Article

The Lutheran Military Chaplaincy in the Finnish Defence Forces' Organisation Today. A Multi-Method Approach

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Abstract: The Finnish military chaplains' work focuses on supporting the conscripts' ethical functioning ability as well as overall wellbeing of the people in the Finnish Defence Forces. This article gives the military chaplains an opportunity to tell in their own words what kind of issues relate to their perceptions working as a successful religious professional in this unique context. The research was carried out with a multi-method data, that includes an electronic questionnaire and an interview data. The results show that as the military chaplains commit and integrate well to their operational environment, they are also a heterogenous occupational group and manage their work very self-directedly. They appear to be more chaplains than soldiers or special officers, but it does not cause significant professional conflicts. The military chaplains' profession should be described more as contrasting than conflicting overall. The intensity of their personal vocation and religiosity varies, but it affects considerably to their work motivation. It can be interpreted that military chaplains hold, in a sense, a double vocation towards their work where there is a clerical calling and a mission to work in a military environment.

Keywords: military chaplains; armed forces; profession; organisation; multi-method

1. Introduction

The purpose of this article is to present empirical results concerning the perceptions of the Finnish Lutheran military chaplaincy (MC) about their work in the Finnish Defence Forces (FDF). When compared to other professions, MCs are a unique profession group by their occupational requirements as they have studied a degree in theology, performed military service and have a competence to work as a Lutheran or Orthodox chaplain, although many have experienced congregational work, too. The MCs navigate in the hierarchical military structures and changing operational environment, which presents them a need for constant professional development and an ability to adapt to various demands. The MCs have a vocation to work as Lutheran or Orthodox chaplains and at the same time they are to attend everyone despite one's religious or spiritual background. As state officials in a public sector their operational environment differs drastically from congregational work and their "parish" consists mostly of young men. The data shows, that the profession is continuously facing these contrasts, yet they should not be interpreted directly as conflicts[1]. In this article, we wish to bring broader insight to some of the professional complexity that the MC's face in their daily work.

When it comes to the circumstantial factors the MCs work in, the changing operational environment indicates to large-patterned global and societal changes that occur present-day. As a result, the military organisations have to respond to these changes on multiple levels. To this context it is not valid to claim that the armed forces would be somehow

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1   (Liuski 2019).

conventional or resistant to change as organisations. The research data[2] and previous study[3] shows, that change is actually the only lasting thing when it comes to military organisations. Adjustment to political and societal trends effect on the MCs work as ethical and spiritual experts, too. Based on this, it is important to know how the Finnish MCs see themselves and their occupational group in the military today, as their "own voice" has in general been left outside from the earlier studies. Admittedly, internationally there are some studies on these issues from the viewpoint of military personnel and military organisation in general[4]. However, this study brings fresh insight to be contemplated on MCs amidst of recent organisational change as the most recent alteration in the MCs operational environment in Finland, the Training 2020 reform, has begun to develop the entire FDF training industry and will affect strongly on the role of the MCs.

There exists also a wider void concerning empirical studies on the work of the MCs that includes an organisational aspect. When looking at the international literature for the past two decades it is evident that there has been a lack of research on the modern military chaplaincy. Most of the European studies on MCs have emphasised historical perspectives, especially the times of war[5]. Recently a more contemporary grasp on this field of study has been established[6]. In most cases, they are related to changing societies, that include religious diversity[7] and pluralism[8]. Some of the studies also combine multidisciplinary approaches[9], that seem to be a prolific way to get an inclusive perspective to this subject. In contrast to European studies, the North American research tradition focuses on their own military chaplaincy within the US army. They include, for example, psychological and health related aspects, such as PTSD and issues related to counselling[10]. Additionally, understandably, the research in the US emphasises also NATO and international operations more than many of the European studies.[11] Against this background we will look into *what kind of issues relate to MCs perceptions, when it comes to working as a successful religious professional in a changing operational environment.* In addition, we will analyse whether MCs age, work experience or position in the professional group is connected to these perceptions.

2. The Finnish Defence Forces as an Organisation and the Military Chaplains' Position in It

There are different ways to describe the Finnish Defence Forces as an organisation. First and foremost, the FDF is a military organisation. Secondly, during the last decades the Finnish Defence Committee has also emphasised the FDF's role as a training organisation[12]. However, based on literature, a more theoretical way to describe the organisation is to distinguish between a *formal organisation*, *informal organisation*, and *a total institution*. The FDF is a formal organisation in the respect that the management plans the organisation structure: the distribution of work and control, conditions of employment and quality control. The FDF also includes features of an informal organisation including meaningful social relations, which develop among the staff and workers outside the regulations. In this case, the FDF personnel can think that they do not work just as an official group, but as friends or teammates as well[13]. The features of the FDF as a total institution include that, for example, all the activities are under the same authority, it has tight and predetermined

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2　(Liuski 2019).

3　(Leinonen et al. 2018).

4　(Hilverda et al. 2018, pp. 1–10; Smaliukiene and Bekesiene 2020, p. 16).

5　(Liuski and Martin 2020, p. 540).

6　(Grimell 2020a, pp. 1–17; Grimell 2020b, pp. 1–14; Roberts and Kovacich 2020, pp. 133–40).

7　(Schuhmann et al. 2020, pp. 1–15).

8　(Rennick 2011, pp. 93–109).

9　(Cesur et al. 2020, pp. 475–502; Cenkner et al. 2020).

10　(Morgan et al. 2016, pp. 102–17; Nieuwsma et al. 2014, pp. 885–94; Seddon et al. 2011, pp. 1357–61).

11　(Rennick 2011, pp. 93–109; Besterman-Dahan et al. 2012, pp. 151–68).

12　(Finnish Defence Committee's Memorandum 2017, p. 8).

13　(Etzioni 1973, p. 62).

schedules, and work is done in large groups that are treated similarly[14]. It could be said, that the MCs occupational group indeed fits in all three theoretical categories, but the difference to officers, for example, is that the MCs move within the hierarchy considerably freely and their work group has more features from an informal organisation.

The latest comprehensive change in the organisation is the Training 2020 programme, that develops the entire FDF training industry. The changes in the military system are the largest since the late 1990s, when two arrivals and three terms of service were introduced, and a new leadership training program was established. Technology has a key role to play in reform. For example, conscripts utilize their own smartphones for e-learning. The principle is that conscripts learn the basics of things before they go in the field, so that the subject being trained is familiar before the practical training. At the same time, the time spent teaching the basics in field exercises is reduced.[15] For MCs this means that they will become a similar trainer to other people working with conscript training. This includes, for example, training in mental, ethical, and social functioning for the stressful events of exceptional circumstances. In addition, it "helps the conscript to understand and strengthen his or her own motivation, develop self-confidence, and teach tools to cope with stressful situations and restore functioning ability."[16]

To summarise, if we look at the MCs position in the last decade, the changes in the operational environment have added a notable emphasis on work from supporting the staff and conscripts into a position of a trainer, though it does not change the MCs core assignments. All this has induced tightening requirements and added tasks[17]. However, it remains to be seen what the true effects on the MCs daily work are when this programme is fully pushed through and it can be observed from a passage of time.

As has been described above, Military Chaplaincy is a fixed profession within the FDF organisation. Currently there are 26 Evangelical Lutheran MCs permanently in the service of the FDF, of which two are women. MCs serve as special officers and are divided into military chaplains, and senior chaplains according to the job description.[18] The spiritual work of the FDF is led by a field bishop. The election of a field bishop is made by representatives of the state and the army. The main difference between a military chaplain and a senior chaplain are that the duties of military chaplains are located especially in the "field" in troop divisions. They encounter in their daily work especially conscripts and the personnel. The senior chaplains also guide and coordinate the teaching, development and research of ethical capability and are also in charge of the general content of the educational material for the conscripts. The Senior Chaplains handle matters related to MCs' work as well.

All the MCs have in common that the focus of their work is the ethical and spiritual functioning ability of the soldiers. In their area of responsibility, they take care of the worship and devotional life, the ecclesiastical ordinances, and the pastoral care of the soldiers. Chaplains have an absolute duty of confidentiality and can be relied upon in all kinds of matters. MCs serve as experts in matters of religion and culture in the area and circulate with the troops. In addition, they often serve as the leader of a psychosocial support team and ensure the readiness of the psychological follow-up in their area of responsibility and the implementation of the necessary measures after potentially traumatic events[19].

The MCs operational environment differs drastically from a basic congregational work. The MCs job description is to have regular working hours, but the target group consists mostly of young men in a hierarchical environment. There is practically no evangelisation and pastoral counselling is only one part of a wider work field.

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14 (Goffman 1957, p. 314).
15 Training 2020 Programme.
16 Private e-mail-conversation with a MC; (Soldier´s Mind and Soldier´s Body 2020).
17 Private e-mail conversation with a MC.
18 Military Chaplaincy, Military Chaplains = the whole occupational group, that consists of military chaplains and senior chaplains.
19 (Rauhanturvaajan Käsikirja 2020).

3. The Change in the Operational Environment in the FDF's Personnel Strategy

The change in the FDF's operational environment has also been comprehensively handled in the FDF's Personnel Strategy. Similarly, to the whole FDF organization, the MCs are subject to the views presented in the document: it could be said the document somewhat depicts the current mentality of the FDF. It could be argued, on the basis of their job description and role in the organisation, that the MCs are also in a vantage point when it comes to the global and societal change and development presented in documents. The future variables that are in connection to MCs work mentioned are especially the polarisation of society, changes in the youth's will to defend the country, the change of values, the multiculturalisation of society, technological development and technologicalisation.

First, it is recognised in the Personnel Strategy, that the polarisation of society increases inequality among the population. The inequality that begins at an early age also reflects in conscripts entering their service, which means that more adaptive measures are needed to reduce its effects. Additionally, the will to defend the country varies over time. It is often linked to changes in the operating environment and uncertainties in society and especially in the surrounding area. The actualisation of threats and their coverage may have an increasing or decreasing effect on people at the individual level[20].

Second, it is also described there that the change in the values of citizens and young people affects the position of military service, when military service and people's leisure time are at juxtaposition. People's worldviews are shaped by globalisation, civil society and multiculturalism, among other things. They can also contribute to undermine the role and prestige of the nation-state in moving from communality to individualism—including in working life. Increased understanding of individual rights and the means to put them in practice sets requirements for public administration organisations and individual officials. The pursuit of self-interest also challenges military service.[21]

Third, the strategy recognizes as one of its starting point that cultural, religious, and ethnic diversity is increasing in Finland. In the FDF the multiculturalism is related to everyday matters, such as appearance, diet and the practice of religion. On the other hand, as religious diversity increases, military service serves as a good way to integrate conscripts with an immigrant background into Finnish society and values[22]. Because of these, religious expertise plays an ever-increasing role for the military chaplaincy.

Fourth and furthermore, the technological development and technologicalisation mean that security incidents that have occurred far and wide can be reported quickly and often sensationally. The reduction of physically heavy work and the increase in sedentary and information work are weakening the general well-being of the population. At the same time, the rapid pace of change in organizations and the reduction in the number of employees, as well as the increased share of receivables requirements, increase the mental workload. The development of technology has increased general well-being in Western countries, but the downside of the development has been the growing dependence on extensive and complex technical systems and information networks. The management of demanding technical systems sets high competence requirements and training goals for salaried personnel and for the training of conscripts and reservists[23].

Additionally, fifth, as the battlefields become more technical, they also become more demanding, diverse, and asymmetrical, requiring strong physical and mental ability to fight. The FDF does systematic efforts to improve healthy lifestyles, exercise skills, physical fitness, and attitudes toward exercise. The mental and social functioning of conscripts is strengthened, especially during the basic training period, which supports conscripts'

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20 (Personnel Strategy of the Finnish Defence Forces 2015).
21 (Personnel Strategy of the Finnish Defence Forces 2015).
22 (Personnel Strategy of the Finnish Defence Forces 2015).
23 (Personnel Strategy of the Finnish Defence Forces 2015).

adaptation to authorities, schedules, guided activities, and the social environment[24]. As a result of all these occurring changes, the MCs have a very crucial role on supporting the FDF to gain their goals in its core tasks.

4. Research Procedures and Data Analysis

As there were no previous, specific theoretical background in this field of study, the article is built on multi-method context-specific knowledge.

The interviews were conducted in early 2019 and they mapped the features of the profession and professional identity of the Finnish military chaplaincy. Interviewees were selected as heterogeneously as possible based on geographical location, work history and experience. They were asked to participate via e-mail. Participants in the interviews may not have been included in the questionnaire. The top-level concepts of the interview framework based on the results of the earlier questionnaire. They were organization and work environment, professional identity, professionalism, multiculturalism, and the future of the profession. For the purpose of this article, responses related to MCs insights regarding to their profession and operational environment have been highlighted from the interview material. The interview data was analysed with a qualitative content analysis in order to answer the research question.

The quantitative data was gathered among the Evangelical Lutheran MCs in February 2018. The Defence Command's Training Division issued a research warrant for this action (Research warrant AM22534 2016). The MCs were sent a link and were asked to fill voluntarily a semi-structured electronic questionnaire. As a result, 20 MCs out of 25 responded, which indicates an 80 percent response-rate. The questionnaire started with a collection of background information. The respondents were asked to answer the questions on *gender*, *birth year*, *branch*, *rank*, *working experience* and *family relations*. The survey questionnaire itself included questions in total of nine sections: *vocation and relation to work (20 items), the importance of certain areas of chaplains' work in the MC's work (5), factors affecting career choice (16), the MC's role and the changes in the job description (27), important features in the MC's work (19), experiences of the work's reward and workload (7), straining factors in work (36), the need of additional training in certain topics (19) and the views on the future (27)*. The respondents were asked to give their answers in Likert's scale from 1 to 5 (1 = completely disagree/not important at all, 5 = completely agree/extremely important). At the end of each section there was space for open comments and elaboration. The Research Institute of the Lutheran Church of Finland's survey for Church ministers and cantors was used for reference for the questionnaire.

The data was analysed with SPSS 24. Due to the limited size of the sample, non-parametric tests were used. The analyses included Mann–Whitney and Kruskal–Wallis for comparing different groups and Spearman for correlation analysis. In order to investigate the connection of work experience and age with the studied topics in the survey, the values in the variables "Work experience" and "Birth year" were grouped in larger participant groups. In the "Work experience" variable, the working years 1–6 as an MC were grouped as "1" and working years 6.1–10 as "2" and working years from 10.1 until 31.6 were given the value "3" (Tables 1 and 2).

Table 1. Participants divided by work experience.

	WorkXPgrouped	
	N	%
1.00	5	25.0%
2.00	8	40.0%
3.00	7	35.0%

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[24]　Puolustusvoimien henkilöstöstrategia 2015.

In total, 5 of the participants had worked 1–6 years, 8 participants 6–10 years, and 7 participants had over 10 years of working experience.

In the "Birth year" variable, the new grouped value "1" included years of birth 1959–1969, value "2" the 1970s and value "3" the 1980s. 6 of the participants were born on or before 1969, 8 in the 1970′s and 6 participants after 1980.

When divided among themselves, the group "Military Chaplains" (*n* = 14) was given value 1, and value 2 (*n* = 6) "Senior Chaplains" included the senior chaplains and the field bishop. The reason for not using gender as one differentiating aspect in the analysis was that, as the one female MC of the FDF participated in the study, we wished to conceal her identity in the answers. In addition, there were several summed variables formed and the analysis of reliability tested from the individual items in the survey (Appendix A). The final summed variables were as listed:

- *SUM_durability (α = 0.713)* referred to 5 items that focused on personal determination, discipline, and ability to bear pressure
- *SUM_demands (α = 0.749)* referred to 8 items concentrating on the expectations of the demands for the management of the profession in future
- *SUM_less_interaction (α = 0.897)* had 3 items that described the future expectations concerning decrease in interaction and feedback
- *SUM_religious_calling (α = 0.910)* consisted of 11 items describing religious aspects of vocation
- *SUM_traditionalist (α = 0.835)* included 3 items that focused patriotism, honouring traditions and obedience to authorities
- *SUM_altruist (α = 0.535)* included 2 items focusing on helping people in need
- *SUM_religious_career (α = 0.776)* had 5 items that described the reasons connected to religion in career choice
- *SUM_personal_career (α = 0.680)* referred to 4 items concentrating on individualistic purposes in career choices
- *SUM_changes_tasks (α = 0.492)* included 2 items that described how changes in society and globally affects the tasks of the military chaplain.

While statistically the number of participants (*n = 20*) could be a concern, it should be noted that they represent nearly all of the 25 MCs of the FDF (80 percent) and thus give a fairly reliable picture of the profession in the FDF. Furthermore, non-parametric tests were used in order to meet the requirements of the data.

5. Results

Even though the MCs work in a military environment as state officials, their basic education is in theology and religious and spiritual works one of their integral job descriptions. Therefore, we should look into the core competencies of a minister first. The ecclesiastical professions of the Finnish Church include five areas of expertise that are required regardless of what the work assignment is (Figure 1). They are the competence of spiritual work, value competence, personal and professional growth, work community skills and overall presence and ability to encounter[25].

If we look at the essential features of religious and ecclesiastical work, it arises from the vision of the Church and its spiritual nature. The relationship with God is a source of power and a prerequisite for occupational credibility for the employees. Spiritual competence requires knowledge on the Church's faith, the Bible, and other founding repository and skills to apply them to work.

When looking at the figure (Figure 2) on chaplain's' work sections, the MCs raises presence and skills to encounter people as the most important feature[27]. This is understandable as the MCs confront a wide range of conscripts and employees in their work. In the interviews the MCs emphasised, that it is important to be present for people and not

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[25]   (Niemelä 2014, pp. 6; Kirkon hengellisen työn ammattien ydinosaaminen 2010, pp. 4–5.)

[27]   *(M = 5.00, SD = 0.00).*

to hide somewhere in the office or at least hold the office door open as much as possible. Especially the conscripts may have extra time during the evenings in the campfire or at the garrisons. These are the occasions when people start to contemplate deeper and sometimes spiritual aspects of life. Military service is also time when possible old traumas or straining experiences surface and MCs give support to meet these situations. The situation also applies if a conscript or staff member does not belong to any religious community. It is said that non-religious people and persons who come from a different spiritual background than the majority, are in fact more interested in discussing spiritual and profound issues than the average church members. When it comes to staff members, it takes longer to get acquainted, but when the MCs have "earned their place" in a work community, they often become long time confidants to their fellow workers[28].
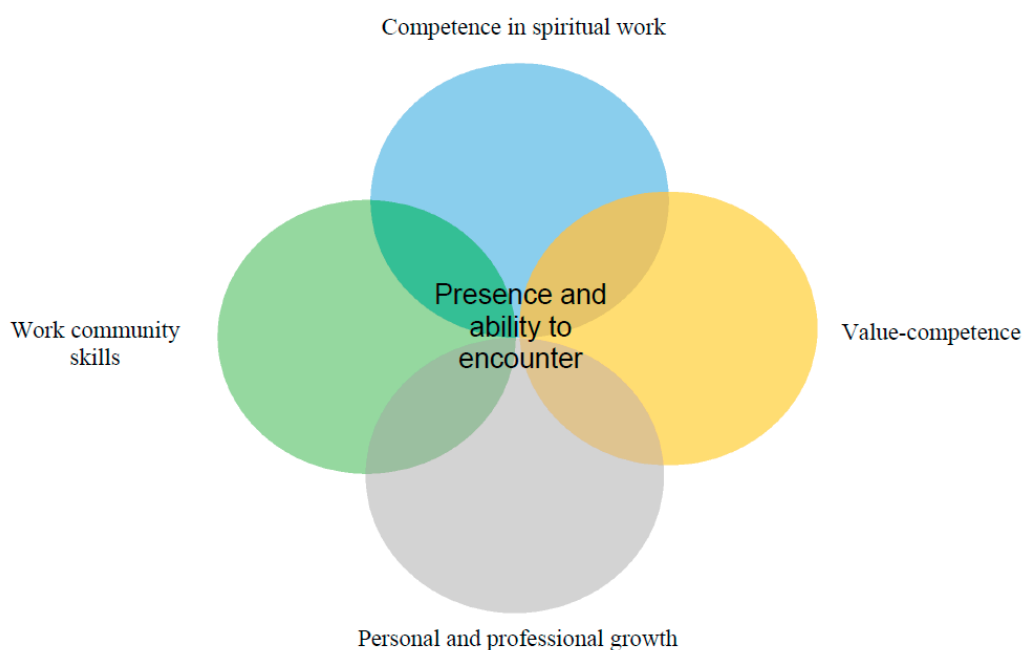
Figure 1. The core competencies in the ecclesiastical professions.[26]
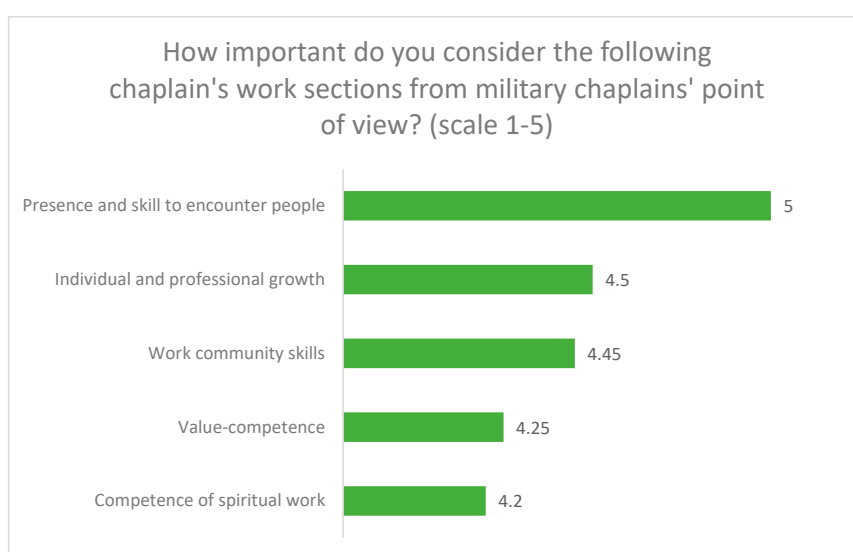
Figure 2. The importance of chaplains' work sections from a military chaplain's point of view.

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[28]   (Liuski 2019).
[26]   (Kirkon hengellisen työn ammattien ydinosaaminen 2010, pp. 4–5).

Table 2. Participants divided by birth year.

	BirthYrgrouped	
	N	%
1.00	6	30.0%
2.00	8	40.0%
3.00	6	30.0%

The individual and personal growth is also important to MCs. In the interviews they underlined that in order to keep up with the constantly changing environment they have to, among other things, educate themselves and deeper their knowledge in many levels. A great deal of self-development occurs in their free time, as the FDF does not primarily support one's educating in the office hours—or at least not financially. It was interesting to notice that the wishes of the content regarding additional training varied depending on where the MC was located. In areas where religious diversity in the garrisons is considerable, the MCs emphasised religious and spiritual training, especially on minority religions such as Islam. Some of the MCs wished there would be more training on therapy and psychological skills. When the interviews went further it was revealed that an increasing number of conscripts suffer from mental health issues. Sometimes the occupational boundaries between other professionals are blurred regarding what kind of issues belong to MCs and when the health care personnel or psychologists are the right quarter to handle the matter. Especially in a hurry, these questions may accentuate. Senior chaplains were a group who valued especially work community skills and this may be attached to fact, that their role includes more work organisational and administrative tasks[29].

According to the core competence description of spiritual work (Figure 1), value competence is based on the ability to identify and reflect on ethical concerns about the individual and the community, and a desire to take neighbour's position. A church employee is also required an ability to confront diverse individuals, groups, and communities, as well as master interactional and social skills. It is also important to know how to react professionally in changing situations. In a deeper sense this requires realistic self-knowledge, the ability for self-assessment and internal dialogue, as well as professional flexibility and breadth. A spiritual worker is also required to have knowledge of the work community, to perform the work duties belonging to self and to commit jointly agreed operating principles[30].

These aspects concern the MC as well and the value competence emerges both inside and outside the work community. When it comes to a professional group called military chaplaincy, there has to be a common understanding what is the core of the work that MCs do and why. Here, the value-competence from the outside referrs on the case of the MCs as to relate with diverse groups of people and understand their premises[31].

Based on the interviews the work of a MC requires a clear professional identity and self-knowledge. They appear outward as a cohesive group, but the profession is very heterogeneous from the inside and, for example, there are differences in religious conservatism/liberalism. In some cases, this may be a generational gap, but it can also appear as a theological tension and including possible silent bias towards female MCs.[32] Some of the MCs brought up old boy-networks and professional cliques, that cause tensions and charged atmosphere in the interactions between some of the MCs. It was recognised that personalities that are chosen for the office of a MC are often strong and capable to work independently. The other side of the coin may be that there may be a need for better

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[29] (Liuski 2019).

[30] (Kirkon Ammattien Yhteinen Ydinosaamiskuvaus 2010).

[31] (Liuski 2019).

[32] It should be noted, that there has been changes in the professional group of MCs after the interviews and they have become younger. This might have an effect on how the results would appear today.

self-knowledge and interaction skills.[33] It is a good question, that should the selection criteria be revised as there is a constantly changing environment around the MCs and how does it affect when the FDF is choosing new MCs for an office? Additionally, what does the value competence mean in depth among the MCs and what kind of improvement should there be regarding group interaction and self-reflective skills, and how? Based on the interviews, there may be an occupational hazard, that when the MCs concentrate to treat other people benevolently and educate themselves in order to outperform on their work, some of the profession's representatives forget to look in the inside of themselves and provide self-critique.

If we take a look at the quantitative data (Appendix B), the MCs most important feature was also there the *presence and ability to confront people*[34]. The other four features were valued fairly even and got also high evaluations: *to master the spiritual work*[35], *working community skills*[36], *individual and professional growth*[37] and *value-competence*[38]. The mean concerning the summed variable about religious calling in their professional sense (SUM_religious_calling) was relatively high both among the senior chaplains[39] and military chaplains[40]. The U-test revealed no statistically significant differences between the groups at 0.05 level. The FDF military chaplaincy also seemed to hold moderately traditional and conservative views as the basis of the work as a military chaplain: in the summed variable" SUM_traditionalist" the mean was 3.68[41] in the whole group. The U-test did not show a statistically significant difference between the senior chaplains and military chaplains 0.05 level. Similarly, when the participants were differentiated on the basis of their birth year and working experience the K-test revealed no statistically significant differences 0.05 level in this summed variable.

In their professional outlook, the military chaplaincy emphasised the importance of helping and supporting other people. In the SUM_Altruist—summed variable the mean was very high[42]. The U-test for statistical significant difference in the medians did not show a reveal difference between the military chaplains and the senior chaplains. There also was no statistically significant difference among the birthyear groups and working experience groups based on the K-test at 0.05 level.

Interestingly and somewhat complimentary to the previous result was that the FDF military chaplaincy seemed to emphasise religious career elements in the aspects that had drawn them into the profession of the military chaplain over personal individualistic purposes. While the mean in the summed variable" SUM_religious_career" was 3.38[43], the mean in" SUM_personal_career" focusing on *individualistic purposes* considerably less[44]. Again, the U-test of statistical significance revealed no statistical significance between the groups. Based on the K-test the birthyear of the participants did not prove to be a statistically significant differentiating factor concerning their views of the religious nature of the calling[45] or their religious career[46] either. Similarly working years did not mark a statistically significant difference between the groups 0.05 level.

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[33] (Liuski 2019).

[34] (*M = 5.00, SD = 0.00*).

[35] (*M = 4.20, SD = 1.06*).

[36] (*M = 4.45, SD = 1.06*).

[37] (*M = 4.50, SD = 0.51*).

[38] (*M = 4.25, SD = 0.55*).

[39] (*M = 3.89, SD = 0.94*).

[40] (*M = 3.92, SD = 0.64*).

[41] (*SD = 0.71*).

[42] (*M = 4.53, SD = 0.44*).

[43] (*SD = 0.84*).

[44] (*M = 2.70, SD = 0.87*).

[45] (*M1 = 3.86, SD = 1.28; M2 = 3.89, SD = 0.47; M3 = 3.97, SD = 0.29*).

[46] (*M1 = 3.30, 1.25; M2 = 3.17, SD = 1.21; M3 = 3.53, SD = 0.52*).

5.1. What Does It Take to Be "a Good Chaplain"?

In the interviews the MCs were asked a straight question: what features makes a good MC? The answers highlighted contrasts in the definitions. The MCs should be present among the troops and staff nearly always and at the same time regulate his/her own workload. They should also understand the hierarchical nature of the organisation, but at the same time remember to see the person behind the marks of rank.

It is especially important for a MC to be genuine, open, and approachable. Patience and the principles of service are also important qualities for the MCs. They have silent expectations put on them and they should not shirk their responsibilities. For example, if they know that someone on the staff is doing badly, the MC has a silent duty to go talk to him. The FDF appears as equally balanced group of men and women. MCs are the group's own men and women, as their work has not been purchased from outside. In the event of death, the chaplains are already in the middle of their own people. Although sometimes the MCs presence in the military may be questioned, the closeness of death usually points out their importance[47].

A good MC is a part of the environment one is serving. They can also be described as the antennas of the commanders, informing about the general appearance of the troops. The opposite of a good MC is a person who withdraws to his own peace repeatedly, does not show up, and does not move among the troops. Despite the requirement of presence, the MCs must also learn to regulate one's own work load. The pace of the work is vastly different from the congregational work and a MC must sometimes rediscover the passion for his work. It is also beneficial to realize that it is not necessary to stay put professionally, and that one can always re-evolve. MCs are different personalities, and they grind in a certain way into their operational environment. However, this does not mean fitting in a certain mold, because people with very different characteristics can be a proficient MC. A good MC is humble, but brave when it comes to intertwining of his profession and the organisation's hierarchy. As an employee a MC must internalize that the hierarchy has a purpose and despite the internal patterns of behaviour in the military community, there is always a person behind the uniform. Remembering humanity is therefore important for MCs, regardless of the organizational features.[48]

When the MCs were asked to evaluate how important it was to have certain characteristics in the MC's work in the survey, the responses showed that the MC profession seems to have various forms of demands (Appendix B). The FDF military chaplaincy ranked in "Top 10" in the survey unanimously the *ability to co-operate* the highest[49]. In addition, the FDF military chaplaincy estimated that *empathy*[50], *expertise*[51], *resistance to mental stress*[52], *taking responsibility*[53] and *general knowledge*[54] were important. When compared to other features, the least valuable attributes were *leadership*[55] and *obedience to authorities*[56], albeit all the scores were relatively high in this section.

In interviews, MCs emphasized also the importance of co-operation. All their work starts with interaction with others, whether it involves conversations with conscripts or activities within own work community. A MC is expected to say things emerging from one's profession that others are not capable of. This is also strongly associated with the ability to empathize and take responsibility for doing one's job[57].

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[47] (Liuski 2019).
[48] (Liuski 2019).
[49] ($M = 5.00$, $SD = 0.00$).
[50] ($M = 4.70$, $SD = 0.47$).
[51] ($M = 4.70$, $SD = 0.47$).
[52] ($M = 4.65$, $SD = 0.59$).
[53] ($M = 4.60$, $SD = 0.60$).
[54] ($M = 4.50$, $SD = 0.51$).
[55] ($M = 3.20$, $SD = 1.06$).
[56] ($M = 3.30$, $SD = 0.80$).
[57] (Liuski 2019).

The interviewees also emphasized expertise. The younger or less work experience the interviewee had, the more confident he or she was about one's expertise. They described that expertise is seen especially in ethical issues and in those questions where one moves at the interfaces of life and death. In other words, this aspect is a (1) ethical and philosophical expertise. If it is contemplated from the (2) perspective of functioning ability and spiritual viewpoint it is more of understanding the human life and humanity. MCs can also be seen (3) religious experts in a sense of knowing a wide variety of religions and knowing their specific issues[58].

Some of the interviewees reflected the question of expertise in a deeper sense. The FDF as an organization has an assumption about MCs expertise. This may not always correlate with the fact if the expertise is true or not. It has to do with the presumption of expertise and its realization as to what kind. In an ideal situation one should acquire that expertise, that is, a deeper knowledge than the surrounding organization has. If MCs are experts in a military organisation, are they experts on the matter in the surrounding society? Do they have to be?[59] It may be a bold question to contemplate, but is there a possibility that sometimes there can be an illusion of expertise in the profession? To what extent? Is it temporary and how is it resolved? To answer this question there should be a deeper understanding on the subject and a specific study on the matter.

It is undeniable, that MCs are experts in theology, as they have studied a degree in it. It is likely, that the academic education is the base from where the appreciation towards critical thinking, creativity, broadmindedness, and general knowledge comes from. The FDF does not however need very much plain or "hard" theology in its organisation. This leads to ponder that on how the FDF ensures sustainability and smooth quality of the MCs profession in the changing operational environment, especially as their field of assignments is growing and the changes are accelerating.

When asked about how important it was to have the following personal features in the successful managing of military chaplaincy, the chaplains emphasised the importance of commitment in the quantitative data. The mean in the summed variable "SUM durability" among the FDF military chaplaincy was 3.87 ($SD = 0.47$). The U-test did not reveal a statistically significant difference between the senior chaplains and military chaplains, nor did the K-test concerning the groups based on birth year or working experience at 0.05 level.

When looking at more detail (Figure 3), the military chaplains seemed advocate a quite broad skill requirements for the successful managing of the tasks. This could be evidenced in the individual claims, where the participants emphasised *the ability to co-operate, expertise, empathy, resistance to mental stress* and *taking responsibility* as integral in the successful management of military chaplaincy. The only difference that was statistically significant at 0.05 level was the *ability to make friends*[60], where the mean of the MCs was considerably higher[61] than the senior chaplains' mean[62]. This may be explained by differences in the emphasis on the content of work tasks as the MCs do more practical work "in the field".
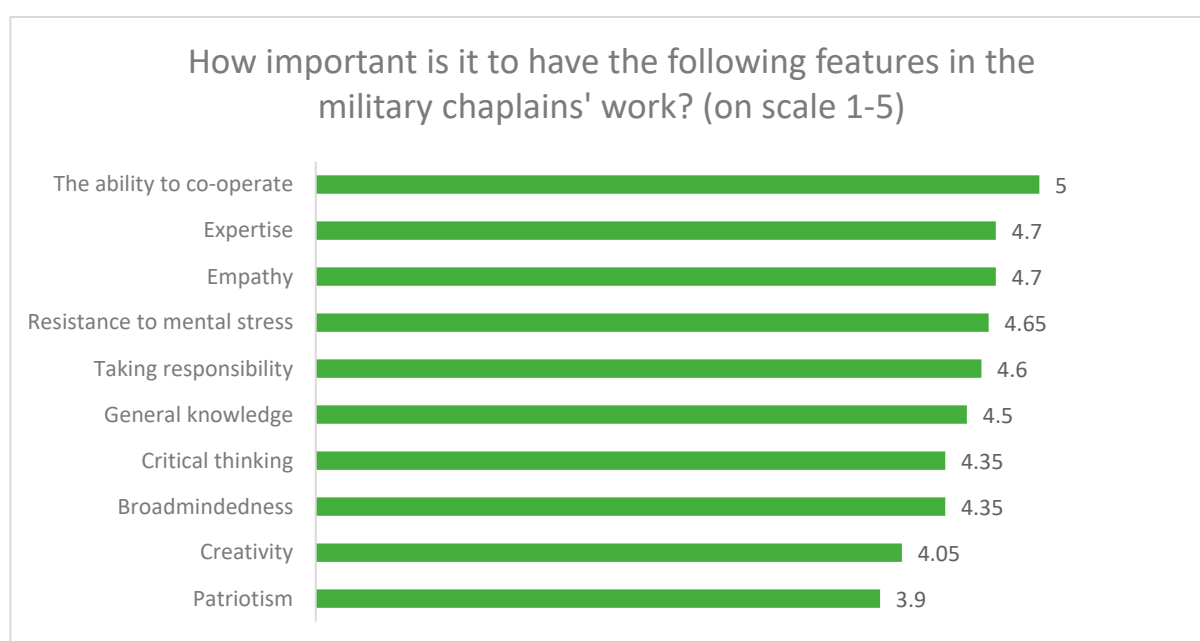
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58   (Liuski 2019).
59   (Liuski 2019).
60   ($\chi^2(2) = 17.500$, $p < 0.05$).
61   ($M = 4.08$, $SD = 0.64$).
62   ($M = 3.29$, $SD = 0.76$).

Figure 3. How important is it to have the following features in a military chaplain's work?

There seemed to be a moderate connection between the ages of the participants and the emphases on skills and features. Interestingly, the MCs who were born in the 1950s and 1960s (group 1) emphasised that *resolve is an important feature*[63]. On the other hand, *leadership* was respected the most by the third group: those who were born in the 1980s[64]. The younger MC's felt that *resistance to physical stress* was not as important as the others thought[65]. This was the only claim where the K-test revealed a statistically significant difference between the different age groups.[66] Other sections where there were notable differences, although not statistically significant, depending on respondent's age were *taking responsibility*[67] in favour of the oldest participant group and creativity[68] for the younger participants. The middle group, the ones born in the 1970s, emphasised *readiness for sacrifices*[69] and *obedience to authorities*[70] over the other two groups. This is possibly connected to the fact that this group has perhaps more demanding responsibilities in their work compared to the younger colleagues and that the nature of their work is different from the higher rank senior officials.

There were also some differences in the answers depending on the working years of the FDF military chaplaincy. Those who have worked 6–10 years valued some features more than the rest of the respondents. Based on the K-test there was a statistically significant difference in the means[71] in one aspect, *discipline*, among the three working year groups[72]: the less experienced (group 3) valued it higher than the other groups. Those who had worked the least (1–6 years) also valued *critical thinking*[73] more than the others. In general,

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[63] (*M1* = 4.00, *SD* = 0.63, *M2* = 3.62, *SD* = 3.33, *M3* = 3.65, *SD* = 0.75).
[64] (*M1* = 3.00, *SD* = 1.06, *M2* = 2.83, *SD* = 0.92, *M3* = 3.20 *SD* = 1.06).
[65] (*M1* = 3.67, *SD* = 0.82, *M2* = 4.38, *SD* = 0.52, *M3* = 3.17, *SD* = 0.75).
[66] ($\chi^2(2) = 7.575$, $p < 0.05$).
[67] (*M1* = 4.83, SD = 0.41, *M2* = 4.75, *SD* = 0.46, *M3* = 4.17, *SD* = 0.75).
[68] (*M1* = 3.67, *SD* = 0.52, *M2* = 4.25, *SD* = 0.71, *M3* = 4.17, *SD* = 0.75).
[69] (*M1* = 3.33, SD = .52, *M2* = 4.13, *SD* = 0.99, *M3* = 3.50, *SD* = 0.84).
[70] (*M1* =3.00, SD = 0.89, *M2* = 3.63, *SD* = 0.92, *M3* = 3.17, *SD* = 0.41).
[71] (*M1* = 3.20, *SD* = 0.45, *M2* = 3.63, *SD* = 0.52, *M3* = 4.00, *SD* = 0.00).
[72] ($\chi2(2) = 7.830$, $p < 0.05$).
[73] (*M1* = 4.80, *SD* = 0.45, *M2* = 4.25, SD = 0.89, *M3* = 4.14, *SD* = 0.38).

the more experienced employees emphasised *resolve*[74] and *leadership*[75], while the middle group emphasised *resistance to physical stress*[76] and *obedience to authorities*[77] over the others. It is possible, that some of the differences here can be explained on generational differences, especially if you are a new MC, critical thinking is valued more on today as a societal feature. Additionally, again it is noteworthy to remind, that the senior chaplains have more administrative assignments and the resistance to physical stress may be higher among those, who work more on the field.

5.2. How Do the Military Chaplains Perceive Their Work?

Next the MCs were inquired how they perceive their profession from the perspective of work's rewardness and workload. They are first examined through concrete effects on MCs life.

First, the FDF military chaplaincy were asked about their work's reward and workload with quantitative claims. Figure 4 describes the mean scores in each of the items (1–5 Likert scale, 1 = disagree completely, 5 = agree completely). As can be seen, they view their work as *socially rewarding*[78] and they *have gained personal friends through their work*[79]. On the other hand, they seem to be a bit strained from work, as is shown in the fairly low rate of the negative claim "*I hardly have to push myself at work*"[80].

Figure 4. The experiences on work's rewardness and workload.

In the experiences of the rewards and burden of the work, there were some differences between the FDF military chaplaincy and senior chaplains. On the surface the FDF military chaplaincy agreed more than their counterparts to the claim "*the work puts an excessive burden on my family life*"[81]. Among the military chaplaincy the work was most burdening on those who were born in the 1980s[82], but the difference was not statistically significant. However, the U-test revealed a statistically significant difference[83] at 0.01 level between

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[74] (*M1* = 3.20, *SD* = 0.84, *M2* = 3.88, SD = 0.84, *M3* = 3.71, *SD* = 0.49).

[75] (*M1* = 3.00, *SD* = 1.58, *M2* = 3.50, SD = 0.93, *M3* = 3, *SD* = 0.82).

[76] (*M1* = 3.20, *SD* = 0.84, *M2* = 4.13, SD = 0.64, *M3* = 3.86, *SD* = 0.90).

[77] (*M1* = 3.00, *SD* = 0.00, *M2* = 3.63, SD = 1.06, *M3* = 3.14, *SD* = 0.70).

[78] (*M* = 4.25, *SD* = 0.55).

[79] (*M* = 3.90, *SD* = 1.07).

[80] (*M* = 2.05, *SD* = 0.99).

[81] (*M1* = 3.69, *SD* = 0.95, *M2* = 3.00, *SD* = 1.16).

[82] (*M1* = 3.17, *SD* = 0.75, *M2* = 3.25, *SD* = 1.17, *M3* = 4.00, *SD* = 1.10).

[83] (U = 14.000, *p* < 0.01).

the military chaplains and senior chaplains in one variable: on the work itself the senior chaplains had higher rates on "*I hardly have to push myself in the work*"[84].

In the interviewees were mostly burdened with the amount of work, bureaucracy, feeling of inadequacy, loneliness, and the fragmentation of work. The contrast shows also in here. For example, the diversity of work is a valued feature and at the same time it creates fragmentation to MCs tasks. According to MCs, they would like to have more time for creativity and self-development at work. The work is also often so multifaceted that sometimes some MCs would sometimes wish to have only single things that they could focus on.[85]

Prioritization of one's own work is also often a responsibility of MCs themselves. As the operational environment is constantly developing, the military chaplaincy have been given several new tasks at work to handle. What comes to bureaucracy it is seen as burdensome, but on the other hand it indicates that the organization wants to do its work legally, accurately and in accordance with good governance. It will be interesting to see, for example, how the Training 2020 reform will affect the burden on the military chaplaincy when viewed over time[86].

The entry of societal issues into MCs work makes the chaplaincy contemplate of who the MCs are today and to what place of the military chaplaincy today manifests itself. This is in a way burdensome and involves considering whether MCs emphasis should be on chaplaincy, ethical expertise, or something else. MCs may also stress when their value is questioned. It may arise in situations where the MC is left wondering whether a chaplain is needed in military exercise or in reference to earlier changes, whether devotional services should be completely removed from the field, or God and Jesus completely removed from speeches and replaced with some general ethical issues. These questions are important to those for whom the vocation is an important part of their own identity. All this is combined with a desire to develop and grow both as a chaplain and as a person.[87]

MCs find it rewarding and motivating that the work is varied. Additionally, each encounter is unique, and each individual has their own story in the background. Helping people, supporting conscripts and staff is what the majority of MCs think is the most important aspect in their work. It can be covered as anything that MCs help to process, are able to bring perspective, a catalyst or to be a reflection surface for a person—to say something that no one else can express in words.[88] For some of the senior chaplains the motivation and rewardness arises from larger ensembles, which are related to keep the profession of the MCs in operation after decades from now.[89]

In the questionnaire the FDF military chaplaincy were asked about the factors that strain them at work (Figure 5). It seems that diverse factors bring burden to the work—there was no pattern to be identified. Of the burdening factors the ten most emphasised were *the unpredictability of work*[90], *bureaucracy*[91] and *the feeling of inadequacy*[92]. The less straining factors were *poor work atmosphere*[93], *personal illnesses*[94], *the uncertain work prospects*[95], *the lack of appreciation from the supervisor*[96], *public appearance*[97], *lack of appreciation by subordi-*

84　(*M1* = 2.46, *SD* = 0.97, *M2* = 1.29, *SD* = 0.49).

85　(Liuski 2019).

86　(Liuski 2019).

87　(Liuski 2019).

88　(Liuski 2019).

89　(Liuski 2019).

90　(*M* = 3.70, *SD* = 0.80).

91　(*M* = 3.70, *SD* = 0.80).

92　(*M* = 3.45, *SD* = 1.05).
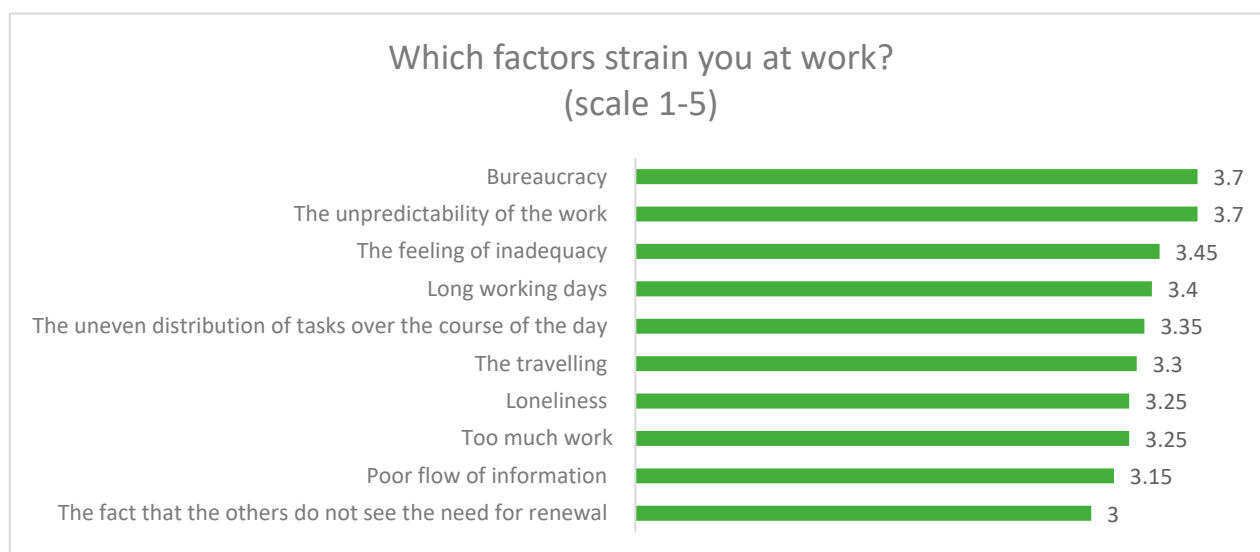
93　(*M* = 1.75, *SD* = 0.97).

94　(*M* = 1.75, *SD* = 0.97).

95　(*M* = 1.80, *SD* = 1.06).

96　(*M* =1.80, *SD* = 1.06).

97　(*M* = 1.90, *SD* = 0.91).

nates/coworkers[98], *the feeling that you can not influence on your job description*[99] and *the lack of motivation*[100].

Which factors strain you at work?
(scale 1-5)

Factor	Value
Bureaucracy	3.7
The unpredictability of the work	3.7
The feeling of inadequacy	3.45
Long working days	3.4
The uneven distribution of tasks over the course of the day	3.35
The travelling	3.3
Loneliness	3.25
Too much work	3.25
Poor flow of information	3.15
The fact that the others do not see the need for renewal	3

Figure 5. Which factors strain you at work?

In general, the military chaplains and senior chaplains seemed to share quite similar views concerning the taxation of the work. There were no statistically significant differences at 0.05 level between the FDF military chaplaincy and the senior chaplains on the specified factors that strain at work expect in two claims—in both of these, however, both groups seemed to disagree with the claims. The first one was *to adopt new things*[101] and the other was *lack of holidays*[102], where the MCs[103] seemed to disagree more than the senior chaplains[104]. In addition, the senior chaplains agreed more than their counterparts on the question "*too much work*"[105]. Despite the neutral or low rating, they also had more *difficulties on combining work and family life*[106]. Those who were older (Group 1) felt most that they had *to do things that are not related to one's work*[107]. The rating was, however, rather low overall.

From the perspective of working years, the military chaplaincy with different working experience had differing experience on the strains of the work. There was a statistically significant difference at 0.05 level in *combining work and family*[108] between the participants with 1–5 years of working experience[109], 5–10 years of working experience[110] and over 10 years of experience[111] and between the three groups[112] in the claim *to get stuck in the routines*[113] especially the middle group in terms of working experience rated their views

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98　(*M* = 1.95, *SD* = 1.05).
99　(*M* = 2.00, *SD* = 0.97).
100　(*M* = 2.05, *SD* = 1.32).
101　(U = 75.500, *p* < 0.05).
102　(U = 71.000, *p* < 0.05).
103　(*M* = 1,77 *SD* = 0.60).
104　(*M* = 2.86, *SD* = 1.07).
105　(*M1* = 3.00, *SD* = 1.00, *M2* = 3.71, *SD* = 0.95).
106　(*M1* = 2.38, *SD* = 1.12, *M2* = 3.29, *SD* = 0.95).
107　(*M1* = 2.00, *SD* = 1.27, *M2* = 2.25, *SD* = 1.28, *M3* = 2.50, *SD* = 1.38).
108　*life* (χ^2(2) = 6.393, *p* < 0.05).
109　(*M1* = 1.60, *SD* = 0.55).
110　(*M2* = 3.00, *SD* = 1.20).
111　(*M3* = 3.14, *SD* = 0.90).
112　(*M1* = 1.60, *SD* = 0.89, *M2* = 3.25, *SD* = 1.04, *M3* = 2.43, *SD* = 0.98).
113　(χ^2(2) = 6.579, *p* < 0.05).

higher than the other two groups. In addition, there seemed to be some difference in the perception—but without statistical significance—concerning *travelling*[114], which put a greater strain on the ones who had less working experience, while *the feeling of inadequacy*[115] was a strong perception among those who had worked longer.

5.3. How Do the Military Chaplains Reflect Their Religious Vocation with the Function of Military?

The MC were asked about their vocational consciousness. The respondents described, that it can be divided into everyday vocation and a sense of calling that comes in in dire straits. When there is a true emergency, the MCs profession is not questioned and help is always welcomed. In more ordinary situations the conscripts may come to talk about mind bearing affairs after a field communion, for example, and get help from the MC. It is noteworthy, that the MCs do not give any ready-made answers, but they rather give support and enable new perspectives to rise from one's own insight. Even though the MCs have a vocation and their personal faith is an important factor for them, the MCs should not be considered as a religious authority or a leader in the military. It was recognised, that the MCs have first a calling to become a chaplain and then a calling towards working in a military environment. This is why the MCs profession can be described as a double vocation.

The intensity of the feeling of vocation varies among the MCs from strong to more faint. Some of the chaplains would rather talk about enthusiasm and feeling of success towards the work. The feeling of vocation is usually weakened by strong criticism or when their work is questioned by people who have very little factual knowledge of MCs profession. It gives a feeling that separate, critical opinions are generalised to all the population and they even push through ideas like religion should be totally banned from the military.

Even when the feeling of vocation is at its weakest the MCs have a feeling that something stronger than individual itself is holding one up. Those moments when own chaplainhood is questioned, the Finnish "sisu"[116] may arise among the MCs and a feeling, that the military environment is just the place where one wants to be. The collegial support was raised as an important resource especially in challenging times. Some of the MCs describe that if the profession becomes just a military vacancy or an ethical post, one would have to think twice about it, if the work is no longer in line with one's own values. On the other hand, there were some voices that would lean on the thought of humanist chaplaincy in the FDF.

The fact FDF military chaplaincy does not seem to have a problem with combining the religious vocation with functioning in the military seemed also to be echoed in the quantitative data (Figure 6). In general, the FDF military chaplaincy perceived themselves clearly more as chaplains[117] than special officers[118]. Especially the senior chaplains[119] rated the claim:" I see myself first and foremost as a chaplain" high when compared to seeing oneself first and foremost as an officer[120] but similar trend was also found among the military chaplains[121]. However, combining these two aspects does not seem to be difficult to the FDF military chaplaincy. Both the senior chaplains[122] and the military chaplains[123] gave low ratings to the claim *Combining the chaplain's and an officer's work causes me internal*

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[114] ($M1 = 3.80$, $SD = 0.84$, $M2 = 3.38$, $SD = 0.92$, $M3 = 2.86$ $SD = 1.07$).

[115] ($M1 = 2.60$, $SD = 1.14$, $M2 = 4.00$, $SD = 0.54$, $M3 = 3.43$, $SD = 1.13$).

[116] "In the Nordic country of Finland, a cultural construct known as sisu has been used for centuries to describe the enigmatic power that enables individuals to push through unbearable challenges." (Lahti 2019).

[117] ($M = 3.55$, $SD = 1.19$).

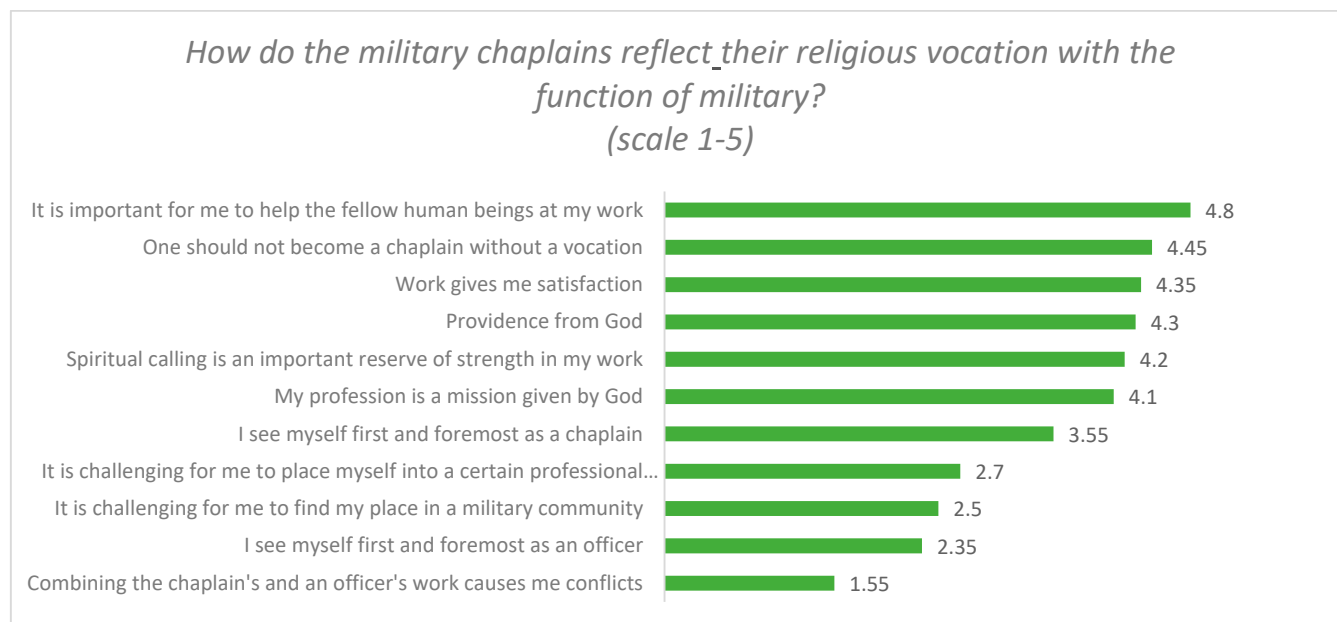[118] ($M = 2.35$, $SD = 0.81$).

[119] ($M = 4.00$, $SD = 1.16$).

[120] ($M = 2.29$, $SD = 0.76$).

[121] ($M = 3.31$, $SD = 1.18$; $M = 2.38$, $SD = 0.87$).

[122] ($M = 1.71$, $SD = 0.76$).

[123] ($M = 1.46$, $SD = 0.52$).

conflicts. The military chaplaincy in general seemed to be a bit indecisive or at most a bit disagreeing about the claims: *It is challenging for me to find a place in a military community*[124] and *It is challenging to me to place myself in a certain professional category*[125]. It should be noted that the senior chaplains[126] reported having less challenges in finding their place in the military community than the military chaplains[127] but the U-test showed no statistically significant difference in the medians of the two groups.

How do the military chaplains reflect their religious vocation with the function of military?
(scale 1-5)

It is important for me to help the fellow human beings at my work	4.8
One should not become a chaplain without a vocation	4.45
Work gives me satisfaction	4.35
Providence from God	4.3
Spiritual calling is an important reserve of strength in my work	4.2
My profession is a mission given by God	4.1
I see myself first and foremost as a chaplain	3.55
It is challenging for me to place myself into a certain professional…	2.7
It is challenging for me to find my place in a military community	2.5
I see myself first and foremost as an officer	2.35
Combining the chaplain's and an officer's work causes me conflicts	1.55

Figure 6. How do the military chaplains reflect their religious vocation with the function of military?

The correlation analysis showed statistically significant correlations at 0.05 level in two instances with regard to work experience and age. The analysis showed that among the FDF military chaplaincy the more experienced the participant were, the more they saw themselves as officers: work experience correlated positively with the claim *I see myself first and foremost as an officer*[128]. Here, the means among the participants who had worked less than 5 years[129] and between 5–10 years[130] was considerably lower than with the ones with more 10 years of work experience[131].

Among the FDF military chaplaincy age was connected to the problems with placing oneself to the military community: the young age of the participant seemed to increase challenges in this area[132]. In concrete the participants who were born between 1980′s rated the claim *It is challenging for me to find my place in a military community* quite high[133] than the FDF military chaplaincy born in 1970′s[134] and between 1959–1969[135].

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124   (M = 2.50, SD = 1.15).
125   (M = 2.70; SD = 1.38).
126   (M = 2.14, SD = 0.90).
127   (M = 2.69, SD = 1.25).
128   (r = 0.488, p < 0.05).
129   (M = 2.00, SD = 0.71).
130   (M = 2.13, SD = 0.99).
131   (M = 2.86, SD = 0.38).
132   (r = 0.507, p < 0.05).
133   (M = 3.33, SD = 1.03).
134   (M = 2.38, SD = 1.19).
135   (M = 1.83, SD = 0.753).

5.4. How Do the Military Chaplains Perceive Daily Tasks Related to Religion?

In the interview material, the MCs emphasize that a starting point to all religiosity in the military is that the positive realization of religious freedom is ensured. While religiosity and spirituality are important, they are not specifically highlighted or raised. In the case of conscripts, the aim is to enable them to practice their own religion within the limits permitted by the service. The most important thing is that equality is achieved in this subject, too. In garrisons where there are more members of minority religions, these issues are most often on the agenda. For Muslim conscripts, for example, Ramadan, prayer times and holidays are taken into account in the service. Some MCs admit though, that under the guise of religion, one can try to gain dispensation, but this concerns all the conscripts. If this happens with representative of minority religions, the MCs investigate these situations in cooperation with leaders of those religious communities. Often a phone call can be used to check if something belongs to a religious custom or not and how important it is. The MCs accentuated that the FDFs material regarding religion and spirituality is up to date, yet they wish they would have more training concerning encounters with representatives of different cultural or religious background.[136]

The FDF military chaplaincy were also asked to evaluate their role and changes in their job description with regard to religion with the quantitative questionnaire (Appendix B). The FDF military chaplaincy identified that there had been quite extensive changes in the role of military chaplaincy lately that were connected to broader societal changes. In the summed variable" SUM_changes_tasks" the mean was 3.75[137]. Based on the U-test there was no statistically significant difference between the senior chaplains and military chaplains and the K-test showed no statistically significant difference between the groups based on birth year or working experience at 0.05 level.

Based on the analysis it seems that the FDF military chaplaincy feel they are autonomous and rely on their professionalism in their instruction: the mean to the claim: *I have enough liberties to build conscript's lessons the way I want.* was 4.25 out of five[138]. The FDF military chaplaincy seemed also to be quite confident concerning the handling of religious diversity in their work. They somewhat agreed with the claim *The people belonging to different religious groups are taken well into consideration in the military*[139] and felt that their knowledge on religious diversity was quite adequate as was shown in the claim *I need more training regarding the representatives of different religions*[140].

They also did not seem to think that the practices and guidelines were insufficient concerning religion in the army. The mean of the FDF chaplaincy's response to the claim *There is a need for clearer guidance on religious practices during the military service* was about 2[141] and to the claim: *Finding answers to the questions related to the exercise of religion takes a lot of my time* less than 2[142]. However, they were neutral concerned over the positive fulfilment of religion in the military[143] and did not agree wholeheartedly with the claim: *The military operates under the majority of the terms in religious views*[144]. This is obviously because of the equality that is emphasised all over the military context.

6. The Perceptions of the Future of the Profession of the Military Chaplaincy

In the interviews the MCs are fairly confident about their profession's future. This is based on the international aspects. In other Nordic countries, for example in Sweden, there are a substantial number of MCs and Russia re-established its own military chaplaincy in

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[136]   (Liuski 2019).

[137]   (*SD* = 0.70).

[138]   (*SD* = 0.79).

[139]   (*M* = 3.85, *SD* = 0.81).

[140]   (*M* = 3.15, *SD* = 1.18).

[141]   (*M* = 2.25, *SD* = 0.97).

[142]   (*M* = 1.80, *SD* = 0.83).

[143]   (*The liberty to religion is in danger to weaken the military*: *M* = 2.90, *SD* = 1.21).

[144]   (*M* = 2.55, *SD* = 1.00).

2007. Even the NATO has a strong military chaplaincy. In other European countries new vacancies have been established for different religions and even humanist chaplains are hired in order to meet everyone's spiritual demand. Therefore, as the Finnish MCs adapt to social and global change, they also look to the future against this background. Instead of shrinking the profession, the people probably need more multi-levelled support in the military and its need is likely to increase in the future. Some of the respondents evaluated, that in order to keep the profession existing, it will become multicultural at some point[145].

What may diminish is this traditional devotional life and worship. Instead of perishing, it may be re-organized in a smaller scale or as a core circuit operation. This could lead to increase of volunteer work around the MCs, as their resources to organize activities would decrease at the same time. The MCs attachment to military environment and to the FDF as an organisation will possibly tighten, and the focus could be on the preventive cause of post-traumatic crises, the prevention of moral stress and the training of ethical principles. Additionally, finding resolutions to religious issues due to increase of multiculturalism may be topical soon[146].

In the quantitative data, based on the summed variable "SUM_demands", the participants seem to agree a little bit that in future the demands in their profession will increase[147]. The U-test did not show a statistically significant difference between the groups. Similarly, the K-test showed no statistically significant difference among the birth year groups and working experience groups at 0.05 level. In addition, the FDF military chaplaincy did not seem to think that the amount of communication and cooperation would decrease. The mean in the summed variable "SUM_less_interaction" was 2.45 ($SD = 0.86$). The U-test did not show a statistically significant difference between the groups, and the K-test showed no statistical difference between the birth year groups or the groups based on the work years at 0.05 level.

At the individual item level, it can be said that the MCs emphasised that the requirements for military chaplains' education and profession will increase[148] and the changing work description will increase the need for additional training for those who are already in work[149] and that the demands towards work will increase. The chaplaincy did not believe, however, that different kind of career opportunities will increase[150] or that the ability to work on one's initiative will reduce[151].

Concerning the future, the FDF senior chaplains felt that *the changing work descriptions will increase the need for additional training for those who are already in work*[152]. This was seen important for all the respondents. FDF senior chaplains also found that more *knowledge of other religions will be required from the military chaplains*[153], *there will be competition between military chaplains over different work assignments*[154], *it will be easier to apply one's labour skills to civilian side*[155], *the feeling of companionship with colleagues will increase*[156] and *the army of soldiers will become more heterogeneous*[157]. There were no notable differences on the FDF military chaplains' answers in other sections, however. The birth year seemed to be connected mostly to the views so that the ones born between 1959–1969 emphasised that *increased language skills will be required from the military chaplains*[158] and that there would be

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[145] (Liuski 2019).
[146] (Liuski 2019).
[147] ($M = 3.42$, $SD = 0.56$).
[148] ($M = 4.20$, $SD = 0.70$).
[149] ($M = 4.20$, $SD = 0.89$).
[150] ($M = 2.35$, $SD = 0.99$).
[151] ($M = 2.25$, $SD = 1.11$).
[152] ($M1 = 4.00$, $SD = 1.00$, $M2 = 4.57$, $SD = 0.54$).
[153] ($M1 = 3.69$, $SD = 0.86$, $M2 = 4.43$, $SD = 0.54$).
[154] ($M1 = 2.85$, $SD = 0.90$, $M2 = 3.71$, $SD = 0.95$).
[155] ($M1 = 3.00$, $SD = 1.23$, $M2 = 3.57$, $SD = 0.54$).
[156] ($M1 = 2.85$, $SD = 0.80$, $M2 = 3.43$, $SD = 0.78$).
[157] ($M1 = 3.62$, $SD = 1.04$, $M2 = 4.43$, $SD = 0.54$).
[158] ($M1 = 4.17$, $SD = 0.75$, $M2 = 3.50$, $SD = 0.93$, $M3 = 3.17$, $SD = 1.47$).

competition between military chaplains' over different work assignments[159], while the middle group from the 1970s agreed less on the claim that *occupational safety will improve*[160] than their older and younger counterparts.

The working experience was a marked factor connected to the differences in the claim *there will not be any major changes in the work description.* The biggest difference was between those who had worked 1–6 years and those who had worked 6–10 years[161]. Interestingly, the ones with less work experience were also less convinced that there would be major changes. Additionally, the two groups who had had the longest careers agreed that *workload will increase* in the future[162]. The ones with least and most working experience agreed more than the middle group to the claim that *the army of soldiers will become more heterogeneous* in the future[163].

7. Concluding Remarks

This study combined both qualitative and quantitative data on the Finnish military chaplaincy and what kind of issues relate to their perceptions, when it comes to working as a successful religious professional in a changing operational environment. Both interviews and survey indicate that the MCs perceive themselves as an integral, but evidently a special part of the larger FDF's organisation. In addition, when the profession is analysed from diverse perspectives, it appears contrasting rather than conflicting in any sense.

The changing operational environment affects the MCs work constantly and the changes do not drop in any kind of cycles, but are rather a part of the environment they work in. The polarisation of society, changes in the youth's will to defend the country, the change of values, the multiculturalisation of society, technological development and technologicalisation are perhaps the changes that effect on the MCs work the most.

The Finnish MC is seen as a unique group of professionals with a specialised task by themselves. The MCs commit and integrate well to the military surroundings and at the same time they are a heterogenous occupational group and manage their work very self-directedly. The self-directness and the nature of work may be one of the reasons that the MC moves in the military hierarchy uncommonly flexible. The heterogeneity is seen in differences in religious conservatism/liberalism, theological approach to ministry and possible silent attitudes towards woman MCs. As the MCs appear outwards as a compact and coherent group, there are partial tensions in the work community.

Both ministry and soldiership of the unique profession of the MCs were also observed. It was evident, that the MCs felt that they are more chaplains than soldiers or special officers. This could be connected to the fact that their role in the organisation is longstanding and well established. Yet, some of them seem to consider themselves slightly distanciated from the traditional role of a minister and feel that the return to a normal parish work to be challenging. The core competencies of a minister were highly valued and the personal and professional growth arose from different perspectives. Additionally, features that can be interpreted benevolence and universalism were recognised. All the respondents admitted, that vocation was a strong motivator to their work, but the intensity of vocation varied from very strong to exiguous. Some of the MCs would rather describe it as a feeling of success or enthusiasm towards work. The chaplaincy have had overall a vocation to become a minister and after that a calling to work in a military environment. A conclusion from this is that the military chaplaincy holds a double vocation towards their work. Successful MCs who stay a long time in their work have a connective feature, which is "finding their place" in the working community and get accepted by staying available actively for the people.

There were some similarities and differences in the perception of the different groups of military chaplains. Based on this study in general, the Finnish MCs view the following

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[159] ($M1 = 3.67$, $SD = 1.03$, $M2 = 3.38$, $SD = 0.52$, $M3 = 2.33$, $SD = 1.03$).

[160] ($M1 = 3.67$, $SD = 0.52$, $M2 = 3.00$, $SD = 0.54$, $M3 = 3.67$, $SD = 0.52$).

[161] ($M1 = 3.60$, $SD = 0.89$, $M2 = 2.50$, $SD = 0.54$, $M3 = 2.29$, $SD = 0.95$).

[162] ($M1 = 3.00$, $SD = 1.00$, $M2 = 3.88$, $SD = 0.64$, $M3 = 3.71$, $SD = 0.49$).

[163] ($M1 = 4.20$, $SD = 0.84$, $M2 = 3.50$, $SD = 1.07$, $M3 = 4.14$, $SD = 0.90$).

features as part of a successful military chaplaincy: empathy, expertise, resistance to mental stress, taking responsibility and general knowledge. On the other hand, "hard values", such as leadership and obedience to authorities, were not as highly valued by the military chaplains.

The study also pointed out that the senior chaplains seem to be more traditional and conservative in their outlook on the different aspects regards to their profession than the other military chaplains. When the FDF military chaplaincy were asked about their work's reward and workload, they saw their work as socially rewarding, but the work did seem to burden them on some levels. The most burdening factors were the unpredictability of the work, bureaucracy and the feeling of inadequacy. Then, again, they felt that the work atmosphere is rather good, they were healthy, and they felt that they receive enough appreciation from their supervisors.

The senior chaplains seem to be more burdened from the work itself than the military chaplains. The senior chaplains quite likely have more demanding responsibilities in their work when compared to the younger colleagues, and the nature of their work is different from the military chaplains working in the field. The difference in the views is also understandable, as a recent study has confirmed that experiences among the employees from a strongly hierarchical organisation such as the FDF varies depending on the gender, age and working group—even if the employees share the context of the organisation, the organisation is not 'same to all'[164]. Therefore, differences among military chaplaincy should be expected.

The question of being burdened in work is an important question connected with, for instance, labour turnover, sustaining motivation and burnout. Studies concerning organisational changes have shown that low motivation predicts high turnover especially in smaller specialist groups of an organization. Furthermore, such studies have shown that organisational changes also increase the probability of so-called negative stress[165], especially if the changes are of a large scale[166]. This study indicates that regardless of the reported burden in work, the military chaplaincy in the FDF seems to be committed and hold positive views concerning their role and tasks in the organization. This could be explained so that even if there have been organisational changes, other aspects of their work including the social capital to some extent negate the effects. Furthermore, as older organization are reportedly less likely to change their core elements[167], the recent developments may still have been considered as quite moderate in the core tasks of the military chaplains.

In addition, studies on Church ministers show that burnouts take place quite moderately despite of the many kinds of pressures, diverse responsibilities, including interaction with many leadership groups and the role changes this professional group faces constantly. The organisational factors that have been shown to be connected with burnout among ministers include overload, role conflicts and discrepancies, the parish as a work environment and the lack of support from the leadership[168]. The explanation for the relatively small number of burnouts when compared to some other professional groups has been that the ministers employ profession specific strategies for coping with pressure and workload that they also use when offering support for the parishioners[169]. In addition, here it can be assumed that comradeship among peers of this special group in the FDF is one contributor to their coping and perseverance in work.

In the future the results of this study should be compared to other Nordic or European countries' military chaplaincy. It would be interesting to analyse the consistencies and differences of the profession in different countries as the societal situation, church-state

164   (Otonkorpi-Lehtoranta et al. 2015, pp. 593–607).
165   (Pheysey 1993, p. 84).
166   (Dahl 2011, pp. 240–56).
167   (Kelly and Amburgey 1991, pp. 591–612).
168   (Tervo-Niemelä 2016, pp. 365–84).
169   (Cobb et al. 2004, pp. 638–45).

relations, NATO, and possible recent restructuring of military organisations could be connected to the outlook of military chaplaincy in the respective contexts. It would also be interesting to investigate the multi-professional cooperation and how the other stakeholders see the role of the MCs and their expertise in their networks.

Appendix A. The Reliability Statistics of the Summed Variables

Appendix A.1. SUM_Durability

Reliability Statistics	
Cronbach's Alpha	N of Items
0.713	5

Item-Total Statistics				
	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
5F1 How important is it to have the following features in military chaplain's work? Disciplinity	16.80	3.642	0.485	0.669
5F2 How important is it to have the following features in military chaplain's work? Resolve	16.80	2.695	0.628	0.591
5F3 How important is it to have the following features in military chaplain's work? Empathy	15.75	3.461	0.632	0.627
5F9 How important is it to have the following features in military chaplain's work? Resistance to physical stress	16.65	2.766	0.478	0.677
5F10 How important is it to have the following features in military chaplain's work? Resistance to mental stress	15.80	3.853	0.256	0.741

Appendix A.2. SUM_Demands

Reliability Statistics

Cronbach's Alpha	N of Items
0.749	8

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
9F1 In my view, in the future: Changing work descriptions will increase the need for additional training for those who are already in work	25.60	11.095	0.717	0.665
9F2 In my view, in the future: Increased language skills are required from the military chaplains	26.20	9.958	0.725	0.654
9F3 In my view, in the future: More knowledge of other religions are required from the military chaplains	25.85	11.818	0.646	0.684
9F4 In my view, in the future: The requirements for military chaplain's education and profession increases	25.60	13.516	0.424	0.727
9F8 In my view, in the future: The demands towards work increase	25.60	14.568	0.457	0.734
9F12 In my view, in the future: Workload increases	26.20	13.642	0.352	0.739
9F13 In my view, in the future: The work loads more	26.20	14.905	0.093	0.783
9F14 In my view, in the future: I will get less feedback from my supervisors	27.35	13.082	0.289	0.759

Appendix A.3. SUM_less_Interaction

Reliability Statistics

Cronbach's Alpha	N of Items
0.897	3

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
9F11 In my view, in the future: Interaction between people decreases	4.90	3.253	0.738	0.903
9F14 In my view, in the future: I will get less feedback from my supervisors	4.90	2.937	0.796	0.857
9F15 In my view, in the future: I will get less feedback from my colleagues	4.90	3.147	0.866	0.799

Appendix B. The Survey Tables

The importance of chaplains' work sections from a military chaplain's point of view.

Descriptive Statistics		
	N	Mean	Std. Deviation
Presence and skill to encounter people	20	5.00	0.000
Individual and professional growth	20	4.50	0.513
Work community skills	20	4.45	0.510
Value-competence	20	4.25	0.550
Competence of spiritual work	20	4.20	1.056
Valid N (listwise)	20		

How important is it to have following features in the military chaplains' work?

Descriptive Statistics		
	N	Mean	Std. Deviation
The ability to co-operate	20	5.00	0.000
Expertise	20	4.70	0.470
Empathy	20	4.70	0.470
Resistance to mental stress	20	4.65	0.587
Taking responsibility	20	4.60	0.598
General knowledge	20	4.50	0.513
Critical thinking	20	4.35	0.671
Broadmindedness	20	4.35	0.671
Creativity	20	4.05	0.686
Patriotism	20	3.90	0.912
Respect for the traditions	20	3.85	0.745
Resistance to physical stress	20	3.80	0.834
The ability to make friends easily	20	3.80	0.768
Readiness for sacrifices	20	3.70	0.865
Resolve	20	3.65	0.745
Disciplinity	20	3.65	0.489
Determination	20	3.60	0.754
Obedience to the authorities	20	3.30	0.801
Leadership	20	3.20	1.056
Valid N (listwise)	20		

Experiences on work's rewardness and workload

Descriptive Statistics			
	N	**Mean**	**Std. Deviation**
Work is socially rewarding	20	4.25	0.550
I have gained personal friends through my work	20	3.90	1.071
Work does not limit too much my social life	20	3.85	1.137
Work loads too much on my family life	20	3.45	1.050
I feel guilt over committing too much on my work	20	3.30	1.031
The work does not overload my relationship	20	2.95	0.945
I hardly have to push myself at work	20	2.05	0.999
Valid N (listwise)	20		

Which factors strain you at work?

Descriptive Statistics			
	N	**Mean**	**Std. Deviation**
Bureaucracy	20	3.70	0.801
The unpredictability of the work	20	3.70	0.801
The feeling of inadequacy	20	3.45	1.050
Long working days	20	3.40	0.821
The uneven distribution of tasks over the course of the day	20	3.35	1.089
The travelling	20	3.30	0.979
Loneliness	20	3.25	1.070
Too much work	20	3.25	1.020
Poor flow of information	20	3.15	1.226
The fact that the others do not see the need for renewal	20	3.00	1.124
The lack of co-operation	20	2.95	1.234
Church's secularisation, slipping from the basic task	20	2.80	1.473
Disadvantages of decision-making/design	20	2.80	1.056
The use of information technology (it)	20	2.75	1.251
Pressures for change	20	2.75	1.070
Challenges regarding the management	20	2.70	1.261
The difficulty of combining work and family life	20	2.70	1.129
Planning and organisation	20	2.60	1.142
Meetings and conferences	20	2.60	0.995
Encountering people	20	2.60	1.273
To get stuck in the routines	20	2.55	1.146
Other personal reasons	20	2.50	1.277
The lack of employees	20	2.45	1.146
Lack of guidance and support	20	2.40	1.188
Doing work that is not related to my field	20	2.25	1.251
To adopt new things	20	2.25	1.020
Poor management	20	2.25	1.293
The lack of holidays	20	2.15	0.933
Lack of motivation	20	2.05	1.317
The feeling that you can not influence on your job desricption	20	2.00	0.973
Lack of appreciation by subordinates/co-workers	20	1.95	1.050
Appearance	20	1.90	0.912
The uncertain work prospects	20	1.80	1.056
Lack of appreciation from the superior	20	1.80	1.056
Poor work atmosphere	20	1.75	0.967
Personal illnesses	20	1.75	1.070
Valid N (listwise)	20		

How do the military chaplains reflect their religious vocation with the function of military?

Descriptive Statistics	N	Mean	Std. Deviation
It is important for me to help the fellow human beings at my work	20	4.80	0.410
One should not become a chaplain without a vocation	20	4.45	0.826
Work gives me satisfaction	20	4.35	0.587
Providence from God	20	4.30	0.733
Spiritual calling is an important reserve of strength in my work	20	4.20	0.951
My profession is a mission given by God	20	4.10	0.912
I see myself first and foremost as a chaplain	20	3.55	1.191
It is challenging for me to place myself into a certain professional category	20	2.70	1.380
It is challenging for me to find my place in a military community	20	2.50	1.147
I see myself first and foremost as an officer	20	2.35	0.813
Combining the chaplain's and an officer's work causes me internal conflicts	20	1.55	0.605
Valid N (listwise)	20		

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