-minded enough so that soldiers and officers from all religious affiliations can find support from them?*
Yes.

- *What do you think of the idea of Muslim and Christian army chaplains working together to teach army personnel on topics such as tolerance, interreligious dialogue and the variety of religions?*
Of course, this would be helpful.

11.2 Annexure 5A2

The opinions of soldier 5A2 have been anonymously expressed in this completed questionnaire. This soldier of the Swiss Army is an occasionally practising Muslim, by origin from Canton Basel-Stadt (Method II).

I am evaluating the Christian-Muslim dialogue in the context of the Swiss Army Chaplaincy. This concerns the issue of an adequate Muslim Army Chaplaincy as well. Your support regarding this evaluation is most valuable. We will discuss the issue regarding whether or not there is any dialogue between Christians and Muslims in this context, whether or not Muslim army personnel has an adequate care service, and whether or not a specific Muslim care service would be necessary. Thank you.

1) *Concerning dialogue in the military service.*

- *Is there any dialogue regarding religious issues between you and your comrades during military service?*
Yes, we talk about religious issues.
- *Do you feel that Christian army chaplains are committed to dialogue with Muslim army personnel, or do you feel that they are even concerned regarding specific Muslim needs?*
I have not felt specific commitment or concern of chaplains regarding Muslim army personnel.
- *Do you feel, during your military service that there are many commonalities between Christian and Muslim army personnel, or do you rather feel separating factors?*
I have not experienced many separating factors.
- *Would you consider a Muslim Army Chaplaincy as a sign of respect regarding Muslim army personnel?*
Yes, this would be a sign of respect.
- *Have Muslim army personnel been empowered to stand by their religious conviction; may they practise their religion in the Swiss Army?*
Regarding most situations, yes. Muslim army personnel may hold fast to their religion.
- *Would it be possible to build bridges between Christians and Muslims in the Swiss Army?*
Yes.

2) *Freedom of religion: The Federal Constitution of the Swiss Confederation guarantees freedom of religion and conscience, and the right to choose freely ones' religion and to practise it individually or in community with others (Article 15¹⁻²).*

- *Do you feel, during military service, that freedom of religion is guaranteed?*
I can feel this.

- *Have you experienced the military service setting as tolerant towards Islam?*

Yes, this setting is tolerant.

- *Have you ever been discriminated against based on your religious affiliation during military service?*

I have never experienced discrimination.

3) *Practice of religion during military service.*

- *Have you had, during military service, time enough and a restful atmosphere for your prayers?*

Muslims have the same problems as other believers (Christians, Jews, etc.): Time for praying is tight in the army.

- *Can you, during military service, obey the religious rules regarding meals and food?*

I had some problems in this regard. I took specific food from home.

- *Have you experienced any difficulties regarding time-off because of Friday Prayer, Ramadan, or religious feasts?*

No I haven't. I did not have any difficulties.

4) *Have you had any experiences with the Swiss Army Chaplaincy?*

No.

5) *The Rules of Service 2004 declare the right of every soldier and officer to benefit from spiritual care (Chapter 6).*

- *Have you benefited from this service?*

I have never contacted a chaplain.

- *Do you feel the lack of a Muslim Chaplaincy in the Swiss Army?*

Sometimes I feel that Muslims may not ask for something. However, if I could ask I would ask the Swiss Army to establish a Muslim chaplaincy.

6) *In which of the following cases would you as a Muslim soldier or officer contact a Christian chaplain, and in which case would you prefer a Muslim chaplain (accident or emergency case in the army, rituals after accidents, visitations in the clinical department, visitations in the case of arrest, forced into a military career, unfair treatment, unfair treatment based on religious affiliation, problems with food, problems with prayer times or rooms, problems with time off because of Ramadan, psychological problems, personal problems*

at home, questions of faith and spirituality)?

Normally I don't need a chaplain. If I would have one of the problems mentioned above I would like to have the possibility of contacting a Muslim chaplain.

7) *A Muslim Army Chaplaincy in Switzerland?*

- *What would the benefits of a Muslim chaplain in the Swiss Army be?*
A Muslim chaplain would be able to aid and comfort any Muslim soldiers who have problems. A Muslim chaplaincy would give confidence to us and to our parents.
- *What would be his main tasks?*
He would be able to answer to soldiers and commanders in a pragmatic way to specific questions of Muslim army personnel.
- *Should this Muslim chaplain have the same military training, the same army equipment and the same rank as Christian chaplains?*
Yes he should have this training in order to understand the military context.
- *Do you think that Muslim army personnel would have to worry about social exclusion if they contacted a Muslim chaplain?*
No.
- *Some Swiss Catholic soldiers sometimes contact Protestant army chaplains. Likewise, Muslim army personnel would not be able to choose specific Muslim army chaplains. It may be that these chaplains would have another ethnic background; perhaps they would originate from another theological school. Would this be a problem?*
An Imam is an Imam. This would not be a problem. However, Swiss Muslims are trained to work together across theological, ethnic and other borders.
- *What do you think about Hindu, Buddhist, Jewish army chaplains, or army chaplains from Christian free churches, or even humanistic chaplains?*
This would be good for Swiss society.

8) *Mission*

- *Army chaplains are free to speak at promotional ceremonies, visits in the field, or when they introduce the service on the occasion of a new school, for example. May chaplains speak about the tenets of their religion?*
Muslim is not a missionary religion. We would be happy to have a Muslim chaplain. Of course we do respect every other religion.
- *Have you experienced Christian chaplains who missionise?*
No.

- *Are army chaplains open-minded enough so that soldiers and officers from all religious affiliations can find support from them?*

I think that Christian chaplains can help Muslims in some situations. Of course, Muslim chaplains would help Christian soldiers in the same way. However, there are problems which have to be discussed with a specific chaplain.

- *What do you think of the idea of Muslim and Christian army chaplains working together to teach army personnel on topics such as tolerance, interreligious dialogue and the variety of religions?*

I would appreciate this.

11.3 Annexure 5A3

The opinions of soldier 5A3 have been anonymously expressed in this completed questionnaire. This soldier of the Swiss Army is an occasionally practising Muslim, by origin from Canton Neuchâtel (Method II)

I am evaluating the Christian-Muslim dialogue in the context of the Swiss Army Chaplaincy. This concerns the issue of an adequate Muslim Army Chaplaincy as well. Your support regarding this evaluation is most valuable. We will discuss the issue regarding whether or not there is any dialogue between Christians and Muslims in this context, whether or not Muslim army personnel has an adequate care service, and whether or not a specific Muslim care service would be necessary. Thank you.

1) *Concerning dialogue in the military service.*

- *Is there any dialogue regarding religious issues between you and your comrades during military service?*

I am happy to tell you that there is such dialogue between soldiers of different faiths. I have experienced many comrades, whether or not they are Christians, who are sincerely interested in Islamic religion and in the Christian-Muslim dialogue.

- *Do you feel that Christian army chaplains are committed to dialogue with Muslim army personnel, or do you feel that they are even concerned regarding specific Muslim needs?*

If I am honest I do not feel this commitment regarding Muslim needs.

- *Do you feel, during your military service that there are many commonalities between Christian and Muslim army personnel, or do you rather feel separating factors?*

There are many commonalities. I have many Christian friends, even in the Swiss Army, and we speak about religious issues. We know that there are differences but there are many commonalities as well. By the way I do not see many Christian soldiers who practise their religion.

- *Would you consider a Muslim Army Chaplaincy as a sign of respect regarding Muslim army personnel?*

Of course this would be a very important sign of respect. It would be the logical consequence of freedom of religion.

- *Have Muslim army personnel been empowered to stand by their religious conviction; may they practise their religion in the Swiss Army?*

Yes we may practise our religion.

- *Would it be possible to build bridges between Christians and Muslims in the Swiss Army?*

Between my Christian friends in the Swiss Army and I bridges already have been built.

2) *Freedom of religion: The Federal Constitution of the Swiss Confederation guarantees freedom of religion and conscience, and the right to choose freely ones' religion and to practise it individually or in community with others (Article 15¹⁻²).*

- *Do you feel, during military service, that freedom of religion is guaranteed?*

No this freedom has not fully been guaranteed.

- *Have you experienced the military service setting as tolerant towards Islam?*

The Swiss Army respects Islam. Too bad, everywhere there are few racists, also in the Swiss Army.

- *Have you ever been discriminated against based on your religious affiliation during military service?*

No I haven't, even if some people make silly jokes about Islam and Muslims. I don't take notice of them.

3) *Practice of religion during military service.*

- *Have you had, during military service, time enough and a restful atmosphere for your prayers?*

No I haven't. Some superiors do not understand our needs. Some even threaten to apply sanctions if we pray at the wrong moment.

- *Can you, during military service, obey the religious rules regarding meals and food?*

In the barracks the food is fine, too bad during exercises Muslims sometimes are faced with problems regarding the meals.

- *Have you experienced any difficulties regarding time-off because of Friday Prayer, Ramadan, or religious feasts?*

No, this works.

4) *Have you had any experiences with the Swiss Army Chaplaincy?*

No I haven't. I only met a chaplain on the occasion of his presentation at the beginning of the service.

5) *The Rules of Service 2004 declare the right of every soldier and officer to benefit from spiritual care (Chapter 6).*

- *Have you benefited from this service?*
No I haven't. I know this is a Christian service.
- *Do you feel the lack of a Muslim Chaplaincy in the Swiss Army?*
Of course I do.

6) *In which of the following cases would you as a Muslim soldier or officer contact a Christian chaplain, and in which case would you prefer a Muslim chaplain (accident or emergency case in the army, rituals after accidents, visitations in the clinical department, visitations in the case of arrest, forced into a military career, unfair treatment, unfair treatment based on religious affiliation, problems with food, problems with prayer times or rooms, problems with time off because of Ramadan, psychological problems, personal problems at home, questions of faith and spirituality)?*

I think that both, Christian and Muslim chaplains, can advise all army personnel. Only if this service was supported also by Muslim chaplains who are involved in this care service the positive feeling would be better for Muslims.

7) *A Muslim Army Chaplaincy in Switzerland?*

- *What would the benefits of a Muslim chaplain in the Swiss Army be?*
As a Muslim soldier I would appreciate a Muslim chaplain who would advise me in case of needs.
- *What would be his main tasks?*
He should advise, and regarding Muslims, he should support Muslim army personnel with respective questions and concerns.
- *Should this Muslim chaplain have the same military training, the same army equipment and the same rank as Christian chaplains?*
If he were an Imam from outside this would be a sufficient compromise.
- *Do you think that Muslim army personnel would have to worry about social exclusion if they contacted a Muslim chaplain?*
No I don't.
- *Some Swiss Catholic soldiers sometimes contact Protestant army chaplains. Likewise, Muslim army personnel would not be able to choose specific Muslim army chaplains. It may be that these chaplains would have another ethnic background; perhaps they would originate from another theological school. Would this be a problem?*
Any Muslim chaplain who knows about the Quran and the Sunna would be helpful. If he had another teaching this could maybe be a problem.

- *What do you think about Hindu, Buddhist, Jewish army chaplains, or army chaplains from Christian free churches, or even humanistic chaplains?*

Everybody should be able to practise his religion. If a chaplain can support this it would be helpful in difficult times during the military service.

8) *Mission*

- *Army chaplains are free to speak at promotional ceremonies, visits in the field, or when they introduce the service on the occasion of a new school, for example. May chaplains speak about the tenets of their religion?*

I have never experienced that chaplains spoke about the religious tenets.

- *Have you experienced Christian chaplains who missionise?*

No I haven't. However the moment when Bibles were distributed this was without respect regarding believers from other faiths.

- *Are army chaplains open-minded enough so that soldiers and officers from all religious affiliations can find support from them?*

He must be open-minded. I knew this is difficult, but this is necessary.

- *What do you think of the idea of Muslim and Christian army chaplains working together to teach army personnel on topics such as tolerance, interreligious dialogue and the variety of religions?*

This is a very good idea.

11.4 Annexure 5A4

The opinions of soldier 5A4 have been anonymously expressed in this completed questionnaire. This soldier of the Swiss Army is an occasionally practising Muslim, by origin from Canton Basel-City (Method II).

I am evaluating the Christian-Muslim dialogue in the context of the Swiss Army Chaplaincy. This concerns the issue of an adequate Muslim Army Chaplaincy as well. Your support regarding this evaluation is most valuable. We will discuss the issue regarding whether or not there is any dialogue between Christians and Muslims in this context, whether or not Muslim army personnel has an adequate care service, and whether or not a specific Muslim care service would be necessary. Thank you.

1) *Concerning dialogue in the military service.*

- *Is there any dialogue regarding religious issues between you and your comrades during military service?*

Yes there is.

- *Do you feel that Christian army chaplains are committed to dialogue with Muslim army personnel, or do you feel that they are even concerned regarding specific Muslim needs?*

I do not feel this commitment.

- *Do you feel, during your military service that there are many commonalities between Christian and Muslim army personnel, or do you rather feel separating factors?*

I do not feel these commonalities. Due to the fact that I want to have my prayer times and that I do not eat any pork I rather feel separating factors.

- *Would you consider a Muslim Army Chaplaincy as a sign of respect regarding Muslim army personnel?*

Yes.

- *Have Muslim army personnel been empowered to stand by their religious conviction; may they practise their religion in the Swiss Army?*

Yes.

- *Would it be possible to build bridges between Christians and Muslims in the Swiss Army?*

Yes. This happens already.

- 2) *Freedom of religion: The Federal Constitution of the Swiss Confederation guarantees freedom of religion and conscience, and the right to choose freely ones' religion and to practise it individually or in community with others (Article 15¹⁻²).*

- *Do you feel, during military service, that freedom of religion is guaranteed?*

Yes.

- *Have you experienced the military service setting as tolerant towards Islam?*

Yes.

- *Have you ever been discriminated against based on your religious affiliation during military service?*

No I haven't.

- 3) *Practice of religion during military service.*

- *Have you had, during military service, time enough and a restful atmosphere for your prayers?*

No I haven't. There is no time for all the prayers.

- *Can you, during military service, obey the religious rules regarding meals and food?*

Yes this is possible.

- *Have you experienced any difficulties regarding time-off because of Friday Prayer, Ramadan, or religious feasts?*

I have not had any experience in this regard.

- 4) *Have you had any experiences with the Swiss Army Chaplaincy?*
I have not experienced the chaplaincy.
- 5) *The Rules of Service 2004 declare the right of every soldier and officer to benefit from spiritual care (Chapter 6).*
- *Have you benefited from this service?*
No.
 - *Do you feel the lack of a Muslim Chaplaincy in the Swiss Army?*
No I accept this situation.
- 6) *In which of the following cases would you as a Muslim soldier or officer contact a Christian chaplain, and in which case would you prefer a Muslim chaplain (accident or emergency case in the army, rituals after accidents, visitations in the clinical department, visitations in the case of arrest, forced into a military career. unfair treatment, unfair treatment based on religious affiliation, problems with food, problems with prayer times or rooms, problems with time off because of Ramadan, psychological problems, personal problems at home, questions of faith and spirituality)?*
In many cases the Christian chaplain can be of help. If there are faith specific concerns a Muslim chaplain could be of great help.
- 7) *A Muslim Army Chaplaincy in Switzerland?*
- *What would the benefits of a Muslim chaplain in the Swiss Army be?*
Some Muslims would experience great support; especially for orthodox Muslims this could mean additional support during military service.
 - *What would be his main tasks?*
Basically he would have the same tasks as Christian chaplains. They could help if Muslims have faith-specific questions.
 - *Should this Muslim chaplain have the same military training, the same army equipment and the same rank as Christian chaplains?*
Private Imams from outside could also help regarding those specific questions.
 - *Do you think that Muslim army personnel would have to worry about social exclusion if they contacted a Muslim chaplain?*
No.
 - *Some Swiss Catholic soldiers sometimes contact Protestant army chaplains. Likewise, Muslim army personnel would not be able to choose specific Muslim army chaplains. It may be that these chaplains would have another ethnic background; perhaps they would originate from another theological school. Would this be a problem?*
No I don't think so. I am sure this would be accepted as long as he would try to understand us.

- *What do you think about Hindu, Buddhist, Jewish army chaplains, or army chaplains from Christian free churches, or even humanistic chaplains?*

Maybe this would be an idea depending on the military school and the place in Switzerland where this might be necessary.

8) *Mission*

- *Army chaplains are free to speak at promotional ceremonies, visits in the field, or when they introduce the service on the occasion of a new school, for example. May chaplains speak about the tenets of their religion?*

They should not because there are so many different religions and ideologies among the army personnel.

- *Have you experienced Christian chaplains who missionise?*

No I haven't.

- *Are army chaplains open-minded enough so that soldiers and officers from all religious affiliations can find support from them?*

Yes.

- *What do you think of the idea of Muslim and Christian army chaplains working together to teach army personnel on topics such as tolerance, interreligious dialogue and the variety of religions?*

Yes.

11.5 Annexure 5A5

The opinions of soldier 5A5 have been anonymously expressed in this completed questionnaire. This sergeant or officer of the Swiss Army is an occasionally practising Muslim, by origin from Canton Aargau (Method II).

I am evaluating the Christian-Muslim dialogue in the context of the Swiss Army Chaplaincy. This concerns the issue of an adequate Muslim Army Chaplaincy as well. Your support regarding this evaluation is most valuable. We will discuss the issue regarding whether or not there is any dialogue between Christians and Muslims in this context, whether or not Muslim army personnel has an adequate care service, and whether or not a specific Muslim care service would be necessary. Thank you.

1) *Concerning dialogue in the military service.*

- *Is there any dialogue regarding religious issues between you and your comrades during military service?*

Yes there is such dialogue.

- *Do you feel that Christian army chaplains are committed to dialogue with Muslim army personnel, or do you feel that they are even concerned regarding specific Muslim needs?*

I don't feel this commitment. I have never experienced a situation in which I depended on the advice of a chaplain.

- *Do you feel, during your military service that there are many commonalities between Christian and Muslim army personnel, or do you rather feel separating factors?*

I have felt neither commonalities nor separating factors.

- *Would you consider a Muslim Army Chaplaincy as a sign of respect regarding Muslim army personnel?*

Yes, but in this case other religions should have chaplains as well.

- *Have Muslim army personnel been empowered to stand by their religious conviction; may they practise their religion in the Swiss Army?*

Yes of course.

- *Would it be possible to build bridges between Christians and Muslims in the Swiss Army?*

Yes I am firmly convinced of this. Even though religion is not an important issue in the army context it could foster mutual respect.

- 2) *Freedom of religion: The Federal Constitution of the Swiss Confederation guarantees freedom of religion and conscience, and the right to choose freely ones' religion and to practise it individually or in community with others (Article 15¹⁻²).*

- *Do you feel, during military service, that freedom of religion is guaranteed?*

Yes I have never experienced the opposite.

- *Have you experienced the military service setting as tolerant towards Islam?*

Yes in my French speaking infantry company this is absolutely no problem. However in other regions of Switzerland this could be different.

- *Have you ever been discriminated against based on your religious affiliation during military service?*

No.

- 3) *Practice of religion during military service.*

- *Have you had, during military service, time enough and a restful atmosphere for your prayers?*

I don't mind that I cannot keep the whole timetable of prayers. It is essential that I can pray the conclusive evening prayer.

- *Can you, during military service, obey the religious rules regarding meals and food?*

I have never died of starvation in the Swiss Army. Even if in special situations there were no options other than pork I want to emphasise again: it is no problem to obey these Islamic rules.

- *Have you experienced any difficulties regarding time-off because of Friday Prayer, Ramadan, or religious feasts?*

I have never asked for time-off because I am sure: When I am in the military service I am here and nowhere else. It is no sin to miss such celebrations. I rather request for time-off for family or study reasons.

- 4) *Have you had any experiences with the Swiss Army Chaplaincy?*

On the occasion of reports of the battalion I meet the chaplain. There is some small talk between us. I have heard when he spoke to the company. The tenets of his speech were never religious.

- 5) *The Rules of Service 2004 declare the right of every soldier and officer to benefit from spiritual care (Chapter 6).*

- *Have you benefited from this service?*

I have never benefited from this service.

- *Do you feel the lack of a Muslim Chaplaincy in the Swiss Army?*

For me this is okay, but I have met Muslim soldiers for whom it would be good to have a Muslim advisor.

- 6) *In which of the following cases would you as a Muslim soldier or officer contact a Christian chaplain, and in which case would you prefer a Muslim chaplain (accident or emergency case in the army, rituals after accidents, visitations in the clinical department, visitations in the case of arrest, forced into a military career, unfair treatment, unfair treatment based on religious affiliation, problems with food, problems with prayer times or rooms, problems with time off because of Ramadan, psychological problems, personal problems at home, questions of faith and spirituality)?*

There are situations in which a Muslim chaplain would be helpful especially in all cases which concern religious issues.

- 7) *A Muslim Army Chaplaincy in Switzerland?*

- *What would the benefits of a Muslim chaplain in the Swiss Army be?*

Christian chaplains sometimes do not have the necessary cultural knowhow and the necessary sensitivity regarding Muslim concerns.

- *What would be his main tasks?*

One could have one Muslim chaplain in each language region of Switzerland. He would surely assume a mediating role.

- *Should this Muslim chaplain have the same military training, the same army equipment and the same rank as Christian chaplains?*

He must be a chaplain in uniform. This shows that he is Swiss, that he knows the Swiss constitutional state and the Swiss Army, and that he knows my religion.

- *Do you think that Muslim army personnel would have to worry about social exclusion if they contacted a Muslim chaplain?*

No this is any concern.

- *Some Swiss Catholic soldiers sometimes contact Protestant army chaplains. Likewise, Muslim army personnel would not be able to choose specific Muslim army chaplains. It may be that these chaplains would have another ethnic background; perhaps they would originate from another theological school. Would this be a problem?*

This is absolutely no problem.

- *What do you think about Hindu, Buddhist, Jewish army chaplains, or army chaplains from Christian free churches, or even humanistic chaplains?*

This would be good. By doing so, Muslims would not stand out as being considered to receive special treatment.

8) *Mission*

- *Army chaplains are free to speak at promotional ceremonies, visits in the field, or when they introduce the service on the occasion of a new school, for example. May chaplains speak about the tenets of their religion?*

In these cases neutrality is of the utmost importance,

- *Have you experienced Christian chaplains who missionise?*

No I haven't.

- *Are army chaplains open-minded enough so that soldiers and officers from all religious affiliations can find support from them?*

They must be open-minded.

- *What do you think of the idea of Muslim and Christian army chaplains working together to teach army personnel on topics such as tolerance, interreligious dialogue and the variety of religions?*

It is a good idea. But there will be hardly time for this.

11.6 Annexure 5A6

The opinions of soldier 5A6 have been anonymously expressed in this completed questionnaire. This sergeant or officer of the Swiss Army is an occasionally practising Muslim, by origin from Canton Bern (Method II).

I am evaluating the Christian-Muslim dialogue in the context of the Swiss Army Chaplaincy. This concerns the issue of an adequate Muslim Army Chaplaincy as well. Your support regarding this evaluation is most valuable. We will discuss the issue regarding whether or not there is any dialogue between Christians and Muslims in this context, whether or not Muslim army personnel has an adequate care service, and whether or not a specific Muslim care service would be necessary. Thank you.

1) *Concerning dialogue in the military service.*

- *Is there any dialogue regarding religious issues between you and your comrades during military service?*

Yes, of course.

- *Do you feel that Christian army chaplains are committed to dialogue with Muslim army personnel, or do you feel that they are even concerned regarding specific Muslim needs?*

I don't know.

- *Do you feel, during your military service that there are many commonalities between Christian and Muslim army personnel, or do you rather feel separating factors?*

Yes, I feel commonalities.

- *Would you consider a Muslim Army Chaplaincy as a sign of respect regarding Muslim army personnel?*

Yes.

- *Have Muslim army personnel been empowered to stand by their religious conviction; may they practise their religion in the Swiss Army?*

Yes.

- *Would it be possible to build bridges between Christians and Muslims in the Swiss Army?*

Of course.

2) *Freedom of religion: The Federal Constitution of the Swiss Confederation guarantees freedom of religion and conscience, and the right to choose freely ones' religion and to practise it individually or in community with others (Article 15¹⁻²).*

- *Do you feel, during military service, that freedom of religion is guaranteed?*

Yes, I do.

- *Have you experienced the military service setting as tolerant towards Islam?*

Yes, I have never experienced the opposite.

- *Have you ever been discriminated against based on your religious affiliation during military service?*

No.

3) *Practice of religion during military service.*

- *Have you had, during military service, time enough and a restful atmosphere for your prayers?*

No, this has been difficult.

- *Can you, during military service, obey the religious rules regarding meals and food?*

The very first day the kitchen personnel asked who would not eat pork. Of course there is no *halal* meat. However, during my service I have lived as a vegetarian and this was fine.

- *Have you experienced any difficulties regarding time-off because of Friday Prayer, Ramadan, or religious feasts?*

The officer responsible granted the request even if he hesitated at the first moment. However I told him about the utmost importance of this feast for our family.

- 4) *Have you had any experiences with the Swiss Army Chaplaincy?*

I have only experienced this care service when it was introduced to us. The aim of this care service is good. For us, the Muslim army personnel, this service is too specifically Christian-oriented especially because Bibles were distributed.

- 5) *The Rules of Service 2004 declare the right of every soldier and officer to benefit from spiritual care (Chapter 6).*

- *Have you benefited from this service?*

No.

- *Do you feel the lack of a Muslim Chaplaincy in the Swiss Army?*

It is too much to say that there is a lack. But yet it would be excellent to know that Muslim chaplains are involved in this service.

- 6) *In which of the following cases would you as a Muslim soldier or officer contact a Christian chaplain, and in which case would you prefer a Muslim chaplain (accident or emergency case in the army, rituals after accidents, visitations in the clinical department, visitations in the case of arrest, forced into a military career, unfair treatment, unfair treatment based on religious affiliation, problems with food, problems with prayer times or rooms, problems with time off because of Ramadan, psychological problems, personal problems at home, questions of faith and spirituality)?*

In case of faith problems or in case of faith-related problems such as problems with food, praying times or time-off, a Muslim chaplain could be extremely helpful.

- 7) *A Muslim Army Chaplaincy in Switzerland?*

- *What would the benefits of a Muslim chaplain in the Swiss Army be?*

Rituals should only take place in case of accidents and emergency situations. For these cases the Swiss Army could refer to incorporated trained Muslim chaplains. Moreover it would be helpful to speak to somebody who is familiar with our army and our religion.

- *What would be his main tasks?*

He should perform the same functions as Christian chaplains.

- *Should this Muslim chaplain have the same military training, the same army equipment and the same rank as Christian chaplains?*

They should be the same as Christians. If this is not possible a civilian Imam could be of a certain help as well.

- *Do you think that Muslim army personnel would have to worry about social exclusion if they contacted a Muslim chaplain?*

No.

- *Some Swiss Catholic soldiers sometimes contact Protestant army chaplains. Likewise, Muslim army personnel would not be able to choose specific Muslim army chaplains. It may be that these chaplains would have another ethnic background; perhaps they would originate from another theological school. Would this be a problem?*

No.

- *What do you think about Hindu, Buddhist, Jewish army chaplains, or army chaplains from Christian free churches, or even humanistic chaplains?*

Maybe one could have a chaplain of each religion, but the diversification must not be too extensive.

8) *Mission*

- *Army chaplains are free to speak at promotional ceremonies, visits in the field, or when they introduce the service on the occasion of a new school, for example. May chaplains speak about the tenets of their religion?*

I have never experienced this. However this would be unacceptable whether this would be Christian, Muslim or any other faith.

- *Have you experienced Christian chaplains who missionise?*

No.

- *Are army chaplains open-minded enough so that soldiers and officers from all religious affiliations can find support from them?*

They must be open-minded.

- *What do you think of the idea of Muslim and Christian army chaplains working together to teach army personnel on topics such as tolerance, interreligious dialogue and the variety of religions?*

I don't think that the army is the right place for this.

11.7 Annexure 5A7

The opinions of soldier 5A7 have been anonymously expressed in this completed questionnaire. This sergeant or officer of the Swiss Army is an occasionally practising Muslim, by origin from Canton Aargau (Method II).

I am evaluating the Christian-Muslim dialogue in the context of the Swiss Army Chaplaincy. This concerns the issue of an adequate Muslim Army Chaplaincy as well. Your support regarding this evaluation is most valuable. We will discuss the issue regarding whether or not there is any dialogue between Christians and Muslims in this context, whether or not Muslim army personnel has an adequate care service, and whether or not a specific Muslim care service would be necessary. Thank you.

1) *Concerning dialogue in the military service.*

- *Is there any dialogue regarding religious issues between you and your comrades during military service?*

Quite seldom there is such dialogue.

- *Do you feel that Christian army chaplains are committed to dialogue with Muslim army personnel, or do you feel that they are even concerned regarding specific Muslim needs?*

I did not experience this commitment. However I did not contact them.

- *Do you feel, during your military service that there are many commonalities between Christian and Muslim army personnel, or do you rather feel separating factors?*

During the meals there is a separation noticeable because of the meat.

- *Would you consider a Muslim Army Chaplaincy as a sign of respect regarding Muslim army personnel?*

It would be a good thing. However the fact that Muslims have not been involved does not imply that this is lacking in respect.

- *Have Muslim army personnel been empowered to stand by their religious conviction; may they practise their religion in the Swiss Army?*

Yes.

- *Would it be possible to build bridges between Christians and Muslims in the Swiss Army?*

Yes, it is a good place to build bridges, not only between religions but also between traditional Swiss and Swiss with a migration background and between Swiss from the different regions of Switzerland.

2) *Freedom of religion: The Federal Constitution of the Swiss Confederation guarantees freedom of religion and conscience, and the right to choose freely ones' religion and to practise it individually or in community with others (Article 15¹⁻²).*

- *Do you feel, during military service, that freedom of religion is guaranteed?*

Yes.

- *Have you experienced the military service setting as tolerant towards Islam?*

Basically yes, even if there are voices which are disrespectful.

- *Have you ever been discriminated against based on your religious affiliation during military service?*

Aside from these disrespectful voices against Islam I have not been discriminated against until now.

- 3) *Practice of religion during military service.*
- *Have you had, during military service, time enough and a restful atmosphere for your prayers?*
I have not demanded this. This would be difficult.
 - *Can you, during military service, obey the religious rules regarding meals and food?*
Yes.
 - *Have you experienced any difficulties regarding time-off because of Friday Prayer, Ramadan, or religious feasts?*
No.
- 4) *Have you had any experiences with the Swiss Army Chaplaincy?*
Yes these were positive experiences. He did not speak about religion.
- 5) *The Rules of Service 2004 declare the right of every soldier and officer to benefit from spiritual care (Chapter 6).*
- *Have you benefited from this service?*
No.
 - *Do you feel the lack of a Muslim Chaplaincy in the Swiss Army?*
No.
- 6) *In which of the following cases would you as a Muslim soldier or officer contact a Christian chaplain, and in which case would you prefer a Muslim chaplain (accident or emergency case in the army, rituals after accidents, visitations in the clinical department, visitations in the case of arrest, forced into a military career, unfair treatment, unfair treatment based on religious affiliation, problems with food, problems with prayer times or rooms, problems with time off because of Ramadan, psychological problems, personal problems at home, questions of faith and spirituality)?*
For all these situations a Muslim and Christian chaplain are possible. Maybe after an accident in which a Muslim soldier would be involved a Muslim chaplain would be more appropriate.
- 7) *A Muslim Army Chaplaincy in Switzerland?*
- *What would the benefits of a Muslim chaplain in the Swiss Army be?*
I don't think that this is really necessary.
 - *What would be his main tasks?*
If there were be a Muslim chaplain he should have the same tasks as Christians.
 - *Should this Muslim chaplain have the same military training, the same army equipment and the same rank as Christian chaplains?*
Yes.

- *Do you think that Muslim army personnel would have to worry about social exclusion if they contacted a Muslim chaplain?*

This question is hypothetical. However I don't know whether all superiors and comrades would accept this.

- *Some Swiss Catholic soldiers sometimes contact Protestant army chaplains. Likewise, Muslim army personnel would not be able to choose specific Muslim army chaplains. It may be that these chaplains would have another ethnic background; perhaps they would originate from another theological school. Would this be a problem?*

No.

- *What do you think about Hindu, Buddhist, Jewish army chaplains, or army chaplains from Christian free churches, or even humanistic chaplains?*

This is a good idea, but would this really be necessary?

8) *Mission*

- *Army chaplains are free to speak at promotional ceremonies, visits in the field, or when they introduce the service on the occasion of a new school, for example. May chaplains speak about the tenets of their religion?*

Of course, one may learn something about other religions, however missionising is absolutely wrong.

- *Have you experienced Christian chaplains who missionise?*

No, I haven't.

- *Are army chaplains open-minded enough so that soldiers and officers from all religious affiliations can find support from them?*

Yes, I think so.

- *What do you think of the idea of Muslim and Christian army chaplains working together to teach army personnel on topics such as tolerance, interreligious dialogue and the variety of religions?*

Yes, this would be a good opportunity.

11.8 Annexure 5A8

The opinions of soldier 5A8 have been anonymously expressed in this completed questionnaire. This soldier of the Swiss Army is a practising Muslim, by origin from Canton Bern (Method II).

I am evaluating the Christian-Muslim dialogue in the context of the Swiss Army Chaplaincy. This concerns the issue of an adequate Muslim Army Chaplaincy as well. Your support regarding this evaluation is most valuable. We will discuss the issue regarding whether or not there is any dialogue between Christians and Muslims in this context, whether or not Muslim army personnel has an adequate care service, and whether or not a specific Muslim care service would be necessary. Thank you.

1) *Concerning dialogue in the military service.*

- *Is there any dialogue regarding religious issues between you and your comrades during military service?*

Sometimes, there is.

- *Do you feel that Christian army chaplains are committed to dialogue with Muslim army personnel, or do you feel that they are even concerned regarding specific Muslim needs?*

Christian chaplains address a few general topics that also concern Muslim army personnel, but they do not address specific Muslim concerns.

- *Do you feel, during your military service that there are many commonalities between Christian and Muslim army personnel, or do you rather feel separating factors?*

Since most of the army personnel are not believers I cannot respond to this question.

- *Would you consider a Muslim Army Chaplaincy as a sign of respect regarding Muslim army personnel?*

It would not only be respectful but it would be appreciated if we have had a Muslim Army Chaplaincy.

- *Have Muslim army personnel been empowered to stand by their religious conviction; may they practise their religion in the Swiss Army?*

Yes, one may, but we do not dare always to hold fast to our religion.

- *Would it be possible to build bridges between Christians and Muslims in the Swiss Army?*

Of course.

2) *Freedom of religion: The Federal Constitution of the Swiss Confederation guarantees freedom of religion and conscience, and the right to choose freely ones' religion and to practise it individually or in community with others (Article 15¹⁻²).*

- *Do you feel, during military service, that freedom of religion is guaranteed?*

I sometimes feel this freedom is restricted to some extent.

- *Have you experienced the military service setting as tolerant towards Islam?*

I have not experienced this since Muslim needs are not of major interest.

- *Have you ever been discriminated against based on your religious affiliation during military service?*

Muslims often are faced with mistrust in the army context.

- 3) *Practice of religion during military service.*
- *Have you had, during military service, time enough and a restful atmosphere for your prayers?*
I have had to pray at a secret place since my request have not been responded to.
 - *Can you, during military service, obey the religious rules regarding meals and food?*
If one is the only Muslim believer, Muslim needs regarding meals are not considered.
 - *Have you experienced any difficulties regarding time-off because of Friday Prayer, Ramadan, or religious feasts?*
These days have always been granted.
- 4) *Have you had any experiences with the Swiss Army Chaplaincy?*
No I haven't.
- 5) *The Rules of Service 2004 declare the right of every soldier and officer to benefit from spiritual care (Chapter 6).*
- *Have you benefited from this service?*
No.
 - *Do you feel the lack of a Muslim Chaplaincy in the Swiss Army?*
Yes I miss this support.
- 6) *In which of the following cases would you as a Muslim soldier or officer contact a Christian chaplain, and in which case would you prefer a Muslim chaplain (accident or emergency case in the army, rituals after accidents, visitations in the clinical department, visitations in the case of arrest, forced into a military career, unfair treatment, unfair treatment based on religious affiliation, problems with food, problems with prayer times or rooms, problems with time off because of Ramadan, psychological problems, personal problems at home, questions of faith and spirituality)?*
I would be satisfied to contact a Christian chaplain if I had problems with praying times, food or time-off or if I had been treated in an unjust way. In all other cases I would prefer to have a Muslim chaplain.
- 7) *A Muslim Army Chaplaincy in Switzerland?*
- *What would the benefits of a Muslim chaplain in the Swiss Army be?*
He would know the needs of Muslims and we would trust him.
 - *What would be his main tasks?*
He would support Muslims and commanders regarding Muslim needs.
 - *Should this Muslim chaplain have the same military training, the same army equipment and the same rank as Christian chaplains?*
It would be best to have Muslim chaplains who are also integrated officers.

- *Do you think that Muslim army personnel would have to worry about social exclusion if they contacted a Muslim chaplain?*

I don't know.

- *Some Swiss Catholic soldiers sometimes contact Protestant army chaplains. Likewise, Muslim army personnel would not be able to choose specific Muslim army chaplains. It may be that these chaplains would have another ethnic background; perhaps they would originate from another theological school. Would this be a problem?*

I am not sure whether or not a Sunni would be happy with a Schia Muslim Chaplain. May be we should have Sunni and Shia Muslim Chaplains. The rules are different.

- *What do you think about Hindu, Buddhist, Jewish army chaplains, or army chaplains from Christian free churches, or even humanistic chaplains?*

I would restrict the care service to the three monotheistic religions.

8) *Mission*

- *Army chaplains are free to speak at promotional ceremonies, visits in the field, or when they introduce the service on the occasion of a new school, for example. May chaplains speak about the tenets of their religion?*

Some speeches automatically include certain religious tenets. But missionary efforts would not be appropriate.

- *Have you experienced Christian chaplains who missionise?*

No.

- *Are army chaplains open-minded enough so that soldiers and officers from all religious affiliations can find support from them?*

Yes if a chaplain understands his religion in the right way he is open to every other religion.

- *What do you think of the idea of Muslim and Christian army chaplains working together to teach army personnel on topics such as tolerance, interreligious dialogue and the variety of religions?*

If Imams and Pastors are competent to do this it would be helpful.

11.9 Annexure 5A9

The opinions of soldier 5A9 have been anonymously expressed in this completed questionnaire. This soldier of the Swiss Army is a practising Muslim, by origin from Canton Aargau (Method II).

I am evaluating the Christian-Muslim dialogue in the context of the Swiss Army Chaplaincy. This concerns the issue of an adequate Muslim Army Chaplaincy as well. Your support regarding this evaluation is most valuable. We will discuss the issue regarding whether or not there is any dialogue between Christians and Muslims in this context, whether or not Muslim army personnel has an adequate care service, and whether or not a specific Muslim care service would be necessary. Thank you.

1) *Concerning dialogue in the military service.*

- *Is there any dialogue regarding religious issues between you and your comrades during military service?*
No, there is no such dialogue.
- *Do you feel that Christian army chaplains are committed to dialogue with Muslim army personnel, or do you feel that they are even concerned regarding specific Muslim needs?*
No I don't.
- *Do you feel, during your military service that there are many commonalities between Christian and Muslim army personnel, or do you rather feel separating factors?*
I don't feel commonalities or differences; religion does not play any role in the army.
- *Would you consider a Muslim Army Chaplaincy as a sign of respect regarding Muslim army personnel?*
I don't think so. The majority of Muslim army personnel are not practising Muslims.
- *Have Muslim army personnel been empowered to stand by their religious conviction; may they practise their religion in the Swiss Army?*
Sometimes it is limited, but basically this is possible.
- *Would it be possible to build bridges between Christians and Muslims in the Swiss Army?*
Yes, this would be possible.

2) *Freedom of religion: The Federal Constitution of the Swiss Confederation guarantees freedom of religion and conscience, and the right to choose freely ones' religion and to practise it individually or in community with others (Article 15¹⁻²).*

- *Do you feel, during military service, that freedom of religion is guaranteed?*
Yes, but religion is not important in the army.
- *Have you experienced the military service setting as tolerant towards Islam?*
Yes and no, it depends on one's superiors.

- *you ever been discriminated against based on your religious affiliation during military service?*

This can happen; it depends on one's superior as well.

3) *Practice of religion during military service.*

- *Have you had, during military service, time enough and a restful atmosphere for your prayers?*

More or less, I have had time.

- *Can you, during military service, obey the religious rules regarding meals and food?*

Yes the kitchen always considers Muslim soldiers because we do not eat pork.

- *Have you experienced any difficulties regarding time-off because of Friday Prayer, Ramadan, or religious feasts?*

No, I haven't.

4) *Have you had any experiences with the Swiss Army Chaplaincy?*

No, I haven't.

5) *The Rules of Service 2004 declare the right of every soldier and officer to benefit from spiritual care (Chapter 6).*

- *Have you benefited from this service?*

No.

- *Do you feel the lack of a Muslim Chaplaincy in the Swiss Army?*

Since I only know Christian chaplains I have not thought about this possibility.

6) *In which of the following cases would you as a Muslim soldier or officer contact a Christian chaplain, and in which case would you prefer a Muslim chaplain (accident or emergency case in the army, rituals after accidents, visitations in the clinical department, visitations in the case of arrest, forced into a military career, unfair treatment, unfair treatment based on religious affiliation, problems with food, problems with prayer times or rooms, problems with time off because of Ramadan, psychological problems, personal problems at home, questions of faith and spirituality)?*

Sometimes it would be good to have a Muslim chaplain if there are problems that concern faith.

7) *A Muslim Army Chaplaincy in Switzerland?*

- *What would the benefits of a Muslim chaplain in the Swiss Army be?*

This would show that Islam has been respected in our country.

- *What would be his main tasks?*

He should care for army personnel.

- *Should this Muslim chaplain have the same military training, the same army equipment and the same rank as Christian chaplains?*
They should be fully integrated.
- *Do you think that Muslim army personnel would have to worry about social exclusion if they contacted a Muslim chaplain?*
This could happen once in a while.
- *Some Swiss Catholic soldiers sometimes contact Protestant army chaplains. Likewise, Muslim army personnel would not be able to choose specific Muslim army chaplains. It may be that these chaplains would have another ethnic background; perhaps they would originate from another theological school. Would this be a problem?*
We are one Ummah. Every Imam would be suitable.
- *What do you think about Hindu, Buddhist, Jewish army chaplains, or army chaplains from Christian free churches, or even humanistic chaplains?*
I don't think that this is necessary.

8) *Mission*

- *Army chaplains are free to speak at promotional ceremonies, visits in the field, or when they introduce the service on the occasion of a new school, for example. May chaplains speak about the tenets of their religion?*
This has not occurred to me.
- *Have you experienced Christian chaplains who missionise?*
I have no experiences with Christian chaplains.
- *Are army chaplains open-minded enough so that soldiers and officers from all religious affiliations can find support from them?*
They should be open-minded, but I am not sure about that.
- *What do you think of the idea of Muslim and Christian army chaplains working together to teach army personnel on topics such as tolerance, interreligious dialogue and the variety of religions?*
I think they are not ignorant or stubborn this would be helpful.

11.10 Annexure 5A10

The opinions of soldier 5A10 have been anonymously expressed in this completed questionnaire. This soldier of the Swiss Army is a practising Muslim, by origin from Canton Bern (Method II).

I am evaluating the Christian-Muslim dialogue in the context of the Swiss Army Chaplaincy. This concerns the issue of an adequate Muslim Army Chaplaincy as well. Your support regarding this evaluation is most valuable. We will discuss the issue regarding whether or not there is any dialogue between Christians and Muslims in this context, whether or not Muslim army personnel has an adequate care service, and

whether or not a specific Muslim care service would be necessary. Thank you.

1) *Concerning dialogue in the military service.*

- *Is there any dialogue regarding religious issues between you and your comrades during military service?*
No, there is no dialogue.
- *Do you feel that Christian army chaplains are committed to dialogue with Muslim army personnel, or do you feel that they are even concerned regarding specific Muslim needs?*
No, I don't feel this commitment.
- *Do you feel, during your military service that there are many commonalities between Christian and Muslim army personnel, or do you rather feel separating factors?*
The army life does not refer to religious issues. Therefore such topics have never been discussed.
- *Would you consider a Muslim Army Chaplaincy as a sign of respect regarding Muslim army personnel?*
Yes, of course.
- *Have Muslim army personnel been empowered to stand by their religious conviction; may they practise their religion in the Swiss Army?*
Yes, this is possible.
- *Would it be possible to build bridges between Christians and Muslims in the Swiss Army?*
I have not experienced this.

2) *Freedom of religion: The Federal Constitution of the Swiss Confederation guarantees freedom of religion and conscience, and the right to choose freely ones' religion and to practise it individually or in community with others (Article 15¹⁻²).*

- *Do you feel, during military service, that freedom of religion is guaranteed?*
Yes.
- *Have you experienced the military service setting as tolerant towards Islam?*
My superiors have been tolerant, but some of my comrades have not been very tolerant towards Islam.
- *Have you ever been discriminated against based on your religious affiliation during military service?*
I have never experienced this.

- 3) *Practice of religion during military service.*
- *Have you had, during military service, time enough and a restful atmosphere for your prayers?*
My superior has permitted me to pray as much as I wanted. However it was not easy to realise this during busy days in the military.
 - *Can you, during military service, obey the religious rules regarding meals and food?*
We have had a vegetarian option which was fine. Very seldom was this option not available.
 - *Have you experienced any difficulties regarding time-off because of Friday Prayer, Ramadan, or religious feasts?*
No, this was permitted.
- 4) *Have you had any experiences with the Swiss Army Chaplaincy?*
The chaplain was a good help.
- 5) *The Rules of Service 2004 declare the right of every soldier and officer to benefit from spiritual care (Chapter 6).*
- *Have you benefited from this service?*
Yes the chaplain was helpful.
 - *Do you feel the lack of a Muslim Chaplaincy in the Swiss Army?*
No.
- 6) *In which of the following cases would you as a Muslim soldier or officer contact a Christian chaplain, and in which case would you prefer a Muslim chaplain (accident or emergency case in the army, rituals after accidents, visitations in the clinical department, visitations in the case of arrest, forced into a military career, unfair treatment, unfair treatment based on religious affiliation, problems with food, problems with prayer times or rooms, problems with time off because of Ramadan, psychological problems, personal problems at home, questions of faith and spirituality)?*
All problems related to faith should be advised by a Muslim chaplain.
- 7) *A Muslim Army Chaplaincy in Switzerland?*
- *What would the benefits of a Muslim chaplain in the Swiss Army be?*
Even if I did not miss a Muslim chaplain it would be good because we would have a chaplain who knows our religion, this would be confidence-building.
 - *What would be his main tasks?*
He should support Muslim army personnel and advise a commander in case of needs regarding Muslim issues.
 - *Should this Muslim chaplain have the same military training, the same army equipment and the same rank as Christian chaplains?*
This is not so important.

- *Do you think that Muslim army personnel would have to worry about social exclusion if they contacted a Muslim chaplain?*

No, moreover a Muslim soldier can be advised confidentially.

- *Some Swiss Catholic soldiers sometimes contact Protestant army chaplains. Likewise, Muslim army personnel would not be able to choose specific Muslim army chaplains. It may be that these chaplains would have another ethnic background; perhaps they would originate from another theological school. Would this be a problem?*

This could be a problem. I don't know. However I do not have any problem to go to any chaplain, even to a Christian chaplain.

- *What do you think about Hindu, Buddhist, Jewish army chaplains, or army chaplains from Christian free churches, or even humanistic chaplains?*

If there are enough soldiers this could be a good idea. But is this necessary?

8) *Mission*

- *Army chaplains are free to speak at promotional ceremonies, visits in the field, or when they introduce the service on the occasion of a new school, for example. May chaplains speak about the tenets of their religion?*

Even if this were not prohibited I would say that this is wrong.

- *Have you experienced Christian chaplains who missionise?*

No.

- *Are army chaplains open-minded enough so that soldiers and officers from all religious affiliations can find support from them?*

I have experienced an open-minded Christian chaplain. Therefore I was happy to contact him. He was very good. However I would prefer to have a Muslim chaplain.

- *What do you think of the idea of Muslim and Christian army chaplains working together to teach army personnel on topics such as tolerance, interreligious dialogue and the variety of religions?*

This would be good, also to avoid conflicts between soldiers.

11.11 Annexure 5A11

The opinions of soldier 5A11 have been anonymously expressed in this completed questionnaire. This soldier of the Swiss Army is a practising Muslim, by origin from Canton Zurich (Method II).

I am evaluating the Christian-Muslim dialogue in the context of the Swiss Army Chaplaincy. This concerns the issue of an adequate Muslim Army Chaplaincy as well. Your support regarding this evaluation is most valuable. We will discuss the issue regarding whether or not there is any dialogue between Christians and Muslims in this context, whether or not Muslim army personnel has an adequate care service, and whether or not a specific Muslim care service would be necessary. Thank you.

1) *Concerning dialogue in the military service.*

- *Is there any dialogue regarding religious issues between you and your comrades during military service?*

Yes.

- *Do you feel that Christian army chaplains are committed to dialogue with Muslim army personnel, or do you feel that they are even concerned regarding specific Muslim needs?*

Yes.

- *Do you feel, during your military service that there are many commonalities between Christian and Muslim army personnel, or do you rather feel separating factors?*

Yes, I feel many commonalities.

- *Would you consider a Muslim Army Chaplaincy as a sign of respect regarding Muslim army personnel?*

Yes, this would be a sign of respect.

- *Have Muslim army personnel been empowered to stand by their religious conviction; may they practise their religion in the Swiss Army?*

Yes.

- *Would it be possible to build bridges between Christians and Muslims in the Swiss Army?*

Yes.

2) *Freedom of religion: The Federal Constitution of the Swiss Confederation guarantees freedom of religion and conscience, and the right to choose freely ones' religion and to practise it individually or in community with others (Article 15¹⁻²).*

- *Do you feel, during military service, that freedom of religion is guaranteed?*

Yes, this is fully guaranteed.

- *Have you experienced the military service setting as tolerant towards Islam?*

Yes.

- *Have you ever been discriminated against based on your religious affiliation during military service?*

Never.

- 3) *Practice of religion during military service.*
- *Have you had, during military service, time enough and a restful atmosphere for your prayers?*
I have not had time enough.
 - *Can you, during military service, obey the religious rules regarding meals and food?*
No.
 - *Have you experienced any difficulties regarding time-off because of Friday Prayer, Ramadan, or religious feasts?*
Many comrades and I have asked for time-off for breaking the fast at the end of Ramadan. Not one of these requests has been granted.
- 4) *Have you had any experiences with the Swiss Army Chaplaincy?*
No I haven't.
- 5) *The Rules of Service 2004 declare the right of every soldier and officer to benefit from spiritual care (Chapter 6).*
- *Have you benefited from this service?*
No.
 - *Do you feel the lack of a Muslim Chaplaincy in the Swiss Army?*
Yes.
- 6) *In which of the following cases would you as a Muslim soldier or officer contact a Christian chaplain, and in which case would you prefer a Muslim chaplain (accident or emergency case in the army, rituals after accidents, visitations in the clinical department, visitations in the case of arrest, forced into a military career, unfair treatment, unfair treatment based on religious affiliation, problems with food, problems with prayer times or rooms, problems with time off because of Ramadan, psychological problems, personal problems at home, questions of faith and spirituality)?*
Both chaplains are possible. If Muslims have faith specific problems a Muslim chaplain would be preferable.
- 7) *A Muslim Army Chaplaincy in Switzerland?*
- *What would the benefits of a Muslim chaplain in the Swiss Army be?*
I have once experienced that Muslims got chicken and all the others got pork. There were some disagreements among the soldiers because the pork was not good. This was a problem for us. I wished to have had the possibility of contacting a Muslim chaplain in such a difficult moment.
 - *What would be his main tasks?*
No special tasks, he should have the same tasks as Christian chaplains.
 - *Should this Muslim chaplain have the same military training, the same army equipment and the same rank as Christian chaplains?*
They should be fully integrated.

- *Do you think that Muslim army personnel would have to worry about social exclusion if they contacted a Muslim chaplain?*
No.
- *Some Swiss Catholic soldiers sometimes contact Protestant army chaplains. Likewise, Muslim army personnel would not be able to choose specific Muslim army chaplains. It may be that these chaplains would have another ethnic background; perhaps they would originate from another theological school. Would this be a problem?*
No.
- *What do you think about Hindu, Buddhist, Jewish army chaplains, or army chaplains from Christian free churches, or even humanistic chaplains?*
Yes, this would be fine, in so doing everybody would be included, not only Muslims.

8) *Mission*

- *Army chaplains are free to speak at promotional ceremonies, visits in the field, or when they introduce the service on the occasion of a new school, for example. May chaplains speak about the tenets of their religion?*
Chaplains must be free to talk.
- *Have you experienced Christian chaplains who missionise?*
No I haven't.
- *Are army chaplains open-minded enough so that soldiers and officers from all religious affiliations can find support from them?*
They have to be open-minded.
- *What do you think of the idea of Muslim and Christian army chaplains working together to teach army personnel on topics such as tolerance, interreligious dialogue and the variety of religions?*
This would be a good idea.

11.12 Annexure 5A12

The opinions of soldier 5A12 have been anonymously expressed in this completed questionnaire. This soldier of the Swiss Army is a practising Muslim, by origin from Canton Bern (Method II).

I am evaluating the Christian-Muslim dialogue in the context of the Swiss Army Chaplaincy. This concerns the issue of an adequate Muslim Army Chaplaincy as well. Your support regarding this evaluation is most valuable. We will discuss the issue regarding whether or not there is any dialogue between Christians and Muslims in this context, whether or not Muslim army personnel has an adequate care service, and whether or not a specific Muslim care service would be necessary. Thank you.

1) *Concerning dialogue in the military service.*

- *Is there any dialogue regarding religious issues between you and your comrades during military service?*

Yes there is.

- *Do you feel that Christian army chaplains are committed to dialogue with Muslim army personnel, or do you feel that they are even concerned regarding specific Muslim needs?*

Yes.

- *Do you feel, during your military service that there are many commonalities between Christian and Muslim army personnel, or do you rather feel separating factors?*

Both are noticeable.

- *Would you consider a Muslim Army Chaplaincy as a sign of respect regarding Muslim army personnel?*

Yes.

- *Have Muslim army personnel been empowered to stand by their religious conviction; may they practise their religion in the Swiss Army?*

Yes.

- *Would it be possible to build bridges between Christians and Muslims in the Swiss Army?*

Yes.

2) *Freedom of religion: The Federal Constitution of the Swiss Confederation guarantees freedom of religion and conscience, and the right to choose freely ones' religion and to practise it individually or in community with others (Article 15¹⁻²).*

- *Do you feel, during military service, that freedom of religion is guaranteed?*

Yes.

- *Have you experienced the military service setting as tolerant towards Islam?*

This varies from situation to situation.

- *Have you ever been discriminated against based on your religious affiliation during military service?*

No.

3) *Practice of religion during military service.*

- *Have you had, during military service, time enough and a restful atmosphere for your prayers?*

Very seldom I have had time for praying.

- *Can you, during military service, obey the religious rules regarding meals and food?*
Sometimes we have had some troubles, but usually it has been ok.
 - *Have you experienced any difficulties regarding time-off because of Friday Prayer, Ramadan, or religious feasts?*
No.
- 4) *Have you had any experiences with the Swiss Army Chaplaincy?*
No.
- 5) *The Rules of Service 2004 declare the right of every soldier and officer to benefit from spiritual care (Chapter 6).*
- *Have you benefited from this service?*
No.
 - *Do you feel the lack of a Muslim Chaplaincy in the Swiss Army?*
Personally I don't feel this lack, but generally there is a lack. I would be happy if Muslims were involved in this service.
- 6) *In which of the following cases would you as a Muslim soldier or officer contact a Christian chaplain, and in which case would you prefer a Muslim chaplain (accident or emergency case in the army, rituals after accidents, visitations in the clinical department, visitations in the case of arrest, forced into a military career, unfair treatment, unfair treatment based on religious affiliation, problems with food, problems with prayer times or rooms, problems with time off because of Ramadan, psychological problems, personal problems at home, questions of faith and spirituality)?*
The religion of the chaplain is not a problem. Only if, for example, a Muslim soldier has a faith specific problem a Muslim chaplain could be of great help.
- 7) *A Muslim Army Chaplaincy in Switzerland?*
- *What would the benefits of a Muslim chaplain in the Swiss Army be?*
Muslim army personnel would probably feel more accepted.
 - *What would be his main tasks?*
The same tasks as Christian chaplains have.
 - *Should this Muslim chaplain have the same military training, the same army equipment and the same rank as Christian chaplains?*
Yes, he should be involved in the Swiss Army.
 - *Do you think that Muslim army personnel would have to worry about social exclusion if they contacted a Muslim chaplain?*
No.

- *Some Swiss Catholic soldiers sometimes contact Protestant army chaplains. Likewise, Muslim army personnel would not be able to choose specific Muslim army chaplains. It may be that these chaplains would have another ethnic background; perhaps they would originate from another theological school. Would this be a problem?*

No.

- *What do you think about Hindu, Buddhist, Jewish army chaplains, or army chaplains from Christian free churches, or even humanistic chaplains?*

I am sure that usually the religion of the chaplain is not the bottom line.

8) *Mission*

- *Army chaplains are free to speak at promotional ceremonies, visits in the field, or when they introduce the service on the occasion of a new school, for example. May chaplains speak about the tenets of their religion?*

No, he shouldn't. But I would not worry about that.

- *Have you experienced Christian chaplains who missionise?*

No.

- *Are army chaplains open-minded enough so that soldiers and officers from all religious affiliations can find support from them?*

Yes they have to be open-minded.

- *What do you think of the idea of Muslim and Christian army chaplains working together to teach army personnel on topics such as tolerance, interreligious dialogue and the variety of religions?*

This is a good idea.

11.13 Annexure 5A13

The opinions of officer 5A13 have been anonymously expressed in this completed questionnaire. This officer of the Swiss Army is a practising Muslim, by origin from Canton Aargau (Method II).

I am evaluating the Christian-Muslim dialogue in the context of the Swiss Army Chaplaincy. This concerns the issue of an adequate Muslim Army Chaplaincy as well. Your support regarding this evaluation is most valuable. We will discuss the issue regarding whether or not there is any dialogue between Christians and Muslims in this context, whether or not Muslim army personnel has an adequate care service, and whether or not a specific Muslim care service would be necessary. Thank you.

1) *Concerning dialogue in the military service.*

- *Is there any dialogue regarding religious issues between you and your comrades during military service?*

Yes, there is. At the same time I have experienced a tolerant, respectful and appreciative context. I have experienced people who supported my life as an officer and as a Muslim.

- *Do you feel that Christian army chaplains are committed to dialogue with Muslim army personnel, or do you feel that they are even concerned regarding specific Muslim needs?*

If I am honest I have not experienced a lot of interest regarding dialogue with Muslim army personnel by Christian chaplains. This questionnaire is the first sign of interest on the part of the Swiss Army Chaplaincy regarding Muslim army personnel.

- *Do you feel during your military service that there are many commonalities between Christian and Muslim army personnel, or do you rather feel separating factors?*

I have experienced more commonalities than separating factors.

- *Would you consider a Muslim Army Chaplaincy as a sign of respect regarding Muslim army personnel?*

Yes, it would be a sign of respect. This would give proof regarding Muslim citizens that we are fully respected members of society. We would like to do our best for Swiss society; therefore we really would appreciate it if we felt the message that our religion has been fully accepted.

- *Have Muslim army personnel been empowered to stand by their religious conviction; may they practise their religion in the Swiss Army?*

Yes, they may, even if sometimes comrades have unjustified prejudices regarding Islam.

- *Would it be possible to build bridges between Christians and Muslims in the Swiss Army?*

Yes, this is important in the army. In this context one can clear up outdated prejudices by building bridges; army superiors can even support this.

2) *Freedom of religion: The Federal Constitution of the Swiss Confederation guarantees freedom of religion and conscience, and the right to choose freely ones' religion and to practise it individually or in community with others (Article 15¹⁻²).*

- *Do you feel, during military service, that freedom of religion is guaranteed?*

Basically, I can feel this. None of the rights have been withheld, even if in some cases one has to ask for these rights.

- *Have you experienced the military service setting as tolerant towards Islam?*

Basically, yes. I have experienced two exceptions.

- *Have you ever been discriminated against based on your religious affiliation during military service?*

No, I have never experienced discrimination.

3) *Practice of religion during military service.*

- *Have you had, during military service, time enough and a restful atmosphere for your prayers?*

Theoretically, this is possible. Twice I had to ask in a formal way. As a result I received an assigned room where I could go for the prayer at 23:00 PM.

- *Can you, during military service, obey the religious rules regarding meals and food?*

Basically yes, even if I have to say that meat was very important for the type of kitchen in the army. So I took everything without meat.

- *Have you experienced any difficulties regarding time-off because of Friday Prayer, Ramadan, or religious feasts?*

No I haven't. I did not have any problems in this regard.

4) *Have you had any experiences with the Swiss Army Chaplaincy?*

I have only experienced the presence of chaplains on their tour of introduction.

5) *The Rules of Service 2004 declare the right of every soldier and officer to benefit from spiritual care (Chapter 6).*

- *Have you benefited from this service?*

No, I haven't.

- *Do you feel the lack of a Muslim Chaplaincy in the Swiss Army?*

I have not absolutely needed a chaplains' service, even if I would have liked to speak to a Muslim chaplain some times. Therefore, I felt the lack of this service.

6) *In which of the following cases would you as a Muslim soldier or officer contact a Christian chaplain, and in which case would you prefer a Muslim chaplain (accident or emergency case in the army, rituals after accidents, visitations in the clinical department, visitations in the case of arrest, forced into a military career, unfair treatment, unfair treatment based on religious affiliation, problems with food, problems with prayer times or rooms, problems with time off because of Ramadan, psychological problems, personal problems at home, questions of faith and spirituality)?*

The religious affiliation of a chaplain is not relevant regarding emergency cases and visitations in the clinical department or in cases of being forced into military career. In case of unfair treatment or demands to have time-off, the religious affiliation is neither relevant, nor if Muslim army personnel has psychological problems or suffers from sleep disorder. But in the following

cases a Muslim chaplain would be important for Muslim army personnel: rituals after accidents, visitations during the arrest, problems regarding unfair treatment because of faith, problems with meals and prayers, moreover with problems at home or in case of questions regarding faith and spirituality.

7) *A Muslim Army Chaplaincy in Switzerland?*

- *What would the benefits of a Muslim chaplain in the Swiss Army be?*
Muslim army personnel could be better integrated in the daily life of the military.
- *What would be his main tasks?*
The most important task would be to answer specific questions of Muslim army personnel regarding food, Ramadan etc..
- *Should this Muslim chaplain have the same military training, the same army equipment and the same rank as Christian chaplains?*
Muslim chaplains should absolutely be officers with the relevant experience and training. They have to be fully integrated in the Swiss Army.
- *Do you think that Muslim army personnel would have to worry about social exclusion if they contacted a Muslim chaplain?*
No, as long as a Muslim Swiss Army chaplain meets the same conditions as Christian chaplains and as long as they are well integrated and as they fulfil the same task I don't see any problem in this regard.
- *Some Swiss Catholic soldiers sometimes contact Protestant army chaplains. Likewise, Muslim army personnel would not be able to choose specific Muslim army chaplains. It may be that these chaplains would have another ethnic background; perhaps they would originate from another theological school. Would this be a problem?*
No, this is no problem.
- *What do you think about Hindu, Buddhist, Jewish army chaplains, or army chaplains from Christian free churches, or even humanistic chaplains?*
A chaplain is a chaplain. He has to care for everybody. But regarding specific questions it would be helpful to have a specific chaplain. This can also be true for other religions.

8) *Mission*

- *Army chaplains are free to speak at promotional ceremonies, visits in the field, or when they introduce the service on the occasion of a new school, for example. May chaplains speak about the tenets of their religion?*
If a chaplain speaks of the tenets of his religion, this can belong to his profession. Freedom of meaning has been respected in Switzerland. Nevertheless I would prefer if he is neutral. His speeches must be inclusive; everybody must be included.

- *Have you experienced Christian chaplains who missionise?*
A Christian chaplain has preached on the occasion of a promotional ceremony at the end of the officer's training about the advantages of faith in God. He told us that faith in Christ makes us strong. This was some kind of misuse of a situation.
- *Are army chaplains open-minded enough so that soldiers and officers from all religious affiliations can find support from them?*
I think they are open enough. They have to be open and neutral, in counselling situations and when they speak publically.
- *What do you think of the idea of Muslim and Christian army chaplains working together to teach army personnel on topics such as tolerance, interreligious dialogue and the variety of religions?*
This would be fantastic and a step forward. Everywhere, also in the army, the mission of respect, tolerance and interreligious dialogue are important messages!

11.14 Annexure 5A14

The opinions of officer 5A14 have been anonymously expressed in this completed questionnaire. This officer of the Swiss Army is a practising Muslim, by origin from Canton Zurich (Method II).

I am evaluating the Christian-Muslim dialogue in the context of the Swiss Army Chaplaincy. This concerns the issue of an adequate Muslim Army Chaplaincy as well. Your support regarding this evaluation is most valuable. We will discuss the issue regarding whether or not there is any dialogue between Christians and Muslims in this context, whether or not Muslim army personnel has an adequate care service, and whether or not a specific Muslim care service would be necessary. Thank you.

1) Concerning dialogue in the military service.

- *Is there any dialogue regarding religious issues between you and your comrades during military service?*
Yes, there is.
- *Do you feel that Christian army chaplains are committed to dialogue with Muslim army personnel, or do you feel that they are even concerned regarding specific Muslim needs?*
Yes.
- *Do you feel during your military service that there are many commonalities between Christian and Muslim army personnel, or do you rather feel separating factors?*
Both.
- *Would you consider a Muslim Army Chaplaincy as a sign of respect regarding Muslim army personnel?*
Yes.

- *Have Muslim army personnel been empowered to stand by their religious conviction; may they practise their religion in the Swiss Army?*
Yes.
 - *Would it be possible to build bridges between Christians and Muslims in the Swiss Army?*
Yes.
- 2) *Freedom of religion: The Federal Constitution of the Swiss Confederation guarantees freedom of religion and conscience, and the right to choose freely ones' religion and to practise it individually or in community with others (Article 15¹⁻²).*
- *Do you feel, during military service, that freedom of religion is guaranteed?*
Yes.
 - *Have you experienced the military service setting as tolerant towards Islam?*
Not always, sometimes we feel some intolerance on the part of the kitchen.
 - *Have you ever been discriminated against based on your religious affiliation during military service?*
No.
- 3) *Practice of religion during military service.*
- *Have you had, during military service, time enough and a restful atmosphere for your prayers?*
Yes.
 - *Can you, during military service, obey the religious rules regarding meals and food?*
Yes.
 - *Have you experienced any difficulties regarding time-off because of Friday Prayer, Ramadan, or religious feasts?*
No.
- 4) *Have you had any experiences with the Swiss Army Chaplaincy?*
No, not yet.
- 5) *The Rules of Service 2004 declare the right of every soldier and officer to benefit from spiritual care (Chapter 6).*
- *Have you benefited from this service?*
No.

- *Do you feel the lack of a Muslim Chaplaincy in the Swiss Army?*
Personally I have managed to accomplish my military service without this support but if there is a reason for contacting the chaplain it would be good if a Muslim chaplain were available.

6) *In which of the following cases would you as a Muslim soldier or officer contact a Christian chaplain, and in which case would you prefer a Muslim chaplain (accident or emergency case in the army, rituals after accidents, visitations in the clinical department, visitations in the case of arrest, forced into a military career, unfair treatment, unfair treatment based on religious affiliation, problems with food, problems with prayer times or rooms, problems with time off because of Ramadan, psychological problems, personal problems at home, questions of faith and spirituality)?*

In general situations any chaplain is fine. If there is a faith specific question a Muslim chaplain could be helpful.

7) *A Muslim Army Chaplaincy in Switzerland?*

- *What would the benefits of a Muslim chaplain in the Swiss Army be?*
I am sure that a Muslim chaplain would generally understand better the cultural, religious or social background of Muslim army personnel.
- *What would be his main tasks?*
He should first and foremost advise commanders and the cadre. Moreover he should help to diminish tensions between the military and religion.
- *Should this Muslim chaplain have the same military training, the same army equipment and the same rank as Christian chaplains?*
Of course. He must be involved as a uniformed captain.
- *Do you think that Muslim army personnel would have to worry about social exclusion if they contacted a Muslim chaplain?*
No.
- *Some Swiss Catholic soldiers sometimes contact Protestant army chaplains. Likewise, Muslim army personnel would not be able to choose specific Muslim army chaplains. It may be that these chaplains would have another ethnic background; perhaps they would originate from another theological school. Would this be a problem?*
No.
- *What do you think about Hindu, Buddhist, Jewish army chaplains, or army chaplains from Christian free churches, or even humanistic chaplains?*
This is a good idea, if there is any need.

8) *Mission*

- *Army chaplains are free to speak at promotional ceremonies, visits in the field, or when they introduce the service on the occasion of a new school, for example. May chaplains speak about the tenets of their religion?*

Faith specific support would be fine in a separate contact but never in a public speech.

- *Have you experienced Christian chaplains who missionise?*

No.

- *Are army chaplains open-minded enough so that soldiers and officers from all religious affiliations can find support from them?*

Yes.

- *What do you think of the idea of Muslim and Christian army chaplains working together to teach army personnel on topics such as tolerance, interreligious dialogue and the variety of religions?*

This would be fine.

11.15 Annexure 5A15

The opinions of officer 5A15 have been anonymously expressed in this completed questionnaire. This officer of the Swiss Army is a practising Muslim, by origin from Canton St Gall (Method II).

I am evaluating the Christian-Muslim dialogue in the context of the Swiss Army Chaplaincy. This concerns the issue of an adequate Muslim Army Chaplaincy as well. Your support regarding this evaluation is most valuable. We will discuss the issue regarding whether or not there is any dialogue between Christians and Muslims in this context, whether or not Muslim army personnel has an adequate care service, and whether or not a specific Muslim care service would be necessary. Thank you.

1) *Concerning dialogue in the military service.*

- *Is there any dialogue regarding religious issues between you and your comrades during military service?*

Yes.

- *Do you feel that Christian army chaplains are committed to dialogue with Muslim army personnel, or do you feel that they are even concerned regarding specific Muslim needs?*

Yes.

- *Do you feel during your military service that there are many commonalities between Christian and Muslim army personnel, or do you rather feel separating factors?*

I feel that there are commonalities.

- *Would you consider a Muslim Army Chaplaincy as a sign of respect regarding Muslim army personnel?*
Yes.
- *Have Muslim army personnel been empowered to stand by their religious conviction; may they practise their religion in the Swiss Army?*
Yes and no, it depends.
- *Would it be possible to build bridges between Christians and Muslims in the Swiss Army?*
Yes.

2) *Freedom of religion: The Federal Constitution of the Swiss Confederation guarantees freedom of religion and conscience, and the right to choose freely ones' religion and to practise it individually or in community with others (Article 15¹⁻²).*

- *Do you feel, during military service, that freedom of religion is guaranteed?*
Yes and no, it depends on the military division and school.
- *Have you experienced the military service setting as tolerant towards Islam?*
Personally I have had good experiences in this regard.
- *Have you ever been discriminated against based on your religious affiliation during military service?*
There is, sometimes, some tendency to discriminate against Muslim comrades.

3) *Practice of religion during military service.*

- *Have you had, during military service, time enough and a restful atmosphere for your prayers?*
This must be done in secrecy.
- *Can you, during military service, obey the religious rules regarding meals and food?*
I couldn't. I had a reduced menu.
- *Have you experienced any difficulties regarding time-off because of Friday Prayer, Ramadan, or religious feasts?*
The army is very tolerant in this regard.

4) *Have you had any experiences with the Swiss Army Chaplaincy?*
I have not used this service.

- 5) *The Rules of Service 2004 declare the right of every soldier and officer to benefit from spiritual care (Chapter 6).*
- *Have you benefited from this service?*
No.
 - *Do you feel the lack of a Muslim Chaplaincy in the Swiss Army?*
Yes I think so.
- 6) *In which of the following cases would you as a Muslim soldier or officer contact a Christian chaplain, and in which case would you prefer a Muslim chaplain (accident or emergency case in the army, rituals after accidents, visitations in the clinical department, visitations in the case of arrest, forced into a military career, unfair treatment, unfair treatment based on religious affiliation, problems with food, problems with prayer times or rooms, problems with time off because of Ramadan, psychological problems, personal problems at home, questions of faith and spirituality)?*
If Muslims were involved this would be a help, in many cases Christian chaplains are fine.
- 7) *A Muslim Army Chaplaincy in Switzerland?*
- *What would the benefits of a Muslim chaplain in the Swiss Army be?*
If a Muslim soldier had a faith related problem a Muslim chaplain would probably understand him very well.
 - *What would be his main tasks?*
He should support people.
 - *Should this Muslim chaplain have the same military training, the same army equipment and the same rank as Christian chaplains?*
Of course.
 - *Do you think that Muslim army personnel would have to worry about social exclusion if they contacted a Muslim chaplain?*
No.
 - *Some Swiss Catholic soldiers sometimes contact Protestant army chaplains. Likewise, Muslim army personnel would not be able to choose specific Muslim army chaplains. It may be that these chaplains would have another ethnic background; perhaps they would originate from another theological school. Would this be a problem?*
The army should consider it if there were big differences between religious groups.
 - *What do you think about Hindu, Buddhist, Jewish army chaplains, or army chaplains from Christian free churches, or even humanistic chaplains?*
Why not?

8) *Mission*

- *Army chaplains are free to speak at promotional ceremonies, visits in the field, or when they introduce the service on the occasion of a new school, for example. May chaplains speak about the tenets of their religion?*

Mission is not a good idea. However, Muslim chaplains would certainly have problems because the Christian majority would complain immediately.

- *Have you experienced Christian chaplains who missionise?*
Yes I have had this experience as an officer when Christian chaplains missionised with unstable soldiers.
- *Are army chaplains open-minded enough so that soldiers and officers from all religious affiliations can find support from them?*
Yes this is important.
- *What do you think of the idea of Muslim and Christian army chaplains working together to teach army personnel on topics such as tolerance, interreligious dialogue and the variety of religions?*
Yes, this would be fine.

11.16 Annexure 5A16

The opinions of officer 5A16 have been anonymously expressed in this completed questionnaire. This officer of the Swiss Army is a practising Muslim, by origin from Canton Zurich (Method II).

I am evaluating the Christian-Muslim dialogue in the context of the Swiss Army Chaplaincy. This concerns the issue of an adequate Muslim Army Chaplaincy as well. Your support regarding this evaluation is most valuable. We will discuss the issue regarding whether or not there is any dialogue between Christians and Muslims in this context, whether or not Muslim army personnel has an adequate care service, and whether or not a specific Muslim care service would be necessary. Thank you.

1) *Concerning dialogue in the military service.*

- *Is there any dialogue regarding religious issues between you and your comrades during military service?*
Yes we speak about eating, praying times and the tenets of religion.
- *Do you feel that Christian army chaplains are committed to dialogue with Muslim army personnel, or do you feel that they are even concerned regarding specific Muslim needs?*

Our chaplain had discussions with Christians who were more fundamental than the chaplain himself. How could we, the Muslims, bring in our perspectives or problems? We have also felt that the chaplains' knowledge was good regarding the Bible, but he was untrained regarding the Muslim faith. The encounter remained polite but superficial. In fact only a Muslim chaplain could support Muslim

army personnel regarding faith specific problems. For example, I would like to know from a chaplain how Muslim army personnel can deal with ritual cleansing in outside camps. The Christian chaplain really cannot help. Moreover, I have not felt any commitment regarding Muslim army personnel.

- *Do you feel during your military service that there are many commonalities between Christian and Muslim army personnel, or do you rather feel separating factors?*

We feel commonalities. My superior has a leading position in the Opus Dei community. We had a lot of commonalities. Nowhere else, than in the army is it easier to live as a religious minority. However, it is important to be a good comrade, the religion is not so important.

- *Would you consider a Muslim Army Chaplaincy as a sign of respect regarding Muslim army personnel?*

Since everybody should treat others as they themselves would like to be treated it is not obvious why Christians do not initiate a Muslim chaplains' service.

- *Have Muslim army personnel been empowered to stand by their religious conviction; may they practise their religion in the Swiss Army?*

Yes we may.

- *Would it be possible to build bridges between Christians and Muslims in the Swiss Army?*

Yes. Respecting others is beneficial. I have built a lot of bridges to others, to Muslims, to Christians but also to people with no faith. Others can learn that also Muslims are human comrades who help, support and give their best.

- 2) *Freedom of religion: The Federal Constitution of the Swiss Confederation guarantees freedom of religion and conscience, and the right to choose freely ones' religion and to practise it individually or in community with others (Article 15¹⁻²).*

- *Do you feel, during military service, that freedom of religion is guaranteed?*

It has been relatively guaranteed. We can eat as vegetarians, and basically we may pray, we may have time-off for religious feasts, even if Muslims want to preserve their privacy they can use separate shower rooms. But if I die in the Swiss Army they will not grant a proper burial, I may not pray always when it is necessary and the instruction sheet does not deal with *halal* meat.

- *Have you experienced the military service setting as tolerant towards Islam?*

Yes. There are a few exceptions. But they are not relevant.

- *Have you ever been discriminated against based on your religious affiliation during military service?*

No.

- 3) *Practice of religion during military service.*
- *Have you had, during military service, time enough and a restful atmosphere for your prayers?*
Yes, if there is not enough time we can do it later; that's ok.
 - *Can you, during military service, obey the religious rules regarding meals and food?*
Sometimes there was some meat in the salad or sauce in the noodles, and then we had only bread on the exercise...but very often it was fine. My kitchen team has always organised some extra food during Ramadan. This was very nice. I really have appreciated this.
 - *Have you experienced any difficulties regarding time-off because of Friday Prayer, Ramadan, or religious feasts?*
I have never had time-off. It was not necessary.
- 4) *Have you had any experiences with the Swiss Army Chaplaincy?*
I have only met him when he came and introduced himself into the troops. The practising Christians sometimes were disappointed by him, the non-religious army personnel were irritated by him as well... If I am honest these lessons were quite useless. However, communicating a sense of purpose would be possible in this interreligious and secular context. But he was not able to do that.
- 5) *The Rules of Service 2004 declare the right of every soldier and officer to benefit from spiritual care (Chapter 6).*
- *Have you benefited from this service?*
If Muslim army personnel consider the service regulation 2004 we should have a Muslim chaplain. However we didn't have one, therefore I have not had any experiences.
 - *Do you feel the lack of a Muslim Chaplaincy in the Swiss Army?*
Yes, I feel this lack. I don't think that I would contact him because of personal problems but he could advise commanders in case of special situations. He would be the ambassador for religious minorities especially for those who are too shy to search for help in case of need.
- 6) *In which of the following cases would you as a Muslim soldier or officer contact a Christian chaplain, and in which case would you prefer a Muslim chaplain (accident or emergency case in the army, rituals after accidents, visitations in the clinical department, visitations in the case of arrest, forced into a military career, unfair treatment, unfair treatment based on religious affiliation, problems with food, problems with prayer times or rooms, problems with time off because of Ramadan, psychological problems, personal problems at home, questions of faith and spirituality)?*
I think in cases of consolation regarding death and the grieving process, in case of visits in arrest or if a Muslim soldier would be forced into military career it would be useful to have a Muslim chaplain. I think that he would be of great help to practising Muslims because he knows what is permitted or not. All in all, every chaplain can be helpful but in case of faith related problems a

religious specific chaplain would be helpful.

7) *A Muslim Army Chaplaincy in Switzerland?*

- *What would the benefits of a Muslim chaplain in the Swiss Army be?*
The team of chaplains would be enriched. He could support people who need his help and mainly he should advise the commanders.
- *What would be his main tasks?*
He should be a team player within the chaplains' group, he would have general and neutral jobs as well, but he could also have religious specific tasks, maybe also leading the Friday prayer.
- *Should this Muslim chaplain have the same military training, the same army equipment and the same rank as Christian chaplains?*
You know, if we use the term Imam this would be wrong. This term always depends on the context. A well trained Muslim who is familiar with the Swiss Army and with spiritual care would be fine. Maybe he should be of the same rank as Christian chaplains, but maybe he could start on another level. I think all army chaplains need the same training regarding this care service.
- *Do you think that Muslim army personnel would have to worry about social exclusion if they contacted a Muslim chaplain?*
No I don't think so. Or how is this in other countries such as Singapore or Austria?
- *Some Swiss Catholic soldiers sometimes contact Protestant army chaplains. Likewise, Muslim army personnel would not be able to choose specific Muslim army chaplains. It may be that these chaplains would have another ethnic background; perhaps they would originate from another theological school. Would this be a problem?*
No a Muslim chaplain is a Muslim chaplain. A Shiite can advise a Sunni soldier or officer and vice versa. If Ahmadiya or Alevi chaplains would be in charge this could be a problem for the majority of Muslims. However if these groups need a separate chaplain, this would be possible.
- *What do you think about Hindu, Buddhist, Jewish army chaplains, or army chaplains from Christian free churches, or even humanistic chaplains?*
I don't know if all these groups have the tradition of spiritual care. If they do it would be fair to have a chaplain for everyone.

8) *Mission*

- *Army chaplains are free to speak at promotional ceremonies, visits in the field, or when they introduce the service on the occasion of a new school, for example. May chaplains speak about the tenets of their religion?*
If in specific moments there are tenets of religion which are important, why not? But a chaplain should never missionise or proselytise. The

topics should be more neutral. Of course he must be transparent. Moreover he should speak about human dignity or important human values. If he says something which has its origins in his religion and he is truthful and fair, this could also work.

- *Have you experienced Christian chaplains who missionise?*
No, this is not a problem.
- *Are army chaplains open-minded enough so that soldiers and officers from all religious affiliations can find support from them?*
Yes this is important.
- *What do you think of the idea of Muslim and Christian army chaplains working together to teach army personnel on topics such as tolerance, interreligious dialogue and the variety of religions?*
Yes this would be good. One should also include people who have no faith.

11.17 Annexure 5A17

The opinions of officer 5A17 have been anonymously expressed in this completed questionnaire. This officer of the Swiss Army is a practising Muslim, by origin from Canton Zurich (Method II).

I am evaluating the Christian-Muslim dialogue in the context of the Swiss Army Chaplaincy. This concerns the issue of an adequate Muslim Army Chaplaincy as well. Your support regarding this evaluation is most valuable. We will discuss the issue regarding whether or not there is any dialogue between Christians and Muslims in this context, whether or not Muslim army personnel has an adequate care service, and whether or not a specific Muslim care service would be necessary. Thank you.

1) Concerning dialogue in the military service.

- *Is there any dialogue regarding religious issues between you and your comrades during military service?*
Yes there is.
- *Do you feel that Christian army chaplains are committed to dialogue with Muslim army personnel, or do you feel that they are even concerned regarding specific Muslim needs?*
No I don't.
- *Do you feel during your military service that there are many commonalities between Christian and Muslim army personnel, or do you rather feel separating factors?*
I rather feel separating factors.
- *Would you consider a Muslim Army Chaplaincy as a sign of respect regarding Muslim army personnel?*
Yes.

- *Have Muslim army personnel been empowered to stand by their religious conviction; may they practise their religion in the Swiss Army?*
Yes.
 - *Would it be possible to build bridges between Christians and Muslims in the Swiss Army?*
Yes.
- 2) *Freedom of religion: The Federal Constitution of the Swiss Confederation guarantees freedom of religion and conscience, and the right to choose freely ones' religion and to practise it individually or in community with others (Article 15¹⁻²).*
- *Do you feel, during military service, that freedom of religion is guaranteed?*
No.
 - *Have you experienced the military service setting as tolerant towards Islam?*
Yes.
 - *Have you ever been discriminated against based on your religious affiliation during military service?*
No.
- 3) *Practice of religion during military service.*
- *Have you had, during military service, time enough and a restful atmosphere for your prayers?*
Yes I have.
 - *Can you, during military service, obey the religious rules regarding meals and food?*
Yes.
 - *Have you experienced any difficulties regarding time-off because of Friday Prayer, Ramadan, or religious feasts?*
Yes.
- 4) *Have you had any experiences with the Swiss Army Chaplaincy?*
- (no answer)
- 5) *The Rules of Service 2004 declare the right of every soldier and officer to benefit from spiritual care (Chapter 6).*
- *Have you benefited from this service?*
No.
 - *Do you feel the lack of a Muslim Chaplaincy in the Swiss Army?*
Yes.

- 6) *In which of the following cases would you as a Muslim soldier or officer contact a Christian chaplain, and in which case would you prefer a Muslim chaplain (accident or emergency case in the army, rituals after accidents, visitations in the clinical department, visitations in the case of arrest, forced into a military career, unfair treatment, unfair treatment based on religious affiliation, problems with food, problems with prayer times or rooms, problems with time off because of Ramadan, psychological problems, personal problems at home, questions of faith and spirituality)?*

I would like to contact a Muslim chaplain in case of faith related problems. In other cases I have no need of this service.

- 7) *A Muslim Army Chaplaincy in Switzerland?*

- *What would the benefits of a Muslim chaplain in the Swiss Army be?*
- (no answer)
- *What would be his main tasks?*
- (no answer)
- *Should this Muslim chaplain have the same military training, the same army equipment and the same rank as Christian chaplains?*
Yes, everything should be just as it is for Christian chaplains.
- *Do you think that Muslim army personnel would have to worry about social exclusion if they contacted a Muslim chaplain?*
No.
- *Some Swiss Catholic soldiers sometimes contact Protestant army chaplains. Likewise, Muslim army personnel would not be able to choose specific Muslim army chaplains. It may be that these chaplains would have another ethnic background; perhaps they would originate from another theological school. Would this be a problem?*
No.
- *What do you think about Hindu, Buddhist, Jewish army chaplains, or army chaplains from Christian free churches, or even humanistic chaplains?*
This is not my problem.

- 8) *Mission*

- *Army chaplains are free to speak at promotional ceremonies, visits in the field, or when they introduce the service on the occasion of a new school, for example. May chaplains speak about the tenets of their religion?*
Yes they may.
- *Have you experienced Christian chaplains who missionise?*
No.

- *Are army chaplains open-minded enough so that soldiers and officers from all religious affiliations can find support from them?*

Yes.

- *What do you think of the idea of Muslim and Christian army chaplains working together to teach army personnel on topics such as tolerance, interreligious dialogue and the variety of religions?*

Yes.

11.18 Annexure 5A18

The opinions of officer 5A18 have been anonymously expressed in this completed questionnaire. This officer of the Swiss Army is a practising Muslim, by origin from Canton Graubünden (Method II).

I am evaluating the Christian-Muslim dialogue in the context of the Swiss Army Chaplaincy. This concerns the issue of an adequate Muslim Army Chaplaincy as well. Your support regarding this evaluation is most valuable. We will discuss the issue regarding whether or not there is any dialogue between Christians and Muslims in this context, whether or not Muslim army personnel has an adequate care service, and whether or not a specific Muslim care service would be necessary. Thank you.

1) *Concerning dialogue in the military service.*

- *Is there any dialogue regarding religious issues between you and your comrades during military service?*

No answer.

- *Do you feel that Christian army chaplains are committed to dialogue with Muslim army personnel, or do you feel that they are even concerned regarding specific Muslim needs?*

Yes they certainly have good intentions but they have little knowledge regarding Islamic tradition.

- *Do you feel during your military service that there are many commonalities between Christian and Muslim army personnel, or do you rather feel separating factors?*

I think that Muslim army personnel feel in a more pronounced manner the separating factors and the commonalities as well.

- *Would you consider a Muslim Army Chaplaincy as a sign of respect regarding Muslim army personnel?*

Yes this would be a sign of respect. Especially if the increasing number of Muslims is considered.

- *Have Muslim army personnel been empowered to stand by their religious conviction; may they practise their religion in the Swiss Army?*

Yes, I have experienced this.

- *Would it be possible to build bridges between Christians and Muslims in the Swiss Army?*

I think that non-Muslim army personnel experience how Muslims live. In the army one can speak about the tenets of religion. This is interesting.

- 2) *Freedom of religion: The Federal Constitution of the Swiss Confederation guarantees freedom of religion and conscience, and the right to choose freely ones' religion and to practise it individually or in community with others (Article 15¹⁻²).*

- *Do you feel, during military service, that freedom of religion is guaranteed?*

Yes, this is guaranteed. However, Muslims and believers from other faiths experience certain limits. This is natural.

- *Have you experienced the military service setting as tolerant towards Islam?*

Yes, Muslim army personnel can stand by their religion, and we feel tolerance.

- *Have you ever been discriminated against based on your religious affiliation during military service?*

No I have not experienced it even if the Friday's prayer or Muslim rules regarding food have not adequately been considered.

- 3) *Practice of religion during military service.*

- *Have you had, during military service, time enough and a restful atmosphere for your prayers?*

Seldom.

- *Can you, during military service, obey the religious rules regarding meals and food?*

We leave out the meat, and when we eat sauces we have to be careful.

- *Have you experienced any difficulties regarding time-off because of Friday Prayer, Ramadan, or religious feasts?*

We didn't have any problems because my military service was in a period without such feasts.

- 4) *Have you had any experiences with the Swiss Army Chaplaincy?*

I have experienced a Protestant chaplain. I felt that he was self-absorbed.

- 5) *The Rules of Service 2004 declare the right of every soldier and officer to benefit from spiritual care (Chapter 6).*

- *Have you benefited from this service?*

No I haven't. I often look where the next mosque is, there I find what I need.

- *Do you feel the lack of a Muslim Chaplaincy in the Swiss Army?*
I don't think that an Islamic spiritual care really is necessary in this context. However for religious practice and in case of accidents it would be excellent to have one.

6) *In which of the following cases would you as a Muslim soldier or officer contact a Christian chaplain, and in which case would you prefer a Muslim chaplain (accident or emergency case in the army, rituals after accidents, visitations in the clinical department, visitations in the case of arrest, forced into a military career, unfair treatment, unfair treatment based on religious affiliation, problems with food, problems with prayer times or rooms, problems with time off because of Ramadan, psychological problems, personal problems at home, questions of faith and spirituality)?*

I would prefer to have a Muslim chaplain in any case of need.

7) *A Muslim Army Chaplaincy in Switzerland?*

- *What would the benefits of a Muslim chaplain in the Swiss Army be?*
Muslims would be supported regarding their religious practice.
- *What would be his main tasks?*
Spiritual care is not the main demand, but advice is necessary. Maybe an Imam could also support us regarding the Friday's prayer.
- *Should this Muslim chaplain have the same military training, the same army equipment and the same rank as Christian chaplains?*
In the army one distrusts civilians. I would suggest having some Muslim chaplains in uniform.
- *Do you think that Muslim army personnel would have to worry about social exclusion if they contacted a Muslim chaplain?*
No. There is an increasing number of Muslims in the Swiss Army; they do not have to worry about exclusion.
- *Some Swiss Catholic soldiers sometimes contact Protestant army chaplains. Likewise, Muslim army personnel would not be able to choose specific Muslim army chaplains. It may be that these chaplains would have another ethnic background; perhaps they would originate from another theological school. Would this be a problem?*
There are various Islamic schools. A Muslim chaplain must consider this. His role should be neutral.
- *What do you think about Hindu, Buddhist, Jewish army chaplains, or army chaplains from Christian free churches, or even humanistic chaplains?*
Great, this would be a colourful bouquet of chaplains from the various religions. However, the Swiss society is really mirrored within Swiss Army.

11.19 Annexure 5A19

The opinions of officer 5A19 have been anonymously expressed in this completed questionnaire. This officer of the Swiss Army is a practising Muslim, by origin from Canton Fribourg (Method II).

I am evaluating the Christian-Muslim dialogue in the context of the Swiss Army Chaplaincy. This concerns the issue of an adequate Muslim Army Chaplaincy as well. Your support regarding this evaluation is most valuable. We will discuss the issue regarding whether or not there is any dialogue between Christians and Muslims in this context, whether or not Muslim army personnel has an adequate care service, and whether or not a specific Muslim care service would be necessary. Thank you.

1) *Concerning dialogue in the military service.*

- *Is there any dialogue regarding religious issues between you and your comrades during military service?*
Very seldom there is such dialogue.
- *Do you feel that Christian army chaplains are committed to dialogue with Muslim army personnel, or do you feel that they are even concerned regarding specific Muslim needs?*
During my military career I have never met a chaplain.
- *Do you feel during your military service that there are many commonalities between Christian and Muslim army personnel, or do you rather feel separating factors?*
Of course there are many commonalities. We feel these commonalities. However, the issue of eating pork is a separating factor. But this is not really separating. It is just a small difference.
- *Would you consider a Muslim Army Chaplaincy as a sign of respect regarding Muslim army personnel?*
Yes, this would be a sign of recognition.
- *Have Muslim army personnel been empowered to stand by their religious conviction; may they practise their religion in the Swiss Army?*
Of course, this is no problem.
- *Would it be possible to build bridges between Christians and Muslims in the Swiss Army?*
Yes, of course.

2) *Freedom of religion: The Federal Constitution of the Swiss Confederation guarantees freedom of religion and conscience, and the right to choose freely ones' religion and to practise it individually or in community with others (Article 15¹⁻²).*

- *Do you feel, during military service, that freedom of religion is guaranteed?*

This freedom is guaranteed. I have never felt a Muslim soldier or officer, whether he was a superior, a comrade or a subordinate who would have had problems with me or with my religion. I really feel free to be a Muslim in the Swiss Army.

- *Have you experienced the military service setting as tolerant towards Islam?*

Yes it is. I have never experienced the contrary.

- *Have you ever been discriminated against based on your religious affiliation during military service?*

No.

3) *Practice of religion during military service.*

- *Have you had, during military service, time enough and a restful atmosphere for your prayers?*

I had to pray late in the evening sometimes, or sometimes I had to conclude several prayers. This was no problem.

- *Can you, during military service, obey the religious rules regarding meals and food?*

I was satisfied by all the meals which have been served. I never had the idea to order something else.

- *Have you experienced any difficulties regarding time-off because of Friday Prayer, Ramadan, or religious feasts?*

I have never had problems in this issue.

4) *Have you had any experiences with the Swiss Army Chaplaincy?*

No.

5) *The Rules of Service 2004 declare the right of every soldier and officer to benefit from spiritual care (Chapter 6).*

- *Have you benefited from this service?*

No.

- *Do you feel the lack of a Muslim Chaplaincy in the Swiss Army?*

Yes I think so.

6) *In which of the following cases would you as a Muslim soldier or officer contact a Christian chaplain, and in which case would you prefer a Muslim chaplain (accident or emergency case in the army, rituals after accidents, visitations in the clinical department, visitations in the case of arrest, forced into a military career, unfair treatment, unfair treatment based on religious affiliation, problems with food, problems with prayer times or rooms, problems with time off because of Ramadan, psychological problems, personal problems at home, questions of faith and spirituality)?*

At least in case concerns related to faith a Muslim chaplain would be necessary. However, a Muslim could do the same work as a Christian chaplain.

7) *A Muslim Army Chaplaincy in Switzerland?*

- *What would the benefits of a Muslim chaplain in the Swiss Army be?*
Commanders and Muslim army personnel had clear answers if we had Muslim chaplains.
- *What would be his main tasks?*
He could do the same work. However he should provide support, help, accompany and he should answer questions.
- *Should this Muslim chaplain have the same military training, the same army equipment and the same rank as Christian chaplains?*
Muslim chaplains are absolutely the same as Christian chaplains.
- *Do you think that Muslim army personnel would have to worry about social exclusion if they contacted a Muslim chaplain?*
No not at all.
- *Some Swiss Catholic soldiers sometimes contact Protestant army chaplains. Likewise, Muslim army personnel would not be able to choose specific Muslim army chaplains. It may be that these chaplains would have another ethnic background; perhaps they would originate from another theological school. Would this be a problem?*
No, this would not be complicated.
- *What do you think about Hindu, Buddhist, Jewish army chaplains, or army chaplains from Christian free churches, or even humanistic chaplains?*
Of course, even if there are not many of these representatives in the Swiss Army.

8) *Mission*

- *Army chaplains are free to speak at promotional ceremonies, visits in the field, or when they introduce the service on the occasion of a new school, for example. May chaplains speak about the tenets of their religion?*
If they spoke about the tenets of religion this would be good.
- *Have you experienced Christian chaplains who missionise?*
No.
- *Are army chaplains open-minded enough so that soldiers and officers from all religious affiliations can find support from them?*
Yes.
- *What do you think of the idea of Muslim and Christian army chaplains working together to teach army personnel on topics such as tolerance, interreligious dialogue and the variety of religions?*
Yes.

11.20 Annexure 5A20

The opinions of officer A20 have been anonymously expressed in this completed questionnaire. This officer of the Swiss Army is a practising Muslim, by origin from Canton Fribourg (Method II).

I am evaluating the Christian-Muslim dialogue in the context of the Swiss Army Chaplaincy. This concerns the issue of an adequate Muslim Army Chaplaincy as well. Your support regarding this evaluation is most valuable. We will discuss the issue regarding whether or not there is any dialogue between Christians and Muslims in this context, whether or not Muslim army personnel has an adequate care service, and whether or not a specific Muslim care service would be necessary. Thank you.

1) Concerning dialogue in the military service.

- *Is there any dialogue regarding religious issues between you and your comrades during military service?*

Yes, such dialogue was real. Very often we spoke about the tenets of religion; this has been included Islamic topics.

- *Do you feel that Christian army chaplains are committed to dialogue with Muslim army personnel, or do you feel that they are even concerned regarding specific Muslim needs?*

The chaplains I have met were always open towards all religions. It's a pity that I have never felt that they were committed to the needs of Muslim army personnel.

- *Do you feel during your military service that there are many commonalities between Christian and Muslim army personnel, or do you rather feel separating factors?*

I only emphasise commonalities. Religious Christian soldiers and religious Muslim soldiers are the same.

- *Would you consider a Muslim Army Chaplaincy as a sign of respect regarding Muslim army personnel?*

Yes, this would be a sign of respect and acknowledgement towards Muslim Swiss Army personnel.

- *Have Muslim army personnel been empowered to stand by their religious conviction; may they practise their religion in the Swiss Army?*

Generally one can say yes. Sometimes there is not enough time for praying, however, Islamic tradition provides a range of possibilities of how to deal with these challenges.

- *Would it be possible to build bridges between Christians and Muslims in the Swiss Army?*

It would be good if, for example, Christian and Muslim chaplains would provide common workshops in which the army personnel would learn the commonalities between these religions, and that those faiths are complementary.

2) *Freedom of religion: The Federal Constitution of the Swiss Confederation guarantees freedom of religion and conscience, and the right to choose freely ones' religion and to practise it individually or in community with others (Article 15¹⁻²).*

- *Do you feel, during military service, that freedom of religion is guaranteed?*

It is quite difficult to practise religion especially regarding the lack of rituals.

- *Have you experienced the military service setting as tolerant towards Islam?*

Yes, the Swiss Army considers religious diversity even though there are still open questions.

- *Have you ever been discriminated against based on your religious affiliation during military service?*

No, this has never happened.

3) *Practice of religion during military service.*

- *Have you had, during military service, time enough and a restful atmosphere for your prayers?*

During exercise days it was very difficult to pray on time, however I have prayed in the morning and in the evening, and this was fine.

- *Can you, during military service, obey the religious rules regarding meals and food?*

There is no *halal* meat. I have, therefore, declared myself as vegetarian. The Muslims have been told in a questionnaire, which is distributed in the beginning of the trainings, that Muslims are encouraged to renounce pork.

- *Have you experienced any difficulties regarding time-off because of Friday Prayer, Ramadan, or religious feasts?*

No this was no problem.

4) *Have you had any experiences with the Swiss Army Chaplaincy?*

Yes, I have had several contacts and visits. It was interesting. We have discussed the sense of life, the sense of military service and so on. I have liked the chaplain who prayed with us in a Chapel before the 100km march. This was fine. If I am completely honest I would have liked to speak once to a Muslim chaplain. He would have had the knowledge to support me in an adequate way.

5) *The Rules of Service 2004 declare the right of every soldier and officer to benefit from spiritual care (Chapter 6).*

- *Have you benefited from this service?*

No.

- *Do you feel the lack of a Muslim Chaplaincy in the Swiss Army?*
Yes, of course. This would be of great help, for example if the period of service falls in summer during Ramadan, or during the officers' training.

6) *In which of the following cases would you as a Muslim soldier or officer contact a Christian chaplain, and in which case would you prefer a Muslim chaplain (accident or emergency case in the army, rituals after accidents, visitations in the clinical department, visitations in the case of arrest, forced into a military career, unfair treatment, unfair treatment based on religious affiliation, problems with food, problems with prayer times or rooms, problems with time off because of Ramadan, psychological problems, personal problems at home, questions of faith and spirituality)?*

Christian chaplains are helpful. In many cases I would prefer a Muslim chaplain.

7) *A Muslim Army Chaplaincy in Switzerland?*

- *What would the benefits of a Muslim chaplain in the Swiss Army be?*
Should there be an accident or a case of death it would be good to have a Muslim chaplain who is part of the Swiss Army, also in cases of support regarding practical issues (Ramadan, praying times, problems in the family and so on) he would be of great help.
- *What would be his main tasks?*
If possible he could support Muslim army personnel on the Friday's prayer or at other religious feasts, or in case of death of Muslim army personnel he could support the army and the army personnel. He could also work together with the Army Joint Staff and the commanders aiming to improve the situation of Muslims in the Swiss Army.
- *Should this Muslim chaplain have the same military training, the same army equipment and the same rank as Christian chaplains?*
It is completely worthless to take Imams from outside. The Swiss Army should take Muslims who are officers if possible, in case of need Muslim soldiers.
- *Do you think that Muslim army personnel would have to worry about social exclusion if they contacted a Muslim chaplain?*
No not at all.
- *Some Swiss Catholic soldiers sometimes contact Protestant army chaplains. Likewise, Muslim army personnel would not be able to choose specific Muslim army chaplains. It may be that these chaplains would have another ethnic background; perhaps they would originate from another theological school. Would this be a problem?*
This wouldn't be a problem. For sure the Muslim army personnel would appreciate every Muslim chaplain. The Swiss Army should choose chaplains who will be accepted by every Muslim soldiers and officers. This should not be a problem.

- *What do you think about Hindu, Buddhist, Jewish army chaplains, or army chaplains from Christian free churches, or even humanistic chaplains?*

What has applied for Muslims applies also for others, of course.

8) *Mission*

- *Army chaplains are free to speak at promotional ceremonies, visits in the field, or when they introduce the service on the occasion of a new school, for example. May chaplains speak about the tenets of their religion?*

Speaking in front of the troop implies neutrality. However if chaplains of each faith inform each other about religion they have to speak about the tenets of religion.

- *Have you experienced Christian chaplains who missionise?*

No.

- *Are army chaplains open-minded enough so that soldiers and officers from all religious affiliations can find support from them?*

Yes this is possible.

- *What do you think of the idea of Muslim and Christian army chaplains working together to teach army personnel on topics such as tolerance, interreligious dialogue and the variety of religions?*

This would be a good idea.

11.21 Annexure 5A21

The opinions of officer A21 have been anonymously expressed in this completed questionnaire. This officer of the Swiss Army is a practising Muslim. The Canton has not been indicated (Method II).

I am evaluating the Christian-Muslim dialogue in the context of the Swiss Army Chaplaincy. This concerns the issue of an adequate Muslim Army Chaplaincy as well. Your support regarding this evaluation is most valuable. We will discuss the issue regarding whether or not there is any dialogue between Christians and Muslims in this context, whether or not Muslim army personnel has an adequate care service, and whether or not a specific Muslim care service would be necessary. Thank you.

1) *Concerning dialogue in the military service.*

- *Is there any dialogue regarding religious issues between you and your comrades during military service?*

No.

- *Do you feel that Christian army chaplains are committed to dialogue with Muslim army personnel, or do you feel that they are even concerned regarding specific Muslim needs?*

I have no experience in this regard.

- *Do you feel during your military service that there are many commonalities between Christian and Muslim army personnel, or do you rather feel separating factors?*
I have no experience in this regard.
- *Would you consider a Muslim Army Chaplaincy as a sign of respect regarding Muslim army personnel?*
Of course.
- *Have Muslim army personnel been empowered to stand by their religious conviction; may they practise their religion in the Swiss Army?*
Yes they may.
- *Would it be possible to build bridges between Christians and Muslims in the Swiss Army?*
Of course.

2) *Freedom of religion: The Federal Constitution of the Swiss Confederation guarantees freedom of religion and conscience, and the right to choose freely ones' religion and to practise it individually or in community with others (Article 15¹⁻²).*

- *Do you feel, during military service, that freedom of religion is guaranteed?*
Yes.
- *Have you experienced the military service setting as tolerant towards Islam?*
No.
- *Have you ever been discriminated against based on your religious affiliation during military service?*
Yes, with regard to the meals.

3) *Practice of religion during military service.*

- *Have you had, during military service, time enough and a restful atmosphere for your prayers?*
No.
- *Can you, during military service, obey the religious rules regarding meals and food?*
No, I would have liked to have *halal* meat. I had vegetarian food.
- *Have you experienced any difficulties regarding time-off because of Friday Prayer, Ramadan, or religious feasts?*
I have no experience in this regard.

4) *Have you had any experiences with the Swiss Army Chaplaincy?*
I remember that the chaplain has visited us.

- 5) *The Rules of Service 2004 declare the right of every soldier and officer to benefit from spiritual care (Chapter 6).*
- *Have you benefited from this service?*
No.
 - *Do you feel the lack of a Muslim Chaplaincy in the Swiss Army?*
Yes there is a lack.
- 6) *In which of the following cases would you as a Muslim soldier or officer contact a Christian chaplain, and in which case would you prefer a Muslim chaplain (accident or emergency case in the army, rituals after accidents, visitations in the clinical department, visitations in the case of arrest, forced into a military career, unfair treatment, unfair treatment based on religious affiliation, problems with food, problems with prayer times or rooms, problems with time off because of Ramadan, psychological problems, personal problems at home, questions of faith and spirituality)?*
A Christian chaplain can really help but in faith specific issues a Muslim chaplain would be of greater help.
- 7) *A Muslim Army Chaplaincy in Switzerland?*
- *What would the benefits of a Muslim chaplain in the Swiss Army be?*
He would understand the specific problems of Muslims better.
 - *What would be his main tasks?*
Army personnel and commanders should have this point of contact in case of needs, for example regarding the meals.
 - *Should this Muslim chaplain have the same military training, the same army equipment and the same rank as Christian chaplains?*
Yes he should be in uniform and fully integrated.
 - *Do you think that Muslim army personnel would have to worry about social exclusion if they contacted a Muslim chaplain?*
No.
 - *Some Swiss Catholic soldiers sometimes contact Protestant army chaplains. Likewise, Muslim army personnel would not be able to choose specific Muslim army chaplains. It may be that these chaplains would have another ethnic background; perhaps they would originate from another theological school. Would this be a problem?*
Maybe, if he would belong to another religious school, he would not be familiar with specific concerns; however, this would absolutely not be a problem.
 - *What do you think about Hindu, Buddhist, Jewish army chaplains, or army chaplains from Christian free churches, or even humanistic chaplains?*
Maybe there should be a certain percentage of army personnel of a certain religious affiliation in order to have an own chaplain.

8) *Mission*

- *Army chaplains are free to speak at promotional ceremonies, visits in the field, or when they introduce the service on the occasion of a new school, for example. May chaplains speak about the tenets of their religion?*

No, the army may not be misused as a platform for mission.

- *Have you experienced Christian chaplains who missionise?*

No.

- *Are army chaplains open-minded enough so that soldiers and officers from all religious affiliations can find support from them?*

Yes regarding general issues.

- *What do you think of the idea of Muslim and Christian army chaplains working together to teach army personnel on topics such as tolerance, interreligious dialogue and the variety of religions?*

Yes in specific cases.

11.22 Annexure 5A22

The opinions of officer A22 have been anonymously expressed in this completed questionnaire. This officer of the Swiss Army is a practising Muslim, by origin from Canton Bern (Method II).

I am evaluating the Christian-Muslim dialogue in the context of the Swiss Army Chaplaincy. This concerns the issue of an adequate Muslim Army Chaplaincy as well. Your support regarding this evaluation is most valuable. We will discuss the issue regarding whether or not there is any dialogue between Christians and Muslims in this context, whether or not Muslim army personnel has an adequate care service, and whether or not a specific Muslim care service would be necessary. Thank you.

1) *Concerning dialogue in the military service.*

- *Is there any dialogue regarding religious issues between you and your comrades during military service?*

Very seldom.

- *Do you feel that Christian army chaplains are committed to dialogue with Muslim army personnel, or do you feel that they are even concerned regarding specific Muslim needs?*

No answer.

- *Do you feel during your military service that there are many commonalities between Christian and Muslim army personnel, or do you rather feel separating factors?*

I feel more separating factors than commonalities.

- *Would you consider a Muslim Army Chaplaincy as a sign of respect regarding Muslim army personnel?*
Of course.

- *Have Muslim army personnel been empowered to stand by their religious conviction; may they practise their religion in the Swiss Army?*
Yes they may.

- *Would it be possible to build bridges between Christians and Muslims in the Swiss Army?*
Yes in the military service all cultures and religions are together. All of them have the same aim. This is the ideal place for integration and dialogue.

2) *Freedom of religion: The Federal Constitution of the Swiss Confederation guarantees freedom of religion and conscience, and the right to choose freely ones' religion and to practise it individually or in community with others (Article 15¹⁻²).*

- *Do you feel, during military service, that freedom of religion is guaranteed?*

Theoretically yes, practically it is more often than not quite difficult.

- *Have you experienced the military service setting as tolerant towards Islam?*

Yes, however, the media destroy tolerance again and again.

- *Have you ever been discriminated against based on your religious affiliation during military service?*

I became used to stupid talking and jokes.

3) *Practice of religion during military service.*

- *Have you had, during military service, time enough and a restful atmosphere for your prayers?*

Seldom was this possible.

- *Can you, during military service, obey the religious rules regarding meals and food?*

There were not enough specification of diet and not enough understanding of the part of the kitchen.

- *Have you experienced any difficulties regarding time-off because of Friday Prayer, Ramadan, or religious feasts?*

No experience.

4) *Have you had any experiences with the Swiss Army Chaplaincy?*

Until now I have not had any experiences with this chaplaincy.

- 5) *The Rules of Service 2004 declare the right of every soldier and officer to benefit from spiritual care (Chapter 6).*
- *Have you benefited from this service?*
No not until now.
 - *Do you feel the lack of a Muslim Chaplaincy in the Swiss Army?*
Yes.
- 6) *In which of the following cases would you as a Muslim soldier or officer contact a Christian chaplain, and in which case would you prefer a Muslim chaplain (accident or emergency case in the army, rituals after accidents, visitations in the clinical department, visitations in the case of arrest, forced into a military career, unfair treatment, unfair treatment based on religious affiliation, problems with food, problems with prayer times or rooms, problems with time off because of Ramadan, psychological problems, personal problems at home, questions of faith and spirituality)?*
In all cases I would prefer a Muslim chaplain.
- 7) *A Muslim Army Chaplaincy in Switzerland?*
- *What would the benefits of a Muslim chaplain in the Swiss Army be?*
He would have a deeper knowledge of Islam.
 - *What would be his main tasks?*
Listening and counselling.
 - *Should this Muslim chaplain have the same military training, the same army equipment and the same rank as Christian chaplains?*
It is necessary that they know military life.
 - *Do you think that Muslim army personnel would have to worry about social exclusion if they contacted a Muslim chaplain?*
No.
 - *Some Swiss Catholic soldiers sometimes contact Protestant army chaplains. Likewise, Muslim army personnel would not be able to choose specific Muslim army chaplains. It may be that these chaplains would have another ethnic background; perhaps they would originate from another theological school. Would this be a problem?*
No.
 - *What do you think about Hindu, Buddhist, Jewish army chaplains, or army chaplains from Christian free churches, or even humanistic chaplains?*
Yes, these are good approaches. Maybe the humanistic chaplaincy would not be necessary, because non-religious army personnel would not be troubled if they were advised by a chaplain from any religious background.

8) *Mission*

- *Army chaplains are free to speak at promotional ceremonies, visits in the field, or when they introduce the service on the occasion of a new school, for example. May chaplains speak about the tenets of their religion?*
They may, but I don't think that this is right. It is a service in the army, for people, without any missionary aspect.
- *Have you experienced Christian chaplains who missionise?*
No, or at best indirectly.
- *Are army chaplains open-minded enough so that soldiers and officers from all religious affiliations can find support from them?*
Of course they can, and all the chaplains have to be open, but knowledge regarding other faiths is really only very deep if the chaplains have this background.
- *What do you think of the idea of Muslim and Christian army chaplains working together to teach army personnel on topics such as tolerance, interreligious dialogue and the variety of religions?*
This would be, for sure, a good idea.

11.23 Annexure 5B1

Questionnaire completed by Dr Hisham Maizar (31 July 2014): After the research conversation, which took place in Swiss dialect and without recording, the central statements of the conversation with Dr Maizar, the President of the Islamic Organisations in Switzerland (FIOS), were summarised in this completed questionnaire (Method I).

I am evaluating the Christian-Muslim dialogue in the context of the Swiss Army Chaplaincy. This concerns the issue of an adequate Muslim Army Chaplaincy as well. Your support regarding this evaluation is most valuable. We will discuss the issue regarding whether or not there is any dialogue between Christians and Muslims in this context, whether or not Muslim army personnel has an adequate care service, and whether or not a specific Muslim care service would be necessary. Thank you.

- 1) *Have you received feedback from Muslim army personnel whether or not freedom of religion is guaranteed in the Swiss Army and whether or not Muslims feel that they are accepted in the Swiss Army?*
Freedom of religion is guaranteed in the context of the Swiss Army. Actually we have received very positive feedback. Muslim army personnel who express their needs get a positive response. They feel acceptance. Many examples point out how important it is that military superiors are sensitised to these concerns; indeed, these superiors are very respectful.

- 2) *The Rules of Service declare the right of every soldier and officer to benefit from spiritual care. Have you received feedback from Muslim army personnel if they have benefited from this service which has, until now, been carried out only by Christian chaplains? Do Muslim army personnel feel deprived by the lack of a Muslim Chaplaincy in the Swiss Army?*

I don't know any statistics regarding the fact of how often Muslim army personnel contacts Christian chaplains. In many cases this is possible and helpful. Every chaplain is able to advise every soldier. In this context the question only arises of whether or not the right to carry out this care service is the privilege of Christians. It is not only a problem whether or not Muslim army personnel have a care service adapted to their needs in difficult situations. It is a general problem: due to the fact that some military schools have many Muslim soldiers and officers one could really consider the employment of Muslim chaplains, they really should be included in this care service as well. If Muslim chaplains were involved in this service Muslim army personnel would know that their cultural and religious background has been accepted in the Swiss Army and that Islam has reached Switzerland. Moreover in situations which require specific spiritual care Muslim army personnel feel a lack of this service. There are situations when the specific cultural and religious background has to be considered. Nowadays Muslim soldiers cannot choose. Their chaplain is always a Christian. Maybe this situation also places an excessive demand on Christian chaplains if they should have this authority and this competence. Furthermore, the majority of Muslim army personnel do not know about the possibility of consulting an Imam within the military service. But even if they knew, they would not require this since this is complicated and, a private Imam has no understanding of the military context. This mediated Islamic spiritual care really only is a temporary solution.

- 3) *In which of the following cases do you think that a Muslim soldier or officer can contact a Christian chaplain, and in which case would they probably prefer a Muslim chaplain: accident or emergency case in the army, rituals after accidents, visitations in the clinical department, visitations in the case of arrest, forced into a military career, unfair treatment, unfair treatment based on religious affiliation, problems with food, problems with prayer times or rooms, problems with time off because of Ramadan, psychological problems, personal problems at home, questions of faith and spirituality?*

Basically every chaplain can care for every soldier and officer. Experience shows that in specific situations a specific chaplain is required. Therefore the request is entirely legitimate that the Swiss Army Chaplaincy has also some Muslim chaplains. First, Muslim chaplains should be involved because of the idea that Islam is also represented in this care service. It is discriminatory if the Swiss Army has so many Muslim army personnel, even officers, but in the Chaplaincy they have not been represented. You know, if a Muslim soldier contacts a Christian chaplain, this is no problem, but this would be easier if this soldier knew that the care service contacted is performed by Muslims as well. This cooperation based on partnership would build trust. You see, besides that principle that every chaplain can care for everybody there is this second principle of fair representation in this chaplaincy. There is a third principle: the principle of authority and ability regarding issues of Muslim faith. This chaplaincy would become richer regarding competence. If soldiers really experienced difficult times or any crisis, specific spiritual care would be helpful. Not only is this principle related to competence but also to atmosphere.

If one has, for example, to convey news of a soldier's death, a Muslim chaplain, integrated in the Swiss Army, would be helpful. In situations of crisis this would absolutely be necessary. In such situations Muslims sometimes feel that the Army and the Christian church do not see that Muslims, in such situations, have no other chance than to be guided by Christian chaplains since there are no Muslim chaplains who are integrated in this chaplaincy and in the military service. The principle of specific competence and atmosphere has not yet been considered in this care service. If a Muslim chaplain is required it does not help if Christian chaplains say that one could fly in an Imam, who is not involved nor accepted, from anywhere. He would not be familiar with this situation.

- 4) *Regarding the commitment of Swiss Army chaplains to Muslims in the Swiss Army do Muslim organisations feel the fruits of the sincere Christian-Muslim dialogue in Switzerland?*

Christian-Muslim dialogue in Switzerland is characterised by mutual respect. Regarding this chaplaincy Muslims have yet to feel a response. I do know Christian churches are, based on historical reasons, commissioned by the confederation to take responsibility for this care service. The new demographic facts require that Muslims also take some responsibility for this service.

The commitment to dialogue with Muslims should also include the commitment to a Muslim care service in hospitals, prisons and as well as in the army. The commitment to Muslims includes responding to their needs and ideas regarding spiritual care. Bridges can only be built if equality in this regard has been provided. It should be a common task to ensure this service. Muslims feel this gap. Based on the fruitful dialogue between Christians and Muslims we expect Christians to support the fact that Islam has been involved in such services even if we are a minority. Equal opportunities are a claim of dialogue. Even if Muslim organisations have less structural resources than churches we have built these resources and attained competences, we are ready to participate in this service. We will meet all requirements, and we will provide suitable army chaplains to the Swiss Army.

Let me add that guaranteeing this care service is not only an interreligious concern. It is an inter-social concern. The army has to guarantee this service, not the churches. The government, the society, the army are obliged to ensure equality. So, returning to your question, Christian-Muslim dialogue does, in this regard, not yet bear enough fruit.

- 5) *Which reasons have been given in order to reject Muslim organisations to participate in this care service?*

The Swiss Army Chaplaincy has often used the same arguments against the establishment of a Muslim chaplaincy.

First, the representatives of the Swiss Army Chaplaincy argued that Christians might carry out the task of caring for Muslims in the Swiss Army. Indeed, this is true, until a certain point. When Muslim organisations argue that in specific situations Muslim army personnel might like to be advised by a Muslim chaplain we have been put off with the excuse that Christian chaplains could mediate with an Imam from outside. This argument includes a degrading aspect. Is it, according to the efforts of Christian-Muslim dialogue, indicated if Muslims in times of need must ask for a Muslim chaplain. A Muslim chaplain would not at all be available. Muslims have to ask Christians whether or not

they would mediate an Imam from outside. Is the field of spiritual care not too sensitive for such treatment? This is not based on partnership. In addition such an arrangement is complicated and represents a hurdle. Muslim army personnel do not want to make extra work for their superiors and therefore they probably are resigned not expressing their needs. However the Christian Army Chaplaincy can always excuse their rejection of Muslim chaplains if they say: "In times of need we will fly in an Imam from outside." That settles the matter. Experienced chaplains know exactly that care givers from outside the military never enjoy acceptance. In view of the numerous Muslim soldiers and officers the demand for a Muslim care service cannot be easily swept from the table. Sometimes we have heard a second argument which is baseless, namely that Muslims do not know about caring for others in the sense of the German word *Seelsorge*. However, Muslims care for their fellow men. Islam calls for Muslims to care for each other. Admittedly we do not first and foremost aim to care for souls; we do not want to penetrate the souls of fellow men rather we prefer to care in a very practical way, exactly according to the Swiss Army Chaplaincy which cares in a practical way. We do have respect regarding ingression into the soul of people. Muslim care means practical care in the sense of "What can I do for you?" Maybe Muslim chaplains listen, maybe Muslim chaplains advise; if the soldier is relieved after this encouragement Islamic care has been successful. It is inappropriate to state that Muslims do not have care services comparable to Christians. Imams who have been educated and trained in Europe know about the Christian care tradition. They are able to keep up with adequate Islamic training since many Muslims have been trained in Europe. To sum up: We do care for others, and European Imams will be able to be incorporated and involved in this service.

There is a third argument which argues against the appointment of Muslim chaplains. We are told that Muslim organisations have not yet been publically-legally recognised in Switzerland. This argument we have heard again and again. It is demoralising. However Switzerland has already experienced discrimination of Catholics in Protestant Cantons and discrimination of Protestants in Catholic Cantons. Such discrimination affected other religious groups as well. It is questionable if a numerous religious minority nowadays will experience the same again. We do want to contribute to the good of society. We do want to support the chaplaincy. We do want to be part of our nation. In the Swiss Army Chaplaincy some Muslim care givers could demonstrate that they are able to support, to help, to contribute, to be part of the whole. If we had the chance of showing that we are able to contribute to the welfare of society we would grasp this opportunity. This would also be a milestone on the way to the recognition of Muslim communities in Switzerland. We do not understand if one does not give this opportunity to us. I know, Christian churches are recognised based on historical reasons, but now demographic facts would speak for our recognition, or at least that one gives us the chance to prove that we can contribute to the good of our nation.

The arguments against the appointment of Muslims as Swiss Army chaplains have been mentioned again and again. This opposition should be given up. In other armies the cooperation of Christians, Muslims and other faiths in care services is a successful project. Why are representatives of our Army Chaplaincy afraid of a few Muslim caregivers? Muslims do not want to take away something from Christians. However, Christian chaplains might be afraid

that three or four Muslim chaplains would harm them. On the contrary, the competence of this care service would be enhanced. One just needs goodwill then the problem will be solved. For sure Muslim and Christian chaplains would cooperate rather than go against each other. Living together in the same society requires this.

6) *How would a Muslim Chaplaincy in the Swiss Army look?*

Christians and Muslims have the same objective: They want to care for the army personnel. They care for the benefit of army personnel and not at all for the benefit of one's own religion. Since both are not missionising but emphasising human values cooperation between the different faiths is a matter of course. This cooperation would imply that Muslims would not be "tolerated chaplains" under Christian patronage. They should be partners.

Joint training for this specific spiritual care would be required; according to experience of other army chaplaincies such common training could be stimulating and confidence-building. Even after this basic training, spontaneous and institutionalised exchange of experiences would be necessary, and a matter of course.

Muslim chaplains would meet the same conditions regarding training, knowledge of languages, and experience as care givers as Christian chaplains. Muslim chaplains should have the same military pre-training and the same uniform, rank and position in order to have the same credibility. If they would only figure as reservists, this would be a bad situation. A classification system would be bad.

Moreover Muslim umbrella organisations should take full responsibility for the appointment and the guidance of these chaplains. They are able to evaluate which candidates are suitable regarding this highly challenging task; they can estimate whether or not these candidates have the required profile. The Muslim umbrella organisations would place high demands on their chaplains. Furthermore it would not be any problem what so ever whether or not all different ethnic and theological schools are represented. Even Muslim communities in Switzerland are nowadays multi-ethnic.

The tasks would be exactly the same as the tasks of Christian chaplains. Even if, in an early stage, Muslim chaplains probably would only be here for Muslim army personnel the Swiss Army would engage them very soon in the same way as Christian chaplains: Muslim colleagues are suitable for caring for everybody. I am sure that this common care service would be carried out in a fair and cooperative way.

7) *May chaplains missionise?*

No, they may not. First, the army chaplaincy is not the place where chaplains intend to communicate religion specific values, and secondly Imams in Switzerland do not missionise. In Muslim communities Imams try, the same as Christian clergy, to support the people of their community regarding their personal life. When some time ago Muslim individuals distributed Qurans in the public sphere Muslim umbrella organisations immediately distanced themselves from such disrespectful actions. We do not missionise. However, in the same way we do know that Bibles have been contributed during international military operations in the Balkans and in Afghanistan. We dislike

such actions. I think that Christian army chaplains do not missionise today in the Swiss Army.

There is no reason to fear that Christians and Muslims are sheep stealing since mission is not the topic. This will be confirmed in other chaplaincies. Muslim umbrella organisations will ensure that open-minded chaplains who are compatible regarding military context, regarding our Swiss society and regarding the Swiss Army objectives will be appointed for this task.

If both Christians and Muslims would have something like a so-called mission, then it is the mission of a common humanity of all mankind, fair treatment of everybody and the preaching of peace that goes well beyond all religious and ideological boundaries. Faith only is motivation and background of a chaplain. If this motivation converts into mission, this chaplain will immediately be whistled back.

11.24 Annexure 5B2

Questionnaire completed by Dr Farhad Afshar (26 August 2014): After the research conversation, which took place in German and without recording, the central statements of the conversation with Dr Afshar, the President of the Coordination of Islamic Organisations in Switzerland (KIOS), were summarised in this completed questionnaire (Method I).

I am evaluating the Christian-Muslim dialogue in the context of the Swiss Army Chaplaincy. This concerns the issue of an adequate Muslim Army Chaplaincy as well. Your support regarding this evaluation is most valuable. We will discuss the issue regarding whether or not there is any dialogue between Christians and Muslims in this context, whether or not Muslim army personnel has an adequate care service, and whether or not a specific Muslim care service would be necessary. Thank you.

- 1) *Have you received feedback from Muslim army personnel whether or not freedom of religion is guaranteed in the Swiss Army and whether or not Muslims feel that they are accepted in the Swiss Army?*

Freedom of religion has been guaranteed in the Swiss Army. The Swiss Army responds to the religious needs of Muslim army personnel. Intentional discrimination is not known. Once in a while Muslims experience prejudice which has been provoked by the media.

- 2) *The Rules of Service declare the right of every soldier and officer to benefit from spiritual care. Have you received feedback from Muslim army personnel if they have benefited from this service which has, until now, been carried out only by Christian chaplains? Do Muslim army personnel feel deprived by the lack of a Muslim Chaplaincy in the Swiss Army?*

I am not informed as to as to how many Muslim soldiers and officers use this care service. However, I do know that Muslim army personnel would appreciate if Muslim chaplains were involved in this care service. They have been deprived by a lack of Muslims involved in this chaplaincy. Based on basic values such as freedom of religion or equality, the neutrality of our state requires that all religions should be involved in this care service, also Muslims.

- 3) *In which of the following cases do you think that a Muslim soldier or officer can contact a Christian chaplain, and in which case would they probably prefer a Muslim chaplain: accident or emergency case in the army, rituals after accidents, visitations in the clinical department, visitations in the case of arrest, forced into a military career, unfair treatment, unfair treatment based on religious affiliation, problems with food, problems with prayer times or rooms, problems with time off because of Ramadan, psychological problems, personal problems at home, questions of faith and spirituality?*

There are situations when Muslim chaplains could provide a more appropriate service to Muslim army personnel. I consider situations such as crisis, rituals or if Muslims have problems regarding faith. A care giver of one's own religion can provide more adequate support in times of need since a Muslim chaplain is familiar with such situations. Christian chaplains are not aware of Islamic rules such as rules regarding eating, fasting, grief and mourning rituals, and even if they are, they are not personally involved in the Islamic community. The knowledge of Muslim chaplains would complement and enrich this care service. In particular, commanders would benefit from such knowledge.

- 4) *Regarding the commitment of Swiss Army chaplains to Muslims in the Swiss Army do Muslim organisations feel the fruits of the sincere Christian-Muslim dialogue in Switzerland?*

A Muslim chaplaincy would be the logical consequence of the Christian-Muslim dialogue in Switzerland. If Christian churches supported this it would be an encouraging sign that this dialogue has born fruit. Such a service would strengthen the sense of belonging and identification. Spiritual care is, for Muslims of the utmost importance. A common chaplaincy would support dialogue in a confidence-building sense. Once in a while Muslim organisations experience that hopeful beginnings of this dialogue are not practically applied in everyday life. Commitments mean anything if, one partner again and again experiences that one does not belong to the participants of dialogue and of society.

- 5) *Which reasons have been given in order to reject Muslim organisations to participate in this care service?*

The lack of public-legal recognition has always been raised in this discussion. This is not understandable since everybody knows that we have a long way to achieve this recognition. It would hardly be possible to exclude us until, one day, this recognition is realised.

The most incomprehensible argument is the idea that Muslims would do not consider care services to be essential. All armies in countries with an Islamic majority do have institutional army chaplaincies. Every argument against an Islamic chaplaincy can in the same way be presented against a Christian chaplaincy. An Islamic care service is the logical consequence of the charitable pillars of Islam. Caring for others and supporting others are Islamic duties.

Furthermore and above all, involvement of Muslim chaplains would be very important regarding integration of Muslims in Switzerland. However, the Constitution demands that the state is neutral regarding different religions. Therefore, an Islamic care service should follow as a matter of course in the Swiss Army Chaplaincy.

6) *How would a Muslim Chaplaincy in the Swiss Army look?*

Muslim chaplains should do their service and achieve the same rank as Christian chaplains. They must fulfil the same preconditions and the necessary continuing education as Christian chaplains. They must have an extended knowledge not only regarding Islam but also regarding Swiss society and the Swiss Army. Their tasks would be the same as the tasks of Christian chaplains. They should be sensitised regarding interreligious dialogue; moreover they should have knowledge regarding the situation of minority religions.

Both Christian and Muslim chaplains can care for and counsel all army personnel provided they are open-minded, trained in interreligious dialogue and they must be competent regarding spiritual care, counselling and cultural knowledge.

The Muslim chaplain can belong to any Islamic theological school. Every Imam is worth considering for this service if he knows the five Islamic Schools of Law and if he has university training. The two national umbrella organisations KIOS and FIDS, united in the Syndicate “Islamische Verbände der Schweiz” (Swiss Islamic Associations, IVS) would be the Islamic partners of the Swiss Army; they would be able to take the responsibility for this Islamic service.

7) *May chaplains missionise?*

Islam explicitly acknowledges all monotheistic religions which exclude any Islamic attempt at missionising. Inviting people of another faith to initiate an interreligious dialogue is possible but the prioritisation of one’s own religion is not permitted. We read in the Qur’an (2:136):

We believe in Allah and that which is revealed unto us and that which was revealed unto Abraham, and Ishmael, and Isaac, and Jacob, and the tribes, and that which Moses and Jesus received, and that which the prophets received from their Lord. We make no distinction between any of them, and unto Him we have surrendered (Qur’an, 2014)

This statement declares that we make no distinction between any of the other monotheistic faiths, and means in other words that mission is explicitly prohibited. Only Islamic sects such as Wahabis and Salafis even try to convert Muslims to their particular branch of Islam.

11.25 Annexure 5C1

Questionnaire completed by Swiss mosque leader C1: The opinions of mosque leader C1 have been anonymously expressed in this completed questionnaire (Method II).

I am evaluating the Christian-Muslim dialogue in the context of the Swiss Army Chaplaincy. This concerns the issue of an adequate Muslim Army Chaplaincy as well. Your support regarding this evaluation is most valuable. We will discuss the issue regarding whether or not there is any dialogue between Christians and Muslims in this context, whether or not Muslim army personnel has an adequate care service, and whether or not a specific Muslim care service would be necessary. Thank you.

- 1) *Concerning Christian-Muslim dialogue this study considers a fruitful dialogue in the Swiss context.*
- *Do you think that the general affirmation of Christian-Muslim dialogue has had positive effects regarding true and effective dialogue between Christians and Muslims in the context of Swiss institutional chaplaincy in hospitals, prisons, in care teams, and in the Swiss Army and regarding the commitment of Muslims in Switzerland?*
Yes, it has positive effects.
 - *Between Christians and Muslims there are many commonalities. Can the emphasis of these commonalities imply a common strategy regarding the Swiss Army Chaplaincy?*
Yes, this would be possible.
 - *Would you consider the initiation of a Swiss Muslim Army Chaplaincy in the near future as a sign of respect regarding Muslim soldiers?*
Yes, it would be a sign of respect.
 - *According to feedback, may Muslim army personnel practise their religion in the Swiss Army?*
Yes, they may.
 - *Is it possible to build bridges between Christians and Muslims in the Swiss Army?*
Yes, of course.
- 2) *Freedom of religion: The Federal Constitution of the Swiss Confederation guarantees freedom of religion and conscience, and the right to choose freely ones' religion and to practise it individually or in community with others (Article 15¹⁻²).*
- *Have you received feedback from Muslim army personnel that freedom of religion is guaranteed in the Swiss Army?*
Yes. This is guaranteed.
 - *Have you received feedback from Muslim army personnel saying that they have experienced the military service setting as tolerant towards Islam?*
Yes, this setting is tolerant towards Islam.
 - *Have you received feedback from Muslim army personnel whether or not they been discriminated against based on their religious affiliation during military service?*
No, I have not heard of any discriminatory action.
- 3) *Practice of religion during military service.*
- *Have you received feedback from Muslim army personnel have, during military service, time and restful atmosphere enough for prayers?*
Yes, they can pray during military service.

- *Have you received feedback from Muslim army personnel can, during military service, obey the religious rules regarding meals and food?*
Yes, they can.

- *Have you received feedback from Muslim army personnel have experienced any difficulties regarding time off because of Friday Prayer, Ramadan, or religious feasts?*
I know they are furloughed in such cases if they wish.

4) *The Rules of Service 2004 declare the right of every soldier and officer to benefit from spiritual care (Chapter 6).*

- *Have you received feedback from Muslim army personnel who have benefited from this service?*
Yes, I have heard of several Muslims who have had contact with a chaplain.
- *Have you received feedback from Muslim army personnel who feel deprived by the lack of a Muslim Chaplaincy in the Swiss Army?*
Muslim army personnel have not necessarily been deprived. However, a Muslim care service would be better suited to their needs.

5) *In which of the following cases would you as a Muslim soldier or officer contact a Christian chaplain, and in which case would you prefer a Muslim chaplain (accident or emergency case in the army, rituals after accidents, visitations in the clinical department, visitations in the case of arrest, forced into military career, unfair treatment, unfair treatment based on religious affiliation, problems with food, problems with prayer times or rooms, problems with time off because of Ramadan, psychological problems, personal problems at home, questions of faith and spirituality)?*

In every case Muslim army personnel should have the possibility of consulting a Muslim chaplain in the Swiss Army. However, in case of emergency, visitations in case of arrest, if they are forced into military career, and in case of all kinds of psychological and personal problems it is helpful if a Christian chaplain is available in order to support the soldier or the officer, and in order to encourage the army personnel to contact commanders or medical doctors. Of course it would, also in these cases, be preferable to have the possibility of contacting a Muslim chaplain. But a Christian chaplain is, in these cases, most helpful also for Muslim army personnel.

6) *A Muslim Army Chaplaincy in Switzerland?*

- *What would the benefits of a Muslim chaplain in the Swiss Army be?*
Muslim army personnel would be more open to search for support when necessary, and Muslim chaplains can care in a more optimal way for Muslim army personnel.
- *What would be his main tasks?*
The same tasks as Christian chaplains have.

- *Should this Muslim chaplain have the same military training, the same army equipment and the same rank as Christian chaplains?*
 Yes, he should. If he only come as civilian Imam he would also be able to help, but it would be better to integrate this service.
- *Do you think that Muslim army personnel would have to worry about social exclusion if they contacted a Muslim chaplain?*
 No not at all.
- *Some Swiss Catholic soldiers sometimes contact Protestant army chaplains. Likewise, Muslim army personnel would not be able to choose specific Muslim army chaplains. It may be that these chaplains would have another ethnic background; perhaps he would originate from another theological school. Would this be a problem?*
 It is preferable if one finds a chaplain with the same background, but this is not necessary.
- *What cultural, national or theological traditions should be represented amongst Muslim army chaplains?*
 If more than one chaplain would be engaged consideration regarding Muslim diversity would be good but not necessary.
- *A Swiss Christian chaplain must have a University Master degree, moreover academic training in spiritual care and respective experience. How do you consider the conditions for Muslim army chaplains?*
 They must have absolute the same qualifications as Christians.
- *A Christian army chaplain must be able to integrate into military life and organisation. Moreover, he must also be aware that he is working in another context compared to the context in the parish. He must be able to interact and to communicate in the Swiss Army context which is characterised by distinct secularism and religious pluralism. How do you consider this situation regarding a Muslim engagement in this chaplaincy?*
 Of course a Muslim chaplain has to be able to integrate in the Swiss Army life, moreover he must be able to deal appropriately and carefully in this specific context.
- *How do you consider the problem of the lack of public-legal acknowledgement of Muslim communities in Switzerland?*
 This should not be any problem because this chaplaincy has been organised on a level of the confederation where this is not a criterion.
- *Who should be the Muslim partner organisation of the Swiss Army Chaplaincy?*
 Muslim umbrella organisations are the contact organisations.
- *What do you think about Hindu, Buddhist, Jewish army chaplains, or army chaplains from Christian free churches, or even humanistic chaplains?*
 Increasing religious diversity is the right strategy in this situation.

7) *Do Muslims mean the same as Christians when they speak about pastoral care?*
Yes, they both want to support people.

8) *Mission*

- *Army chaplains are free to speak at promotional ceremonies, visits in the field, or when they introduce the service on the occasion of a new school, for example. May chaplains speak about the tenets of their religion?*

No, they may not. This is not the place for this.

- *Would it be a problem of mutual sheep stealing if Christians and Muslims would work together in the Swiss Army Chaplaincy?*

Muslim chaplains would work together.

- *Are army chaplains open-minded enough so that soldiers and officers from all religious affiliations can find support from them?*

Yes.

- *What do you think of the idea of Muslim and Christian army chaplains working together to teach army personnel on topics such as tolerance, interreligious dialogue and the variety of religions?*

This would be helpful.

11.26 Annexure 5C2

Questionnaire completed by Swiss mosque leader C2: The opinions of mosque leader C2 have been anonymously expressed in this completed questionnaire (Method II).

I am evaluating the Christian-Muslim dialogue in the context of the Swiss Army Chaplaincy. This concerns the issue of an adequate Muslim Army Chaplaincy as well. Your support regarding this evaluation is most valuable. We will discuss the issue regarding whether or not there is any dialogue between Christians and Muslims in this context, whether or not Muslim army personnel has an adequate care service, and whether or not a specific Muslim care service would be necessary. Thank you.

1) *Concerning Christian-Muslim dialogue this study considers a fruitful dialogue in the Swiss context.*

- *Do you think that the general affirmation of Christian-Muslim dialogue has had positive effects regarding true and effective dialogue between Christians and Muslims in the context of Swiss institutional chaplaincy in hospitals, prisons, in care teams, and in the Swiss Army and regarding the commitment of Muslims in Switzerland?*

Yes.

- *Between Christians and Muslims there are many commonalities. Can the emphasis of these commonalities imply a common strategy regarding the Swiss Army Chaplaincy?*

Maybe.

- *Would you consider the initiation of a Swiss Muslim Army Chaplaincy in the near future as a sign of respect regarding Muslim soldiers?*
Yes.
- *According to feedback, may Muslim army personnel practise their religion in the Swiss Army?*
Yes. But it seems to be difficult to find prayer times.
- *Is it possible to build bridges between Christians and Muslims in the Swiss Army?*
Maybe.

2) *Freedom of religion: The Federal Constitution of the Swiss Confederation guarantees freedom of religion and conscience, and the right to choose freely one's religion and to practise it individually or in community with others (Article 15¹⁻²).*

- *Have you received feedback from Muslim army personnel that freedom of religion is guaranteed in the Swiss Army?*
Yes freedom of religion is guaranteed.
- *Have you received feedback from Muslim army personnel saying that they have experienced the military service setting as tolerant towards Islam?*
It depends on the army superior. He has a lot of influence regarding mutual tolerance.
- *Have you received feedback from Muslim army personnel whether or not they have been discriminated against based on their religious affiliation during military service?*
No I haven't.

3) *Practice of religion during military service.*

- *Have you received feedback from Muslim army personnel if they have, during military service, time and restful atmosphere enough for prayers?*
Yes, too bad this is only possible in the evening after work.
- *Have you received feedback from Muslim army personnel if they can, during military service, obey the religious rules regarding meals and food?*
Vegetarian meals are possible, but there is no substitute for *halal*-meat. That is not served.
- *Have you received feedback from Muslim army personnel if they have experienced any difficulties regarding time off because of Friday Prayer, Ramadan, or religious feasts?*
No, I haven't.

- 4) *The Rules of Service 2004 declare the right of every soldier and officer to benefit from spiritual care (Chapter 6).*
- *Have you received feedback from Muslim army personnel who have benefited from this service?*
Generally they do not benefit from this service.
 - *Have you received feedback from Muslim army personnel who feel deprived by the lack of a Muslim Chaplaincy in the Swiss Army?*
Most of the Muslim army personnel do not feel deprived, even if it would be good to have a Muslim chaplaincy.
- 5) *In which of the following cases would you as a Muslim soldier or officer contact a Christian chaplain, and in which case would you prefer a Muslim chaplain (accident or emergency case in the army, rituals after accidents, visitations in the clinical department, visitations in the case of arrest, forced into military career, unfair treatment, unfair treatment based on religious affiliation, problems with food, problems with prayer times or rooms, problems with time off because of Ramadan, psychological problems, personal problems at home, questions of faith and spirituality)?*
Regarding psychological issues any chaplain is most helpful; regarding specific needs or problems of faith a Muslim chaplain would be a better alternative.
- 6) *A Muslim Army Chaplaincy in Switzerland?*
- *What would the benefits of a Muslim chaplain in the Swiss Army be?*
He would support Muslims in practical issues.
 - *What would be his main tasks?*
The same as Christian chaplains.
 - *Should this Muslim chaplain have the same military training, the same army equipment and the same rank as Christian chaplains?*
If possible, yes, but civil Imams would also be helpful.
 - *Do you think that Muslim army personnel would have to worry about social exclusion if they contacted a Muslim chaplain?*
Discretion is important.
 - *Some Swiss Catholic soldiers sometimes contact Protestant army chaplains. Likewise, Muslim army personnel would not be able to choose specific Muslim army chaplains. It may be that these chaplains would have another ethnic background; perhaps he would originate from another theological school. Would this be a problem?*
No.
 - *What cultural, national or theological traditions should be represented amongst Muslim army chaplains?*
He must speak Swiss languages; this is the only “must”.

- *A Swiss Christian chaplain must have a University Master degree, moreover academic training in spiritual care and respective experience. How do you consider the conditions for Muslim army chaplains?*

He must be trained and experienced as chaplain.

- *A Christian army chaplain must be able to integrate into military life and organisation. Moreover, he must also be aware that he is working in another context compared to the context in the parish. He must be able to interact and to communicate in the Swiss Army context which is characterised by distinct secularism and religious pluralism. How do you consider this situation regarding a Muslim engagement in this chaplaincy?*

A Muslim chaplain must be open for everybody, also for non-practising Muslims.

- *How do you consider the problem of the lack of public-legal acknowledgement of Muslim communities in Switzerland?*

Maybe Muslim communities will never achieve this acknowledgment, in any case it will take a long time until Muslim communities will be acknowledged. Therefore Muslim chaplains should be employed without this public acknowledgment.

- *Who should be the Muslim partner organisation of the Swiss Army Chaplaincy?*

The Swiss Muslim umbrella organisations.

- *What do you think about Hindu, Buddhist, Jewish army chaplains, or army chaplains from Christian free churches, or even humanistic chaplains?*

If it is necessary it would be helpful. But I see this organisation could become too complex.

7) *Do Muslims mean the same as Christians when they speak about pastoral care?*

-

8) *Mission*

- *Army chaplains are free to speak at promotional ceremonies, visits in the field, or when they introduce the service on the occasion of a new school, for example. May chaplains speak about the tenets of their religion?*

Chaplains automatically sometimes speak about the tenets of their religion, but in this context it is not the right place.

- *Would it be a problem of mutual sheep stealing if Christians and Muslims worked together in the Swiss Army Chaplaincy?*

-

- *Are army chaplains open-minded enough so that soldiers and officers from all religious affiliations can find support from them?*
-
- *What do you think of the idea of Muslim and Christian army chaplains working together to teach army personnel on topics such as tolerance, interreligious dialogue and the variety of religions?*
Yes I feel that open-minded Christian and Muslim chaplains could do this.

11.27 Annexure 5C3

Questionnaire completed by Swiss mosque leader C3: The opinions of mosque leader C3 have been anonymously expressed in this completed questionnaire (Method II).

I am evaluating the Christian-Muslim dialogue in the context of the Swiss Army Chaplaincy. This concerns the issue of an adequate Muslim Army Chaplaincy as well. Your support regarding this evaluation is most valuable. We will discuss the issue regarding whether or not there is any dialogue between Christians and Muslims in this context, whether or not Muslim army personnel has an adequate care service, and whether or not a specific Muslim care service would be necessary. Thank you.

- 1) *Concerning Christian-Muslim dialogue this study considers a fruitful dialogue in the Swiss context.*
 - *Do you think that the general affirmation of Christian-Muslim dialogue has had positive effects regarding true and effective dialogue between Christians and Muslims in the context of Swiss institutional chaplaincy in hospitals, prisons, in care teams, and in the Swiss Army and regarding the commitment of Muslims in Switzerland?*
Yes, it has. I am sure.
 - *Between Christians and Muslims there are many commonalities. Can the emphasis of these commonalities imply a common strategy regarding the Swiss Army Chaplaincy?*
Of course.
 - *Would you consider the initiation of a Swiss Muslim Army Chaplaincy in the near future as a sign of respect regarding Muslim soldiers?*
Yes, this would be a great sign of respect regarding Muslims.
 - *According to feedback, may Muslim army personnel practise their religion in the Swiss Army?*
Yes, they may.
 - *Is it possible to build bridges between Christians and Muslims in the Swiss Army?*
Yes, this is possible. They have one common goal: Living peacefully together.

2) *Freedom of religion: The Federal Constitution of the Swiss Confederation guarantees freedom of religion and conscience, and the right to choose freely one's religion and to practise it individually or in community with others (Article 15¹⁻²).*

- *Have you received feedback from Muslim army personnel that freedom of religion is guaranteed in the Swiss Army?*
Yes, this is guaranteed.

- *Have you received feedback from Muslim army personnel saying that they have experienced the military service setting as tolerant towards Islam?*

The feedback that I have received suggests that this setting is tolerant towards Islam.

- *Have you received feedback from Muslim army personnel whether or not they have been discriminated against based on their religious affiliation during military service?*

No, there is no discrimination.

3) *Practice of religion during military service.*

- *Have you received feedback from Muslim army personnel if they have, during military service, time and restful atmosphere enough for prayers?*

Yes, this is possible during military service.

- *Have you received feedback from Muslim army personnel if they can, during military service, obey the religious rules regarding meals and food?*

Yes, this is possible; they can eat meals without pork.

- *Have you received feedback from Muslim army personnel if they have experienced any difficulties regarding time off because of Friday Prayer, Ramadan, or religious feasts?*

Yes, this is no problem. Every soldier is excused for religious feasts.

4) *The Rules of Service 2004 declare the right of every soldier and officer to benefit from spiritual care (Chapter 6).*

- *Have you received feedback from Muslim army personnel who have benefited from this service?*

I haven't yet.

- *Have you received feedback from Muslim army personnel who feel deprived by the lack of a Muslim Chaplaincy in the Swiss Army?*

Yes, they feel somehow deprived.

5) *In which of the following cases would you as a Muslim soldier or officer contact a Christian chaplain, and in which case would you prefer a Muslim chaplain (accident or emergency case in the army, rituals after accidents, visitations in the clinical department, visitations in the case of arrest, forced into military career, unfair treatment, unfair treatment based on religious affiliation, problems with food, problems with prayer times or rooms, problems with time off because of Ramadan, psychological problems, personal problems at home, questions of faith and spirituality)?*
 In many situations a Christian chaplain is fine, even if in specific cases of faith problems a Muslim chaplain would be more suitable.

6) *A Muslim Army Chaplaincy in Switzerland?*

- *What would the benefits of a Muslim chaplain in the Swiss Army be?*
 I think that Muslim army personnel would have more confidence in Muslim chaplains.
- *What would be his main tasks?*
 They should support army personnel in time of need.
- *Should this Muslim chaplain have the same military training, the same army equipment and the same rank as Christian chaplains?*
 These things are not so important; their task as chaplain would take precedence.
- *Do you think that Muslim army personnel would have to worry about social exclusion if they contacted a Muslim chaplain?*
 I don't think so.
- *Some Swiss Catholic soldiers sometimes contact Protestant army chaplains. Likewise, Muslim army personnel would not be able to choose specific Muslim army chaplains. It may be that these chaplains would have another ethnic background; perhaps he would originate from another theological school. Would this be a problem?*
 In fact to be Muslim is only the lowest common denominator. It would be helpful if military chaplains were familiar with the different branches of Islam.
- *What cultural, national or theological traditions should be represented amongst Muslim army chaplains?*
 It would be good to have Muslim army chaplains from several backgrounds.
- *A Swiss Christian chaplain must have a University Master degree, moreover academic training in spiritual care and respective experience. How do you consider the conditions for Muslim army chaplains?*
 I have university training. Every Imam must be trained at a university.

- *A Christian army chaplain must be able to integrate into military life and organisation. Moreover, he must also be aware that he is working in another context compared to the context in the parish. He must be able to interact and to communicate in the Swiss Army context which is characterised by distinct secularism and religious pluralism. How do you consider this situation regarding a Muslim engagement in this chaplaincy?*

An Imam is trained and experienced in working in different life situations. They would be able to work in this specific context.

- *How do you consider the problem of the lack of public-legal acknowledgement of Muslim communities in Switzerland?*

I think the Swiss Federation could acknowledge Muslim communities for this specific task in the Swiss Army Chaplaincy.

- *Who should be the Muslim partner organisation of the Swiss Army Chaplaincy?*

I think that the two main umbrella organisations FIDS and KIOS would be the best partners.

- *What do you think about Hindu, Buddhist, Jewish army chaplains, or army chaplains from Christian free churches, or even humanistic chaplains?*

If this is necessary, it would be a good idea.

- 7) *Do Muslims mean the same as Christians when they speak about pastoral care?*

I think that Muslims would like to feel that their faith is accepted. It would be great if Muslim army personnel would know that somebody cares also for them.

- 8) *Mission*

- *Army chaplains are free to speak at promotional ceremonies, visits in the field, or when they introduce the service on the occasion of a new school, for example. May chaplains speak about the tenets of their religion?*

If they do this carefully all chaplains may speak about the tenets of their religion.

- *Would it be a problem of mutual sheep stealing if Christians and Muslims worked together in the Swiss Army Chaplaincy?*

No, this would not be a problem.

- *Are army chaplains open-minded enough so that soldiers and officers from all religious affiliations can find support from them?*

Yes, it is important to be open-minded.

- *What do you think of the idea of Muslim and Christian army chaplains working together to teach army personnel on topics such as tolerance, interreligious dialogue and the variety of religions?*

Yes, this would be effective.

11.28 Annexure 5C4

Questionnaire completed by Swiss mosque leader C4: The opinions of mosque leader C4 have been anonymously expressed in this completed questionnaire (Method II).

I am evaluating the Christian-Muslim dialogue in the context of the Swiss Army Chaplaincy. This concerns the issue of an adequate Muslim Army Chaplaincy as well. Your support regarding this evaluation is most valuable. We will discuss the issue regarding whether or not there is any dialogue between Christians and Muslims in this context, whether or not Muslim army personnel has an adequate care service, and whether or not a specific Muslim care service would be necessary. Thank you.

- 1) *Concerning Christian-Muslim dialogue this study considers a fruitful dialogue in the Swiss context.*
 - *Do you think that the general affirmation of Christian-Muslim dialogue has had positive effects regarding true and effective dialogue between Christians and Muslims in the context of Swiss institutional chaplaincy in hospitals, prisons, in care teams, and in the Swiss Army and regarding the commitment of Muslims in Switzerland?*
Yes, this affirmation has had positive effect.
 - *Between Christians and Muslims there are many commonalities. Can the emphasis of these commonalities imply a common strategy regarding the Swiss Army Chaplaincy?*
Yes, this would be possible.
 - *Would you consider the initiation of a Swiss Muslim Army Chaplaincy in the near future as a sign of respect regarding Muslim soldiers?*
Yes, this would be a sign of respect.
 - *According to feedback, may Muslim army personnel practise their religion in the Swiss Army?*
Yes, more or less.
 - *Is it possible to build bridges between Christians and Muslims in the Swiss Army?*
Yes, of course.
- 2) *Freedom of religion: The Federal Constitution of the Swiss Confederation guarantees freedom of religion and conscience, and the right to choose freely one's religion and to practise it individually or in community with others (Article 15¹⁻²).*
 - *Have you received feedback from Muslim army personnel that freedom of religion is guaranteed in the Swiss Army?*
Yes, it has.

- *Have you received feedback from Muslim army personnel saying that they have experienced the military service setting as tolerant towards Islam?*

Yes, there are exceptions, but there is more or less a tolerant setting regarding Islam.

- *Have you received feedback from Muslim army personnel whether or not they have been discriminated against based on their religious affiliation during military service?*

Yes, I have heard of such discriminatory behaviour regarding Muslim army personnel.

3) *Practice of religion during military service.*

- *Have you received feedback from Muslim army personnel if they have, during military service, time and restful atmosphere enough for prayers?*

Yes, I have. They said this is possible.

- *Have you received feedback from Muslim army personnel if they can, during military service, obey the religious rules regarding meals and food?*

Yes, I have. This is possible.

- *Have you received feedback from Muslim army personnel if they have experienced any difficulties regarding time off because of Friday Prayer, Ramadan, or religious feasts?*

Yes, I have. There are no difficulties.

4) *The Rules of Service 2004 declare the right of every soldier and officer to benefit from spiritual care (Chapter 6).*

- *Have you received feedback from Muslim army personnel who have benefited from this service?*

Yes, sometimes they benefit from this service.

- *Have you received feedback from Muslim army personnel who feel deprived by the lack of a Muslim Chaplaincy in the Swiss Army?*

Yes, I think so.

5) *In which of the following cases would you as a Muslim soldier or officer contact a Christian chaplain, and in which case would you prefer a Muslim chaplain (accident or emergency case in the army, rituals after accidents, visitations in the clinical department, visitations in the case of arrest, forced into military career, unfair treatment, unfair treatment based on religious affiliation, problems with food, problems with prayer times or rooms, problems with time off because of Ramadan, psychological problems, personal problems at home, questions of faith and spirituality)?*

In many cases a Christian chaplain is helpful. There are exceptions, especially in cases of problems referring to one's own faith.

6) *A Muslim Army Chaplaincy in Switzerland?*

- *What would the benefits of a Muslim chaplain in the Swiss Army be?*
I think that such a Muslim care service in the Swiss Army would be confidence-building in many regards.
- *What would be his main tasks?*
He should fulfil the same tasks as Christian chaplains.
- *Should this Muslim chaplain have the same military training, the same army equipment and the same rank as Christian chaplains?*
Yes, of course.
- *Do you think that Muslim army personnel would have to worry about social exclusion if they contacted a Muslim chaplain?*
I don't think so. There may be exceptions.
- *Some Swiss Catholic soldiers sometimes contact Protestant army chaplains. Likewise, Muslim army personnel would not be able to choose specific Muslim army chaplains. It may be that these chaplains would have another ethnic background; perhaps he would originate from another theological school. Would this be a problem?*
I don't think so.
- *What cultural, national or theological traditions should be represented amongst Muslim army chaplains?*
In case of establishing a Muslim chaplains' service in the Swiss Army it would be good if two or three cultural backgrounds were considered.
- *A Swiss Christian chaplain must have a University Master degree, moreover academic training in spiritual care and respective experience. How do you consider the conditions for Muslim army chaplains?*
They should have university training, and they should at least speak German and French.
- *A Christian army chaplain must be able to integrate into military life and organisation. Moreover, he must also be aware that he is working in another context compared to the context in the parish. He must be able to interact and to communicate in the Swiss Army context which is characterised by distinct secularism and religious pluralism. How do you consider this situation regarding a Muslim engagement in this chaplaincy?*
Based on his academic training and based on his open-mindedness such a chaplain would be able to work in this context.
- *How do you consider the problem of the lack of public-legal acknowledgement of Muslim communities in Switzerland?*
If the Swiss Army prevents Muslim communities from access to this care service until Muslim organisations are be publically-legally recognised, this would take far too long.

- *Who should be the Muslim partner organisation of the Swiss Army Chaplaincy?*

The Swiss Muslim umbrella organisation should be the partners.

- *What do you think about Hindu, Buddhist, Jewish army chaplains, or army chaplains from Christian free churches, or even humanistic chaplains?*

If this is necessary this is a good idea. Religious plurality requires religious diversity in this chaplaincy.

- 7) *Do Muslims mean the same as Christians when they speak about pastoral care?*

Muslims care for fellow human beings. Why shouldn't we speak about the same thing? We care for people who ask for help and advice. Isn't this the same as Christian chaplains do?

- 8) *Mission*

- *Army chaplains are free to speak at promotional ceremonies, visits in the field, or when they introduce the service on the occasion of a new school, for example. May chaplains speak about the tenets of their religion?*

They may speak about the tenets of religions, but missionising is not permitted. It is not the aim of Islam to proselytise.

- *Would it be a problem of mutual sheep stealing if Christians and Muslims worked together in the Swiss Army Chaplaincy?*

No, this would be no problem.

- *Are army chaplains open-minded enough so that soldiers and officers from all religious affiliations can find support from them?*

Yes, they should be open-minded.

- *What do you think of the idea of Muslim and Christian army chaplains working together to teach army personnel on topics such as tolerance, interreligious dialogue and the variety of religions?*

Yes, this would be a good idea.

11.29 Annexure 5C5

Questionnaire completed by Swiss mosque leader C5: The opinions of mosque leader C5 have been anonymously expressed in this completed questionnaire (Method II).

I am evaluating the Christian-Muslim dialogue in the context of the Swiss Army Chaplaincy. This concerns the issue of an adequate Muslim Army Chaplaincy as well. Your support regarding this evaluation is most valuable. We will discuss the issue regarding whether or not there is any dialogue between Christians and Muslims in this context, whether or not Muslim army personnel has an adequate care service, and whether or not a specific Muslim care service would be necessary. Thank you.

- 1) *Concerning Christian-Muslim dialogue this study considers a fruitful dialogue in the Swiss context.*
- *Do you think that the general affirmation of Christian-Muslim dialogue has had positive effects regarding true and effective dialogue between Christians and Muslims in the context of Swiss institutional chaplaincy in hospitals, prisons, in care teams, and in the Swiss Army and regarding the commitment of Muslims in Switzerland?*
Yes, it has had positive effect.
 - *Between Christians and Muslims there are many commonalities. Can the emphasis of these commonalities imply a common strategy regarding the Swiss Army Chaplaincy?*
Yes, this is possible as well.
 - *Would you consider the initiation of a Swiss Muslim Army Chaplaincy in the near future as a sign of respect regarding Muslim soldiers?*
Yes, this would be a sign of respect.
 - *According to feedback, may Muslim army personnel practise their religion in the Swiss Army?*
Yes, they may.
 - *Is it possible to build bridges between Christians and Muslims in the Swiss Army?*
Yes, this is also possible.
- 2) *Freedom of religion: The Federal Constitution of the Swiss Confederation guarantees freedom of religion and conscience, and the right to choose freely one's religion and to practise it individually or in community with others (Article 15¹⁻²).*
- *Have you received feedback from Muslim army personnel that freedom of religion is guaranteed in the Swiss Army?*
Yes, it is guaranteed.
 - *Have you received feedback from Muslim army personnel saying that they have experienced the military service setting as tolerant towards Islam?*
Yes, this setting is tolerant.
 - *Have you received feedback from Muslim army personnel whether or not they have been discriminated against based on their religious affiliation during military service?*
Yes, I have received such feedback.
- 3) *Practice of religion during military service.*
- *Have you received feedback from Muslim army personnel if they have, during military service, time and restful atmosphere enough for prayers?*
Yes, this is possible.

- *Have you received feedback from Muslim army personnel if they can, during military service, obey the religious rules regarding meals and food?*

Yes, they obey these rules. This is no problem.

- *Have you received feedback from Muslim army personnel if they have experienced any difficulties regarding time off because of Friday Prayer, Ramadan, or religious feasts?*

There are no difficulties in this regard.

4) *The Rules of Service 2004 declare the right of every soldier and officer to benefit from spiritual care (Chapter 6).*

- *Have you received feedback from Muslim army personnel who have benefited from this service?*

I don't think that they have benefited from this service.

- *Have you received feedback from Muslim army personnel who feel deprived by the lack of a Muslim Chaplaincy in the Swiss Army?*

Yes, I have received feedback from Muslim army personnel who feel deprived.

5) *In which of the following cases would you as a Muslim soldier or officer contact a Christian chaplain, and in which case would you prefer a Muslim chaplain (accident or emergency case in the army, rituals after accidents, visitations in the clinical department, visitations in the case of arrest, forced into military career, unfair treatment, unfair treatment based on religious affiliation, problems with food, problems with prayer times or rooms, problems with time off because of Ramadan, psychological problems, personal problems at home, questions of faith and spirituality)?*

More often than not both are possible, a Christian and a Muslim chaplain. Why do we again and again ask in such discussion whether a Christian or a Muslim chaplain would be best? Both are good, and both are helpful.

6) *A Muslim Army Chaplaincy in Switzerland?*

- *What would the benefits of a Muslim chaplain in the Swiss Army be?*

Besides being a sign of respect the initiation of a Muslim chaplaincy would give Muslims the feeling of being part of the community. This would help Muslim army personnel to stand firm and say: "This is my army. We belong to this army. They respect us, the Muslim army personnel, and they respect us as Muslim soldiers and officers who do their best for this army."

- *What would be his main tasks?*

They could help to coordinate religious and military life.

- *Should this Muslim chaplain have the same military training, the same army equipment and the same rank as Christian chaplains?*

If only we had such a Muslim chaplaincy we would be happy to act as care givers with or without uniform.

- *Do you think that Muslim army personnel would have to worry about social exclusion if they contacted a Muslim chaplain?*

No, I don't think so.

- *Some Swiss Catholic soldiers sometimes contact Protestant army chaplains. Likewise, Muslim army personnel would not be able to choose specific Muslim army chaplains. It may be that these chaplains would have another ethnic background; perhaps he would originate from another theological school. Would this be a problem?*

No, this is no problem.

- *What cultural, national or theological traditions should be represented amongst Muslim army chaplains?*

It is not relevant from which ethnic tradition he is, it is important that he is Swiss and that he speaks the languages of Switzerland.

- *A Swiss Christian chaplain must have a University Master degree, moreover academic training in spiritual care and respective experience. How do you consider the conditions for Muslim army chaplains?*

He must fulfil the same requirements as Christian chaplains.

- *A Christian army chaplain must be able to integrate into military life and organisation. Moreover, he must also be aware that he is working in another context compared to the context in the parish. He must be able to interact and to communicate in the Swiss Army context which is characterised by distinct secularism and religious pluralism. How do you consider this situation regarding a Muslim engagement in this chaplaincy?*

If a Christian chaplain is able to do this, a Muslim chaplain will be able to work in this context as well.

- *How do you consider the problem of the lack of public-legal acknowledgement of Muslim communities in Switzerland?*

The Army can choose their partner regardless of the public-legal recognition.

- *Who should be the Muslim partner organisation of the Swiss Army Chaplaincy?*

The Swiss umbrella organisations; FIDS (Federation of Islamic Organisations in Switzerland) is the largest.

- *What do you think about Hindu, Buddhist, Jewish army chaplains, or army chaplains from Christian free churches, or even humanistic chaplains?*

This is a good idea.

7) *Do Muslims mean the same as Christians when they speak about pastoral care?*

Yes, indeed. The Swiss Army Chaplaincy may also be mixed, where Muslim and Christian chaplains are complementary to each other. Many army chaplaincies are organised in an interfaith basis.

8) *Mission*

- *Army chaplains are free to speak at promotional ceremonies, visits in the field, or when they introduce the service on the occasion of a new school, for example. May chaplains speak about the tenets of their religion?*

The motivation of a care service is religion but any idea of mission should be excluded.

- *Would it be a problem of mutual sheep stealing if Christians and Muslims worked together in the Swiss Army Chaplaincy?*

No, absolutely not.

- *Are army chaplains open-minded enough so that soldiers and officers from all religious affiliations can find support from them?*

They have to be open-minded.

- *What do you think of the idea of Muslim and Christian army chaplains working together to teach army personnel on topics such as tolerance, interreligious dialogue and the variety of religions?*

Yes this would a good idea.

11.30 Annexure 5D1

Questionnaire completed by Swiss Muslim Scholar D1: The opinions of the Swiss Muslim scholar D1 have been anonymously expressed in this completed questionnaire (Method II).

I am evaluating the Christian-Muslim dialogue in the context of the Swiss Army Chaplaincy. This concerns the issue of an adequate Muslim Army Chaplaincy as well. Your support regarding this evaluation is most valuable. We will discuss the issue regarding whether or not there is any dialogue between Christians and Muslims in this context, whether or not Muslim army personnel has an adequate care service, and whether or not a specific Muslim care service would be necessary. Thank you.

- 1) *Concerning Christian-Muslim dialogue this study considers a fruitful dialogue in the Swiss context.*

- *Do you think that the general affirmation of Christian-Muslim dialogue has had positive effects regarding true and effective dialogue between Christians and Muslims in the context of Swiss institutional chaplaincy in hospitals, prisons, in care teams, and in the Swiss Army and regarding the commitment of Muslims in Switzerland?*

Yes, it has had positive effects. Based on the general affirmation of this dialogue it would be consequent to cooperate also in Swiss institutional chaplaincies by establishing interfaith models of care services. In prisons this is of the utmost importance because there is a high risk of radicalisation of Muslim prisoners. Adequate spiritual counselling is necessary.

- *Between Christians and Muslims there are many commonalities. Can the emphasis of these commonalities imply a common strategy regarding the Swiss Army Chaplaincy?*
All promising models of interfaith care services emphasise existing commonalities.
- *Would you consider the initiation of a Swiss Muslim Army Chaplaincy in the near future as a sign of respect regarding Muslim soldiers?*
Yes, this would be a sign of respect. Primarily this would be a sign of recognition regarding the many Muslims who serve as soldiers and officers in the Swiss Army.
- *According to feedback, may Muslim army personnel practise their religion in the Swiss Army?*
In every institution practice of religion entails some restrictions. Religion is a private affair, and even if nobody has to hide his religious affiliation the military service is not the place and the time where believers, of any religion, are deliberately empowered to practise their religion.
- *Is it possible to build bridges between Christians and Muslims in the Swiss Army?*
The Swiss Army is not an experimental field for building bridges. However, interreligious cooperation would be of great benefit and therefore it would create the possibility of building bridges.

2) *Freedom of religion: The Federal Constitution of the Swiss Confederation guarantees freedom of religion and conscience, and the right to choose freely one's religion and to practise it individually or in community with others (Article 15¹⁻²).*

- *Have you received feedback from Muslim army personnel that freedom of religion is guaranteed in the Swiss Army?*
Yes, I have received such feedback from one person. He experiences this guarantee. It should be noted that this person is very proud to serve in the Swiss Army and to be respected as Muslim army personnel.
- *Have you received feedback from Muslim army personnel saying that they have experienced the military service setting as tolerant towards Islam?*
Yes, this person I mentioned considers this setting as tolerant towards Islam.
- *Have you received feedback from Muslim army personnel whether or not they have been discriminated against based on their religious affiliation during military service?*
No, I haven't had such negative feedback.

- 3) *Practice of religion during military service.*
- *Have you received feedback from Muslim army personnel if they have, during military service, time and restful atmosphere enough for prayers?*
This person told me that there have not been any problems regarding praying.
 - *Have you received feedback from Muslim army personnel if they can, during military service, obey the religious rules regarding meals and food?*
I haven't had any feedback regarding this issue. However, for Muslims this is no problem; moreover everybody understands that it will not always be possible to consider Muslim wishes regarding eating. Generally, I am sure that Muslim army personnel can obey these rules.
 - *Have you received feedback from Muslim army personnel if they have experienced any difficulties regarding time off because of Friday Prayer, Ramadan, or religious feasts?*
No, I haven't had such feedback.
- 4) *The Rules of Service 2004 declare the right of every soldier and officer to benefit from spiritual care (Chapter 6).*
- *Have you received feedback from Muslim army personnel who have benefited from this service?*
I don't know. I have no relevant feedback.
 - *Have you received feedback from Muslim army personnel who feel deprived by the lack of a Muslim Chaplaincy in the Swiss Army?*
No I haven't. However, such feedback could also be given by Jewish or Hindu soldiers and officers, moreover it always depends on the fact of how strongly a religious minority is represented.
- 5) *In which of the following cases would you as a Muslim soldier or officer contact a Christian chaplain, and in which case would you prefer a Muslim chaplain (accident or emergency case in the army, rituals after accidents, visitations in the clinical department, visitations in the case of arrest, forced into military career, unfair treatment, unfair treatment based on religious affiliation, problems with food, problems with prayer times or rooms, problems with time off because of Ramadan, psychological problems, personal problems at home, questions of faith and spirituality)?*
In case of rituals after accidents and in case of faith problems, a Muslim chaplain would be more adequate.
- 6) *A Muslim Army Chaplaincy in Switzerland?*
- *What would the benefits of a Muslim chaplain in the Swiss Army be?*
If we had Muslim chaplains Muslims would feel that they have been accepted in our society.

- *What would be his main tasks?*
He would have exactly the same tasks as Christian chaplains.
- *Should this Muslim chaplain have the same military training, the same army equipment and the same rank as Christian chaplains?*
Yes everything should be the same since differences between Christian and Muslim chaplains would be unfavourable. Regarding established dialogue standards it would be incomprehensible if Muslim chaplains had another role or other tasks than Christians. A potential Muslim army chaplain should have military training; moreover Swiss authority should accept his university training, his training regarding caregiving and his counselling. Such control would avoid opening this field to Islamists. This again is an argument for Imam training in Switzerland.
- *Do you think that Muslim army personnel would have to worry about social exclusion if they contacted a Muslim chaplain?*
No, why should they?
- *Some Swiss Catholic soldiers sometimes contact Protestant army chaplains. Likewise, Muslim army personnel would not be able to choose specific Muslim army chaplains. It may be that these chaplains would have another ethnic background; perhaps he would originate from another theological school. Would this be a problem?*
No, this would be no problem. Muslim army personnel cannot choose between several chaplains. They take the chaplain who is responsible for their unit. Muslims do not have more rights. We do not want to have special treatment; we would like to have the same treatment.
- *What cultural, national or theological traditions should be represented amongst Muslim army chaplains?*
Muslim army chaplains should not be representatives of various backgrounds. They are Swiss Muslims who speak Swiss languages. Of course he must be aware of the two main branches of Islam, the Sunni and the Shia Islam.
- *A Swiss Christian chaplain must have a University Master degree, moreover academic training in spiritual care and respective experience. How do you consider the conditions for Muslim army chaplains?*
Everything must be absolutely the same, also regarding training and experience.
- *A Christian army chaplain must be able to integrate into military life and organisation. Moreover, he must also be aware that he is working in another context compared to the context in the parish. He must be able to interact and to communicate in the Swiss Army context which is characterised by distinct secularism and religious pluralism. How do you consider this situation regarding a Muslim engagement in this chaplaincy?*
If a Muslim chaplain is not able to work in this specific context he is not suitable for this task.

- *How do you consider the problem of the lack of public-legal acknowledgement of Muslim communities in Switzerland?*

If a Muslim chaplain meets all criteria I am sure that the Swiss Army will find a solution to deal with this problem.

- *Who should be the Muslim partner organisation of the Swiss Army Chaplaincy?*

This is a difficult question. Until now Swiss Muslims are not yet united in one Muslim organisation.

- *What do you think about Hindu, Buddhist, Jewish army chaplains, or army chaplains from Christian free churches, or even humanistic chaplains?*

Why not? This would correspond to the reality of the existing diversity in Switzerland.

- 7) *Do Muslims mean the same as Christians when they speak about pastoral care?*

Regarding this care service they certainly mean the same. They care for army personnel.

- 8) *Mission*

- *Army chaplains are free to speak at promotional ceremonies, visits in the field, or when they introduce the service on the occasion of a new school, for example. May chaplains speak about the tenets of their religion?*

They are care givers. Even if they speak in front of an audience they do not speak about the religious tenets.

- *Would it be a problem of mutual sheep stealing if Christians and Muslims worked together in the Swiss Army Chaplaincy?*

A fundamentalist, whether Christian or Muslim, may not work in the Swiss Army Chaplaincy. Missionising and proselytising is not permitted.

- *Are army chaplains open-minded enough so that soldiers and officers from all religious affiliations can find support from them?*

Yes, they have to be open enough. This is a question of goodwill, insight, tolerance and education.

- *What do you think of the idea of Muslim and Christian army chaplains working together to teach army personnel on topics such as tolerance, interreligious dialogue and the variety of religions?*

This would not only be possible, this is desirable.

11.31 Annexure 5D2

Questionnaire completed by Swiss Muslim Scholars D2: The opinions of the Swiss Muslim scholar D2 have been anonymously expressed in this completed questionnaire (Method II).

I am evaluating the Christian-Muslim dialogue in the context of the Swiss Army Chaplaincy. This concerns the issue of an adequate Muslim Army Chaplaincy as well. Your support regarding this evaluation is most valuable. We will discuss the issue regarding whether or not there is any dialogue between Christians and Muslims in this context, whether or not Muslim army personnel has an adequate care service, and whether or not a specific Muslim care service would be necessary. Thank you.

1) *Concerning Christian-Muslim dialogue this study considers a fruitful dialogue in the Swiss context.*

- *Do you think that the general affirmation of Christian-Muslim dialogue has had positive effects regarding true and effective dialogue between Christians and Muslims in the context of Swiss institutional chaplaincy in hospitals, prisons, in care teams, and in the Swiss Army and regarding the commitment of Muslims in Switzerland?*

Yes, Christian-Muslim dialogue opens doors of mutual knowledge; moreover it fosters an understanding for different needs. In this case Christians and Muslims are also obliged to ask jointly the Swiss Army about their concerns regarding this chaplaincy. In such dialogue Christians and Muslims should consider together the principles of freedom of religion and the fact of the secular state which are anchored in the Swiss Constitution. How can these given facts and principles be implemented in the context of the Swiss Army and the Swiss Army Chaplaincy? Both dialogic and constitutional approaches can lead to a Muslim army chaplaincy. Everybody who is concerned with this chaplaincy will consider how to realise optimal conditions regarding good performance of army personnel.

- *Between Christians and Muslims there are many commonalities. Can the emphasis of these commonalities imply a common strategy regarding the Swiss Army Chaplaincy?*

Yes, indeed. These commonalities, however, have to be formulated and identified in a common interreligious process. If interreligious processes are carried out in a spirit of partnership the rise of misunderstandings can be avoided. Such processes lead to a clearer understanding regarding one's own perspectives and the perspectives of others. These others will not remain strangers but become partners. A chaplains' service is characterised by commonalities. I felt this when I met a high-ranking Muslim Army Chaplain in 2008 in the Pentagon. He explained that chaplains of every religious affiliation, also Muslim army chaplains, care for everybody; caring for others is a common task for all chaplaincies. Only if army personnel have specific needs, which is quite seldom, the service should be religious specific.

- *Would you consider the initiation of a Swiss Muslim Army Chaplaincy in the near future as a sign of respect regarding Muslim soldiers?*

Yes it would be a clear sign of equality and respect. Moreover a Muslim chaplaincy would affirm loyalty between Muslim army personnel and the Swiss Army, respective of the Swiss Confederation. A Muslim Swiss Army Chaplaincy would have an important bridging function which would also support the positive identification of Muslim

citizens in our nation. Regarding possible establishment of a Muslim chaplaincy I would like to emphasise existing advantages regarding every stakeholder in this chaplaincy.

- *According to feedback, may Muslim army personnel practise their religion in the Swiss Army?*

I cannot say anything since I am not experienced; I have received no feedback.

- *Is it possible to build bridges between Christians and Muslims in the Swiss Army?*

Yes, of course, chaplains of every religious affiliation would enrich each other by mutual exchange of experiences. An interfaith chaplaincy could also foster the exchange between Muslim and Christian army personnel. In particular in the army where everybody has a common objective, such a spirit of community thinking is important. The perspective of a common humanity would support this spirit.

- 2) *Freedom of religion: The Federal Constitution of the Swiss Confederation guarantees freedom of religion and conscience, and the right to choose freely one's religion and to practise it individually or in community with others (Article 15¹⁻²).*

- *Have you received feedback from Muslim army personnel that freedom of religion is guaranteed in the Swiss Army?*

No I haven't received feedback.

- *Have you received feedback from Muslim army personnel saying that they have experienced the military service setting as tolerant towards Islam?*

I have received little feedback. However, the little feedback shows that from the State and the Swiss Army management this setting is organised as tolerant regarding Muslims in the Swiss Army; nevertheless on an intra-personnel level some Muslims are confronted with prejudices.

- *Have you received feedback from Muslim army personnel whether or not they have been discriminated against based on their religious affiliation during military service?*

No I haven't.

- 3) *Practice of religion during military service.*

- *Have you received feedback from Muslim army personnel if they have, during military service, time and restful atmosphere enough for prayers?*

No I haven't.

- *Have you received feedback from Muslim army personnel if they can, during military service, obey the religious rules regarding meals and food?*

No I haven't.

- *Have you received feedback from Muslim army personnel if they have experienced any difficulties regarding time off because of Friday Prayer, Ramadan, or religious feasts?*
No, I haven't.

4) *The Rules of Service 2004 declare the right of every soldier and officer to benefit from spiritual care (Chapter 6).*

- *Have you received feedback from Muslim army personnel who have benefited from this service?*
I don't know.
- *Have you received feedback from Muslim army personnel who feel deprived by the lack of a Muslim Chaplaincy in the Swiss Army?*
I don't know.

5) *In which of the following cases would you as a Muslim soldier or officer contact a Christian chaplain, and in which case would you prefer a Muslim chaplain (accident or emergency case in the army, rituals after accidents, visitations in the clinical department, visitations in the case of arrest, forced into military career, unfair treatment, unfair treatment based on religious affiliation, problems with food, problems with prayer times or rooms, problems with time off because of Ramadan, psychological problems, personal problems at home, questions of faith and spirituality)?*

Generally it depends how a chaplain understands his mandate. Most of these cases are not religious-specific, these are human concerns. Only needs in the range of personal faith concerns or problems are religious-specific. However, if Muslim army personnel knew that this care service was organised in a multi-faith way they would have surely more confidence in Christian chaplains as well.

6) *A Muslim Army Chaplaincy in Switzerland?*

- *What would the benefits of a Muslim chaplain in the Swiss Army be?*
There would be many benefits. Muslims would consider themselves as fully accepted and equivalent citizens in Switzerland. The constructive contribution of Islam as Swiss religion could be implemented in a better way. Muslims and other believers would better perceive and understand one's own religion and the religion of others. Maybe they would enter a dialogue in this regard. The positive effect which religion can have regarding the State would be enhanced. Muslim army personnel would have in case of need a Muslim care service. A Muslim army chaplaincy would be an important institution regarding integration and identification of Muslims in the army and in society. This would again enhance mutual loyalty. If Non-Muslim army personnel experienced that a Muslim chaplain could be helpful in any care situation this would increase mutual respect and positive experiences between different believers.

- *What would be his main tasks?*
He would have the same tasks as Christian chaplains. Islamic prayers or rites should not imperatively be introduced, but rather common input or speeches.
- *Should this Muslim chaplain have the same military training, the same army equipment and the same rank as Christian chaplains?*
Yes they should have the same status as Christians. It would be ideal if Muslim care givers could theologically and technically be trained in Switzerland. Equivalence regarding training and experience is important.
- *Do you think that Muslim army personnel would have to worry about social exclusion if they contacted a Muslim chaplain?*
A qualitatively equivalent Muslim service avoids such exclusion.
- *Some Swiss Catholic soldiers sometimes contact Protestant army chaplains. Likewise, Muslim army personnel would not be able to choose specific Muslim army chaplains. It may be that these chaplains would have another ethnic background; perhaps he would originate from another theological school. Would this be a problem?*
Diversification is limited in an army. From a theological point of view Muslim have a basic consensus, therefore, this would not be any problem.
- *What cultural, national or theological traditions should be represented amongst Muslim army chaplains?*
The Swiss cultural and linguistic (German, French, Italian) traditions are important, and regarding Muslim theology a Sunni Hanafi school covers many traditions. Muslim army chaplains should also have knowledge about other Sunni traditions and Shia Islam. But I don't think that all this is relevant. Turkish or Balkan languages are not necessary. Arabic is known from theological studies which would be preconditions for this task.
- *A Swiss Christian chaplain must have a University Master degree, moreover academic training in spiritual care and respective experience. How do you consider the conditions for Muslim army chaplains?*
They must meet absolutely the same requirements as Christians.
- *A Christian army chaplain must be able to integrate into military life and organisation. Moreover, he must also be aware that he is working in another context compared to the context in the parish. He must be able to interact and to communicate in the Swiss Army context which is characterised by distinct secularism and religious pluralism. How do you consider this situation regarding a Muslim engagement in this chaplaincy?*
A Muslim chaplain must be able to work in this context the same as Christians.

- *How do you consider the problem of the lack of public-legal acknowledgement of Muslim communities in Switzerland?*

In today's Swiss society one cannot expect to receive this recognition soon. I am sure that the Swiss Army would use this leeway in order to arrange the integration of Muslims in this care service. This again would support the later public-legal recognition of Muslim communities in Switzerland.

- *Who should be the Muslim partner organisation of the Swiss Army Chaplaincy?*

It is unavoidable that we have to be content with the actual structural situation of Muslim organisations in Switzerland even if it is not yet adequate. However the big Muslim associations, or Cantonal associations, or associations of Muslims student should be welcomed if one discusses a Muslim partner of the Swiss Army. Muslims in Switzerland are working hard on such common representation.

- *What do you think about Hindu, Buddhist, Jewish army chaplains, or army chaplains from Christian free churches, or even humanistic chaplains?*

If living diversity will be reflected in the context of the Swiss Army Chaplaincy this would be very good. I cannot estimate whether all religions have to be represented.

- 7) *Do Muslims mean the same as Christians when they speak about pastoral care?*

Muslims would appreciate it if Islamic perspectives of this care would be considered as well. However, asking for an Islamic perspective of caring for others, this cannot be approached by seeing religion as an institution. Needs of Muslim army personnel including very practical concerns is the right approach rather than theological or institutional concerns. Of course Islam calls for the care for the needs of everybody. However, the Army, Christians, Muslims and other participants should think about whether or not such spiritual care has to be considered in the Swiss Army because it respects such needs.

- 8) *Mission*

- *Army chaplains are free to speak at promotional ceremonies, visits in the field, or when they introduce the service on the occasion of a new school, for example. May chaplains speak about the tenets of their religion?*

A morally and ethically oriented base is necessary for this service. If a chaplain speaks in the public reference to religious fundament should be possible. However other people never may be compromised by such speech. A chaplain who thinks that he has the right faith might anyway be at the wrong place in the Swiss Army. Proselytising, however, is a No-Go. It would be reasonably important to be open for all religions and ideologies. Since I often feel excluded in a Christian Church service I think including thinking and acting are also challenges for Christian chaplains.

- *Would it be a problem of mutual sheep stealing if Christians and Muslims worked together in the Swiss Army Chaplaincy?*
Everybody must confirm that such intentions are not at all possible.
- *Are army chaplains open-minded enough so that soldiers and officers from all religious affiliations can find support from them?*
This is very important.
- *What do you think of the idea of Muslim and Christian army chaplains working together to teach army personnel on topics such as tolerance, interreligious dialogue and the variety of religions?*
Of course, this should be necessary.

11.32 Annexure 5D3

Questionnaire completed by Swiss Muslim Scholars D3: The opinions of the Swiss Muslim scholar D3 have been anonymously expressed in this completed questionnaire (Method II).

I am evaluating the Christian-Muslim dialogue in the context of the Swiss Army Chaplaincy. This concerns the issue of an adequate Muslim Army Chaplaincy as well. Your support regarding this evaluation is most valuable. We will discuss the issue regarding whether or not there is any dialogue between Christians and Muslims in this context, whether or not Muslim army personnel has an adequate care service, and whether or not a specific Muslim care service would be necessary. Thank you.

- 1) *Concerning Christian-Muslim dialogue this study considers a fruitful dialogue in the Swiss context.*
 - *Do you think that the general affirmation of Christian-Muslim dialogue has had positive effects regarding true and effective dialogue between Christians and Muslims in the context of Swiss institutional chaplaincy in hospitals, prisons, in care teams, and in the Swiss Army and regarding the commitment of Muslims in Switzerland?*
Yes, I think so.
 - *Between Christians and Muslims there are many commonalities. Can the emphasis of these commonalities imply a common strategy regarding the Swiss Army Chaplaincy?*
Yes, of course.
 - *Would you consider the initiation of a Swiss Muslim Army Chaplaincy in the near future as a sign of respect regarding Muslim soldiers?*
Of course I would consider this as a sign of respect.
 - *According to feedback, may Muslim army personnel practise their religion in the Swiss Army?*
Yes, they may.

- *Is it possible to build bridges between Christians and Muslims in the Swiss Army?*

Yes, this is possible.

2) *Freedom of religion: The Federal Constitution of the Swiss Confederation guarantees freedom of religion and conscience, and the right to choose freely one's religion and to practise it individually or in community with others (Article 15¹⁻²).*

- *Have you received feedback from Muslim army personnel that freedom of religion is guaranteed in the Swiss Army?*

Yes, I have received feedback. Freedom of religion is guaranteed in the Swiss Army. The arrangements differ depending on each military unit.

- *Have you received feedback from Muslim army personnel saying that they have experienced the military service setting as tolerant towards Islam?*

Yes, I have. According to feedback the Swiss Army management and the commanders are doing excellent work regarding tolerance. We do appreciate this. In lower ranks there are some times problems with some superiors who do not strictly obey the rules of religious neutrality.

- *Have you received feedback from Muslim army personnel whether or not they have been discriminated against based on their religious affiliation during military service?*

Yes, I have heard about discriminatory situations.

3) *Practice of religion during military service.*

- *Have you received feedback from Muslim army personnel if they have, during military service, time and restful atmosphere enough for prayers?*

Yes, I have received feedback. This is no problem for Muslims.

- *Have you received feedback from Muslim army personnel if they can, during military service, obey the religious rules regarding meals and food?*

Muslims have everything they need. The Swiss Army is very helpful with a fine selection of food.

- *Have you received feedback from Muslim army personnel if they have experienced any difficulties regarding time off because of Friday Prayer, Ramadan, or religious feasts?*

This is no problem.

4) *The Rules of Service 2004 declare the right of every soldier and officer to benefit from spiritual care (Chapter 6).*

- *Have you received feedback from Muslim army personnel who have benefited from this service?*

Yes I have. According to feedback the majority of Muslim army personnel do not ask the Christian chaplain for advice.

- *Have you received feedback from Muslim army personnel who feel deprived by the lack of a Muslim Chaplaincy in the Swiss Army?*
They do not feel deprived. They accept that there is no Muslim Army Chaplaincy yet because it has not yet been organised.

5) *In which of the following cases would you as a Muslim soldier or officer contact a Christian chaplain, and in which case would you prefer a Muslim chaplain (accident or emergency case in the army, rituals after accidents, visitations in the clinical department, visitations in the case of arrest, forced into military career, unfair treatment, unfair treatment based on religious affiliation, problems with food, problems with prayer times or rooms, problems with time off because of Ramadan, psychological problems, personal problems at home, questions of faith and spirituality)?*

Many situations such as unfair treatment or problems with praying or eating and so on can be solved by Christian chaplains. Problems related to personal faith should be discussed with a chaplain of one's own religious affiliation.

6) *A Muslim Army Chaplaincy in Switzerland?*

- *What would the benefits of a Muslim chaplain in the Swiss Army be?*
I see one main benefit. Until now Muslim army personnel know that there is no Muslim chaplain in the Swiss Army. For the self-esteem of Muslims it would be very good to know that some Muslim chaplains would be involved in this chaplaincy. We would be equally treated.
- *What would be his main tasks?*
He should do the same as Christian chaplains, moreover he should advise commanders and the Swiss Army management.
- *Should this Muslim chaplain have the same military training, the same army equipment and the same rank as Christian chaplains?*
It would be a bad sign of partnership if Muslim chaplains were differently treated.
- *Do you think that Muslim army personnel would have to worry about social exclusion if they contacted a Muslim chaplain?*
No, this would be no problem.
- *Some Swiss Catholic soldiers sometimes contact Protestant army chaplains. Likewise, Muslim army personnel would not be able to choose specific Muslim army chaplains. It may be that these chaplains would have another ethnic background; perhaps he would originate from another theological school. Would this be a problem?*
Muslims have the five pillars. This is enough. Every Muslim chaplain who is able to do this job could be elected. Differences regarding ethnic background and theology are maybe relevant in other contexts, but not in the Swiss Army context.

- *What cultural, national or theological traditions should be represented amongst Muslim army chaplains?*
 A Muslim chaplain has to be concerned regarding practical issues such as meals, praying or fasting. Theological or ethnic differences are really not relevant for such practical orientation.
- *A Swiss Christian chaplain must have a University Master degree, moreover academic training in spiritual care and respective experience. How do you consider the conditions for Muslim army chaplains?*
 They must have university degree; hopefully soon this will be possible to earn this degree in Switzerland. The Swiss Army management should communicate this issue with Muslim umbrella organisations. Many Imams of course have university degrees.
- *A Christian army chaplain must be able to integrate into military life and organisation. Moreover, he must also be aware that he is working in another context compared to the context in the parish. He must be able to interact and to communicate in the Swiss Army context which is characterised by distinct secularism and religious pluralism. How do you consider this situation regarding a Muslim engagement in this chaplaincy?*
 This would be easy since a Muslim chaplain would probably meet mostly Muslim army personnel.
- *How do you consider the problem of the lack of public-legal acknowledgement of Muslim communities in Switzerland?*
 It is not pragmatic to couple political development in Switzerland with the organisation of the Swiss Army Chaplaincy. The Army would find a pragmatic way, I am sure.
- *Who should be the Muslim partner organisation of the Swiss Army Chaplaincy?*
 I am sure that the umbrella organisations FIDS (Federation of Islamic Organisations in Switzerland), KIOS (Coordination of Islamic Organisations), BMK (Basel Muslim Conference) or VIOZ (Association of Islamic Organisations Zurich) would support the army on these issues.
- *What do you think about Hindu, Buddhist, Jewish army chaplains, or army chaplains from Christian free churches, or even humanistic chaplains?*
 The Army aims to have fully integrated soldiers and officers who feel well regarding body and spirit. If chaplains help to support this, this would be fine.

7) *Do Muslims mean the same as Christians when they speak about pastoral care?*

Yes, they mean the same; please employ a Muslim chaplain and leave theological issues alone. A Muslim chaplain must care for army personnel. However, Islamic principles require pastoral care. If we have no Muslim Army Chaplaincy we will accept this. But of course we would prefer to be involved in this service.

8) *Mission*

- *Army chaplains are free to speak at promotional ceremonies, visits in the field, or when they introduce the service on the occasion of a new school, for example. May chaplains speak about the tenets of their religion?*

The Swiss Army is neutral regarding religion. Mission is not permitted. Speaking about the religious tenets or mission on the occasion of a troop visit or a promotion ceremony would be a misuse of trust regarding Muslim chaplains, what is more it would be an intrusion in the privacy of soldiers and officers.

- *Would it be a problem of mutual sheep stealing if Christians and Muslims worked together in the Swiss Army Chaplaincy?*

No, mission would be prohibited; tolerance and respect are of the utmost importance therefore sheep stealing would not be a problem.

- *Are army chaplains open-minded enough so that soldiers and officers from all religious affiliations can find support from them?*

Every army chaplain must be open-minded.

- *What do you think of the idea of Muslim and Christian army chaplains working together to teach army personnel on topics such as tolerance, interreligious dialogue and the variety of religions?*

This would be important. Mutual understanding and integration of all religions should be a matter of course,

11.33 Annexure 5D4

Questionnaire completed by Swiss Muslim Scholars D4: The opinions of the Swiss Muslim scholar D4 have been anonymously expressed in this completed questionnaire (Method II).

I am evaluating the Christian-Muslim dialogue in the context of the Swiss Army Chaplaincy. This concerns the issue of an adequate Muslim Army Chaplaincy as well. Your support regarding this evaluation is most valuable. We will discuss the issue regarding whether or not there is any dialogue between Christians and Muslims in this context, whether or not Muslim army personnel has an adequate care service, and whether or not a specific Muslim care service would be necessary. Thank you.

- 1) *Concerning Christian-Muslim dialogue this study considers a fruitful dialogue in the Swiss context.*
- *Do you think that the general affirmation of Christian-Muslim dialogue has had positive effects regarding true and effective dialogue between Christians and Muslims in the context of Swiss institutional chaplaincy in hospitals, prisons, in care teams, and in the Swiss Army and regarding the commitment of Muslims in Switzerland?*
Yes this dialogue should open paths for Muslims to institutional chaplaincies in Switzerland. Very often, only Christian chaplains are employed as care givers in these institutions. The effects of a fruitful dialogue pave the way of mutual understanding and trust. This trust can imply that Christians recognise the Islamic wish of participating in institutional chaplaincies as well. For a religious minority hurdles often are invisible. A reciprocal view can open new ways of cooperation.
 - *Between Christians and Muslims there are many commonalities. Can the emphasis of these commonalities imply a common strategy regarding the Swiss Army Chaplaincy?*
Yes, these commonalities are important, moreover the differences have to be recognised which also could imply different needs regarding the spiritual care service. In religious specific issues it is not possible that Christian chaplains deeply feel Muslim needs.
 - *Would you consider the initiation of a Swiss Muslim Army Chaplaincy in the near future as a sign of respect regarding Muslim soldiers?*
Yes this would be a sign of respect. This would not only establish something new which is positive but it would also eliminate something which is negative which is the lack of a Muslim care service.
 - *According to feedback, may Muslim army personnel practise their religion in the Swiss Army?*
Yes the context of the Swiss Army is characterised by respecting human dignity. Some Muslim soldiers have experienced that the Swiss Army does not accept any discrimination which is most exemplary.
 - *Is it possible to build bridges between Christians and Muslims in the Swiss Army?*
This could be a positive side-effect. The Swiss Army could create an interreligious model of cooperation which would be a role model for the whole of society.
- 2) *Freedom of religion: The Federal Constitution of the Swiss Confederation guarantees freedom of religion and conscience, and the right to choose freely one's religion and to practise it individually or in community with others (Article 15¹⁻²).*
- *Have you received feedback from Muslim army personnel that freedom of religion is guaranteed in the Swiss Army?*
Freedom of religion has been guaranteed but respect regarding specific spiritual care is not guaranteed.

- *Have you received feedback from Muslim army personnel saying that they have experienced the military service setting as tolerant towards Islam?*

Yes I have received feedback. But sometimes we regret certain insensitivity if, for example, after a military exercise one only can eat pork and bread at the fireside. Muslims, in this case, only eat bread.

- *Have you received feedback from Muslim army personnel whether or not they have been discriminated against based on their religious affiliation during military service?*

I know that there is no direct discrimination. However Muslim army personnel are exposed to numerous prejudices.

3) *Practice of religion during military service.*

- *Have you received feedback from Muslim army personnel if they have, during military service, time and restful atmosphere enough for prayers?*

Some Muslims would like to have other praying times but they have to fight for their rights. The instruction sheet of the Swiss Army should be revised from time to time.

- *Have you received feedback from Muslim army personnel if they can, during military service, obey the religious rules regarding meals and food?*

Yes it works but only with restrictions. Some food contains pork, even if many people are not aware of this fact. During Ramadan Muslim army personnel are dependent on the goodwill of the kitchen.

- *Have you received feedback from Muslim army personnel if they have experienced any difficulties regarding time off because of Friday Prayer, Ramadan, or religious feasts?*

Yes I have received feedback that there have been no difficulties. It is of the utmost importance that Muslim army personnel are well informed regarding their rights.

4) *The Rules of Service 2004 declare the right of every soldier and officer to benefit from spiritual care (Chapter 6).*

- *Have you received feedback from Muslim army personnel who have benefited from this service?*

Yes they benefit from this service but not if they have questions regarding religious practice or Islamic interpretation of life.

- *Have you received feedback from Muslim army personnel who feel deprived by the lack of a Muslim Chaplaincy in the Swiss Army?*

Yes they feel deprived. Compliance with internationally oriented rights implies the establishment of a specific Muslim care service. Christian chaplains sometimes celebrate church services; Christian soldiers even have the right that their chaplains make this offer. What about Muslim army personnel? It is the same regarding specific spiritual care if Muslim army personnel have religious specific faith problems.

- 5) *In which of the following cases would you as a Muslim soldier or officer contact a Christian chaplain, and in which case would you prefer a Muslim chaplain (accident or emergency case in the army, rituals after accidents, visitations in the clinical department, visitations in the case of arrest, forced into military career, unfair treatment, unfair treatment based on religious affiliation, problems with food, problems with prayer times or rooms, problems with time off because of Ramadan, psychological problems, personal problems at home, questions of faith and spirituality)?*

In the sphere of faith problems and death and rituals it is necessary to have a Muslim chaplaincy. There are also specific questions such as, for example, if somebody is forced into a career. Specific argumentation by a Muslim chaplain could support a soldier who does not know how to decide. Regarding meals, praying times and feasts it would be of great utility to have a Muslim chaplain who could advise army personnel and commanders. In many cases a Christian chaplain is helpful for Muslim army personnel, but nevertheless a Muslim chaplain would be more adequate regarding specific problems.

- 6) *A Muslim Army Chaplaincy in Switzerland?*

- *What would the benefits of a Muslim chaplain in the Swiss Army be?*

The team of chaplains would be enriched by Islamic know-how. Muslim chaplains could advise commanders and the Swiss Army with specific difficult questions. It would be easier to find solutions in specific situations. Some Christian commanders or chaplains, for example, think that Muslims may not enter a church. Misunderstandings like that could be cleared up immediately.

- *What would be his main tasks?*

He would have the same tasks as Christian chaplains which must be performed in a most neutral way. He should be concerned about being well integrated in the chaplain's teams, and sometimes he would also have specific Islamic tasks. If Christians celebrate services a Muslim chaplain could also organise Friday prayers.

- *Should this Muslim chaplain have the same military training, the same army equipment and the same rank as Christian chaplains?*

I think that Muslim chaplains should be treated as Christian chaplains.

- *Do you think that Muslim army personnel would have to worry about social exclusion if they contacted a Muslim chaplain?*

No I don't think so. It would be interesting if the Swiss Army Chaplaincy would ask in other countries and armies whether or not there are existing problems.

- *Some Swiss Catholic soldiers sometimes contact Protestant army chaplains. Likewise, Muslim army personnel would not be able to choose specific Muslim army chaplains. It may be that these chaplains would have another ethnic background; perhaps he would originate from another theological school. Would this be a problem?*

I think a Shia Muslim could advise a Sunni Muslim and a Sunni Muslim could advise a Shia Muslim. The army is not the place for

theological discussions. If groups who do not count themselves as Muslims would be represented in the Islamic chaplaincy only because the Army think they are Muslims (for example the Alevi) this would be a problem. If necessary Alevi should also have specific spiritual care the same as Hindu or Buddhists.

- *What cultural, national or theological traditions should be represented amongst Muslim army chaplains?*

He must be Swiss. There are no other requirements regarding national or cultural backgrounds. Because 95% of Swiss Muslims are Sunni Muslims one should employ a Sunni chaplain. He must know other Sunni traditions and Shia tradition as well. In prison chaplaincies the cooperation between Sunni and Shia Muslim chaplains is established and uncomplicated. Muslim army personnel would trust these chaplains if they were appointed also by Muslim organisations in Switzerland (FIDS, KIOS, VIOZ...).

- *A Swiss Christian chaplain must have a University Master degree, moreover academic training in spiritual care and respective experience. How do you consider the conditions for Muslim army chaplains?*

The Swiss Army should make a short-list of which Universities are accepted since there is not yet any Swiss theological university training available for Muslims. Moreover they should be trained in spiritual care. They must have the required military training. In this way he would be accepted in the Swiss Army in the same way as Christian chaplains. "Imam" and "spiritual care" are always related to a specific context in Islam therefore a Muslim care giver in the army would be an advisor or a chaplain with the same tasks as his Christian colleagues.

- *A Christian army chaplain must be able to integrate into military life and organisation. Moreover, he must also be aware that he is working in another context compared to the context in the parish. He must be able to interact and to communicate in the Swiss Army context which is characterised by distinct secularism and religious pluralism. How do you consider this situation regarding a Muslim engagement in this chaplaincy?*

A Muslim chaplain could certainly do this.

- *How do you consider the problem of the lack of public-legal acknowledgement of Muslim communities in Switzerland?*

The army is free to decide. If this really is a precondition we cannot influence it. We cannot change this reality. Can the Swiss Army wait for the moment when Muslim organisations are recognised? I think this will take too long. The needs are real. It is the same with Muslim burial: even if there are no Muslim cemeteries I will die someday. By the way, the Army Chaplaincy is organised on the level of the Swiss Federation where this recognition of religious communities is not as relevant as on the level of the Cantons. However, the army is obliged to care also for Muslim soldiers, and the Swiss Muslim umbrella organisations would take responsibility to support the selection of Muslim chaplains.

- *Who should be the Muslim partner organisation of the Swiss Army Chaplaincy?*

The FIDS (Federation of Islamic Organisations in Switzerland) is the most important umbrella organisation and therefore the possible partner. Regarding military issues they are closely working together with VIOZ, the Muslim umbrella organisation of the Canton Zürich. The combination of FIDS and KIOS (Coordination of Islamic Organisations in Switzerland), together with VIOZ, would be a good partner.

- *What do you think about Hindu, Buddhist, Jewish army chaplains, or army chaplains from Christian free churches, or even humanistic chaplains?*

The idea is good. It depends whether or not these communities wish for specific spiritual care.

- 7) *Do Muslims mean the same as Christians when they speak about pastoral care?*

The term “Seelsorge” has really been established in a Christian context. However, a Muslim chaplain or a Muslim advisor does the same as Christian chaplains. Please look at other national armies where they have Muslim chaplains. They do the same as their Christian colleagues.

- 8) *Mission*

- *Army chaplains are free to speak at promotional ceremonies, visits in the field, or when they introduce the service on the occasion of a new school, for example. May chaplains speak about the tenets of their religion?*

Speaking about the religious tenets is acceptable depending on the situation. But any attempt at conversion is not permitted. Speaking about important human values is permitted. It is important that the religious background of a chaplain has not to be neither hidden nor denied.

- *Would it be a problem of mutual sheep stealing if Christians and Muslims worked together in the Swiss Army Chaplaincy?*

If a chaplain respects the teaching of his religion he will not do this.

- *Are army chaplains open-minded enough so that soldiers and officers from all religious affiliations can find support from them?*

Every chaplain must be open-minded. But a Christian chaplain is not an expert on Islam, and neither are Muslim chaplains experts on the Christian faith.

- *What do you think of the idea of Muslim and Christian army chaplains working together to teach army personnel on topics such as tolerance, interreligious dialogue and the variety of religions?*

Yes, of course! They should do it together without comparing the religions.

11.34 Annexure 5E1

Questionnaire completed by the Swiss Army chaplain E1: The opinions of the Swiss Army chaplain E1 have been anonymously expressed in this completed questionnaire (Method II).

I am evaluating the Christian-Muslim dialogue in the context of the Swiss Army Chaplaincy. This concerns the issue of an adequate Muslim Army Chaplaincy as well. Your support regarding this evaluation is most valuable. We will discuss the issue regarding whether or not there is any dialogue between Christians and Muslims in this context, whether or not Muslim army personnel has an adequate care service, and whether or not a specific Muslim care service would be necessary. Thank you.

- 1) *Concerning Christian-Muslim dialogue this study considers a fruitful dialogue in the Swiss context.*
 - *Have you had any experience with Muslim army personnel?*
Yes, I have.
 - *Is there any Christian-Muslim dialogue in the context of the Swiss Army chaplaincy at all?*
There is no real dialogue between Christians and Muslims in this context.
 - *Between Christians and Muslims there are many commonalities. Do you emphasise as a Christian army chaplain these existing commonalities rather than all separating factors?*
The commonalities must be emphasised if we speak about such topics.
 - *Would you consider the initiation of a Swiss Muslim Army Chaplaincy in the near future as a sign of respect regarding Muslim soldiers?*
Yes, it would be a sign of respect.
 - *Do you think that Muslim army personnel have been empowered to practise their religion in the Swiss Army?*
I dare to say that this is not consistently possible.
 - *Is it possible to build bridges between Christians and Muslims in the Swiss Army?*
Perhaps, it depends on the situation.
- 2) *Freedom of religion: The Federal Constitution of the Swiss Confederation guarantees freedom of religion and conscience, and the right to choose freely ones' religion and to practise it individually or in community with others (Article 15¹⁻²).*
 - *Do you think that Muslim army personnel have guaranteed freedom of religion in the Swiss Army?*
Yes.

- *Do you think that the Swiss military setting is a tolerant setting towards Islam?*

No, I consider that this setting is not too tolerant towards Islam.

- *Have you received feedback from Muslim army personnel whether or not they have been discriminated against based on their religious affiliation during military service?*

No.

3) *Practice of religion during military service.*

- *Do Muslim army personnel contact you during military service regarding praying concerns?*

This happens very seldom.

- *Do Muslim army personnel contact you during military service regarding meals and food concerns?*

Yes, they do.

- *Do Muslim army personnel contact you during military service regarding time-off concerns because of the Friday Prayer, Ramadan, or religious feasts?*

Yes, they do.

4) *The Rules of Service 2004 declare the right of every soldier and officer to benefit from spiritual care (Chapter 6).*

- *In your experience have Muslim army personnel contacted you as a chaplain?*

Not so far.

- *Do Muslim army personnel feel deprived by the lack of a Muslim Chaplaincy in the Swiss Army?*

Yes they do.

5) *In which of the following cases do you think that a Muslim soldier or officer can contact a Christian chaplain, and in which case would they probably prefer a Muslim chaplain (accident or emergency case in the army, rituals after accidents, visitations in the clinical department, visitations in the case of arrest, forced into a military career, unfair treatment, unfair treatment based on religious affiliation, problems with food, problems with prayer times or rooms, problems with time off because of Ramadan, psychological problems, personal problems at home, questions of faith and spirituality)?*

In situations such as unfair treatment based on religious affiliation, problems with faith and religious rules, and personal problems, Muslim soldiers and officers should have the possibility of contacting a Muslim chaplain in the Swiss Army.

6) *A Muslim Army Chaplaincy in Switzerland?*

- *What would the benefits of a Muslim chaplain in the Swiss Army be?*
Muslim army personnel would have a direct contact; trust could be fostered.
- *What would be his main tasks?*
More or less he should deal with religious issues.
- *Should this Muslim chaplain have the same military training, the same army equipment and the same rank as Christian chaplains?*
They should be integrated.
- *Do you think that Muslim army personnel would have to worry about social exclusion if they contacted a Muslim chaplain?*
No.
- *Some Swiss Catholic soldiers sometimes contact Protestant army chaplains. Likewise, Muslim army personnel would not be able to choose specific Muslim army chaplains. It may be that these chaplains would have another ethnic background; perhaps he would originate from another theological school. Would this be a problem?*
No, I don't think so.
- *A Swiss Christian chaplain must have a University Master degree, moreover academic training in spiritual care and respective experience. How do you consider the conditions for Muslim army chaplains?*
A Swiss Muslim chaplain should fulfil the same requirements. He should be integrated in the Swiss Army; moreover, he should be an integrative personality.
- *What do you think about Hindu, Buddhist, Jewish army chaplains, or army chaplains from Christian free churches, or even humanistic chaplains?*
Why not, but the proportionality regarding the number of army personnel of the religion concerned should be considered.

7) *Mission*

- *Army chaplains are free to speak at promotional ceremonies, visits in the field, or when they introduce the service on the occasion of a new school, for example. May chaplains speak about the tenets of their religion?*
On the occasion of such events the dogmatic tenets of religion are out of place.

- *If the Swiss Army Chaplaincy had various religious representatives, the intention of every religion would be more clear and transparent. Would this in the same way be advantageous for the Christian chaplaincy in order to be more free to say that the Christian chaplain's branch is really connected to Christian tenets?*

Yes, of course.

- *Are army chaplains open-minded enough that soldiers and officers from all religious affiliations can find support from them?*

They should be. If this is so, this depends on the chaplains' personality.

- *What do you think of the idea of Muslim and Christian army chaplains working together to teach army personnel on topics such as tolerance, interreligious dialogue and the variety of religions?*

This would be relevant.

11.35 Annexure 5E2

Questionnaire completed by the Swiss Army chaplain E2: The opinions of the Swiss Army chaplain E2 have been anonymously expressed in this completed questionnaire (Method II).

I am evaluating the Christian-Muslim dialogue in the context of the Swiss Army Chaplaincy. This concerns the issue of an adequate Muslim Army Chaplaincy as well. Your support regarding this evaluation is most valuable. We will discuss the issue regarding whether or not there is any dialogue between Christians and Muslims in this context, whether or not Muslim army personnel has an adequate care service, and whether or not a specific Muslim care service would be necessary. Thank you.

- 1) *Concerning Christian-Muslim dialogue this study considers a fruitful dialogue in the Swiss context.*

- *Have you had any experience with Muslim army personnel?*

Yes, I have, but very rarely.

- *Is there any Christian-Muslim dialogue in the context of the Swiss Army chaplaincy at all?*

The concept of dialogue between Christians and Muslims exists in the Swiss Army Chaplaincy, and nobody should resist this concept. In fact I have never connected an Imam to Muslim army personnel, but once in a while I give the Muslim contact in the chaplains' Manuel to a commander if he has questions, for example, regarding Ramadan.

- *Between Christians and Muslims there are many commonalities. Do you emphasise as a Christian army chaplain these existing commonalities rather than all separating factors?*

This is clear, I emphasise commonalities.

- *Would you consider the initiation of a Swiss Muslim Army Chaplaincy in the near future as a sign of respect regarding Muslim soldiers?*

I am not sure about that. Muslim army personnel consider my general attitude as respectful: we are a church and a Christian chaplaincy which is not proselytising and respecting every religion. I am sure that Muslim army personnel understand that it would be difficult to initiate a Muslim chaplaincy because they have no unity regarding a general organisational representation.

- *Do you think that Muslim army personnel have been empowered to practise their religion in the Swiss Army?*

Yes, they can. However, this is the same for all believers of every religion. In view of the advanced secularism in Switzerland believers of all faiths consider whether or not they want to profess their religion in public. Since the attacks of 11 September Muslims have experienced prejudice regarding the confession of their faith.

- *Is it possible to build bridges between Christians and Muslims in the Swiss Army?*

Yes. Hard work is waiting for us regarding the reduction of prejudices.

2) *Freedom of religion: The Federal Constitution of the Swiss Confederation guarantees freedom of religion and conscience, and the right to choose freely ones' religion and to practise it individually or in community with others (Article 15¹⁻²).*

- *Do you think that Muslim army personnel have guaranteed freedom of religion in the Swiss Army?*

Yes, it seems to me that they have this freedom guaranteed.

- *Do you think that the Swiss military setting is a tolerant setting towards Islam?*

It is the same in the army as in our society: The setting is more or less tolerant towards Islam. To some extent tolerance exists. But further efforts regarding mutual acceptance are important.

- *Have you received feedback from Muslim army personnel whether or not they have been discriminated against based on their religious affiliation during military service?*

This happens very seldom. Sometimes there have been problems regarding pork in the meals. Sometimes, during times of stress, Muslim army personnel must hear unjustified prejudices the same as people from the Canton Jura hear in such moments from comrades that they are separatists.

3) *Practice of religion during military service.*

- *Do Muslim army personnel contact you during military service regarding praying concerns?*

I have never really had any experience with such concerns. Once in a while, Muslim soldiers try to benefit from further layoffs based on their need to pray five times a day. But they are astonished if a Christian

Chaplain knows their religion better than they do.

- *Do Muslim army personnel contact you during military service regarding meals and food concerns?*

This happens very seldom. In most of the cases the problem can quickly be solved.

- *Do Muslim army personnel contact you during military service regarding time-off concerns because of the Friday Prayer, Ramadan, or religious feasts?*

No.

4) *The Rules of Service 2004 declare the right of every soldier and officer to benefit from spiritual care (Chapter 6).*

- *In your experience have Muslim army personnel contacted you as a chaplain?*

I don't know religious statistics therefore I cannot answer in a proper way. However if I know that Muslims contact me it is because of religious issues.

- *Do Muslim army personnel feel deprived by the lack of a Muslim Chaplaincy in the Swiss Army?*

No there is no lack of this service. It won't be possible until Muslim communities in Switzerland have one umbrella organisation which has been accepted by all Swiss Muslims. The problem of the lack of a Muslim Chaplaincy is on their part not on our part.

5) *In which of the following cases do you think that a Muslim soldier or officer can contact a Christian chaplain, and in which case would they probably prefer a Muslim chaplain (accident or emergency case in the army, rituals after accidents, visitations in the clinical department, visitations in the case of arrest, forced into a military career, unfair treatment, unfair treatment based on religious affiliation, problems with food, problems with prayer times or rooms, problems with time off because of Ramadan, psychological problems, personal problems at home, questions of faith and spirituality)?*

Regarding all these cases a Christian chaplain is the right chaplain. The only situation in which a Muslim chaplain would be necessary is in case of a ritual after an accident. In all other situations a Christian chaplain will suffice. In specific issues we can contact an Imam.

6) *A Muslim Army Chaplaincy in Switzerland?*

- *What would the benefits of a Muslim chaplain in the Swiss Army be?*

In the current situation (secular society, lack of an institutional coordination of Swiss Muslim communities) there would be little point in establishing a Muslim Army Chaplaincy.

- *What would be his main tasks?*

Cf. the last answer.

- *Should this Muslim chaplain have the same military training, the same army equipment and the same rank as Christian chaplains?*
Cf. above. Probably one should extend the list of Muslim contact persons specified to the different linguistic regions. Nevertheless, also this is difficult, again because of the lack of institutional unity of the diverse Muslim communities in Switzerland.
- *Do you think that Muslim army personnel would have to worry about social exclusion if they contacted a Muslim chaplain?*
No, no more than if a soldier from a free church would ask for his pastor.
- *Some Swiss Catholic soldiers sometimes contact Protestant army chaplains. Likewise, Muslim army personnel would not be able to choose specific Muslim army chaplains. It may be that these chaplains would have another ethnic background; perhaps he would originate from another theological school. Would this be a problem?*
No. If a Muslim would like to contact the Imam of his mosque he can meet him during weekends or holidays. In case of necessity, a Christian chaplain can also facilitate such a meeting. Christian army chaplains do their best for the army personnel. If a Catholic soldier for example expresses the need to meet a priest (for example, for the Sacrament of Reconciliation), the army chaplain certainly will do his best to facilitate this.
- *A Swiss Christian chaplain must have a University Master degree, moreover academic training in spiritual care and respective experience. How do you consider the conditions for Muslim army chaplains?*
Cf. above. The requirements would be set by the Swiss Confederation regarding Muslim communities if they were recognized as an institutional partner. First everything has to be ruled in Swiss society with Muslims, afterwards in the Army. The Swiss Army Chaplaincy cannot proceed faster than society.
- *What do you think about Hindu, Buddhist, Jewish army chaplains, or army chaplains from Christian free churches, or even humanistic chaplains?*
This makes no sense in our secularised society.

7) *Mission*

- *Army chaplains are free to speak at promotional ceremonies, visits in the field, or when they introduce the service on the occasion of a new school, for example. May chaplains speak about the tenets of their religion?*
Yes, they may, provided that these speeches take into account the circumstances and the audience. An example: I never invite such an audience to pray the "Our Father" or I never say words of blessing. But I can take a prayer by pointing out that it is a prayer from the Christian tradition but which includes everyone (prayers of St. Francis of Assisi).

Similarly, I can quote Bible passages while specifying their scope beyond religious boundaries.

- *If the Swiss Army Chaplaincy had various religious representatives, the intention of every religion would be more clear and transparent. Would this in the same way be advantageous for the Christian chaplaincy in order to be more free to say that the Christian chaplain's branch is really connected to Christian tenets?*

The problem of your questions seems to originate from a wrong assessment of the situation. The problem of the chaplaincy in the US is different, because US have been less affected by secularism. For Swiss circumstances with advanced secularism we do not have to establish different chaplaincies with different religious profiles.

- *Are army chaplains open-minded enough that soldiers and officers from all religious affiliations can find support from them?*

Yes, they must be open-minded.

- *What do you think of the idea of Muslim and Christian army chaplains working together to teach army personnel on topics such as tolerance, interreligious dialogue and the variety of religions?*

We do not have to invite Muslim army chaplains in order to preach tolerance, dialogue concerns and the variety of religions.

11.36 Annexure 5E3

Questionnaire completed by the Swiss Army chaplain E3: The opinions of the Swiss Army chaplain E3 have been anonymously expressed in this completed questionnaire (Method II).

I am evaluating the Christian-Muslim dialogue in the context of the Swiss Army Chaplaincy. This concerns the issue of an adequate Muslim Army Chaplaincy as well. Your support regarding this evaluation is most valuable. We will discuss the issue regarding whether or not there is any dialogue between Christians and Muslims in this context, whether or not Muslim army personnel has an adequate care service, and whether or not a specific Muslim care service would be necessary. Thank you.

- 1) *Concerning Christian-Muslim dialogue this study considers a fruitful dialogue in the Swiss context.*

- *Have you had any experience with Muslim army personnel?*

Yes, I have.

- *Is there any Christian-Muslim dialogue in the context of the Swiss Army chaplaincy at all?*

Once, a Bosnian Imam was invited to a chaplains' conference, this was a Christian-Muslim dialogue. When I visited a mosque with Swiss Army personnel during a military deployment abroad, this was also a good chance for this dialogue.

- *Between Christians and Muslims there are many commonalities. Do you emphasise as a Christian army chaplain these existing commonalities rather than all separating factors?*
I emphasise the many commonalities.
- *Would you consider the initiation of a Swiss Muslim Army Chaplaincy in the near future as a sign of respect regarding Muslim soldiers?*
No.
- *Do you think that Muslim army personnel have been empowered to practise their religion in the Swiss Army?*
Yes.
- *Is it possible to build bridges between Christians and Muslims in the Swiss Army?*
Yes it is. It is the right place for this dialogue and to reduce prejudices. I have already experienced this.

2) *Freedom of religion: The Federal Constitution of the Swiss Confederation guarantees freedom of religion and conscience, and the right to choose freely ones' religion and to practise it individually or in community with others (Article 15¹⁻²).*

- *Do you think that Muslim army personnel have guaranteed freedom of religion in the Swiss Army?*
Yes.
- *Do you think that the Swiss military setting is a tolerant setting towards Islam?*
Yes.
- *Have you received feedback from Muslim army personnel whether or not they have been discriminated against based on their religious affiliation during military service?*
No.

3) *Practice of religion during military service.*

- *Do Muslim army personnel contact you during military service regarding praying concerns?*
No.
- *Do Muslim army personnel contact you during military service regarding meals and food concerns?*
Yes.
- *Do Muslim army personnel contact you during military service regarding time-off concerns because of the Friday Prayer, Ramadan, or religious feasts?*
No.

- 4) *The Rules of Service 2004 declare the right of every soldier and officer to benefit from spiritual care (Chapter 6).*
- *In your experience have Muslim army personnel contacted you as a chaplain?*
Yes.
 - *Do Muslim army personnel feel deprived by the lack of a Muslim Chaplaincy in the Swiss Army?*
No. If necessary I contact an Imam.
- 5) *In which of the following cases do you think that a Muslim soldier or officer can contact a Christian chaplain, and in which case would they probably prefer a Muslim chaplain (accident or emergency case in the army, rituals after accidents, visitations in the clinical department, visitations in the case of arrest, forced into a military career, unfair treatment, unfair treatment based on religious affiliation, problems with food, problems with prayer times or rooms, problems with time off because of Ramadan, psychological problems, personal problems at home, questions of faith and spirituality)?*
A Christian chaplain is always sufficient. Maybe if there is a ritual after an accident or if there is a very specific faith problem an Imam can be consulted.
- 6) *A Muslim Army Chaplaincy in Switzerland?*
- *What would the benefits of a Muslim chaplain in the Swiss Army be?*
There would be no advantages.
 - *What would be his main tasks?*
His tasks would only be Muslim rituals. He could also advise Christian chaplains.
 - *Should this Muslim chaplain have the same military training, the same army equipment and the same rank as Christian chaplains?*
Civilian Imams would be adequate.
 - *Do you think that Muslim army personnel would have to worry about social exclusion if they contacted a Muslim chaplain?*
No.
 - *Some Swiss Catholic soldiers sometimes contact Protestant army chaplains. Likewise, Muslim army personnel would not be able to choose specific Muslim army chaplains. It may be that these chaplains would have another ethnic background; perhaps he would originate from another theological school. Would this be a problem?*
No.
 - *A Swiss Christian chaplain must have a University Master degree, moreover academic training in spiritual care and respective experience. How do you consider the conditions for Muslim army chaplains?*
He should have detailed knowledge of the Swiss Army and Swiss culture.

- *What do you think about Hindu, Buddhist, Jewish army chaplains, or army chaplains from Christian free churches, or even humanistic chaplains?*

This is not necessary. Chaplains connected to free churches are not possible because of possible missionary attempts. If a traditional Christian Swiss Army chaplain is open-minded he is also a good point of contact for humanist concerns. Insight to humanistic thinking is important.

7) *Mission*

- *Army chaplains are free to speak at promotional ceremonies, visits in the field, or when they introduce the service on the occasion of a new school, for example. May chaplains speak about the tenets of their religion?*

If a chaplain is not working in a missionary way he may include the Holy Scripture, and he may stand on his faith.

- *If the Swiss Army Chaplaincy had various religious representatives, the intention of every religion would be more clear and transparent. Would this in the same way be advantageous for the Christian chaplaincy in order to be more free to say that the Christian chaplain's branch is really connected to Christian tenets?*

No.

- *Are army chaplains open-minded enough that soldiers and officers from all religious affiliations can find support from them?*

This is a "must".

- *What do you think of the idea of Muslim and Christian army chaplains working together to teach army personnel on topics such as tolerance, interreligious dialogue and the variety of religions?*

Yes, this would be very important.

11.37 Annexure 5E4

Questionnaire completed by the Swiss Army chaplain E4: The opinions of the Swiss Army chaplain E4 have been anonymously expressed in this completed questionnaire (Method II).

I am evaluating the Christian-Muslim dialogue in the context of the Swiss Army Chaplaincy. This concerns the issue of an adequate Muslim Army Chaplaincy as well. Your support regarding this evaluation is most valuable. We will discuss the issue regarding whether or not there is any dialogue between Christians and Muslims in this context, whether or not Muslim army personnel has an adequate care service, and whether or not a specific Muslim care service would be necessary. Thank you.

1) *Concerning Christian-Muslim dialogue this study considers a fruitful dialogue in the Swiss context.*

- *Have you had any experience with Muslim army personnel?*
Yes, I have met several Muslim soldiers and officers. Once, a Muslim soldier contacted me because his mother was seriously ill. I asked the commander to give him some days off. After a few days she died. I tried to stay in contact with him during these days but I somehow felt lost because I did not know his religious needs and he was quite introverted as well being in mourning. After the death he returned to the army, and he asked whether there would be an Imam available. When I suggested contacting an Imam he said that he would look for one at the next weekend.
- *Is there any Christian-Muslim dialogue in the context of the Swiss Army chaplaincy at all?*
Who are the Christians in the army? Who are the Muslims in the army? It is difficult to locate them moreover it is even more difficult to identify any dialogue. I have feedback from soldiers from a Christian background (I don't know whether or not they really are Christians) who tell me that their experience with comrades from a Muslim background were very inspiring during the period of military service. I have concluded that soldiers with a Christian and a Muslim background speak together. Sometimes Muslim army personnel contact me. They know that I am a Christian chaplain. We speak together. This is dialogue.
- *Between Christians and Muslims there are many commonalities. Do you emphasise as a Christian army chaplain these existing commonalities rather than all separating factors?*
I always speak in military classes about religious freedom and about peace of religion. On such occasions I emphasise commonalities between the three monotheistic religions.
- *Would you consider the initiation of a Swiss Muslim Army Chaplaincy in the near future as a sign of respect regarding Muslim soldiers?*
Yes, there are so many Muslim soldiers, and commanders so often have questions regarding Muslim concerns that this would be a sign of respect to establish a small-sized Muslim chaplaincy. It would be a sign of respect regarding Muslims in the army, regarding Muslims in our society, and regarding commanders who have questions.
- *Do you think that Muslim army personnel have been empowered to practise their religion in the Swiss Army?*
More or less, they can. They have similar problems regarding prejudices as army personnel from another faith. However, Muslims seem to be faced with more discriminatory prejudices.

- *Is it possible to build bridges between Christians and Muslims in the Swiss Army?*

It is the right place to do this. A commander who says to his troops that he does not accept any form of discrimination based on any differences or minority situations is a role model. He is building bridges within one sentence and within one minute.

- 2) *Freedom of religion: The Federal Constitution of the Swiss Confederation guarantees freedom of religion and conscience, and the right to choose freely ones' religion and to practise it individually or in community with others (Article 15¹⁻²).*

- *Do you think that Muslim army personnel have guaranteed freedom of religion in the Swiss Army?*

Yes, of course. This is guaranteed.

- *Do you think that the Swiss military setting is a tolerant setting towards Islam?*

I have had two soldiers from a Muslim background who have told me that they are non-practising Muslims. They were afraid that comrades who made negative statements regarding Muslims would hear about their religious affiliation and their cultural background. They said they were happy to change their names. They somehow felt threatened. I hope this is an exception. However, the rules of the Swiss Army regarding Muslim army personnel promote and support a tolerant setting.

- *Have you received feedback from Muslim army personnel whether or not they have been discriminated against based on their religious affiliation during military service?*

See above. I hope that there is no discrimination that has been swept under the carpet. The Swiss Army does not discriminate against Muslim army personnel. My experience is that commanders deal very carefully regarding the concerns of Muslim soldiers.

- 3) *Practice of religion during military service.*

- *Do Muslim army personnel contact you during military service regarding praying concerns?*

No.

- *Do Muslim army personnel contact you during military service regarding meals and food concerns?*

No.

- *Do Muslim army personnel contact you during military service regarding time-off concerns because of the Friday Prayer, Ramadan, or religious feasts?*

No.

4) *The Rules of Service 2004 declare the right of every soldier and officer to benefit from spiritual care (Chapter 6).*

- *In your experience have Muslim army personnel contacted you as a chaplain?*

Yes, some of them have. But they told me, that there were some inhibitions because I told the troops when I introduced myself that I am a Christian reverend. They were not sure whether or not they could come even though I have told everybody that I am open to everyone.

- *Do Muslim army personnel feel deprived by the lack of a Muslim Chaplaincy in the Swiss Army?*

My experience is that they always are very modest. They do not demand a Muslim chaplain. After a while when I speak with them they sometimes say that a Muslim chaplain could be a help for them or for comrades who have specific faith problems.

5) *In which of the following cases do you think that a Muslim soldier or officer can contact a Christian chaplain, and in which case would they probably prefer a Muslim chaplain (accident or emergency case in the army, rituals after accidents, visitations in the clinical department, visitations in the case of arrest, forced into a military career, unfair treatment, unfair treatment based on religious affiliation, problems with food, problems with prayer times or rooms, problems with time off because of Ramadan, psychological problems, personal problems at home, questions of faith and spirituality)?*

Most problems can be solved by any chaplain. We must be respectful chaplains, open-minded, well trained, intuitive, and sensitised to the context we are working in; we must be aware of many cultural and religious traditions. My religion as a chaplain is only important for me but I am not speaking about my personal religious affiliation in the army. I am a human being, and the soldier in the army is also a human being. That's all. In some of the cases mentioned I think that Muslim army personnel should have a Muslim chaplain. I cannot say in which situations this would be necessary. The soldier, the officer, or the commander must be in a situation where they could ask for a Muslim specialist.

6) *A Muslim Army Chaplaincy in Switzerland?*

- *What would the benefits of a Muslim chaplain in the Swiss Army be?*

Since we are living in a multicultural and pluri-religious society it is evident that this diversity should be reflected in the chaplains' service. Nobody should be forced to see a Muslim chaplain. I know many Christian-minded soldiers and officers who resist seeing a Christian chaplain for several reasons. I am sure that there are also many Muslim soldiers and officers who are not keen seeing an Imam. But there would be a number of army personnel and commanders who would benefit, and our chaplains' branch would benefit if this dialogue were established in our crew. Muslims are well integrated in our army, therefore in ten years the commanders themselves will maybe have a Muslim background. The Muslim chaplaincy in the army should be initiated now in a very careful way.

- *What would be his main tasks?*
I don't know. I have never thought about that. First he should maybe only be responsible for army personnel who contact him. Moreover he should advise commanders and superiors who need information. After an evaluation period he could also be responsible for whole parts of the troops – if he is the right professional with charisma nobody would want to give this service up after their first experience.
- *Should this Muslim chaplain have the same military training, the same army equipment and the same rank as Christian chaplains?*
Of course. Only a chaplain who is integrated in the army is reliable.
- *Do you think that Muslim army personnel would have to worry about social exclusion if they contacted a Muslim chaplain?*
I don't think so.
- *Some Swiss Catholic soldiers sometimes contact Protestant army chaplains. Likewise, Muslim army personnel would not be able to choose specific Muslim army chaplains. It may be that these chaplains would have another ethnic background; perhaps he would originate from another theological school. Would this be a problem?*
Muslims in Switzerland must be willing to compromise, in the same way as Christians. They come from many theological schools, ethical and religious and cultural traditions. The Swiss Army should carefully look for some Imams who are open, not only to all Muslims, but to all Army personnel. To come back to your question: If this Muslim chaplain realises that he is not the right person he will help to find another advisor. This will happen very rarely. By the way: the Swiss Army Chaplaincy provides a basic service, we do not have any selection programme.
- *A Swiss Christian chaplain must have a University Master degree, moreover academic training in spiritual care and respective experience. How do you consider the conditions for Muslim army chaplains?*
The same conditions! The training regarding spiritual care is advanced in European institutions where Muslims are studying.
- *What do you think about Hindu, Buddhist, Jewish army chaplains, or army chaplains from Christian free churches, or even humanistic chaplains?*
The humanistic chaplaincy is an interesting approach, especially in situations where secularism is advanced. Why couldn't we have a Jewish, a Hindu, and a Buddhist chaplain in our chaplaincy? This would not devalue our care service. Caring for each other is not a Christian monopoly.

7) *Mission*

- *Army chaplains are free to speak at promotional ceremonies, visits in the field, or when they introduce the service on the occasion of a new school, for example. May chaplains speak about the tenets of their religion?*

Even if I am speaking about human rights and human behaviour and about general rules in such situations the audience may feel that I am Christian. I am not ashamed of being a Christian. But I do not speak about the dogmatic tenets of Christianity in this context. I do this in the Sunday morning service in my parish.

- *If the Swiss Army Chaplaincy had various religious representatives, the intention of every religion would be more clear and transparent. Would this in the same way be advantageous for the Christian chaplaincy in order to be more free to say that the Christian chaplain's branch is really connected to Christian tenets?*

Absolutely. It is fair if the army personnel know the background of the chaplains.

- *Are army chaplains open-minded enough that soldiers and officers from all religious affiliations can find support from them?*

They have to be open-minded otherwise they have to leave the Swiss Army Chaplaincy. Narrow-minded army chaplains are negative regarding the reputation of the Swiss Army and regarding the reputation of Christian churches.

- *What do you think of the idea of Muslim and Christian army chaplains working together to teach army personnel on topics such as tolerance, interreligious dialogue and the variety of religions?*

I think this is important. I do this frequently. I would also do this together with a Hindu colleague in our chaplaincy, or with a humanistic colleague, or with the Military Imam.

11.38 Annexure 5E5

Questionnaire completed by the Swiss Army chaplain E5: The opinions of the Swiss Army chaplain E5 have been anonymously expressed in this completed questionnaire (Method II).

I am evaluating the Christian-Muslim dialogue in the context of the Swiss Army Chaplaincy. This concerns the issue of an adequate Muslim Army Chaplaincy as well. Your support regarding this evaluation is most valuable. We will discuss the issue regarding whether or not there is any dialogue between Christians and Muslims in this context, whether or not Muslim army personnel has an adequate care service, and whether or not a specific Muslim care service would be necessary. Thank you.

1) *Concerning Christian-Muslim dialogue this study considers a fruitful dialogue in the Swiss context.*

- *Have you had any experience with Muslim army personnel?*
More often than not. Interreligious dialogue very often is an important topic. But very seldom do army personnel contact me because of personal religious questions and concerns.
- *Is there any Christian-Muslim dialogue in the context of the Swiss Army chaplaincy at all?*
I don't think this is a main topic in the army on the level of soldiers. Sometimes I hear in cadres' gatherings that they speak disrespectfully regarding religious issues. However there is no real Christian-Muslim dialogue in this context.
- *Between Christians and Muslims there are many commonalities. Do you emphasise as a Christian army chaplain these existing commonalities rather than all separating factors?*
Yes, I emphasise both: speaking about commonalities without neglecting separating factors.
- *Would you consider the initiation of a Swiss Muslim Army Chaplaincy in the near future as a sign of respect regarding Muslim soldiers?*
I don't know whether or not this is necessary. Is there any need for Muslim chaplains? Army personnel do not contact chaplains because they are Christian pastors but because of their function as chaplain.
- *Do you think that Muslim army personnel have been empowered to practise their religion in the Swiss Army?*
I think so. Muslim army personnel manage to deal in a very pragmatic way regarding the way they practise their faith. But I have experienced Muslim corporals who officially spoke in a disrespectful way regarding Muslims. First I thought that my topic, the interreligious dialogue, would antagonise right-wing oriented soldiers, but these Muslims were afraid that their religious and cultural identity would be revealed.
- *Is it possible to build bridges between Christians and Muslims in the Swiss Army?*
Yes some Christian army personnel form friendships with other army personnel who turned out to be Muslims. They return from military service with new insights, prejudices have been removed, bridges have been built.

2) *Freedom of religion: The Federal Constitution of the Swiss Confederation guarantees freedom of religion and conscience, and the right to choose freely ones' religion and to practise it individually or in community with others (Article 15¹⁻²).*

- *Do you think that Muslim army personnel have guaranteed freedom of religion in the Swiss Army?*

Yes, this should be so. The majority of Muslims are secular or areligious. My experience is that Christian army personnel from free churches sometimes feel that they cannot live their faith in the military context.

- *Do you think that the Swiss military setting is a tolerant setting towards Islam?*

This is difficult to assess.

- *Have you received feedback from Muslim army personnel whether or not they have been discriminated against based on their religious affiliation during military service?*

Luckily I have not experienced this.

3) *Practice of religion during military service.*

- *Do Muslim army personnel contact you during military service regarding praying concerns?*

No.

- *Do Muslim army personnel contact you during military service regarding meals and food concerns?*

No.

- *Do Muslim army personnel contact you during military service regarding time-off concerns because of the Friday Prayer, Ramadan, or religious feasts?*

No.

4) *The Rules of Service 2004 declare the right of every soldier and officer to benefit from spiritual care (Chapter 6).*

- *In your experience have Muslim army personnel contacted you as a chaplain?*

Really, I am very seldom contacted because of religious issues. If army personnel come to me because they have been forced into military career I do not ask to which religious affiliation they belong.

- *Do Muslim army personnel feel deprived by the lack of a Muslim Chaplaincy in the Swiss Army?*

I don't think so. Nevertheless I am not sure whether this is a lack and we do not recognise it because Muslims who need a Muslim chaplaincy do not come.

5) *In which of the following cases do you think that a Muslim soldier or officer can contact a Christian chaplain, and in which case would they probably prefer a Muslim chaplain (accident or emergency case in the army, rituals after accidents, visitations in the clinical department, visitations in the case of arrest, forced into a military career, unfair treatment, unfair treatment based on religious affiliation, problems with food, problems with prayer times or rooms, problems with time off because of Ramadan, psychological problems, personal problems at home, questions of faith and spirituality)?*
 In case of emergency Christian chaplains would surely contact an Imam if Muslim soldiers were involved. If there is unfair treatment of Muslim army personnel an Imam could help very well. He would also be helpful in case of faith problems. Maybe a Christian and a Muslim chaplain could work together in such cases. In many other cases a Christian chaplain is enough.

6) *A Muslim Army Chaplaincy in Switzerland?*

- *What would the benefits of a Muslim chaplain in the Swiss Army be?*
 The establishment of a Muslim Army Chaplaincy would send a strong signal. Maybe it is not yet realistic at the moment? How should the chaplaincy be reorganised? Already now, Catholic army personnel contact a Protestant chaplain. This shows that every chaplain must be open to everyone.
- *What would be his main tasks?*
 He would be here for specific questions of all army personnel. Maybe interreligious celebrations could be organised. The Common Army of the Austrian-Hungarian Land Forces (“K&K-Armee”¹²⁵) could be a role model where the religious backgrounds of the troops have been carefully considered and respected.
- *Should this Muslim chaplain have the same military training, the same army equipment and the same rank as Christian chaplains?*
 Not necessarily. However, if Muslim chaplains would be integrated this were a role model for the whole society.
- *Do you think that Muslim army personnel would have to worry about social exclusion if they contacted a Muslim chaplain?*
 Sometimes also Christian chaplains are treated in the army context in a unfavourable manner. Army personnel with a Christian background can experience social exclusion also.
- *Some Swiss Catholic soldiers sometimes contact Protestant army chaplains. Likewise, Muslim army personnel would not be able to choose specific Muslim army chaplains. It may be that these chaplains would have another ethnic background; perhaps he would originate from another theological school. Would this be a problem?*
 If a Muslim chaplain finds the appropriate style for this context differences between the background of the chaplain and the soldier will not be relevant.

¹²⁵ K&K stands for “kaiserlich und königlich” (imperial and royal), referring to the Austrian-Hungarian Land Forces from 1848-1918 (Glenn & Steiner, 2010)

- *A Swiss Christian chaplain must have a University Master degree, moreover academic training in spiritual care and respective experience. How do you consider the conditions for Muslim army chaplains?*

Halfway-solutions would not be good. They have to fulfil the same requirement as Christian chaplains.

- *What do you think about Hindu, Buddhist, Jewish army chaplains, or army chaplains from Christian free churches, or even humanistic chaplains?*

This would be good for the chaplains themselves but not necessarily for the personnel.

7) *Mission*

- *Army chaplains are free to speak at promotional ceremonies, visits in the field, or when they introduce the service on the occasion of a new school, for example. May chaplains speak about the tenets of their religion?*

In the army context it is the teaching about religion not the teaching in religion, at least anyhow with me. Knowledge and insight are important, not confession.

- *If the Swiss Army Chaplaincy had various religious representatives, the intention of every religion would be more clear and transparent. Would this in the same way be advantageous for the Christian chaplaincy in order to be more free to say that the Christian chaplain's branch is really connected to Christian tenets?*

I agree.

- *Are army chaplains open-minded enough that soldiers and officers from all religious affiliations can find support from them?*

I have met Imams and Muftis in the Balkans who are more moderate, more tolerant and even more European than some Christian colleagues in our army. Their style of being Christian is annoying. A chaplain must be open-minded regardless of his religious affiliation.

- *What do you think of the idea of Muslim and Christian army chaplains working together to teach army personnel on topics such as tolerance, interreligious dialogue and the variety of religions?*

Even now I give my best in this regard.

11.39 Annexure 5E6

Questionnaire completed by the Swiss Army chaplain E6: The opinions of the Swiss Army chaplain E6 have been anonymously expressed in this completed questionnaire (Method II).

I am evaluating the Christian-Muslim dialogue in the context of the Swiss Army Chaplaincy. This concerns the issue of an adequate Muslim Army Chaplaincy as well. Your support regarding this evaluation is most valuable. We will discuss the issue regarding whether or not there is any dialogue between Christians and Muslims in this context, whether or not Muslim army personnel has an adequate care service, and whether or not a specific Muslim care service would be necessary. Thank you.

1) *Concerning Christian-Muslim dialogue this study considers a fruitful dialogue in the Swiss context.*

- *Have you had any experience with Muslim army personnel?*
Yes, I have. A young man in sergeant's school told me that he felt suppressed because he was both the only Muslim and the only French speaking soldier in his company. His superior told him to shave his beard, if not serious consequences would follow. According to the rule *audiatur et altera pars* I spoke to the superior who had another point of view. The truth will be somewhere in the middle of the two statements. The fear of being forced to deny his faith was based on a misunderstanding. Maybe faith only was an excuse for other reasons; this happens also with Christians.
- *Is there any Christian-Muslim dialogue in the context of the Swiss Army chaplaincy at all?*
I have never experienced this dialogue.
- *Between Christians and Muslims there are many commonalities. Do you emphasise as a Christian army chaplain these existing commonalities rather than all separating factors?*
Since I do not have so many contacts with Muslim soldiers I don't have a lot of experience. However, I respect every other person and position, but I do not deny my faith. Therefore I do not want to emphasise commonalities by pretending that there are no separating factors.
- *Would you consider the initiation of a Swiss Muslim Army Chaplaincy in the near future as a sign of respect regarding Muslim soldiers?*
No. This would be a risk. Christian churches are publically and officially recognised, but where is a publically officially recognised Muslim partner organisation for the Swiss Army?
- *Do you think that Muslim army personnel have been empowered to practise their religion in the Swiss Army?*
Partially, yes. But as well as Christian soldiers of free churches Muslim soldiers sometimes have difficulties since religion generally is seen as threatening in our society.
- *Is it possible to build bridges between Christians and Muslims in the Swiss Army?*
This would be possible since Christians and Muslims live very closely together to each other in the army context.

2) *Freedom of religion: The Federal Constitution of the Swiss Confederation guarantees freedom of religion and conscience, and the right to choose freely ones' religion and to practise it individually or in community with others (Article 15¹⁻²).*

- *Do you think that Muslim army personnel have guaranteed freedom of religion in the Swiss Army?*

I think that Muslims, Christians and Jews experience some restrictions in the army.

- *Do you think that the Swiss military setting is a tolerant setting towards Islam?*

The Swiss Army may not be more tolerant to one religion than another; the Swiss Army therefore may not have any preferences.

- *Have you received feedback from Muslim army personnel whether or not they have been discriminated against based on their religious affiliation during military service?*

No.

3) *Practice of religion during military service.*

- *Do Muslim army personnel contact you during military service regarding praying concerns?*

No, I have not experienced this.

- *Do Muslim army personnel contact you during military service regarding meals and food concerns?*

No.

- *Do Muslim army personnel contact you during military service regarding time-off concerns because of the Friday Prayer, Ramadan, or religious feasts?*

No.

4) *The Rules of Service 2004 declare the right of every soldier and officer to benefit from spiritual care (Chapter 6).*

- *In your experience have Muslim army personnel contacted you as a chaplain?*

This has happened only once (see above).

- *Do Muslim army personnel feel deprived by the lack of a Muslim Chaplaincy in the Swiss Army?*

Since we are not only here for our Christian brothers and sisters but for everyone I am sure that they do not feel any lack.

5) *In which of the following cases do you think that a Muslim soldier or officer can contact a Christian chaplain, and in which case would they probably prefer a Muslim chaplain (accident or emergency case in the army, rituals after accidents, visitations in the clinical department, visitations in the case of arrest, forced into a military career, unfair treatment, unfair treatment based*

on religious affiliation, problems with food, problems with prayer times or rooms, problems with time off because of Ramadan, psychological problems, personal problems at home, questions of faith and spirituality)?

A Muslim chaplaincy is not necessary because we care for all. However it is a primarily emergency care. A care team member cares in the same way for everybody. This is the same in the army.

6) *A Muslim Army Chaplaincy in Switzerland?*

- *What would the benefits of a Muslim chaplain in the Swiss Army be?*
There would be no direct benefit. Our care service which is open to every soldier regardless of their origin, religion, colour or any other differences would be diminished. It would not be good if this care service would be linked to any specific religion.
- *What would be his main tasks?*
He would have the same tasks as his Christian colleagues.
- *Should this Muslim chaplain have the same military training, the same army equipment and the same rank as Christian chaplains?*
If a Muslim chaplaincy were to be established full integration would be out of the question for me.
- *Do you think that Muslim army personnel would have to worry about social exclusion if they contacted a Muslim chaplain?*
This is the reason why I am totally against Muslim chaplains who would only care for Muslims. This could cause social exclusion. A Swiss Army Chaplain either is here for everyone or for no one.
- *Some Swiss Catholic soldiers sometimes contact Protestant army chaplains. Likewise, Muslim army personnel would not be able to choose specific Muslim army chaplains. It may be that these chaplains would have another ethnic background; perhaps he would originate from another theological school. Would this be a problem?*
This might be a big problem for Muslims, a greater problem than for Christians.
- *A Swiss Christian chaplain must have a University Master degree, moreover academic training in spiritual care and respective experience. How do you consider the conditions for Muslim army chaplains?*
You see, here is the next problem: We do not yet have any university training for Imams. This is another reason why this topic is not ripe for discussion.
- *What do you think about Hindu, Buddhist, Jewish army chaplains, or army chaplains from Christian free churches, or even humanistic chaplains?*
I would prefer to keep the status quo. If we begin to change every other chaplain should be integrated in the same way. If we change the status quo an important dimension of Swiss military history would get lost: the care for others regardless of their social or religious background.

7) *Mission*

- *Army chaplains are free to speak at promotional ceremonies, visits in the field, or when they introduce the service on the occasion of a new school, for example. May chaplains speak about the tenets of their religion?*

They must preach the tenets of their religion otherwise they are not credible to people of other faiths.

- *If the Swiss Army Chaplaincy had various religious representatives, the intention of every religion would be more clear and transparent. Would this in the same way be advantageous for the Christian chaplaincy in order to be more free to say that the Christian chaplain's branch is really connected to Christian tenets?*

Only if we really changed our status quo would it be important to establish an interfaith committee at the level of the heads of service of our Chaplaincy. However, we do not become interfaith chaplains but we remain Christians and we can care for everybody moreover we can facilitate an intermediate role regarding soldiers of different faiths.

- *Are army chaplains open-minded enough that soldiers and officers from all religious affiliations can find support from them?*

The soldier must know exactly the faith of the chaplain. Otherwise it is more difficult to trust his advice.

- *What do you think of the idea of Muslim and Christian army chaplains working together to teach army personnel on topics such as tolerance, interreligious dialogue and the variety of religions?*

If the words of Isaiah 62.25 will be fulfilled ("The wolf and the lamb will feed together, and the lion will eat straw like the ox, and dust will be the serpent's food. They will neither harm nor destroy on all my holy mountain", says the Lord) the question will be self-answering, before this – I am sorry to tell you – I don't think that this idea becomes reality.

11.40 Annexure 5E7

Questionnaire completed by the Swiss Army chaplain E7: The opinions of the Swiss Army chaplain E7 have been anonymously expressed in this completed questionnaire (Method II).

I am evaluating the Christian-Muslim dialogue in the context of the Swiss Army Chaplaincy. This concerns the issue of an adequate Muslim Army Chaplaincy as well. Your support regarding this evaluation is most valuable. We will discuss the issue regarding whether or not there is any dialogue between Christians and Muslims in this context, whether or not Muslim army personnel has an adequate care service, and whether or not a specific Muslim care service would be necessary. Thank you.

1) *Concerning Christian-Muslim dialogue this study considers a fruitful dialogue in the Swiss context.*

- *Have you had any experience with Muslim army personnel?*
Yes, I have.
- *Is there any Christian-Muslim dialogue in the context of the Swiss Army chaplaincy at all?*
At the moment there is no dialogue.
- *Between Christians and Muslims there are many commonalities. Do you emphasise as a Christian army chaplain these existing commonalities rather than all separating factors?*
Yes I do.
- *Would you consider the initiation of a Swiss Muslim Army Chaplaincy in the near future as a sign of respect regarding Muslim soldiers?*
Yes this would be a sign of respect. But only with Imams who are open regarding other religions and regarding non-religious army personnel.
- *Do you think that Muslim army personnel have been empowered to practise their religion in the Swiss Army?*
Yes they can, but all believers experience some limitations during military service. The army should not primarily be a place for practising religions, and certainly it is not a context for conversion to any religion.
- *Is it possible to build bridges between Christians and Muslims in the Swiss Army?*
Yes this would be a good opportunity in which believers of both religions could be sensitized to common religious values, and to argue together against extremism.

2) *Freedom of religion: The Federal Constitution of the Swiss Confederation guarantees freedom of religion and conscience, and the right to choose freely ones' religion and to practise it individually or in community with others (Article 15¹⁻²).*

- *Do you think that Muslim army personnel have guaranteed freedom of religion in the Swiss Army?*
They do not have every religious freedom guaranteed, for example they cannot pray five times a day. But the army does not have to guarantee this.
- *Do you think that the Swiss military setting is a tolerant setting towards Islam?*
Yes I would say, especially regarding a moderate and intelligent Islam.
- *Have you received feedback from Muslim army personnel whether or not they have been discriminated against based on their religious affiliation during military service?*
Yes indeed, I have had such feedback. Sometimes one can hear idiotic slogans. However, if a Muslim soldier requires all advantages in the

army and at the same time he does not live the life style of a practising Muslim regarding alcohol or women some comments are justified.

3) *Practice of religion during military service.*

- *Do Muslim army personnel contact you during military service regarding praying concerns?*

Yes.

- *Do Muslim army personnel contact you during military service regarding meals and food concerns?*

Yes.

- *Do Muslim army personnel contact you during military service regarding time-off concerns because of the Friday Prayer, Ramadan, or religious feasts?*

Yes but regarding these specific demands the system was abused because there were no Muslim feasts at these times corresponding to these demands.

4) *The Rules of Service 2004 declare the right of every soldier and officer to benefit from spiritual care (Chapter 6).*

- *In your experience have Muslim army personnel contacted you as a chaplain?*

Yes, I would say about 20 times.

- *Do Muslim army personnel feel deprived by the lack of a Muslim Chaplaincy in the Swiss Army?*

I don't think that this really is lacking. It depends how the Christian chaplain accepts and welcomes the Muslim soldiers.

5) *In which of the following cases do you think that a Muslim soldier or officer can contact a Christian chaplain, and in which case would they probably prefer a Muslim chaplain (accident or emergency case in the army, rituals after accidents, visitations in the clinical department, visitations in the case of arrest, forced into a military career, unfair treatment, unfair treatment based on religious affiliation, problems with food, problems with prayer times or rooms, problems with time off because of Ramadan, psychological problems, personal problems at home, questions of faith and spirituality)?*

For most of the situations I would think that Christian chaplains are suitable. Regarding rituals after accidents or if Muslims have religious or spiritual concerns it would be important to have a Muslim chaplain.

6) *A Muslim Army Chaplaincy in Switzerland?*

- *What would the benefits of a Muslim chaplain in the Swiss Army be?*

The advantage would be that one would show respect regarding Muslim army personnel. Furthermore the spiritual care would be better with Muslim chaplains.

- *What would be his main tasks?*

They would have the same tasks as Christians.

- *Should this Muslim chaplain have the same military training, the same army equipment and the same rank as Christian chaplains?*
They could be officers: if these Muslim chaplains were moderate and if they would waive conversion attempts they could care for everybody. If their only concern is for Muslims they could also be from outside the army.
- *Do you think that Muslim army personnel would have to worry about social exclusion if they contacted a Muslim chaplain?*
I don't think so. Christian soldiers could have the same problem.
- *Some Swiss Catholic soldiers sometimes contact Protestant army chaplains. Likewise, Muslim army personnel would not be able to choose specific Muslim army chaplains. It may be that these chaplains would have another ethnic background; perhaps he would originate from another theological school. Would this be a problem?*
They should be satisfied with any Muslim chaplain who is moderate and open minded. However if they would like to pick and choose "their" Imam this would not be right. Firstly, Swiss Army personnel cannot choose and secondly I would be afraid that some soldiers would prefer to have a fundamentalist Muslim chaplain.
- *A Swiss Christian chaplain must have a University Master degree, moreover academic training in spiritual care and respective experience. How do you consider the conditions for Muslim army chaplains?*
They should have a University degree accepted in Switzerland, moreover they should be open-minded for interreligious dialogue and they should have the same military experience as Christian chaplains.
- *What do you think about Hindu, Buddhist, Jewish army chaplains, or army chaplains from Christian free churches, or even humanistic chaplains?*
The theology of free churches is, from a dogmatic and spiritual perspective, not stable enough so that they can work in this context; the Hindu and Buddhist groups are not numerous enough, moreover humanistic chaplains are not tangible enough regarding the values of the Swiss Army Chaplaincy.

7) *Mission*

- *Army chaplains are free to speak at promotional ceremonies, visits in the field, or when they introduce the service on the occasion of a new school, for example. May chaplains speak about the tenets of their religion?*
They may speak about religious tenets without imposing this faith on anybody.

- *If the Swiss Army Chaplaincy had various religious representatives, the intention of every religion would be more clear and transparent. Would this in the same way be advantageous for the Christian chaplaincy in order to be more free to say that the Christian chaplain's branch is really connected to Christian tenets?*
I don't like to think of an army chaplaincy in which every chaplain may confess his faith by missionising. The Christian chaplains care for everybody regardless of their religious affiliation and without any attempt to sell his faith at every opportunity. I would leave a chaplaincy which would be a battlefield between the various religions.
- *Are army chaplains open-minded enough that soldiers and officers from all religious affiliations can find support from them?*
A chaplain must be open to everybody. If he is not open minded he must leave this job.
- *What do you think of the idea of Muslim and Christian army chaplains working together to teach army personnel on topics such as tolerance, interreligious dialogue and the variety of religions?*
This is the daily business of an army chaplain always according to the slogan: Try to unite, don't divide!

11.41 Annexure 5E8

Questionnaire completed by the Swiss Army chaplain E8: The opinions of the Swiss Army chaplain E8 have been anonymously expressed in this completed questionnaire (Method II).

I am evaluating the Christian-Muslim dialogue in the context of the Swiss Army Chaplaincy. This concerns the issue of an adequate Muslim Army Chaplaincy as well. Your support regarding this evaluation is most valuable. We will discuss the issue regarding whether or not there is any dialogue between Christians and Muslims in this context, whether or not Muslim army personnel has an adequate care service, and whether or not a specific Muslim care service would be necessary. Thank you.

1) *Concerning Christian-Muslim dialogue this study considers a fruitful dialogue in the Swiss context.*

- *Have you had any experience with Muslim army personnel?*
Yes I have.
- *Is there any Christian-Muslim dialogue in the context of the Swiss Army chaplaincy at all?*
Yes.
- *Between Christians and Muslims there are many commonalities. Do you emphasise as a Christian army chaplain these existing commonalities rather than all separating factors?*
I emphasise neither commonalities nor separating factors.

- *Would you consider the initiation of a Swiss Muslim Army Chaplaincy in the near future as a sign of respect regarding Muslim soldiers?*
No.
 - *Do you think that Muslim army personnel have been empowered to practise their religion in the Swiss Army?*
Yes.
 - *Is it possible to build bridges between Christians and Muslims in the Swiss Army?*
Yes.
- 2) *Freedom of religion: The Federal Constitution of the Swiss Confederation guarantees freedom of religion and conscience, and the right to choose freely ones' religion and to practise it individually or in community with others (Article 15¹⁻²).*
- *Do you think that Muslim army personnel have guaranteed freedom of religion in the Swiss Army?*
Everybody has to accept some restrictions in the army, also army personnel from other religions.
 - *Do you think that the Swiss military setting is a tolerant setting towards Islam?*
Is the army context tolerant towards any religion?
 - *Have you received feedback from Muslim army personnel whether or not they have been discriminated against based on their religious affiliation during military service?*
No I haven't.
- 3) *Practice of religion during military service.*
- *Do Muslim army personnel contact you during military service regarding praying concerns?*
No.
 - *Do Muslim army personnel contact you during military service regarding meals and food concerns?*
No.
 - *Do Muslim army personnel contact you during military service regarding time-off concerns because of the Friday Prayer, Ramadan, or religious feasts?*
No.
- 4) *The Rules of Service 2004 declare the right of every soldier and officer to benefit from spiritual care (Chapter 6).*
- *In your experience have Muslim army personnel contacted you as a chaplain?*
Yes.

- *Do Muslim army personnel feel deprived by the lack of a Muslim Chaplaincy in the Swiss Army?*
No.

5) *In which of the following cases do you think that a Muslim soldier or officer can contact a Christian chaplain, and in which case would they probably prefer a Muslim chaplain (accident or emergency case in the army, rituals after accidents, visitations in the clinical department, visitations in the case of arrest, forced into military career, unfair treatment, unfair treatment based on religious affiliation, problems with food, problems with prayer times or rooms, problems with time off because of Ramadan, psychological problems, personal problems at home, questions of faith and spirituality)?*

In all cases chaplains only are something like “first aid”. A chaplain can do this in a way that everybody can contact him. In case of faith problems one can maybe seek outside advice from an Imam.

6) *A Muslim Army Chaplaincy in Switzerland?*

- *What would the benefits of a Muslim chaplain in the Swiss Army be?*
There is no need. Most of the concerns are not related to religion. Therefore a Muslim can contact a Christian chaplain.
- *What would be his main tasks?*
There is no need for such a chaplaincy.
- *Should this Muslim chaplain have the same military training, the same army equipment and the same rank as Christian chaplains?*
A private Imam would be enough.
- *Do you think that Muslim army personnel would have to worry about social exclusion if they contacted a Muslim chaplain?*
No. But at any rate, a Muslim chaplaincy is not necessary.
- *Some Swiss Catholic soldiers sometimes contact Protestant army chaplains. Likewise, Muslim army personnel would not be able to choose specific Muslim army chaplains. It may be that these chaplains would have another ethnic background; perhaps he would originate from another theological school. Would this be a problem?*
Yes.
- *A Swiss Christian chaplain must have a University Master degree, moreover academic training in spiritual care and respective experience. How do you consider the conditions for Muslim army chaplains?*
We do not have to discuss this. We are a Christian country with Christian values therefore we have to stand for these Christian values also in the army.

- *What do you think about Hindu, Buddhist, Jewish army chaplains, or army chaplains from Christian free churches, or even humanistic chaplains?*

This is not necessary. If anybody has problems with chaplains he or she can contact the Psychological Pedagogical Service or the Social Service.

7) *Mission*

- *Army chaplains are free to speak at promotional ceremonies, visits in the field, or when they introduce the service on the occasion of a new school, for example. May chaplains speak about the tenets of their religion?*

No, mission is not possible in the army.

- *If the Swiss Army Chaplaincy had various religious representatives, the intention of every religion would be more clear and transparent. Would this in the same way be advantageous for the Christian chaplaincy in order to be more free to say that the Christian chaplain's branch is really connected to Christian tenets?*

I have a patch with a cross. Everything is clear. As a Christian chaplain I help all army personnel. That's all.

- *Are army chaplains open-minded enough that soldiers and officers from all religious affiliations can find support from them?*

Yes.

- *What do you think of the idea of Muslim and Christian army chaplains working together to teach army personnel on topics such as tolerance, interreligious dialogue and the variety of religions?*

I think it is our duty to care for people. If somebody wants to know something concerning religion he can ask. We help. But reality shows that soldiers have practical problems. My general attitude is more important than my religious affiliation.

11.42 Annexure 5F1

Questionnaire completed by Commander F1 of the Swiss Army (13 June 2013): After the research conversation, which proceeded without recording, the central statements of the conversation have been summarised by Commander F1 in this written questionnaire (Method I).

I am evaluating the Christian-Muslim dialogue in the context of the Swiss Army Chaplaincy. This concerns the issue of an adequate Muslim Army Chaplaincy as well. Your support regarding this evaluation is most valuable. We will discuss the issue regarding whether or not there is any dialogue between Christians and Muslims in this context, whether or not Muslim army personnel has an adequate care service, and whether or not a specific Muslim care service would be necessary. Thank you.

- 1) *Life in an army can set some limits regarding the practice of religion. Where do you see these limits of religious practice in the daily life of a soldier?*

Until now I have not met any Swiss soldiers or officers who have not been able to balance both their religious practice and their daily life in the army. If any army personnel should have problems in this regard it is the task of the chaplain responsible to support the soldier, the officer, or the commander in finding practicable solutions. In this case, the chaplain has to consider carefully the needs of the soldiers or the officers. The chaplains themselves exceed certain limits if, by fulfilling their task, they demonstrate their religious affiliation rather than supporting the personnel in a neutral way. In so doing they misuse the trust given to them. Therefore, the chaplains themselves have to find a way of combining their religious background with the reality of the multicultural army life and the needs of the army personnel.

- 2) *Have you had specific experience regarding extraordinary religious or spiritual needs of army personnel who mindfully practice their Catholic, Protestant, Jewish, Hindu or Buddhist religion?*

In this regard I don't have anything to report.

- 3) *Have you had specific experience with Muslim army personnel, for example regarding meals, prayer, or requests for holidays during Ramadan?*

Muslim army personnel are inconspicuous. I have no special reports regarding Muslim soldiers or officers. Very rarely do Muslim army personnel wish to use a space of silence. This can easily be organised. Once in a while there are uncertainties related to sausages declared as veal sausage, but in fact there is some pork in it. However, the kitchen has to deal carefully and respectfully with these problems. If there are any special needs regarding religious or ethical concerns of army personnel the commander supports the aim of solving upcoming problems. As mentioned above, soldiers and commanders can, in this regard, also count on the support of their army chaplain.

- 4) *According to the Rules of Service 04 all army personnel has the right to receive spiritual care during their military service. Some chaplains' colleagues in other Army Chaplaincies confirm that for specific concerns Muslims need a Muslim chaplain. How do you consider this situation, exemplified by the following cases? Accident or emergency case in the army, rituals after accidents, visitation in the clinical department, visitation in the case of arrest, forced into military career, unfair treatment, unfair treatment based on religious affiliation, problems with food, problems with prayer times or rooms, problems with time off because of Ramadan, psychological problem, personal problems at home, questions of faith and spirituality.*

In such a situation it is always the soldier who decides how to deal with his needs, and we will try to provide optimal support. A general answer can, therefore, not be given to this question. I can imagine that in specific situations optimal support requires the availability of a Muslim chaplain. A Muslim professional would, in specific circumstances, probably respond better to certain needs; a Muslim chaplain, who is aware of the military context, could also competently advise the commander. Therefore, I am open-minded to the idea of having a Muslim chaplain. Only, he should be moderate, and familiar with our cultural sphere; moreover, he must be versed in our multicultural and multireligious context. But basically I expect of every Christian army chaplain

as an academically trained theologian and pastor to respond in a differentiated way to specific needs of Muslim army personnel. I expect the chaplain to keep his religious preference in the background in order to support the soldier in a neutral, human and adequate way. Moreover, I expect every chaplain to be well versed regarding the Swiss religious landscape, and to be capable of responding in a neutral way to the needs and desires of the soldiers.

5) *How can the Swiss Army Chaplaincy support commanders regarding care issues in a beneficial way?*

- *Would it be important to revise the instruction sheet that has been edited by the Swiss Army Chaplaincy and the Psychological-Pedagogical Service of the Swiss Army regarding different faiths in the Swiss Army, and regarding food, prayer, time off, and chaplaincy? Would it be important to declare the instruction sheet as binding?*

Regarding this point I don't see any need of further action.

- *Would it be helpful if the Swiss Army Chaplaincy addressed relevant topics such as "tolerance", "interreligious dialogue" and "living together in our modern society" by means of discussion, brochures, or by a film?*

I am not fond of providing offers that intentionally provoke discussions. I don't see any needs to produce a brochure or films. But if a film is produced it should be very professional. However, commanders are obliged to deal with issues in diversity management. In order to professionally support them I could imagine that highly qualified army chaplains could train and sensitise commanders for this task of managing religious diversity, namely with the focus on Islam, since Islam is an increasing religion in Switzerland. Commanders should be informed about Islam in Switzerland, about Islamic groups, traditions, and origins. They should know how many Muslims are secular, and what this implies for the daily life or for specific situations in the army. Even if Muslims are secular they consider that Muslim tradition is important. Which needs do Muslim soldiers have? How can commanders deal with these needs? A highly qualified chaplain could provide such projects regarding informing and sensitising commanders. If a Muslim chaplain supported such information and sensitising projects it would be interesting to hear his view in the same way.

- *Would it be beneficial if the Swiss Army provided an office for religiously neutral information and advice accessible to all army personnel, even commanders?*

I don't think so. I expect Swiss Army chaplains to adopt a neutral attitude by accomplishing their task as chaplain. If a commander has specific questions, neutral and highly professional advice can be expected from an academically trained chaplain.

- *Considering that the Muslim population is growing in Switzerland would it be reasonable to establish a Muslim chaplaincy (or a "Muslim advisor" like the advisor in the Norwegian Army) who is a contact point for soldiers and commanders? Would this make sense to you?*

As mentioned above I have some sympathy for the Norwegian idea of

establishing a Muslim advisor; only, this Muslim advisor or chaplain should be carefully selected. From a Muslim chaplain one would expect even in a larger degree that he would not proselytise. If secular oriented Swiss Army personnel react negatively to Christian chaplains who are emphasising their confession in a demonstrative manner, these soldiers or officers would be sharply critical if a Muslim chaplain attracted attention by preaching. This would be counterproductive.

- *Should this Muslim chaplain have the same military training, the same army equipment and the same rank as Christian chaplains?*

Yes, I think so. However, this innovation should be carefully introduced since Swiss circumstances are different from the social circumstances of other nations with a colonial or with a maritime background.

- *We only have Christian chaplains even if the churches lose members, and even if Swiss society is characterised by secularism and by a multi-cultural and multi-faith situation. Should we, therefore, have non-Christian, for example, humanistic coaches (non-religious chaplains)?*

No, even if chaplains are Christians I expect them to defend general humanistic values in a neutral way. They must protect human rights and the values of humanity. If a chaplain fulfils the high expectations then he must remain neutral in all situations, even if he may have a Christian background.

- 6) *In multi-faith army care services chaplains have rules regarding their behaviour in the working environment of a secular and multi-faith society. The origin and the intention of the chaplains are clear but they are prohibited from proselytising in any way.*

- *Swiss Christian chaplains have Christian values. May they preach the gospel and missionise in the Swiss Army?*

This, exactly, is the difference between Christian attitude and Christian mission: If a chaplain includes everybody in his counselling and teaching, and if he refers in his public speeches to human values, he may have a Christian background. But if a chaplain celebrates in an intrusive way specific Catholic or Protestant prayers or elements of liturgy by the occasion of a flag presentation, for example or on the occasion of a “Word of the Day”, then this is a missionary way of behaviour which excludes other people and which is inadequate in an army context. How do soldiers of another religion, or secular soldiers, feel in such situations? Army chaplains may, therefore, not misuse the platform given to them, any more than a politician who speaks in the army. What is said here would refer to a high degree to a Muslim chaplain.

- *Has it been your experience that Swiss Army chaplains are sensitised to the context in which they work?*

Yes, more often than not. But I hereby repeat my high expectations regarding chaplains: They must be academically trained professionals who are sensitised to the social structure of today’s society. They must consider their clientele when they try to give meaning to life and in specific situations in the daily life in an army. The clientele chaplains

meet in the army differs from the clientele they meet in a Sunday morning church service. Many soldiers and officers think critically regarding religion, but if chaplains find words which refer to human values, also modern and critically thinking people are receptive. They welcome input which implies inspiring thoughts referring to general human values. However, a chaplain differs from the social or the psychological service of the army. Chaplains refer to issues which concern the human soul and human values; moreover, they refer to spiritual dimensions of life.

- *Has it been your experience that Swiss Army chaplains express themselves in an inclusive way when they give public speeches, or do they, knowingly or unknowingly, exclude secular army personnel or soldiers of another faith?*

I have experienced positive and negative situations in this regard. A chaplain may not simply misuse the platform given to him. However, on this platform words referring to human values and humanity are always most welcome.

- *If there is a Christian church service in your unit would you give orders to the soldiers who refuse to attend this service to compensate for their absence with extra work? (DR 04, 2012:95.3)?*

No, I would ask if he or she would rather visit another civil service or event.

7) *I have further questions regarding the theological-ethical principles which I have proposed for the evaluation of Christian-Muslim dialogue in the Swiss Army Chaplaincy.*

- *How can the Christian Swiss Army Chaplaincy optimise its commitment regarding Muslim army personnel?*

Christian army chaplains must demonstrate frankness towards Muslim army personnel and openness regarding their needs. They must be concerned in a most professional manner how to accommodate an adequate service for them. I expect this from the Christian Army Chaplaincy.

- *While in uniform secular, Christian and Muslim soldiers appear to be the same. Can this conformity, together with military companionship, support a process of reducing prejudices?*

Yes, the army can be a place where prejudices can be reduced.

- *Does the Swiss Army Chaplaincy treat Muslim soldiers with enough respect?*

I expect this respect from each chaplain. Respect regarding other religions is a basic attitude of our society.

- *Can Christian and Muslim army personnel make use of the care offer in the same way?*

I expect Christian chaplains to provide optimal and beneficial care service for Muslim personnel.

- *Can the army be a place in society where bridges can be built?*
Yes, this can be possible.

11.43 Annexure 5F2

Questionnaire completed by Commander F2 of the Swiss Army (18 June 2013): After the research conversation, which proceeded without recording, the central statements of the conversation have been summarised by Commander E2 in this written questionnaire (Method I).

I am evaluating the Christian-Muslim dialogue in the context of the Swiss Army Chaplaincy. This concerns the issue of an adequate Muslim Army Chaplaincy as well. Your support regarding this evaluation is most valuable. We will discuss the issue regarding whether or not there is any dialogue between Christians and Muslims in this context, whether or not Muslim army personnel has an adequate care service, and whether or not a specific Muslim care service would be necessary. Thank you.

- 1) *Life in an army can set some limits regarding the practice of religion. Where do you see these limits of religious practice in the daily life of a soldier?*
Basically, there are no obstacles for army personnel to practise their religion in the army. The daily life of a soldier or an officer permits a reasonable practice of religion.
- 2) *Have you had specific experience regarding extraordinary religious or spiritual needs of army personnel who mindfully practice their Catholic, Protestant, Jewish, Hindu or Buddhist religion?*
I cannot mention any particular observations.
- 3) *Have you had specific experience with Muslim army personnel, for example regarding meals, prayer, or requests for holidays during Ramadan?*
Here too, no particular remarks are necessary. Maybe there is, very rarely, a soldier with a specific male-oriented background, who has to become accustomed to female superiors. But this is very seldom. Furthermore, with the food nobody has any problems. We offer salad, vegetable, fruits and other food in buffet style; everybody has his or her choice, and everybody gets enough of everything he or she likes and requires. Muslim army personnel do not attract any attention.
- 4) *According to the Rules of Service 04 all army personnel has the right to receive spiritual care during their military service. Some chaplains' colleagues in other Army Chaplaincies confirm that for specific concerns Muslims need a Muslim chaplain. How do you consider this situation, exemplified by the following cases? Accident or emergency case in the army, rituals after accidents, visitation in the clinical department, visitation in the case of arrest, forced into military career, unfair treatment, unfair treatment based on religious affiliation, problems with food, problems with prayer times or rooms, problems with time off because of Ramadan, psychological problem, personal problems at home, questions of faith and spirituality.*
Basically I expect of every chaplain, whether he is a Christian or a Muslim, that he is trained and qualified in cultural awareness. Since we often have around 10% Muslim soldiers and officers the idea of having at least one

Muslim chaplain in each medical network of the Swiss Army is worth considering. In the cases mentioned above this Muslim chaplain would be contacted; in any case he could also optimally advise commanders.

5) *How can the Swiss Army Chaplaincy support commanders regarding care issues in a beneficial way?*

- *Would it be important to revise the instruction sheet that has been edited by the Swiss Army Chaplaincy and the Psychological-Pedagogical Service of the Swiss Army regarding different faiths in the Swiss Army, and regarding food, prayer, time off, and chaplaincy? Would it be important to declare the instruction sheet as binding?*

I don't use these instruction sheets.

- *Would it be helpful if the Swiss Army Chaplaincy addressed relevant topics such as "tolerance", "interreligious dialogue" and "living together in our modern society" by means of discussion, brochures, or by a film?*

If you have recruits as a target audience for such information and discussion activities I don't see any need for this.

- *Would it be beneficial if the Swiss Army provided an office for religiously neutral information and advice accessible to all army personnel, even commanders?*

I don't see any need for such an office. I expect every chaplain to be neutral regarding religious affiliation. His advice regarding army personnel and commanders must be neutral. Where I see great need for action is regarding the training of commanders. We must deal with the topic of "religion in the army". We have to be informed and sensitised. Commanders themselves must be trained and sensitised in this regard, and they have to inform and sensitise their staff members.

- *Considering that the Muslim population is growing in Switzerland would it be reasonable to establish a Muslim chaplaincy (or a "Muslim advisor" like the advisor in the Norwegian Army) who is a contact point for soldiers and commanders? Would this make sense to you?*

I repeat my notice that I would appreciate having the possibility of contacting the Muslim chaplaincy; as I mentioned at least one Muslim chaplain should be available in each medical network of the Swiss Army.

- *Should this Muslim chaplain have the same military training, the same army equipment and the same rank as Christian chaplains?*

Of course, this is necessary. I expect him to fully understand the context he is working in.

- *We only have Christian chaplains even if the churches lose members, and even if Swiss society is characterised by secularism and by a multi-cultural and multi-faith situation. Should we, therefore, have non-Christian, for example, humanistic coaches (non-religious chaplains)?*

If army personnel prefer non-religious coaching they can contact the psychological pedagogical service. Humanistic coaches working as

chaplains would be a duplication of the psychological pedagogical service. However, even if a chaplain's coaching must be neutral regarding religion, he may be a religious person. He does not have to deny his personal religious affiliation. Religious concerns and questions reflect the spiritual part of every person. Therefore we do not blanket religion. Furthermore, Switzerland has a Christian heritage. We do not want to blanket this either.

6) *In multi-faith army care services chaplains have rules regarding their behaviour in the working environment of a secular and multi-faith society. The origin and the intention of the chaplains are clear but they are prohibited from proselytising in any way.*

- *Swiss Christian chaplains have Christian values. May they preach the gospel and missionise in the Swiss Army?*

The background of every chaplain is based on a specific religion. But if he speaks to the troops, and if he advises army personnel, his religious affiliation remains in this background. I don't accept chaplains who are mission minded. Those times of military church services belong to the past.

- *Has it been your experience that Swiss Army chaplains are sensitised to the context in which they work?*

Let's go back to the cultural awareness mentioned: I expect this sensitivity of every chaplain. He has to find his working style as a chaplain in an army which is characterised by a multi-cultural and multi-faith clientele, which is also characterised by advanced secularism. His duty is not religious mission but support of the troops in order to facilitate living together in an army. If he speaks, he mentions terms such as tolerance, humanity and living together rather than specific religious terms.

- *Has it been your experience that Swiss Army chaplains express themselves in an inclusive way when they give public speeches, or do they, knowingly or unknowingly, exclude secular army personnel or soldiers of another faith?*

Since everybody has to listen to the speeches of the chaplain his words must include everybody. Exclusive language which refers to specific religious affiliation is inappropriate in such situations.

- *If there is a Christian church service in your unit would you give orders to the soldiers who refuse to attend this service to compensate for their absence with extra work? (DR 04, 2012:95.3)?*

Of course I would not. I would encourage him or her to go in for sports.

7) *I have further questions regarding the theological-ethical principles which I have proposed for the evaluation of Christian-Muslim dialogue in the Swiss Army Chaplaincy.*

- *How can the Christian Swiss Army Chaplaincy optimise its commitment regarding Muslim army personnel?*

The Swiss Army Chaplaincy has to say goodbye to earlier times and practice when chaplains proclaimed the Gospel in military church services. The preachers have evolved into advisors who care for everybody. Muslim army personnel must feel comfortable and familiar when they consult these advisors.

- *While in uniform secular, Christian and Muslim soldiers appear to be the same. Can this conformity, together with military companionship, support a process of reducing prejudices?*

Army life is a school of life in which army personnel learn to respect other people, other religions and other habits. They must learn that the ego is not the navel of the world. In this regard, prejudices can be forgotten, and bridges can be built in the army.

- *Does the Swiss Army Chaplaincy treat Muslim soldiers with enough respect?*

I expect this respect from every chaplain.

- *Can Christian and Muslim army personnel make use of the care offer in the same way?*

The Swiss Army Chaplaincy has to guarantee equal treatment.

- *Can the army be a place in society where bridges can be built?*

I refer to the third-last answer.

11.44 Annexure 5F3

Questionnaire completed by Commander F3 of the Swiss Army (4 Aug 2014): After the research conversation, which proceeded without recording, the central statements of the conversation with Commander E3 were summarised in this written questionnaire (Method I).

I am evaluating the Christian-Muslim dialogue in the context of the Swiss Army Chaplaincy. This concerns the issue of an adequate Muslim Army Chaplaincy as well. Your support regarding this evaluation is most valuable. We will discuss the issue regarding whether or not there is any dialogue between Christians and Muslims in this context, whether or not Muslim army personnel has an adequate care service, and whether or not a specific Muslim care service would be necessary. Thank you.

1) *Life in an army can set some limits regarding the practice of religion. Where do you see these limits of religious practice in the daily life of a soldier?*

I am in contact with many army personnel. I state that religion never becomes a central issue in this context. Therefore, I have never experienced, until now, that religious practice has been restricted by the daily business of the military service.

- 2) *Have you had specific experience regarding extraordinary religious or spiritual needs of army personnel who mindfully practice their Catholic, Protestant, Jewish, Hindu or Buddhist religion?*

No, I have not experienced such needs or requirements.

- 3) *Have you had specific experience with Muslim army personnel, for example regarding meals, prayer, or requests for holidays during Ramadan?*

I have never experienced Muslim army personnel with a fundamentalist background. But on the contrary I experienced soldiers and officers with a Muslim background as ambitious and goal-oriented; I mean this in a very positive sense. These people are deeply rooted in their families, and this again implies certain personal solidity and strength. Regarding meals we never have problems since our kitchen respects food preferences which are vegetarian, without pork, and partially even vegan meals. I have never experienced needs regarding prayer times, rooms and requests for time off because of Ramadan.

- 4) *According to the Rules of Service 04 all army personnel has the right to receive spiritual care during their military service. Some chaplains' colleagues in other Army Chaplaincies confirm that for specific concerns Muslims need a Muslim chaplain. How do you consider this situation, exemplified by the following cases? Accident or emergency case in the army, rituals after accidents, visitation in the clinical department, visitation in the case of arrest, forced into military career, unfair treatment, unfair treatment based on religious affiliation, problems with food, problems with prayer times or rooms, problems with time off because of Ramadan, psychological problem, personal problems at home, questions of faith and spirituality.*

Thank God we have never had accidents and emergency cases. In such situations the chaplain will be called, in difficult cases even the Swiss Army Care Team. In many cases like visitation or problem solving, commanders are seeking pragmatic solutions. The chaplain or people from the Psychological Pedagogical Service can be involved. Muslim army personnel often have great support in their families and at home. In fact, Christian chaplains dispose over the spiritual care of Muslim army personnel; in this point I would prefer if army personnel with a Muslim background should have the opportunity to contact a Muslim chaplain.

- 5) *How can the Swiss Army Chaplaincy support commanders regarding care issues in a beneficial way?*

- *Would it be important to revise the instruction sheet that has been edited by the Swiss Army Chaplaincy and the Psychological-Pedagogical Service of the Swiss Army regarding different faiths in the Swiss Army, and regarding food, prayer, time off, and chaplaincy? Would it be important to declare the instruction sheet as binding?*

Even if these instruction sheets are beneficial, we don't use them. The Swiss Army Chaplaincy should distribute revised forms of these sheets annually in all commands. Otherwise they remain unread.

- *Would it be helpful if the Swiss Army Chaplaincy addressed relevant topics such as “tolerance”, “interreligious dialogue” and “living together in our modern society” by means of discussion, brochures, or by a film?*

No action is needed in this regard from my point of view.

- *Would it be beneficial if the Swiss Army provided an office for religiously neutral information and advice accessible to all army personnel, even commanders?*

No, I don't think so.

- *Considering that the Muslim population is growing in Switzerland would it be reasonable to establish a Muslim chaplaincy (or a “Muslim advisor” like the advisor in the Norwegian Army) who is a contact point for soldiers and commanders? Would this make sense to you?*

There are many Muslims in Switzerland. In the Swiss Army the number of Muslims, also the number of Muslim officers is increasing. In the spirit of equality I would appreciate a Muslim chaplaincy in the Swiss Army. I think that the Swiss Army has to consider the issue of how to establish a Muslim chaplaincy. Not only would it be good for soldiers and for officers, but also for commanders to have a Muslim contact in the Chaplaincy who knows army life and who can advise and tell us what is possible and what is not possible regarding the special needs of Muslim soldiers. Receiving advice from a hotline would be suboptimal; I would prefer to contact a Muslim chaplain in uniform in my military unit.

- *Should this Muslim chaplain have the same military training, the same army equipment and the same rank as Christian chaplains?*

Yes, of course. This chaplain also has the rank of Captain, but he is a Muslim not a Christian. On no account should there be two classes of chaplains. Moreover, contacting Muslim chaplains from outside the army would not be beneficial; he never will be accepted. Neither would it be fair to treat another religion in a different manner.

- *We only have Christian chaplains even if the churches lose members, and even if Swiss society is characterised by secularism and by a multi-cultural and multi-faith situation. Should we, therefore, have non-Christian, for example, humanistic coaches (non-religious chaplains)?*

For a commander it would be ideal to have a neutral advisor who guarantees a multi-cultural service. When considering how many army personnel are dissociated from Christian churches such a humanistic chaplain would be ideal. They sometimes have serious misgivings towards Christian chaplains. A humanistic chaplain could connect a soldier to Christian or Muslim chaplains if the personnel wish.

6) *In multi-faith army care services chaplains have rules regarding their behaviour in the working environment of a secular and multi-faith society. The origin and the intention of the chaplains are clear but they are prohibited from proselytising in any way.*

- *Swiss Christian chaplains have Christian values. May they preach the gospel and missionise in the Swiss Army?*

Christian mission is no option for the army context. A missionary chaplaincy would be the death of the Army Chaplaincy.

- *Has it been your experience that Swiss Army chaplains are sensitised to the context in which they work?*

Experiences vary. I expect total objectivity from chaplains.

- *Has it been your experience that Swiss Army chaplains express themselves in an inclusive way when they give public speeches, or do they, knowingly or unknowingly, exclude secular army personnel or soldiers of another faith?*

For the most part, I have experienced chaplains who include everybody. Proselytising chaplains are out of place in the army.

- *If there is a Christian church service in your unit would you give orders to the soldiers who refuse to attend this service to compensate for their absence with extra work? (DR 04, 2012:95.3)?*

A service must be voluntary; but I tell you: interest in a service is marginal. This article should be revised.

7) *I have further questions regarding the theological-ethical principles which I have proposed for the evaluation of Christian-Muslim dialogue in the Swiss Army Chaplaincy.*

- *How can the Christian Swiss Army Chaplaincy optimise its commitment regarding Muslim army personnel?*

I expect all army chaplains to put all religious interest in the background and to be interested in the daily business of their military units. They should come and visit the troops. I wish that a chaplain is committed to the troops. As I have mentioned above I am in favour of meeting Muslims' needs and of establishing a Muslim chaplaincy. If the Swiss Army Chaplaincy is committed to Muslim soldiers then they should receive a Muslim care service and spiritual support.

- *While in uniform secular, Christian and Muslim soldiers appear to be the same. Can this conformity, together with military companionship, support a process of reducing prejudices?*

Yes, if every soldier is of equal worth in the Swiss Army, then Muslim chaplains should absolutely be equal to Christian chaplains.

- *Does the Swiss Army Chaplaincy treat Muslim soldiers with enough respect?*

Respect is of greatest value good for all social communities, also in the army. This also concerns how to treat other people. The Swiss Army considers diversity management to be one of its most important

commitments. This commitment does not only concern respect regarding personal views and attitudes, sexual orientation, gender and skin colour, but also including religious affiliation.

- *Can Christian and Muslim army personnel make use of the care offer in the same way?*

It is true that all Muslim soldiers and officers can contact a chaplain in the Swiss Army. But generally Muslim army personnel cannot make use of the care offer in the same way as Christians because there are no Muslim chaplains. On the occasion of the presentation of the military care service, Muslims are confronted with Christian chaplains, and in the advice office they meet a Christian chaplain. For this reason Muslim army personnel cannot benefit in the same way from the army care service.

- *Can the army be a place in society where bridges can be built?*

Basically, the army can be a place in society where bridges can be built, but this process should already begin in the primary school. If one promotes understanding for other cultures already with children, adults will have fewer prejudices regarding other religions and cultures.

11.45 Annexure 5F4

Questionnaire completed by Commander F4 of the Swiss Army (5 Aug 2014): After the research conversation, which proceeded without recording, the central statements of the conversation with Commander F4 were summarised in this written questionnaire (Method I).

I am evaluating the Christian-Muslim dialogue in the context of the Swiss Army Chaplaincy. This concerns the issue of an adequate Muslim Army Chaplaincy as well. Your support regarding this evaluation is most valuable. We will discuss the issue regarding whether or not there is any dialogue between Christians and Muslims in this context, whether or not Muslim army personnel has an adequate care service, and whether or not a specific Muslim care service would be necessary. Thank you.

- 1) *Life in an army can set some limits regarding the practice of religion. Where do you see these limits of religious practice in the daily life of a soldier?*

If you ask me a soldier and an officer in the Swiss Army can practise his religion without any limits.

- 2) *Have you had specific experience regarding extraordinary religious or spiritual needs of army personnel who mindfully practice their Catholic, Protestant, Jewish, Hindu or Buddhist religion?*

In this regard I have not experienced any special behaviour. Once we had some discussions with a Sikh soldier who had some problems in combining his wearing of a turban and at the same time wearing his helmet. But we have found a good solution.

3) *Have you had specific experience with Muslim army, for example personnel regarding meals, prayer, or requests for holidays during Ramadan?*

I have never experienced any special behaviour. Muslim army personnel are well integrated soldiers and officers. Only once a Muslim soldier with a more fundamental tendency had some problems. Release from military service was the best solution for him. But this was one exception. No longer is the question of food a problem because of the variety offered by the kitchen; nor are concerns for praying time or the claim for time off for Ramadan seen as problems. If they want to go earlier they can compensate for this.

4) *According to the Rules of Service 04 all army personnel has the right to receive spiritual care during their military service. Some chaplains' colleagues in other Army Chaplaincies confirm that for specific concerns Muslims need a Muslim chaplain. How do you consider this situation, exemplified by the following cases? Accident or emergency case in the army, rituals after accidents, visitation in the clinical department, visitation in the case of arrest, forced into military career, unfair treatment, unfair treatment based on religious affiliation, problems with food, problems with prayer times or rooms, problems with time off because of Ramadan, psychological problem, personal problems at home, questions of faith and spirituality.*

Visitations and practical problems of Muslim army personnel can probably be solved by Christian chaplains. But everything having to do with grief, dying and death, or with the specific questions, needs and concerns regarding Muslim faith, or with practical problems as how to combine army life and faith life, or with personal problems my estimation is that Muslim army personnel should have Muslim chaplains. Everything that has to do with psychological problems, this can be solved by any professional, everything that has to do with spiritual support and the care of souls (ritual, faith-specific problems and problems of the personal sphere) should be solved by a faith-specific care giver, for Muslim soldiers it should be a Muslim chaplain.

5) *How can the Swiss Army Chaplaincy support commanders regarding care issues in a beneficial way?*

- *Would it be important to revise the instruction sheet that has been edited by the Swiss Army Chaplaincy and the Psychological-Pedagogical Service of the Swiss Army regarding different faiths in the Swiss Army, and regarding food, prayer, time off, and chaplaincy? Would it be important to declare the instruction sheet as binding?*

These instruction sheets should be announced. They should be reviewed annually and sent to all commands.

- *Would it be helpful if the Swiss Army Chaplaincy addressed relevant topics such as "tolerance", "interreligious dialogue" and "living together in our modern society" by means of discussion, brochures, or by a film?*

There is no need for such actions. In view of the fact that in some of my schools there are up to 10% Muslim soldiers and officers it would be wise to speak about interreligious topics. In our society the army serves as an integration tool, therefore this is the right place for living the model of respect and religious diversity.

- *Would it be beneficial if the Swiss Army provided an office for religiously neutral information and advice accessible to all army personnel, even commanders?*

No participant of a religious group is neutral. Therefore a totally neutral office for religious issues would be necessary.

- *Considering that the Muslim population is growing in Switzerland would it be reasonable to establish a Muslim chaplaincy (or a “Muslim advisor” like the advisor in the Norwegian Army) who is a contact point for soldiers and commanders? Would this make sense to you?*

I support this idea. I have addressed this problem very often to the chaplains of my unit. Therefore, I am most thankful for your initiative and for the evaluation to come. As commander I still lack the Muslim chaplaincy (information and advice). After all, Muslim army personnel are numerous. I have parts of my troop where junior officers, sergeants and recruits are Muslims. If they have a need or a question I am entirely without any specific support which could answer questions which are not seen from the Christian point of view. Faith-specific chaplains could answer our questions by pointing out possibilities and limits. The idea of the Norwegian army is a good initial point. However it is most valuable to tackle this subject.

- *Should this Muslim chaplain have the same military training, the same army equipment and the same rank as Christian chaplains?*

Yes, this I correct. In the initial stage Muslim chaplains would probably only serve Muslim army personnel; however, they should also visit the troops at the beginning of a military school. The information board would show his availability. In this way, soldiers and officers would be aware of a name, a face and a telephone number. This would be far better than only having a “Muslim hotline” which would be too anonymous.

- *We only have Christian chaplains even if the churches lose members, and even if Swiss society is characterised by secularism and by a multi-cultural and multi-faith situation. Should we, therefore, have non-Christian, for example, humanistic coaches (non-religious chaplains)?*

I demonstrate in my military training school that I don't throw away our culture and our heritage by celebrating Christmas in my military school in December. Nobody is excluded from this celebration. But concerning direct counselling, a humanistic coach would also be excellent. Some army personnel have had bad experiences with churches.

- 6) *In multi-faith army care services chaplains have rules regarding their behaviour in the working environment of a secular and multi-faith society. The origin and the intention of the chaplains are clear but they are prohibited from proselytising in any way.*

- *Swiss Christian chaplains have Christian values. May they preach the gospel and missionise in the Swiss Army?*

I dislike if chaplains pray on the occasion of a promotion ceremony. Therefore it should be obvious that I feel that all attempts at mission should not be permitted in the army.

- *Has it been your experience that Swiss Army chaplains are sensitised to the context in which they work?*

Yes, the experiences are good. I expect this sensitivity.

- *Has it been your experience that Swiss Army chaplains express themselves in an inclusive way when they give public speeches, or do they, knowingly or unknowingly, exclude secular army personnel or soldiers of another faith?*

My experience has been good also in this regard. At public meetings it is most important to consider such rules of fair-play.

- *If there is a Christian church service in your unit would you give orders to the soldiers who refuse to attend this service to compensate for their absence with extra work? (DR 04, 2012:95.3)?*

All religious ceremonies are voluntary. In my capacity as commander I don't organise such religious events.

7) *I have further questions regarding the theological-ethical principles which I have proposed for the evaluation of Christian-Muslim dialogue in the Swiss Army Chaplaincy.*

- *How can the Christian Swiss Army Chaplaincy optimise its commitment regarding Muslim army personnel?*

Muslim army personnel surely feel this commitment of Christian army chaplains. This notwithstanding they will, in some cases, come to their limits of cultural and religious knowhow; and this know-how is important.

- *While in uniform secular, Christian and Muslim soldiers appear to be the same. Can this conformity, together with military companionship, support a process of reducing prejudices?*

Of course. And if Muslim chaplains were employed they would be brought into line with Christian chaplains: the same rank, the same uniform and the same position in the troop.

- *Does the Swiss Army Chaplaincy treat Muslim soldiers with enough respect?*

The Swiss Army considers the importance of diversity management. The most important issue in this regard is respect.

- *Can Christian and Muslim army personnel make use of the care offer in the same way?*

No, Muslim army personnel cannot benefit in the same way from the counselling and spiritual care like personnel with a Christian background.

- *Can the army be a place in society where bridges can be built?*

Yes, of course.

11.46 Annexure 5F5

Questionnaire completed by Commander F5 of the Swiss Army (5 August 2014): After the research conversation, which proceeded without recording, the central statements of the conversation with Commander F5 were summarised in this written questionnaire (Method I).

I am evaluating the Christian-Muslim dialogue in the context of the Swiss Army Chaplaincy. This concerns the issue of an adequate Muslim Army Chaplaincy as well. Your support regarding this evaluation is most valuable. We will discuss the issue regarding whether or not there is any dialogue between Christians and Muslims in this context, whether or not Muslim army personnel has an adequate care service, and whether or not a specific Muslim care service would be necessary. Thank you.

1) *Life in an army can set some limits regarding the practice of religion. Where do you see these limits of religious practice in the daily life of a soldier?*

It may be that a very few fundamentalist-oriented soldiers might have problems in combining army life and faith practice. I have never experienced such soldiers. Normally it is no problem to live out one's religion in the army.

2) *Have you had specific experience regarding extraordinary religious or spiritual needs of army personnel who mindfully practice their Catholic, Protestant, Jewish, Hindu or Buddhist religion?*

I have no experience regarding specific needs based on religious affiliation. I always knew if somebody had religious needs, that our chaplains would support such needs. The chaplaincy is an important part of the puzzle of army life; it even has a key role in this regard.

3) *Have you had specific experience with Muslim army personnel, for example regarding meals, prayer, or requests for holidays during Ramadan?*

There was one exception when a Muslim soldier did not find a way how to combine army life and his religious affiliation. But throughout I had only positive experiences with Muslim army personnel. We always find a solution if there is a problem. But there are few problems regarding food, prayer time or holidays in Ramadan time.

4) *According to the Rules of Service 04 all army personnel has the right to receive spiritual care during their military service. Some chaplains' colleagues in other Army Chaplaincies confirm that for specific concerns Muslims need a Muslim chaplain. How do you consider this situation, exemplified by the following cases? Accident or emergency case in the army, rituals after accidents, visitation in the clinical department, visitation in the case of arrest, forced into military career, unfair treatment, unfair treatment based on religious affiliation, problems with food, problems with prayer times or rooms, problems with time off because of Ramadan, psychological problem, personal problems at home, questions of faith and spirituality.*

Based on the demographic transformation of our society I expect every chaplain to have an excellent knowledge of the religious landscape of Switzerland. Regarding the cases mentioned above I have a clear opinion: basically it would be good to have a Muslim chaplain in order to advise army personnel and commanders in a beneficial way. But even if the only chaplains are Christians they have to dispense advise in a beneficial way.

5) *How can the Swiss Army Chaplaincy support commanders regarding care issues in a beneficial way?*

- *Would it be important to revise the instruction sheet that has been edited by the Swiss Army Chaplaincy and the Psychological-Pedagogical Service of the Swiss Army regarding different faiths in the Swiss Army, and regarding food, prayer, time off, and chaplaincy? Would it be important to declare the instruction sheet as binding?*

These instruction sheets must be revised annually and they must be sent to the commands. Regular officers of every unit must have them: they live closely to the troops. These sheets are helpful. Also the kitchen personnel must be trained in this regard so that they know and respect that Muslims do not eat pork. These sheets must not be binding.

- *Would it be helpful if the Swiss Army Chaplaincy addressed relevant topics such as “tolerance”, “interreligious dialogue” and “living together in our modern society” by means of discussion, brochures, or by a film?*

Yes, this is a good idea. In the army everybody is confronted with diversity, even with religious diversity.

- *Would it be beneficial if the Swiss Army provided an office for religiously neutral information and advice accessible to all army personnel, even commanders?*

A neutral office regarding religious issues would be good since many army personnel have left the church, or since they belong to another religion. In this regard the current Christian chaplaincy should be questioned. It is not neutral at all, it consists of church workers.

- *Considering that the Muslim population is growing in Switzerland would it be reasonable to establish a Muslim chaplaincy (or a “Muslim advisor” like the advisor in the Norwegian Army) who is a contact point for soldiers and commanders? Would this make sense to you?*

I would welcome such an advisor. It would generally be worth reconsidering the system of the Swiss Army chaplaincy.

- *Should this Muslim chaplain have the same military training, the same army equipment and the same rank as Christian chaplains?*

I would not have any problem if an army chaplain with the rank of a Captain is Muslim.

- *We only have Christian chaplains even if the churches lose members, and even if Swiss society is characterised by secularism and by a multi-cultural and multi-faith situation. Should we, therefore, have non-Christian, for example, humanistic coaches (non-religious chaplains)?*

Yes, humanistic chaplains would be good. However we should not generate a parallel to the Psychological Pedagogical Service. Army personnel with no ties to religion should have the possibility of contacting a humanistic coach. Maybe a hotline would be enough for this case.

6) *In multi-faith army care services chaplains have rules regarding their behaviour in the working environment of a secular and multi-faith society. The origin and the intention of the chaplains are clear but they are prohibited from proselytising in any way.*

- *Swiss Christian chaplains have Christian values. May they preach the gospel and missionise in the Swiss Army?*

Just a few years ago the Gideon International organisation distributed Bibles in the army. Let's hope that such times are gone. The army is no platform for religious mission and proselytising.

- *Has it been your experience that Swiss Army chaplains are sensitised to the context in which they work?*

Yes, my experiences are good in this regard.

- *Has it been your experience that Swiss Army chaplains express themselves in an inclusive way when they give public speeches, or do they, knowingly or unknowingly, exclude secular army personnel or soldiers of another faith?*

Yes, my experiences are good also in this regard. But more than ever it is important to practise these topics in the chaplains training course.

- *If there is a Christian church service in your unit would you give orders to the soldiers who refuse to attend this service to compensate for their absence with extra work? (DR 04, 2012:95.3)?*

If believers in the army would like to organise a religious event, that is fine. I would even support this. But this is voluntary. Times of prescribed religious services are gone.

7) *I have further questions regarding the theological-ethical principles which I have proposed for the evaluation of Christian-Muslim dialogue in the Swiss Army Chaplaincy.*

- *How can the Christian Swiss Army Chaplaincy optimise its commitment regarding Muslim army personnel?*

I think Muslim army personnel feel this commitment to some extent.

- *While in uniform secular, Christian and Muslim soldiers appear to be the same. Can this conformity, together with military companionship, support a process of reducing prejudices?*

Yes, the army is an important place for such experiences.

- *Does the Swiss Army Chaplaincy treat Muslim soldiers with enough respect?*

Basically, I can say yes.

- *Can Christian and Muslim army personnel make use of the care offer in the same way?*

Actually, this makes a difference: A Muslim soldier is disadvantaged in this regard if you compare him with a soldier from the Christian tradition.

- *Can the army be a place in society where bridges can be built?*
Yes, it is, more than not, because everybody is living closely together.

11.47 Annexure 5F6

Questionnaire completed by Commander F6 of the Swiss Army (7 August 2014): After the research conversation, which proceeded without recording, the central statements of the conversation with Commander F6 were summarised in this written questionnaire (Method I).

I am evaluating the Christian-Muslim dialogue in the context of the Swiss Army Chaplaincy. This concerns the issue of an adequate Muslim Army Chaplaincy as well. Your support regarding this evaluation is most valuable. We will discuss the issue regarding whether or not there is any dialogue between Christians and Muslims in this context, whether or not Muslim army personnel has an adequate care service, and whether or not a specific Muslim care service would be necessary. Thank you.

- 1) *Life in an army can set some limits regarding the practice of religion. Where do you see these limits of religious practice in the daily life of a soldier?*
In this regard, not everything is possible, but generally faith practice and army life presents no contradictions.
- 2) *Have you had specific experience regarding extraordinary religious or spiritual needs of army personnel who mindfully practice their Catholic, Protestant, Jewish, Hindu or Buddhist religion?*
I have experienced how Catholic, Serbian-orthodox or Greek-orthodox Christians sometimes travel long distances to attend a religious service.
- 3) *Have you had specific experience with Muslim army personnel, for example regarding meals, prayer, or requests for holidays during Ramadan?*
More than often we have 10% officer cadets who are Muslims. They originate from Arabian countries, Turkey and the Balkans. They are well integrated, open minded young people. They know a lot about religion and are characterised by high loyalty. Regarding the issues mentioned I have never experienced any problems.
- 4) *According to the Rules of Service 04 all army personnel has the right to receive spiritual care during their military service. Some chaplains' colleagues in other Army Chaplaincies confirm that for specific concerns Muslims need a Muslim chaplain. How do you consider this situation, exemplified by the following cases? Accident or emergency case in the army, rituals after accidents, visitation in the clinical department, visitation in the case of arrest, forced into military career, unfair treatment, unfair treatment based on religious affiliation, problems with food, problems with prayer times or rooms, problems with time off because of Ramadan, psychological problem, personal problems at home, questions of faith and spirituality.*
Visitations can be made by any chaplain, and after an accident, every chaplain can speak to the troop. But in the case of dying and death a religious-specific soldier is necessary. In all other cases it depends on the needs.

5) *How can the Swiss Army Chaplaincy support commanders regarding care issues in a beneficial way?*

- *Would it be important to revise the instruction sheet that has been edited by the Swiss Army Chaplaincy and the Psychological-Pedagogical Service of the Swiss Army regarding different faiths in the Swiss Army, and regarding food, prayer, time off, and chaplaincy? Would it be important to declare the instruction sheet as binding?*

I don't know these instructions sheets. They should become better known. At a report of the commander of the armed forces an expert should present such papers and recommendations. They should not be binding.

- *Would it be helpful if the Swiss Army Chaplaincy addressed relevant topics such as "tolerance", "interreligious dialogue" and "living together in our modern society" by means of discussion, brochures, or by a film?*

This would be a good chance, but such inputs should not be presented with a schoolmaster's approach but rather in a limbering-up manner, informative and positive.

- *Would it be beneficial if the Swiss Army provided an office for religiously neutral information and advice accessible to all army personnel, even commanders?*

Yes such a neutral office would be good. Our society is diverse, therefore neutrality is important.

- *Considering that the Muslim population is growing in Switzerland would it be reasonable to establish a Muslim chaplaincy (or a "Muslim advisor" like the advisor in the Norwegian Army) who is a contact point for soldiers and commanders? Would this make sense to you?*

Based on the fact that there are many Muslim soldiers and officers I would welcome a Muslim Advisor. But I would rather call him a Faith Advisor who that Muslims do not feel obligated to interact with him. The approach is good, but it should not focus only on Islam.

- *Should this Muslim chaplain have the same military training, the same army equipment and the same rank as Christian chaplains?*

Yes, of course. At least one should be able to call a Muslim chaplain via hotline.

- *We only have Christian chaplains even if the churches lose members, and even if Swiss society is characterised by secularism and by a multi-cultural and multi-faith situation. Should we, therefore, have non-Christian, for example, humanistic coaches (non-religious chaplains)?*

As mentioned above, neutrality is important, all the more so in the army. The idea of humanistic coaches sounds good to me. This would make sense.

6) *In multi-faith army care services chaplains have rules regarding their behaviour in the working environment of a secular and multi-faith society. The origin and the intention of the chaplains are clear but they are prohibited from proselytising in any way.*

- *Swiss Christian chaplains have Christian values. May they preach the gospel and missionise in the Swiss Army?*

Mission is not allowed. I don't use churches for promotion a celebration; and on the occasion of such celebrations I never invite a chaplain.

- *Has it been your experience that Swiss Army chaplains are sensitised to the context in which they work?*

More often than not I have had good experiences in this regard.

- *Has it been your experience that Swiss Army chaplains express themselves in an inclusive way when they give public speeches, or do they, knowingly or unknowingly, exclude secular army personnel or soldiers of another faith?*

Yes, my experiences have been good.

- *If there is a Christian church service in your unit would you give orders to the soldiers who refuse to attend this service to compensate for their absence with extra work? (DR 04, 2012:95.3)?*

Prescribed church services are old school. Since nobody may be forced to attend religious ceremonies I would never organise such a ceremony.

7) *I have further questions regarding the theological-ethical principles which I have proposed for the evaluation of Christian-Muslim dialogue in the Swiss Army Chaplaincy.*

- *How can the Christian Swiss Army Chaplaincy optimise its commitment regarding Muslim army personnel?*

More often than not chaplains have the flair for this.

- *While in uniform secular, Christian and Muslim soldiers appear to be the same. Can this conformity, together with military companionship, support a process of reducing prejudices?*

The army is an excellent integration tool in our society. It is a good place to forget prejudices.

- *Does the Swiss Army Chaplaincy treat Muslim soldiers with enough respect?*

Yes I think so.

- *Can Christian and Muslim army personnel make use of the care offer in the same way?*

This service is for everybody. The will to be available for everybody is evident with the chaplains. However, the chaplaincy should set an example because one should not set thresholds for believers of minority religions if they have spiritual needs or personal problems. With thresholds they cannot confidently contact somebody for help.

- *Can the army be a place in society where bridges can be built?*
I would remind you of the word COEXIST. This is important for the army. Everybody exists together and bridges can be built here.