

EMOTIONAL INTELLIGENCE AMONG MILITARY CHAPLAINS IN GLOBAL NATION BUILDING

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ABSTRACT

Military deployment challenges require emotional intelligence competencies for military chaplains to support the military family. Chaplains are non-combatants who advise and support the military family without compromising confidentiality. The study focuses on military deployment challenges, chaplaincy protocol, and emotional intelligence as additional skills for military chaplains. Chaplains must nurture the living, care for the wounded, and honor the dead, and their emotional intelligence is crucial for their work. The military chaplain with emotional intelligence competencies is well-placed to help address deployment challenges and nation building among others.

KEYWORDS: *Military Chaplaincy, Military Family, Deployment Challenges and Emotional Intelligence*

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INTRODUCTION

Military chaplaincy dates back to antiquity, symbolizing the synthesis of faith and service. As societies evolved, so did the role of chaplains, expanding from merely providing spiritual care to embracing a broader mission of supporting nation-building and global peacekeeping efforts (Harris, 2018). In an increasingly diverse and multi-religious world, military chaplains have become essential in promoting cohesion among service members of varied religious backgrounds, thereby enhancing operational effectiveness at all levels of leadership due to their vast educational backgrounds in the areas of religion, psychology, military, international politics and diplomacy among others (Johnson, 2020).

The first military chaplains are believed to have served during ancient times, with notable examples in the Roman and Byzantine armies (Robinson, 2021). Modern military chaplaincy began to take shape during the Protestant Reformation, with the establishment of officially recognized roles in the 17th century. The British Army was one of the first to formalize the position of chaplains, followed by the United States of America and various military organizations across the world.

By American War, Napoleon War, World War I and II, colonial freedom, post conflicts, the role of chaplains had expanded significantly, encompassing not only spiritual guidance but also counselling, mediation, and community-building among increasingly diverse troops (Smith, 2021). Today, military chaplains exist in armed forces worldwide, representing a variety of faiths and denominations and embodying the principles of religious freedom and respect performing diverse roles during peace and war (Green, & Patel, 2022).

Contemporary military institutions are confronted with various challenges due to the fluid nature of current warfare with frequent deployment. The frequent military deployment has affected the military family (Sheppard, Malatras, & Israel, 2010). This calls for a total understanding of generational warfare and its attendant deployment challenges faced by the military family (Gray H. C., 1997). It also calls for a better understanding of military family, emotional intelligence and military chaplaincy to address the challenges.

Military chaplaincy is a group of religious bodies from diverse backgrounds who serve as religious leaders and staff officers in the military (Levy, 1986). They provide spiritual care, ethical leadership, crisis intervention, community building, conflict resolution advocacy, trauma counsellors, trust builders, and capacity building (Bergen, 2004). Military chaplains operate under dice conditions and are considered humanitarian officers in conflict areas, working with the military family to build sustainable peace in the Country in the most vulnerable and difficult circumstances globally (Otis, 2009).

Military family is considered here as service members (soldiers), spouses, children, dependents and civilians who have accepted and have been accepted as part of the military fraternity. The dependents substantially outnumber the service members themselves. The military recognizes the service members' dependents, spouses and children when they leave the military barracks. Even though some service members do not live in the barracks with their spouses and children (Martin, 2004). The military family is supposed to take care of them before or during deployment.

Deployment is the separation of military personnel from their families for operations, missions, and exercises (Knott and Rice, 1996). It involves training, sustaining, and retaining members and their families, affecting their duties, careers, and expectations (Martin et al, 2007). Military deployment presents challenges, including mental health issues like depression and PTSD (Sheppard, Malatras, & Isreal, 2010). This process involves reconfiguration, new routines, and increased independence, requiring emotional intelligence (EI) to address these challenges (Pincus et al., 2001).

Emotional intelligence (EI) is the ability to identify, assess and control the emotions of oneself, of others, and of groups (Harms & Credé, 2010). It was the ability to monitor one's own and others' feelings and emotions, to distinguish among them and to use this information to guide one's thinking and actions. Emotional Intelligence is the capability to identify, understand, experience, and express human emotions in a healthy productive manner (Canso, Mayer, & Salovey, 2002). Emotional intelligence differentiates between high-performing people and low-performing people. People with high levels of EI are more adept in leading change, cultivating commitment and performance among people (Goleman, 2005; Bates, 2013; Moore, 2009; Harms & Crede, 2010; Javidparvar, Hosseini, & Berjisian, 2013). Military chaplains need to manage their own emotions and the emotions of the military family to give appropriate support to the military family throughout the deployment process. This makes chaplains' duties complex and complicated which demands EI skills. Hence research on "deployment challenges and the quest for emotional intelligence for military chaplaincy".

OBJECTIVE

This study aims to verify through published work on Generational Warfare, Military Chaplaincy, Deployment Challenges, and Emotional Intelligence for global nation building. This paper seeks to contribute to the existing knowledge about strategies to improve military chaplaincy effectiveness. Military chaplains advise and provide the military family with an understanding of deployment challenges and the need to use emotional intelligence as an additional tool by military

chaplaincy for global nation building. Hence, the research questions will focus on Generational Warfare, Military Deployment Challenges, Military Chaplaincy Protocol, Emotional Intelligence Role and Chaplains' Emotional Intelligence Level.

METHODOLOGY

Participants included 75 military chaplains from various branches of the armed forces currently engaged in global nation-building missions. The participants were selected through convenience sampling from military installations in the United States and allied nations. Quantitative data were collected using the Emotional Quotient Inventory (EQ-i), a validated tool for measuring emotional intelligence. Qualitative interviews were conducted with 15 chaplains to gather insights into their experiences and challenges related to EI in their roles. Quantitative data were analyzed using descriptive statistics, while qualitative data were subjected to thematic analysis to identify key themes related to emotional intelligence and its application in the field. The study also explores military chaplaincy, deployment challenges, and emotional intelligence (EI) in military families. It uses a case study approach to investigate the duties of military chaplaincy, deployment challenges, and the significance of EI skills for military chaplains, ensuring reliability, validity, and adaptability.

LITERATURE

The phenomenon of global nation building has become increasingly prevalent in contemporary military operations, particularly since the end of the Cold War. Military chaplains play a pivotal role in these missions, offering spiritual care, moral guidance, and a point of connection between military personnel and local populations. The concept of emotional intelligence defined as the ability to recognize, understand, manage, and influence emotions in oneself and others emerges as a critical framework for enhancing the effectiveness of chaplains in this unique context.

GENERATIONAL WARFARE

Generational warfare has evolved from first generational warfare to the Fourth Generation War (4GW), utilizing mass manpower, firepower, maneuver, and insurgency to convince decision-makers (Clausewitz, 1976). This theory requires understanding Carl Von Clausewitz's theory on war (Kaldor, 1999), Mary Kaldor's work on new and old wars, and Colin Gray's work on future warfare (Gray C. , 2005).. Clausewitz's theory suggests wars are fought between nations, driven by economic benefits and physical and mass destruction (Echevarria II, 2005). However, recent developments challenge this theory, with scholars like Kaldor arguing for a more nuanced understanding of warfare. Kaldor (1999) suggests that the traditional theory of war with great armies has evolved to a new type in the globalized era, focusing on fighting mass abuses of human rights and crimes, requiring a cosmopolitan political response and international peacekeeping as law enforcement which requires military chaplaincy involvement.

Contemporary military chaplaincy should focus on understanding war's causes, principles, and operational and tactical aspects to effectively manage combat situations. They must consider national power fashion, information, diplomacy, economics, and military operations to achieve national and multinational objectives. The tactical stage involves planning and executing decisions for each unit or task force, involving deployment challenges. Military chaplains must understand their staff duties and enemy roles to provide effective support and psychological guidance. The fluid nature of contemporary warfare necessitates frequent deployment and deployment challenges.(Echevarria II, 2005). Contemporary warfare is fluid and unpredicted which leads to frequent military deployment and its associated deployment challenges.

MILITARY DEPLOYMENT CHALLENGES

Military deployment has persisted over time, and soldiers and families have learned to deal with them regardless of when and where they are called to serve with varied challenges (Booth, et al., 2007). Military deployment comes with all kinds of challenges including family separations, risk of injury or death, frequent relocation, behavioral expectations, and long and unpredictable hours of working own country and foreign volatile countries (Segal & Segal, 2004). Research has found that some military families who do experience difficulty adjusting to deployment tend to report lower morale and well-being than families who experience fewer adjustment problems (Sheppard, Malatras, & Israel, 2010).

Military deployment creates certain challenges such as marital, household management, career planning and development, retirement planning, school dropout, juvenile delinquency, teenage pregnancy, and academic, and job placement problems. These problems are a result of the traditionally mobile lifestyle of the military family which is fraught with challenges. It is through the guidance and counseling services provided by the military chaplain that can help military personnel and their families get the most out of their military careers and lifestyles through a combination of counseling, workshops, and briefing throughout the deployment process (Besterman-Daham, Gibbons, Barnett, & Hickling, 2012).

PRE-DEPLOYMENT CHALLENGES TO THE MILITARY FAMILY

Service members often portray their workload and stressors as tripling in the pre-deployment phase. In most cases, this requires service members to perform their normal duties while managing a wide variety of additional tasks such as performing necessary military training requirements to understand the pending mission, completing wills and powers-of-attorney, arranging child care, updating all immunizations, and completing abundant screenings and evaluations. At the same time, each service member must also continue to address his or her family's needs, which include preparation of the family for separation and increased independence is a scary and potentially psychologically overwhelming process (Sheppard, Malatras, & Israel, 2010).

The challenges of deployment facing military families to maintain a balance between work and family have been described in some research as military as “greedy institutions”. Both the military institution and the military family make many demands on each other in terms of time, energy, commitment, and sacrifice often simultaneously. Soldiers’ military obligations often conflict with their responsibilities and roles as spouses, parents, sons, daughters, and friends. It can often be difficult to successfully balance these obligations while maintaining both a military career and positive healthy family relationships due to deployment challenges (Booth, et al., 2007).

Spouses and children of military personnel go through the same challenges as their partners during military deployment. It starts from pre-deployment to post-deployment. Notification of a pending deployment initiates a time of significant stress. The pre-deployment phase is reportedly the most stressful period for military families. During this phase, separation and loss of family contact hours are expected. There may be a period of anger and protest followed by emotional detachment from the service member by the spouse and children (Sheppard, Malatras, & Israel, 2010). There is therefore the need for the military chaplaincy to support the military family to address these challenges before deployment.

DEPLOYMENT CHALLENGES TO MILITARY FAMILY

Deployment involves leaving a service member to a new area, often causing life-span development challenges like education and housing (Johnson et al, 2007). This can lead to intense feelings of fear, horror, and helplessness (Wright, Burrell, Schroeder & Thomas, 2006). The unpredictable nature of attacks makes it difficult to emotionally prepare for

combat. Many leave feeling destabilized, with physical reactions and health complaints. Family responsibilities, such as parenting and finances, can become overwhelming. School-going children may experience sadness, anger, and a decline in performance. Some may embrace independence and assume the role of the missing parent (MacFarlane, 2009).

During deployment, Communication between service members and families during deployment is crucial for reducing stress-related issues (Bell, Schumm, Knott & Ender, 1999). Technological advances have increased the reach of contact, including phone, cell phone, fax, video calls, email, and social media. However, near-instant access can have both positive and negative effects, such as keeping the service member psychologically present while physically absent, causing distractions, and causing panic in the family. When a service member is injured or dies during deployment, communication procedures can exacerbate stress. Family disruption occurs when a family member is required at military facilities, causing conflict between the service member's needs and their own emotional needs (Cozza, Chun, & Polo, 2005).

Post-Deployment Challenges to Military Family

Post-deployment is a complex process involving homecoming, honeymoon, and reunification. Traumatic events and harsh living conditions in combat can exaggerate the impact, leading to Post-Traumatic Stress Disorder (PTSD) symptoms among veterans. These conditions, combined with exposure to various traumatic events, can result in unsanitary living conditions and a lack of regular meals and warm water. The reduced time between leaving the theater and returning home can hinder psychological healing (Sheppard, Malatras, & Israel, 2010).

A study found that 10% of veterans reported PTSD symptoms, with 8% experiencing anxiety, 8% depression, and 13% acknowledging PTSD symptoms. These symptoms often increase between homecoming and three to four months post-deployment. Military chaplains can help manage these challenges, as they are part of the deployed military but not in combat (Hoge, Castro, Messer, McGurk, Cotting, & Koffinman, 2004).

Post-deployment, family roles and routines must be renegotiated, and service members may feel insecure about their place in the reconfigured system (Sheppard, Malatras, & Israel, 2010). The reunion and post-deployment processes are complex and poorly understood, especially when redeployment is looming (Pincus, House, Christenson, & Adler, 2001). Children's stress and the return of injured parents can be overwhelming (Cozza, Chun, & Polo, 2005). Chaplains must help the military family adjust and overcome these challenges, requiring emotional intelligence competencies to address deployment challenges before, during, and after deployment. The military chaplaincy protocol remains a question.

Military Chaplaincy Protocol

Military chaplains offer religious support, counseling, and ethical guidance to service members, acting as intermediaries between military and civilian populations. Originating from biblical times, military chaplaincy has evolved since the seventeenth-century British colonial rule. They nurture the living, care for the wounded, and honor the dead, providing religious support without compromising confidentiality. Military chaplains are the largest of all chaplaincies globally (Novak & Novak, 2006).

The Military Chaplaincy has gone through historical tremors and developments. Sensitive issues about the chaplaincy are still very much valued and being discussed. Yet, there is little question about the protocol and abilities of chaplains to serve with great distinction in the uniform as non combatant warriors. Until recently, military chaplains were civilians giving religious support to the military family. The chaplains were qualified persons nominated or seconded by accepted religious denominations by the military to join the military. The military then selects according to their laid down

standards, trains and commissions them into the military to give religious support as professional staff officers and religious leaders to the military family during war and in peacetime. Their training gives them the basis of military philosophy (Drezi & Curry, 1995).

Nevertheless, the Geneva and Hague Conventions, Customary and International Law accord chaplains the status of non combatant soldiers. However, the popular Geneva Convention protocols protect religious personnel (Art 9) and military chaplains from becoming combatants (Protocol 1, 8 June 1977, Art 43.2). The Geneva Convention does not encourage chaplains to participate directly in hostility because of their humanitarian duties. This does not prevent chaplains from earning marksmanship training and other military training to enable them to perform effectively. National constitution and military regulations guide chaplains on whether to carry weapons or not (Kopacz, O'Reilly, Van Inwagen, Bleck-Doran, Smith, & Cornell, 2014).

Chaplains play a crucial role in military operations, providing professional religious support and staff officer duties. They provide pastoral care, counseling, advice, and privileged communication to the military family, develop and implement religious support activities, coordinate with higher headquarters, sister services, multinational forces, and civil staff, advise commanders, and ensure soldiers practice acceptable religious practices (Bergen, 2004).

Military Chaplains play a crucial role in the military environment, providing religious support to individuals from diverse backgrounds (Otis, 2009). They must balance their religious faith, tradition, and ecclesiastical backing while ensuring comprehensive religious support opportunities. Chaplains must advise the command on religious matters and provide accommodation for all religious practices, while not being religious fanatics. This requires total military competency (Drezi & Curry, 1995).

Chaplains in military chaplaincy debate whether to be civilians or state employees. Critics argue that civilians would be less expensive, have higher quality chaplains, and reduce burnout and career stagnation (Otis, 2009). They also argue that deployment is difficult and requires stable, trained professionals (Kopacz, O'Reilly, Van Inwagen, Bleck-Doran, Smith, & Cornell, 2014). Chaplains can also help commanders manage deployment challenges and healthcare providers recognize their role in addressing military deployment challenges. Military chaplains face cultural sensitivity, moral ambiguity, and resource limitations, requiring emotional intelligence competencies to navigate complex landscapes and provide spiritual and emotional support.

EMOTIONAL INTELLIGENCE ROLE

Emotional intelligence is the ability to recognize and manage emotions effectively, contributing to effective work performance (Wolff, 2005). It involves perceiving, assimilating, understanding, and managing emotions (Randall, 2013; Cook, 2006; Curry, 2009). Research shows that individuals with high emotional intelligence outperform those with high intelligence quotients (Effective leaders and transformational leaders tend to score high in emotional intelligence (Mukhuty, 2014). Chaplains must possess high emotional intelligence and be willing to improve to help military families overcome deployment challenges. Leaders with heightened emotional intelligence are more likely to engage in transformational leadership behaviors (Canso, Mayer, & Salovey, 2002). Emotional intelligence is increasingly recognized as a key attribute for effective leadership, particularly in high-stress environments such as military operations. Goleman (1995) posits that EI contributes to improved communication, stress management, and conflict resolution—skills essential for chaplains working in diverse cultural frameworks.

Emotional Intelligence (EI) theories vary, with three accepted models: Bar-On Emotional-Social Intelligence, Mayer et al Ability or Cognitive Model, and Goleman et al Model (Pence, 2012; Nath, 2013; Mukhuty, 2013). Goleman et al ECI addresses Self-Awareness, Self-Management, Social Awareness, and Relationship Management, which are crucial for military families (Wendorf-Heldt, 2009; Brooks, 2009). The Emotional Competence Inventory 2.0 (ECI) measures 18 competencies organized into four clusters: Self-Awareness, Self-Management, Social Awareness, and Relationship Management. The ECI 2.0 is recommended for chaplains to enhance their work with military families, as it addresses various aspects of EI (Wolff, 2005). A chaplain's EI is an indication of personal competence (Makau-Olwendo, 2015). Goleman, Boyatzis and McKee (2013) explained these emotional intelligence leadership competencies:

Chaplain's Self-Awareness concerns knowing one's internal states, preferences, resources, and intuitions. The Self-Awareness cluster contains three competencies: Chaplains with high emotional self-awareness are adaptable to their inner signals and religious values, allowing them to be candid and authentic. They display accurate self-awareness, knowing their limitations and strengths, and displaying humor to gain trust. They are graceful in learning and welcome positive feedback. Self-confident chaplains are accurate in their abilities and use them to help others achieve their goals, making them welcome in complex assignments.

Chaplain Self-Management refers to managing one's internal states, impulses, and resources. The Self-Management cluster contains six competencies that the military chaplain must learn and work with all. Chaplain self-management involves emotional self-discipline, transparency, adaptability, strength in achievement, initiative, and optimism. Chaplains with self-control maintain calmness and remain unflappable during crises. Transparency allows chaplains to admit mistakes and tackle unethical behavior. Adaptability allows chaplains to juggle multiple demands without losing focus. High personal standards drive chaplains to constantly seek performance improvements for themselves and their leadership. Initiative and efficacy enable chaplains to seize opportunities and create better possibilities for the military family. Lastly, optimism allows chaplains to roll with the punches, seeing opportunities rather than threats, and expecting the best from others.

Chaplain Social Awareness refers to how people handle relationships and awareness of others' feelings, needs, and concerns. The chaplain's Social Awareness cluster consists of empathy, organizational awareness, and service competencies. Chaplains with empathy can sense emotional signals and understand diverse perspectives, making them well-suited for diverse backgrounds. They possess organizational awareness, detect social networks and power relationships, and can help understand organizational dynamics. High service competence fosters an emotional atmosphere, ensuring direct contact with customers and clients, monitoring satisfaction and making themselves accessible as needed. These leaders can help maintain positive relationships and ensure the military family's well-being.

Relationship Management concerns the skill or adeptness at inducing desirable responses in others. The Relationship Management cluster contains six competencies. Chaplains with inspiration can inspire and move people with a shared mission, offering a sense of common purpose beyond daily tasks. They can also have powers of influence, such as finding the right request and building support networks. Chaplains can coach, mentor, guide, and counsel the military family, recognizing the need for change and challenging the status quo. They can also manage conflicts effectively, drawing out differing perspectives and finding a common ideal. Chaplains who are able team players generate friendly collegiality, fostering respect, helpfulness, and cooperation, and building strong relationships beyond work obligations.

Emotional Intelligence among Chaplains

Quantitative analysis revealed that the average EQ-i score among chaplains was significantly higher than the general population, suggesting that those who occupy roles requiring emotional skills typically possess a greater capacity for emotional understanding and management. Chaplains emphasized the importance of understanding local cultures and traditions to foster trust and rapport (Smith, 2021). Many chaplains reported using their emotional intelligence to support soldiers dealing with trauma and loss, indicating that EI significantly enhances their counseling effectiveness. Conflict Resolution. Chaplains frequently mediated conflicts between military personnel and local populations, where EI played a crucial role in de-escalating tensions.

The findings indicate that emotional intelligence is a vital asset for military chaplains engaged in nation-building efforts. The ability to understand and manage emotions not only enhances their effectiveness in providing spiritual and emotional support but also contributes to improved civil-military relations. As nation-building involves complex interactions between various stakeholders, the EI displayed by chaplains can serve to bridge gaps and foster understanding in challenging environments.

Emotional intelligence (EI) is crucial for individuals' and groups' success, effectiveness, and performance (Goleman, 2006; Boyatzis, & Mckee, 2013; Bar-On, 2006; Wolff, 2005). It develops with age, education, and life experience, but not all people can improve their EI (Nath, 2013; Makau-Olwendo, 2015). Chaplains should include EI in their training and development, as it requires persistence and constant practice. Emotionally and socially intelligent behavior can be enhanced in adults, such as chaplains (Danquah, 2014; Cook, 2006; Curry, 2009). EI can be learned and developed successfully among military chaplains through well-designed training activities and programs (April, Lifson, & Noakes, 2012). Empirical studies show positive consequences on individual life and work performance among various leaders, including chaplains (Randall, 2013; Makau-Olwendo, 2015)..

CONCLUSIONS AND RECOMMENDATION

Military chaplains are vital in nation-building and global peacekeeping, providing spiritual support, facilitating dialogue, and engaging with local communities. Their historical evolution highlights the role of religion in public life, especially in conflict-ridden contexts. Their importance in fostering unity, peace, security, development, and resilience is essential for sustainable development. The establishment of military chaplaincy addresses deployment challenges, breaking the protocol of separation of Religion and State (Drezi & Curry, 1995).

A study analyzing data from active duty military personnel revealed that they seek mental health services from military chaplains, focusing on their religiosity and psychological distress (Besterman-Daham, Gibbons, Barnett, & Hickling, 2012). The study found that the MC & MH group experienced greater psychosocial distress, possibly due to the successful collaborative model promoted by the military. Military chaplains provide a natural setting for counseling and mental health screening (Carey, Willis, Krikheli, & O'Brien, 2015), but their confidentiality may make discussing issues like family problems and substance use safer (Besterman-Daham, Gibbons, Barnett, & Hickling, 2012). Comparing chaplains without formal counseling training could help them understand deployment challenges and emotional intelligence needs (Besterman-Daham, Gibbons, Barnett, & Hickling, 2012). (Carey, Willis, Krikheli, & O'Brien, 2015).

Military chaplaincy, a body within the military organization, helps military families navigate challenges like deployment. Military chaplains require emotional intelligence (EI) to manage self-awareness, self-management, social

awareness, and relationship management. Emotional intelligence is essential for global nation-building and can be enhanced through military training programs, focusing on cultural competency, conflict mediation, and trauma-informed care.

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