



Ministry of Defence

Air Command Secretariat
Spitfire Block
Headquarters Air Command
Royal Air Force
High Wycombe
Buckinghamshire
HP14 4UE

20160517-FOI 04592 04595 [REDACTED]

20 May 2016

Dear [REDACTED]

Thank you for your emails of 21 April, which have been considered to be requests for information under the Freedom of Information (FOI) Act 2000; I have been asked to reply on behalf of the Ministry of Defence (MOD).

In your emails you requested the following:

1. I am requesting the paragraphs in the electronic learning materials used in lessons for individuals undergoing initial office training at the RAF Training Centre at RAF Cranwell that mention the following words:

Muslim
Islam
Islamic
Christianity
Christian
Koran

2. I am requesting the paragraphs in the electronic learning materials used in lessons for individuals undergoing non-officer RAF basic training at the RAF Halton base that mention the following words:

Muslim
Islam
Islamic
Christianity
Christian
Koran

A search for the information has now been completed within the MOD, and I can confirm that information in scope of your request is held. Extracts from the relevant electronic learning materials used in lessons for both regular and reserve personnel at the Officer & Aircrew

Cadet Training Unit (OACTU) at RAF College Cranwell, and at RAF Halton School of Recruit Training can be found at Annex A.

If you are not satisfied with this response or you wish to complain about any aspect of the handling of your request, then you should contact this office in the first instance. If informal resolution is not possible and you are still dissatisfied then you may apply for an independent internal review by contacting the Information Rights Compliance team, 2nd Floor, MOD Main Building, Whitehall, SW1A 2HB (e-mail CIO-FOI-IR@mod.uk). Please note that any request for an internal review must be made within 40 working days of the date on which the attempt to reach informal resolution has come to an end.

If you remain dissatisfied following an internal review, you may take your complaint to the Information Commissioner under the provisions of Section 50 of the Freedom of Information Act. Please note that the Information Commissioner will not investigate your case until the MOD internal review process has been completed. Further details of the role and powers of the Information Commissioner can be found on the Commissioner's website, <http://www.ico.org.uk>.

Yours sincerely,

Air Command Secretariat

Annex:

A. Extracts from electronic learning materials used in lessons for individuals undergoing initial officer training (IOT) at RAF College Cranwell and non-officer basic training at RAF Halton.

From OACTU RAFC Cranwell

SERE Insurgency and Terrorism Lecture Powerpoint (20151208_SERE03_Insurgencyandterrorism_CDT.ppt)

Slide 18 “Phillipines

- Post WW2- now
- Different factions, communist, Islamist
- MNLF, MILF, ASG, NPA and a whole host more
- Jungle terrain, porous borders
- Minority Muslim population in a majority catholic country
- US Military presence and strong alliance
- 200k dead “

IOT Term 1 New Wars and Challenges to the International System Lecture Powerpoint (20160321-CID5_New_Wars_and_the_Challenges_to_International_System_CDT.pptx)

Slide 28 “Sudan, described by the journalist Deborah Scroggins:

I have often thought that you need a . . . kind of layered map to understand Sudan's civil war. A surface map of political conflict, for example—the northern government versus the southern rebels; and under that a layer of religious conflict—Muslim versus Christian and pagan; and under that a map of all the sectarian divisions within those categories; and under that a layer of ethnic divisions—Arab and Arabized versus Nilotic and Equatorian—all of them containing a multitude of clan and tribal subdivisions; and under that a layer of linguistic conflicts; and under that a layer of economic divisions—the more developed north with fewer natural resources versus the poorer south with its rich mineral and fossil fuel deposits; and under that a layer of colonial divisions; and under that a layer of racial divisions related to slavery. And so on and so on until it would become clear that the war, like the country, was not one but many: a violent ecosystem capable of generating endless new things to fight about without ever shedding any of the old ones.

”

Slide 37 8. Political Violence II – Terrorism

Table 1. Foreign Terrorist Organizations and Their Goals

Name	Ultimate Goals	RC	TC	PC	SC	SQM
Abu Nidal Organization	Destroy Israel; establish Palestinian state	X	X			
Abu Sayyaf Group	Secede from Philippines		X			
Al-Aqsa Martyrs' Brigade	Destroy Israel; establish Palestinian state	X	X			
Ansar al-Islam	Evict United States from Iraq; establish Islamic state	X		X		
Armed Islamic Group	Establish Islamic state in Algeria	X				
Asbat al-Ansar	Establish Islamic state in Lebanon	X				
Aum Shinrikyo	Seize power in Japan; hasten the Apocalypse	X				
Basque Fatherland and Liberty (ETA)	Secede from Spain		X			
Communist Party of the Philippines/New People's Army	Establish Communist state in Philippines	X				
Continuity Irish Republican Army	Evict Britain from Northern Ireland; unite with Eire		X			
Al-Gama'a al-Islamiyya (Islamic Group)	Establish Islamic state in Egypt	X				
Hamas (Islamic Resistance Movement)	Destroy Israel; establish Palestinian Islamic state	X	X			
Harakat ul-Mujahidin	Evict India from Kashmir; unite with Pakistan		X			
Hezbollah (Party of God)	Originally: evict Israel from Lebanon; now: destroy Israel and establish Palestinian Islamic state	X	X			
Islamic Jihad Group	Establish Islamic state in Uzbekistan; reduce U.S. influence	X		X		
Islamic Movement of Uzbekistan	Establish Islamic state in Uzbekistan	X				
Jaish-e-Mohammed (Army of Mohammed)	Evict India from Kashmir; unite with Pakistan		X			
Jemaah Islamiya	Establish Islamic state in Indonesia	X				
Al-Jihad (Egyptian Islamic Jihad)	Establish Islamic state in Egypt	X				
Kahane Chai (Kach)	Expand Israel		X			
Kongra-Gel (formerly Kurdistan Workers' Party)	Secede from Turkey		X			
Lashkar-e Tayyiba (Army of the Righteous)	Evict India from Kashmir; unite with Pakistan		X			
Lashkar i Jhangvi	Establish Islamic state in Pakistan	X				
Liberation Tigers of Tamil Eelam	Secede from Sri Lanka		X			
Libyan Islamic Fighting Group	Establish Islamic state in Libya	X				
Moroccan Islamic Combatant Group	Establish Islamic state in Morocco	X				
Mujahedin-e Khalq Organization	Overthrow Iranian government	X				
National Liberation Army	Establish Marxist government in Colombia	X				
Palestine Liberation Front	Destroy Israel; establish Palestinian state	X	X			
Palestinian Islamic Jihad	Destroy Israel; establish Palestinian state	X	X			

IOT Term 2 – The Cold War and its Aftermath Lecture Powerpoint (20160205-APS11_The_Cold_War_and_its_Aftermath_CDT.ppt)

Slide 36 “The 21st Century

- The rise of China
- Decline of the US?
- A multi-polar world?
- Radical Islam
- Expansion of NATO
- A role for the UK?”

IOTC 45 CID Curriculum Guide (20151208-CD748 IOTC45 Term 1 Curriculum Guide.doc)

Page 13

“With respect to Islam one of the first leaders of the expanding Islamic community, the Caliph Abu Bakr is quoted as instructing his soldiers:-

‘Stop, O people, that I may give you ten rules for your guidance in the battlefield. Do not commit treachery or deviate from the right path. You must not mutilate dead bodies. Neither kill a child, nor a woman, nor an aged man. Bring no harm to the trees, nor burn them with fire, especially those which are fruitful. Slay not any of the enemy’s flock, save for your food. You are likely to pass by people who have devoted their lives to monastic services; leave them alone’¹

In these rules, the Caliph, who reigned in the late 7th Century and who knew Mohammed himself, is said to be summarising the views of the Prophet. It is worth noting here that not only are the old, women and children protected, but there is an environmental element to the instructions. From the Islamic perspective this is simply a reflection of instructions that are found in the Islamic holy book the Q’uran itself. “

Page 11

**“Reading 1: Just War in the twenty-first century
By Peter Lee**

[This reading is extracted from Peter Lee, ‘Christianity, the West and Just War in the Twenty-First Century’, *Air Power Review*, Vol. 13, No. 3 (Autumn/Winter 2010) pp. 65-84, at <http://www.airpowerstudies.co.uk/sitebuildercontent/sitebuilderfiles/APRVol16no3.>]

Page 40

Take the time to look at some examples such as:

- Sri Lankan Civil war and its Tamil Insurgency (‘83-‘09 – 25 years and over 100k casualties)
- The Southern Philippines and its Muslim Insurgency (‘69-present – 47 +years and over 150k casualties)
- Columbia and the FARC insurgency (‘64-present – 52 years and over 200k casualties)
- Chechnya and Russia (‘94 – present – 22 years and over 150k casualties)

SERE and SERE BAWC Air Power Studies Course Reader, SERE 36 & SBAWC 36

Comprises several documents – filenames given with extracts below:

¹ From Al Muwatta Book 20.

To talk of global politics is to recognize that politics itself has been globalized and that as a consequence there is much more to the study of world politics than conflict and cooperation between states, even if this remains crucial. In other words, globalization challenges the one-dimensionality of orthodox accounts of world politics which conceive it purely in terms of geopolitics and the struggle for power between states. By contrast, the concept of global politics focuses our attention upon the global structures and processes of rule-making, problem-solving, and the maintenance of security and order in the world system (Brown 1992). It requires us to acknowledge the importance of states and geopolitics but not a priori to grant

them a privileged status in understanding and explaining contemporary world affairs. For under conditions of political globalization states are increasingly embedded in thickening and overlapping worldwide webs of: multilateral institutions and multilateral politics such as **NATO** and the World Bank; transnational associations and networks, from the International Chamber of Commerce to the World Muslim Congress; **global policy networks** of officials, corporate and non-governmental actors, dealing with global issues, such as the Global AIDS Fund and the Roll Back Malaria Initiative; and those formal and informal (transgovernmental) networks of government officials dealing with shared global problems, including the Basle Committee of central bankers and the Financial Action Task Force on money-laundering (Fig. 1.1).

From one perspective, international law is easily cast as a Western, even imperial institution. As we have seen, its roots lie in the European intellectual movements of the sixteenth and seventeenth centuries. Ideas propagated at that time not only drew on ideas of natural law, which could be traced back to ancient Greek and Roman thought; they also drew a clear distinction between international laws that were appropriate among Christian peoples and those that should govern how Christians related to peoples in the Muslim world, the Americas, and later Asia. The former were based on assumptions of the inherent equality of Christian peoples, the latter on the inherent superiority of Christians over non-Christians.

20140329-CD813 SERE S05 Ethics of War Reading-U

Page 1 of 11

Thinking in Just War Terms – *Understanding Just War Tradition*

Because of the breadth of just war tradition, there are various ways of thinking in just war terms. In *The Challenge of Peace* the American Catholic bishops employed the concept of just war as a moral theory with roots both in natural law and in Christian theology, but developed and given definitive form by Catholic moral teaching. Protestant theologian Paul Ramsey, who more than any other single theorist deserves credit for bringing a coherent theory of just war to bear in American moral debate through his writings in the 1960s, derived that theory ultimately from reflection on the implications of love of neighbour as developed in classical Christian thought. When in debate with the secular policy community, however, Ramsey spoke of the just war criteria as inherent in the idea of good politics itself and thus not particularly Christian but arising from the common moral wisdom of humankind. In a similar vein, Michael Walzer developed his understanding of just war as a set of ideas ("the theory of aggression" and "the war convention") generated out of common human experience of the reality of war and reflection on that experience.

My approach, both in my previous work and here, is to focus on the tradition of just war as a body of moral wisdom deeply and broadly rooted in Western ideals, institutions and experiences. Developed over history as a result of contributions from both secular and religious sources, reflecting the practice of statecraft and war as well as moral and political theory, this tradition has found different expression in various cultural contexts. Its importance as a guide for ethical judgement in matters of statecraft follows from its character as a synthesis of idealist and realist elements from many contexts. To be sure, this tradition has been significantly shaped by religious and philosophical elements and until the modern period all the major bench-mark just war theorists were theologians or canon lawyers. Yet, along with the contributions of Christian thought and practice and of philosophical reasoning, there are others, also of major importance: influences from secular law both domestic and international, from the traditions of military life and the experience of war and from the practice of customs of statecraft. Philosophy has helped to shape just war tradition, not only as a distinct stream of thought, but as a mode of reasoning attached to religious, legal, military and political discourse. Dialogue and mutual influence among the various streams has also been important in shaping the tradition as a whole. At times specifically Christian versions of just war reasoning, such as those of contemporary thinkers like Ramsey and the American Catholic bishops, have developed in interaction with one or more of the other streams of the developing tradition, either influencing or being influenced or both; at other times such Christian thought has developed mainly in dialogue with its own internal concerns. The same is true of all the other individual streams, each considered on its own.

Table 1 - Sources and Development of the Just War Tradition**Late classical era: deep roots, early expressions**

The Bible (Old and New Testaments)

Roman law and practice

Christian theology: writers such as Clement of Alexandria, Ambrose, Augustine

Page 9 of 11

Historically and thematically, the *jus in bello* concerns have taken second place to the *ad bellum* criteria, since only after the decision is made that a particular use of force is just can one turn to the question of how to fight justly. Influential contemporary ethical reasoning, beginning with Ramsey's focus on discrimination as the uniquely Christian element in the just war idea, has tended to erase this prioritization and even to invert it (as in "just war pacifism"), so that the decision regarding whether to resort to force is made to depend on whether the anticipated use can pass exacting tests of discrimination and proportion. Such reasoning, though, is quite at odds with the structure and history of just war tradition as a whole.

20140329-CD814 SERE S06 Ethics and International Law Reading-U**Page 8 of 38**

Many ancient texts such as the Mahabharata, the Bible and the Koran contain rules advocating respect for the adversary. For instance, the *Viqayet* – a text written towards the end of the 13th century, at the height of the period in which the Arabs ruled Spain – contains a veritable code for warfare. The 1864 Convention, in the form of a multilateral treaty, therefore codified and strengthened ancient, fragmentary and scattered laws and customs of war protecting the wounded and those caring for them.

From RAF Halton School of Recruit Training

General Service Training Manual v1.3

P.13 - RAF Chaplains are at the very heart of their community, responsible for the spiritual welfare of all, irrespective of rank or religious background. Chaplains are recruited from the main Christian Denominations, and their ministry of prayer, presence, and proclamation is lived out daily on RAF bases at home, overseas and in areas of conflict.

P.90- **Al-Qaeda and groups who follow this Ideology**

Al-Qaeda.

Egyptian Islamic Jihad.

Libyan Islamic Fighting Group.

Islamic Army of Eden.

Jama'at al-Tawhid wal-Jihad (Iraq), latterly known as Al-Qaeda in Iraq (AQI).

Goals & Objectives of Jihad.

Al-Qaeda declaration 1998 called on all Muslims to kill Americans - including civilians - as well as those *'allied with them from among the helpers of Satan'*. So considering this the UK has become a key target for 'New Terrorist' activities.

P.91- **Suicide Bombing.** Suicide Bombing was used in the attack on the World Trade Centre in New York on 11 Sep 01. 7 Jul 05: London bombings. Al-Qaeda Muslim Fundamentalist.

P.117- **Dynamics of Global Power** - the distribution of the elements of global power is complex. While military power is currently concentrated in a few, great or major powers, economic power is more widely spread across a range of state actors and global institutions. The BRICS countries are widely regarded as the current, growing economic powerhouses (Brazil, Russia, India, China and South Africa), followed by the MINT nations (Mexico, Indonesia, Nigeria, Turkey). Significantly, the last three MINT countries all have a majority Muslim population, which may indicate another future stress zone, that of religion.

P.139- **The Red Crescent.** Used by Muslim countries, the Red Crescent is a red crescent-shaped moon on a white background.

Instructional Specification

1. Course

Course No./Title: Beliefs & Values Programme – Airman Phase 1

Module No./ Title: Airman Phase 1-7

4. Key Learning Points

Understand the role of Christian Worship in the RAF and the occasions in which Church attendance may be desired as part of service within the RAF.

PART 2: DEVELOPMENT

1.1 KLP	Understand the role of Christian Worship in the RAF and the occasions in which Church attendance may be desired as part of service within the RAF.
1.2 Input	<p>Explain at the beginning of the session that there are various times in the year when historically and formally Christian worship forms part of the Service life of the RAF, eg, Battle of Britain Sunday and Remembrance Sunday.</p> <p>Understand protocols for formal Parade/State services, including deportment, etiquette and National Anthem. Identify the traditional features of a Christian Church and their significance during acts of worship.</p>