DEVELOPING OTHERS: A QUANTITATIVE ANALYSIS OF THE PERCEPTIONS OF LEADER DEVELOPMENT FOR U.S. ARMY CHAPLAIN CORPS SOLDIERS

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Chaplains and religious affairs specialists provide spiritual, moral, and ethical leadership to the increasingly diverse members of the Army Family, yet these leaders may be among the least experienced in their units. Intentional leader development is vital for enabling these servant leaders to succeed. The purpose of this study is to provide a research-based assessment of Chaplain Corps leaders' views of their leader development compared to those of their peers in the rest of the Army. The researcher gathered the data for this project from respondents' answers about their immediate superior's effectiveness and actions taken to develop them as reported in the 2015 Center for Army Leadership Annual Survey of Army Leadership. The researcher conducted a quantitative analysis of the responses to determine if there was a statistically significant difference in the mean favorable perceptions of the comparison groups. Chaplaincy leaders had more positive impressions of their leader development than their peers in three of the four subgroups. The researcher provides an overview of leader development doctrine and the Army chaplaincy to frame the conclusions and recommendations for improving leader development for Chaplain Corps leaders.

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The opinions and conclusions expressed herein are those of the student author and do not necessarily represent the views of the U.S. Army Command and General Staff College or any other governmental agency. (References to this study should include the foregoing statement.)

ABSTRACT

DEVELOPING OTHERS: A QUANTITATIVE ANALYSIS OF THE PERCEPTIONS OF LEADER DEVELOPMENT FOR U.S. ARMY CHAPLAIN CORPS SOLDIERS, by Chaplain (Major) John E. Scott, 186 pages.

Chaplains and religious affairs specialists provide spiritual, moral, and ethical leadership to the increasingly diverse members of the Army Family, yet these leaders may be among the least experienced in their units. Intentional leader development is vital for enabling these servant leaders to succeed.

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I hope that this research contributes to the ongoing growth of leader development for the men and women of the U.S. Army Chaplain Corps.

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ACRONYMS

AC	Active Component
ADP	Army Doctrine Publication
ADRP	Army Doctrine Reference Publication
ALDM	Army Leader Development Model
AR	Army Regulation
ATP	Army Techniques Publications
CAL	Center for Army Leadership
CASAL	Center for Army Leadership Annual Survey of Army Leadership
FM	Field Manual
MOS	Military Occupational Specialty
NCO	Non-commissioned Officer
NCO-ER	Non-commissioned Officer Evaluation Report
OCCH	Office of the Chief of Chaplains
OER	Officer Evaluation Report
RC	Reserve Components, the Army National Guard and the Army Reserve
UMT	Unit Ministry Team
USACHCS	U.S. Army Chaplain Center and School

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CHAPTER 1

INTRODUCTION

Problem Statement

Developing junior leaders is critical given that the Army grows its leaders from within.[1] The Center for Army Leadership (CAL) conducts an annual survey used to assess leadership and leader development across the Army. Despite the importance of leader development for Army officers and noncommissioned officers (NCOs), the survey results reflect a perception that superiors are not doing well at developing their subordinates. Leaders in the U.S. Army Chaplain Corps believe that the Army-wide leader development deficiency extends to chaplaincy Soldiers.[2] There is currently a lack of empirical evidence examining how the Chaplain Corps compares to the total Force in developing subordinates. A quantitative-comparative study into superiors' effectiveness at developing the Chaplain Corps leaders they supervise is needed to confirm or refute the belief that Chaplains are also deficient at developing others. Furthermore, examining the perceptions of leader actions taken to develop their chaplaincy subordinates will help indicate areas of strength, needs, and underlying causes that affect leader development for chaplains and religious affairs specialists.

Significance of the Problem

The Army Chaplain Corps provides chaplain sections and unit ministry teams (UMTs) that are capable of operating in fluid and uncertain environments.[3] Supervisory chaplaincy leaders at all levels must develop and prepare their subordinate chaplains and religious affairs specialists to meet the challenges involved with delivering religious

support in increasingly complex situations. The current Army Chief of Chaplains, Chaplain (Major General) Paul Hurley, designated improving leader development as one of his six lines of effort in the 2016-2021 Chaplain Corps Campaign Plan.[4] Recently, Chaplain Hurley also declared 2018 the year of leader development for the U.S. Army Chaplain Corps. Leader development for chaplaincy Soldiers is vital. Chaplaincy members believe that leader development for Soldiers in the Army Chaplain Corps needs improvement to meet expectations.

Research projects from the Chief of Chaplains and other senior leaders in the Corps indicate there are leader development challenges which hinder the ability to provide capable chaplain sections and UMTs. Chaplain Hurley concluded that the Army Chaplain Corps needs to focus on doctrine, training, and leader development to strengthen chaplain identity.[5] Chaplain (Colonel) Karen Meeker highlighted concerns over lowered standards for ministerial education and pastoral formation for incoming chaplains leading to less effective ministry in her Army War College research paper.[6] The Commandant of the U.S. Army Chaplain Center and School, Chaplain (Colonel) Jeffrey Hawkins, wrote, "The Army and its Chaplaincy have a critical problem – there is a pervasive, persistent leader development deficit."[7] These concerns and others like them from leaders across the chaplaincy and the U.S. Army inspired this research.

Purpose of Study

The purpose of this study is to confirm or refute the assertion that the Army-wide leader development problem as reported on the Center for Army Leadership Annual Survey of Army Leadership (CASAL) will also be found for chaplaincy members. A statement in Chaplain Hawkins's dissertation inspired the methodology for this project.

After summarizing some of the Army-wide leader development deficiencies reported in the 2013 CASAL, he wrote, "Without a doubt, in the absence of any statistical data, the anecdotal evidence confirms that this institution-wide assessment applies equally to the sub-population of Army Chaplains, too."[8] This research seeks to provide that statistical evidence.

The researcher conducted a quantitative-comparative analysis of the responses to the CASAL question, "How effective is your immediate superior at the following: Developing their subordinates?" The researcher compared the percent favorable responses (e.g., *Effective* or *Very Effective*) of four groups of chaplaincy leaders to four peer groups from the rest of the Army to determine if there was a statistically significant difference in their mean favorable perceptions of their immediate superiors' effectiveness at developing their subordinates. The researcher also examined respondents' answers to 14 questions which asked the CASAL participants to indicate which actions their immediate superiors took to develop them in the twelve months that preceded the survey. The results of this study will contribute to the understanding of the perceived current state of leader development for the Chaplain Corps and the Army. Chaplaincy leaders will be able to use this analysis to design approaches to address the Army Chief of Chaplains' "Improve leader development" line of effort.[9] The results will also show specific actions that leaders took or did not take to develop their subordinates. The results of this study will facilitate greater understanding of the depth and breadth of the leader development problem and help decision makers plan and implement solutions.

Hypotheses

The quantitative-comparative analysis had three possible outcomes which became the hypotheses for this study. The null hypothesis suggests there is no difference between chaplaincy leaders and their peers in the rest of the Army in terms of their favorable perceptions of their immediate superior's effectiveness at developing subordinates (see figure 1). Alternative hypothesis 1, chaplaincy leaders reported favorable perceptions of their immediate superior's effectiveness at developing subordinates at a lower rate than their Army peers (see figure 2). Alternative hypothesis 2, chaplaincy leaders reported favorable perceptions of their immediate superior's effectiveness at developing subordinates at a higher rate than their Army peers (see figure 3).

Chaplain Corps Perceptions of their Superior's Effectiveness	=	Total Army Peer Perceptions of their Superior's Effectiveness

Figure 1. Null Hypothesis

Source: Created by author.

Chaplain Corps Perceptions of their Superior's Effectiveness	<	Total Army Peer Perceptions of their Superior's Effectiveness

Figure 2. Alternative Hypothesis 1

Source: Created by author.

Chaplain Corps Perceptions of their Superior's Effectiveness	>	Total Army Peer Perceptions of their Superior's Effectiveness

Figure 3. Alternative Hypothesis 2

Source: Created by author.

The researcher hypothesized that Chaplain Corps leaders' favorable ratings of their immediate superior's effectiveness at developing subordinates would be the same (null hypothesis) or lower (alternative hypothesis 1) than their peers' ratings. The researcher based this assumption on three factors. First, chaplains' immediate superiors are not usually chaplains which can hamper the superior's ability to develop the supervised chaplain. Second, chaplains and religious affairs specialists who do serve as immediate superiors typically have less supervisory experience, potentially making them less effective at developing subordinates. Third, chaplains cannot command, and religious affairs specialists have very few opportunities to serve as part of a command

team. [10] Therefore, their education and training do not include the same leadership focus as other branches and MOSs.

Assumptions

The researcher had three main assumptions that led to the decision to conduct this study. The first assumption was that Chaplain Hawkins' statement that the leader development deficit in the Army extended to the Chaplain Corps was accurate. Second, the researcher assumed that leadership and leader development are important for chaplains and religious affairs specialists, even though neither has many opportunities to serve in formal leadership positions. Third, the CASAL gathers information about respondents' perceptions versus objective measures of effectiveness. However, the researcher assumed that perceptions about leader development as recorded on the CASAL can provide feedback that correlates with the actual effectiveness of leaders at developing others.

The researcher made several assumptions in deciding to use the CASAL data for this study. First, the researcher assumed that the CASAL was an effective tool for measuring the current state of leader development in the U.S. Army and the Chaplain Corps. Second, chaplain and religious affairs specialist responses had not been analyzed apart from the main study, so this project constituted original research even though the data already existed. Third, that measuring subordinates' perceptions reflected an accurate enough picture of leader development to enhance understanding of the problem. Finally, CAL researchers use current Army leader development doctrine to construct the CASAL. The instrument gathers perceptions based on doctrinal standards of performance and effectiveness. The researcher expected the chosen research approach to yield results

that addressed the problem and provide needed empirical evidence about chaplaincy leaders' perceptions of their development. However, the research design and methodology had some notable limitations.

Limitations

First, CAL's internal policies and the institutional review board designed to protect human subjects who participated in the survey prevent researchers from sharing raw CASAL data with individuals not listed on the approved research protocol. Therefore, the researcher provided questions and guidance to a CAL researcher to direct the specific analysis needed for this project. The guidelines limited the researcher's access to certain data that may have further enriched the study.

Table 1. The Four Comparison Groups

Comparison Groups		
AC and RC Chaplains	versus	All other Officers
AC and RC Chaplains and Chaplain Assistants	versus	All other AC and RC Officers and NCOs
AC Chaplains and Chaplain Assistants	versus	All other AC Officers and NCOs
RC Chaplains and Chaplain Assistants	versus	All other RC Officers and NCOs

Source: Created by author.

Second, the researcher did not have access to the separate response data for active component (AC) chaplains, AC chaplain assistants (the specialty name at the time of the survey), reserve component (RC) chaplains, and RC chaplain assistants.[1] CAL

[1] On October 1, 2016, the title for military occupational specialty 56M changed from chaplain assistant to religious affairs specialist. The researcher will use chaplain

researchers require a group to have at least 75 respondents to publicly report its results. None of the groups mentioned met the 75-respondent threshold on their own. Therefore, to meet reporting requirements, the research contains four chaplaincy subgroups for comparisons (see table 1 above). Only 42 chaplain assistants, AC and RC combined, participated in the 2015 CASAL which did not meet the seventy-six-respondent threshold, so CAL was unable to provide their results broken out for this study. Only 42 chaplain assistants, AC and RC combined, participated in the 2015 CASAL which did not meet the 75-respondent threshold, so CAL was unable to provide their results broken out for this study.

Third, the CASAL questions analyzed for this project asked the respondents to rate the effectiveness and actions of their immediate superior, their rater in most cases. The raters for most chaplains in the operational Army are non-chaplain officers. Chaplains serve as intermediate raters for subordinate chaplains. Intermediate raters are responsible for training, mentoring, and assessing the professional skills of the chaplains they supervise. The CASAL instrument is not designed to gather data related to this unique rating design. Supervisory religious affairs specialists are responsible for mentoring and training subordinate religious affairs specialists, but these NCOs are not usually in the subordinates formal rating chain. However, the CASAL data is still useful because non-chaplain raters play a significant role in developing chaplains as Army

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assistant and religious affairs specialist interchangeably to maintain historical continuity. For example, in the history section of the literature review the 56M is a chaplain assistant.

officers; improving leader development for chaplains will involve non-chaplain officers. Furthermore, chaplains rate religious affairs specialists in most cases.

Finally, this was the researcher's first original research project. The researcher made two pivotal decision to offset this lack of experience. First, the researcher decided to use the CASAL data because the CASAL is a mature data collection instrument that is adjusted for effectiveness and relevance every year. The researcher also decided to use a four-person committee, instead of the minimum three, with two terminal degree holders, a senior chaplain from the Army Mission Command Training Program, and an expert in communications to supervise the research and writing process. A CAL researcher also provided expert input for this study.

Scope and Delimitations

The researcher will provide a statistical analysis of chaplaincy respondents' perceptions of their immediate superiors' effectiveness at developing others as compared to their Army peers' perceptions based on data from the 2015 CASAL. The researcher will also examine the rates at which chaplains and chaplain assistants reported specific actions their leaders took to develop them in the twelve months preceding the survey. Based on this analysis, the researcher will provide strengths, needs, and possible underlying causes as pertains to leader development for chaplains and religious affairs specialists. The researcher will provide an interpretation of the study findings, recommend areas for actions to improve leader development, and recommend areas for further study.

The researcher will not assess the subordinate chaplains' or religious affairs specialists' perceptions of their technical supervisors' effectiveness at developing others

because that data is unknown. Chaplains and religious affairs specialist have a chain of command and a chain of technical supervision which is explained further in chapter 2. It would have required an original instrument to gather the additional data necessary for an analysis of the technical channel. The researcher decided not to construct a new instrument because the chain of command has the regulatory responsibility to formally develop and evaluate the chaplaincy leaders they rate.

Significance of the Study

Leaders will be able to use this study to help frame their understanding of the challenges and opportunities related to developing Chaplain Corps leaders. The results of this study may serve as a starting point for developing an operational approach in support of the Chief of Chaplains' leader development line of effort. The literature review and the findings from this research may also be useful to the non-chaplaincy leaders responsible for developing chaplains and religious affairs specialists. Concerns about chaplain leader development have been a leading issue for the Chaplain Corps since late in the First World War at the advent of formal military education for chaplains. The researcher hopes that the current study will contribute to the further refinement of training and development for chaplaincy leaders.

Summary

Congress officially recognized chaplains as part of the Continental Army on July 29, 1775.[11] The U.S. Army Chaplain Corps is one of the oldest branches in the U.S. Army, yet the first official U.S. Army Chaplain school did not open until May 1918.[12] The first chaplain assistant military occupational specialty (MOS), 71M2O, and

supporting training course became official in September 1967.[13] The development of branch and MOS specific schools and doctrine in the U.S. Army Chaplain Corps are recent events when compared to other branches with similar longevity. The researcher believes this quantitative study will help leaders prepare chaplains and religious affairs specialists to lead in increasingly diverse and complex environments. The next chapter is a literature review designed to provide additional depth and context to this project.

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[1] Headquarters, Department of the Army (HQDA), Army Doctrine Publication (ADP) 6-22, *Army Leadership* (Washington, DC: Government Printing Office, 2012), 9.

[2] Jeffrey Dalton Hawkins, "CHAP-T.A.L.K.S.: A Professional Growth Counseling Model for U.S. Army Supervisory Chaplains and the Supervised Chaplains They Serve" (DMin. diss., Erskine Theological Seminary, Due West, SC, 2016).

[3] HQDA, Field Manual (FM) 1-05, *Religious Support* (Washington, DC: Government Printing Office, 2012), iv.

[4] U.S. Army Chief of Chaplains, "US Army Chaplain Corps Campaign Plan (CC CAMPLAN) 2016-2021: Readiness through Soldier and Family Care, Chaplain Corps Identity and Leadership" (presentation, OCCH, Washington DC, June 15, 2016), 1, 7.

[5] Paul K. Hurley, "Sustaining Souls" (Strategy Research Project, U.S. Army War College, Carlisle Barracks, PA, 2013), 20.

[6] Karen Meeker, "Our Sacred Honor: Developing Quality Clergy to Serve in the U.S. Armed Forces" (Strategy Research Project, U.S. Army War College, Carlisle Barracks, PA, 2016), 20.

[7] Hawkins, "CHAP-T.A.L.K.S.," 2.

[8] Ibid., 73. In a footnote Hawkins added "This author's informal poll of over twenty supervisory chaplains corresponds with a widespread acknowledgment that, on whole, chaplains lag even further behind most officers in regard to their education, training, and experience regarding leadership, in general, and leader development, in specific. This is completely understandable given a chaplain's direct commissioning process, combined with the regulatory prohibition which prevents chaplains from commanding. Leadership development opportunities for chaplains are not congruent with other officers."

[9] U.S. Army Chief of Chaplains, "CC CAMPLAN," 7.

[10] Committee on Armed Services of the House of Representatives, *Title 10, United States Code Armed Forces (As Amended through January 7, 2011)*, vol. 3 (Washington, DC: U.S. Government Printing Office, 2011), 1732.

[11] Parker C. Thompson, *From Its European Antecedents to 1791: The United States Army Chaplaincy* (Washington, DC: OCCH, Department of the Army, 1978), 106.

[12] Earl F. Stover, *Up from Handymen: The United States Army Chaplaincy 1865-1920* (Washington, DC: OCCH, Department of the Army, 1977), 215.

[13] Rodger R. Venzke, *Confidence in Battle, Inspiration in Peace: The United States Army Chaplaincy 1945-1975* (Washington, DC: OCCH, Department of the Army, 1977), 57.

CHAPTER 2

LITERATURE REVIEW

Introduction

The following literature review contains material meant to add a deeper understanding of subordinate development and to emphasize the relevance of development for chaplains and religious affairs specialists. The literature review consists of three major subdivisions (see figure 4). The focus of the first subdivision is readings about overall leadership and leader development theory. This division begins with an overview of selected secular and religious leadership theories. This section also includes an overview of Ken Blanchard's Situational Leadership® II leader development framework. The researcher will use this framework as one of the primary analysis tools for this project.

The next subdivision contains information taken from Army leadership and leader development doctrine and regulations. The doctrinal section focuses on the Army leadership and training doctrinal manuals. These works represent the foundation of the Army training and leader development strategy. The regulation subsection is a description of critical insights from the Army evaluation system manual. This section also includes a summary of *Lying to Ourselves*, a monograph about the culture of deception that has risen in the Army because of the unwieldy requirements and verification procedures placed on leaders and units.[1] Though this work is not an Army regulation, it fits best in that section of the literature review.

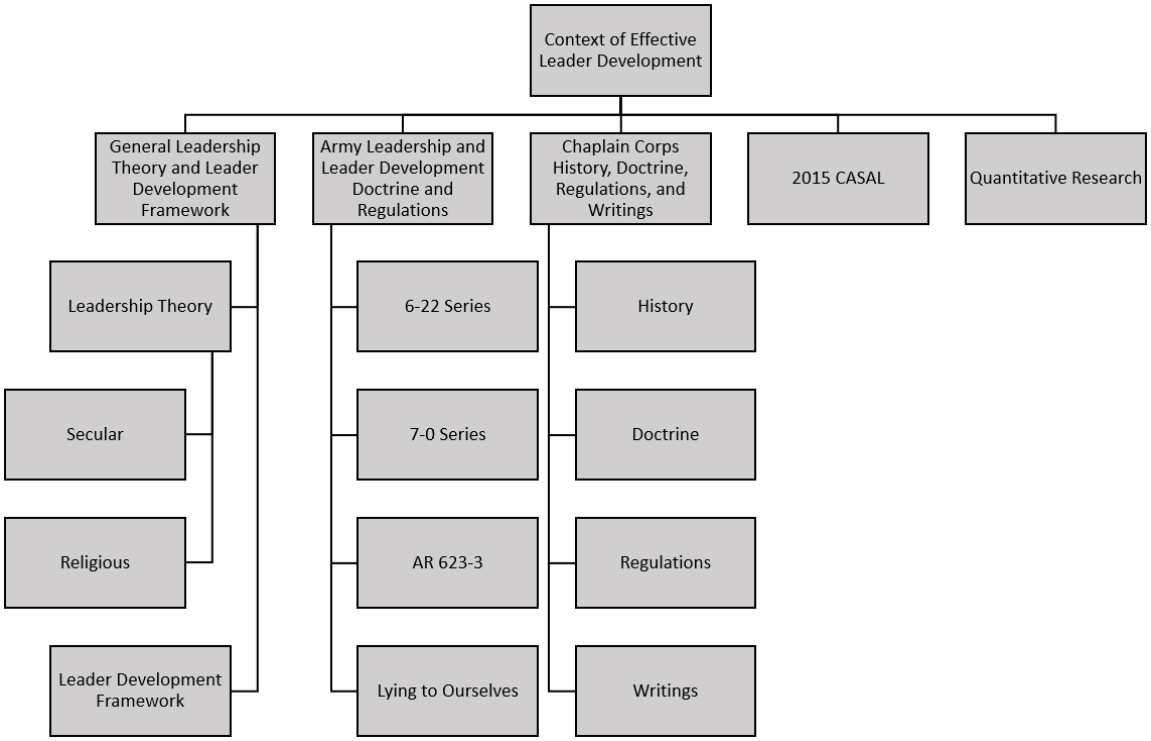

Figure 4. Literature Review Framework

Source: Created by author.

The next section focuses directly on the Army Chaplain Corps. The Chaplain Corps is one of the U.S. Army special branches which tends to be less familiar to civilians and soldiers. Therefore, the researcher will include an overview of significant events throughout the 242-year history of the U.S. Army Chaplain Corps focusing on the historical leadership and leader development challenges to help set the context for this study. This section also contains a synopsis of leadership and leader development topics explained in the Chaplain Corps' capstone doctrine writing, Field Manual (FM) 1-05, *Religious Support*. This section flows from doctrine into regulation with an overview of relevant material from Army Regulation (AR) 165-1, *Chaplain Corps Activities*. Finally,

the researcher will share perspectives from other Army chaplains about topics that impact leader development in the Army Chaplain Corps as shared in their research and writing projects.

The final two sections are an overview of some of the findings which impact the current research from the *2015 Center for Army Leadership Annual Survey of Army Leadership (CASAL): Military Leader Findings* report, followed by a general explanation of quantitative research methodology. Table 2 depicts the type and number of resources used to inform this research.

Table 2. Literature Review Source Overview

Source Type	Quantity
Theses/Dissertations/Research Projects/Stand Alone Articles	5
Books or Book Sections	40
Specialty Reports	3
Presentations	1
Websites	16
Blog Posts	2
Total	67

Source: Created by author.

General Leadership Theories and Leader Development Framework

This section contains three subject areas all grouped under general leadership and leader development topics. These readings are overarching leadership and leader

development approaches because they do not explicitly pertain to the Army or the Army Chaplain Corps. Most of the sources in this section are nonmilitary.

The researcher separated the leadership theories into secular and religious works. This separation reflects the dual nature of the Chaplain Corps. Chaplains serve with the approval of a civilian endorsing agency under the authority of the President of the United States. Chaplains and religious affairs specialists have religious and nonreligious support duties they perform daily. Separating the theories also reflects the nonsectarian nature of this work. The researcher intends this work to apply to anyone who may find it useful.

The third section is the leader development framework that the researcher used to reach his conclusions about the status of leader development in the Army Chaplain Corps. The researcher chose this framework for several reasons. This framework has several points of contact and overlap with current Army leadership and leader development doctrine. This framework also captures the complex nature of being a leader who develops leaders yet does so in an easy to understand manner. The structure shown at the end of this section is religious and secular. The author of the method initially wrote for a Christian audience, but he also wanted these principles to be accessible to non-Christians. The researcher for this project chose to use the non-Christian version for this thesis.

Secular Leadership Theories

Ken Blanchard's book, *Leading at a Higher Level*, relays leadership and leader development theories that the researcher found helpful for this project. Blanchard believes that leadership is not about personal gain or accomplishing goals, rather leadership is about a higher purpose.[2] His purpose is to encourage leaders to employ a

servant leadership approach to leading by empowering those they lead and supporting the organization's vision.[3] Leading at a higher level means that leaders and organizations set their eyes on the right target and vision, treat their customers right, treat their people right, and have the right kind of leadership.[4] The third rung in this framework relates to the current project. Leaders and organizations treat their people right by empowering them to lead.[5] Blanchard believes that empowering one's subordinates is the only way for the team or organization to achieve their desired results.[6] This leadership philosophy is in line with the Army's leadership philosophy and leader development doctrine. The similarity between Blanchard's principles and Army doctrine is relevant for the current study because the Army Chaplain Corps leaders encourage their chaplains and religious affairs specialist to employ a servant leadership approach. Blanchard's leadership theory is also significant for this research because leader development is empowerment. Blanchard's concepts and frameworks are useful in analyzing the 2015 CASAL results and for suggesting ways to improve leader development in the Army Chaplain Corps. The leader development subsection, later in this chapter, has specific descriptions of Blanchard's leader development theory and frameworks.

Chaplains and religious affairs specialists face unique leadership challenges as they carry out their duties. These challenges help highlight the need for intentional leader development for Chaplain Corps leaders. One such work is Heifetz and Linsky's *Leadership on the Line.* The authors of this book focus on successfully overcoming the dangers involved with taking on leadership roles.[7] Though leadership is a perilous enterprise, it is nonetheless necessary.[8]

Heifetz and Linsky's chapter “The Faces of Danger” is germane to Chaplain Corps leaders. The authors explain four ways that superiors and subordinates will try to derail leaders to maintain the status quo. Individuals face the dangers of getting marginalized, diverted, attacked, or seduced when exercising leadership meant to bring about change in an organization.[9] One of the forms of marginalization is tokenism. Tokenism happens when a person or group of people carry an issue so completely that the rest of the organization can ignore it.[10] Tokenism is a clear danger for chaplains, religious affairs specialists, and UMTs or chaplain sections because they take on issues of religion, suicide intervention, and issues related to the consideration of others so that the rest of the organization does not have to. Chaplains, especially at the battalion and brigade levels, are often told “just take care of the troops” when asking the commander what he or she wants from the chaplain. If UMT members settle for that job description, they risk losing the ability to speak truth to power about the impacts of morale and religion on unit operations.

Diversion is another danger for members of the Chaplain Corps. Diversion happens when a person or team loses focus on their job or agenda because communities and organizations broaden or overwhelm the primary duties with secondary issues or assignments.[11] Chaplains and religious affairs specialists deal with subjects that make people uncomfortable. Religion makes people nervous, so the UMT will be handed other agenda items such as running the suicide intervention program, planning recreational events, and tracking birthdays, anniversaries and childbirths because commands see religion and religious considerations as a private matter. These other items are matters of

morale and welfare which do not seem far outside of the UMT's purview, but they become distractors competing for attention with more important issues.

Attack is the third danger. Chaplains are less likely to suffer a direct attack as a means of derailing their agendas. However, they may be subjected to indirect attacks when advising commanders and leaders about command climates and other sensitive issues inside of the unit, asking for funding, or when trying to add items to the unit training schedule. Heifetz and Linsky declare that personal attacks happen when people do not like another person's message; it is a way to discredit the message without addressing its merits.[12] In the case of a chaplain, this is usually in the form of an indirect approach. When adding input to help the unit see the other side of the situation people may say something like "well he is the chaplain, he is supposed to say that." People may also poke fun at chaplains and religious affairs specialists with comments like "You only work on Sundays" or suggesting "There is no need for you to be at the training meeting or the budget working group." Commanders and staffs have enough to worry about without dedicating time and resources to activities that do not have a readily identified positive impact on the unit mission.

The final risk category in the danger framework is seduction. Seduction happens when an individual loses his or her sense of purpose by focusing on a personal agenda item.[13] One of the top seductions for chaplains and chaplain assistants is relevance. UMTs can take on a myriad of tasks that are unrelated to providing religious support to be relevant in the eyes of superiors, peers, and subordinates. Chaplains and religious affairs specialist can also fall into the trap of depending exclusively on funded events to serve their units to justify not finding creative ministry solutions. A seduction unique to

chaplains is how they deal with pluralism. Chaplains may shun pluralism to protect their beliefs or use pluralism as an excuse to compromise their beliefs to stay relevant. The final and most dangerous seduction is the ability to do one's own thing. Leaders and Soldiers do not necessarily look for the chaplain or the religious affairs specialist on a day-to-day basis. If the UMT members answer the phone when there is a crisis everyone assumes they are doing their job. Leaving the UMT alone and out of sync with the unit is an effective strategy for preventing the team from bringing complicated issues to the command.

The danger framework is essential to this study because leader development is a primary means of combatting or resisting these dangers. Chaplains and religious affairs specialists are usually the least experienced leaders in a unit. For example, even at senior levels a chaplain (major) with ten years of service may have only written one noncommissioned officer evaluation report (NCO-ER). His or her peers from other branches have been evaluating Army leaders since they were second lieutenants. A religious affairs specialist can make it all the way to sergeant first class without having to write an NCO-ER. Supervisory UMTs and unit leaders must develop their subordinate chaplains and religious affairs specialists if they want them to avoid these pitfalls and add value to the organization.

Chaplains and religious affairs specialists have limited avenues through which to apply power and influence. Klann seeks to illustrate the nuances of military leadership by explaining various applications of power and influence to gain compliance or commitment from followers.[14] He identifies two types of power that a leader can apply, position power and personal power. Position power comes from the position a leader

holds and promotes follower compliance.[15] Leaders do not have to cultivate commitment from subordinates to exercise position power. Chaplains and religious affairs specialists do not usually have this power. Chaplains are officers without command authority.[16] Religious affairs specialists do not usually have direct reports until they reach the division-level unless they are in a broadening assignment such as a drill sergeant or service school instructor. The second type of power is personal power which is more likely to gain commitment.[17] Followers give this power to the leader because of his or her expertise or the strength of the relationship between the leader and the follower.[18]

Klann goes on to explain that the various influence tactics (hard tactics, soft tactics, and rational tactics) support the use of either position or personal power. Leaders apply these tactics through a particular leadership style (commanding, pacesetting, visionary, affiliative, democratic, or coaching).[19] Leaders choose the appropriate influence tactics and leadership style using emotional intelligence.[20] The challenge is that leaders must align their style with the appropriate source of power and use the appropriate influence techniques as discerned using emotional intelligence.[21]

This article applies to the current project because it reinforces the importance of leader development in the Army Chaplain Corps. Chaplains are officers without command, and religious affairs specialists are usually in technical supervision roles rather than direct leadership roles. Chaplains and religious affairs specialists almost exclusively operate from personal power, the power given from the follower rather than wielded by the leader. Personal power is a higher level of power which is harder to gain and maintain.[22] Chaplains and religious affairs specialists are typically the least experienced leaders and operate from the most complex categories of power and influence. Therefore,

leader development in the Chaplain Corps needs to exceed leader development in the other branches. In a paper cited later in this chapter, Chaplain (Major General) Hurley found that commanders he surveyed at the United States Army War College either thought their chaplains were tremendous or substandard, little middle ground. His observation is likely due to the difficulties caused when the least experienced leaders try to execute the most complicated power and influence techniques.[23]

The researcher used contributions from family roles theory to contextualize and analyze the data gathered for this research because military units often exhibit characteristics commonly found in a family. John Goetz wrote a short article about the four roles typically found in families. These roles help explain some of the dynamics in a family system. One of his main points is that the roles work in conjunction with one another and for change to occur within a family each member must be willing to assist and support that change.[24] The four roles Goetz writes about are the hero, the mascot, the scapegoat, and the lost child.

The hero displays courage, self-sacrifice, or moral excellence in the face of danger. The hero is the ideal to which the family aspires. The mascot deflects emotions with humor or distraction. The mascot is the comic relief that keeps things light and serves as a type of peacemaker. The mascot also serves as a public representative for the family. The scapegoat is the family fall guy. He or she takes the blame to keep the heat off everyone else. The lost child stays away from family difficulty using socially acceptable methods such as school work and sports.

Family roles theory is significant for this study because chaplains have fulfilled different roles throughout the history of U.S. military chaplaincy. Some of the episodes in

the official Chaplain Corps history and Loveland's book caste chaplains as heroes, mascots, scapegoats, and lost children depending on the individual, Army, and national perspective at the time. The family role dynamics also help explain a thought-provoking reality for Army Chaplain Corps Soldiers. In the researcher's experience, one difference between chaplaincy Soldiers and other Soldiers is that the entire Chaplain Corps gets singled out for scrutiny when one member does something wrong or weird; yet Army personnel often do not see the chaplain or religious affairs specialist as individuals. When an infantry officer is a substandard performer, he or she receives a negative label as an individual. When a chaplain or a religious affairs specialist falls short of expectations, the blame usually falls on some flaw inherent to the chaplaincy. Leader development helps prepare Chaplain Corps Soldiers to represent an individual branch without individual identities.

Army leaders call upon their chaplains to provide spiritual, moral, and ethical leadership. A chapter in the book *The Future of the Army Profession* explains this phenomenon. Brinsfield and Baktis conclude that spiritual fitness and spiritual training are essential parts of combat preparation.[25] They assert that all Soldiers have human and spiritual needs, though individuals may define these needs differently. The UMTs and chaplain sections help shape these needs into strengths that enable leadership.[26] When Brinsfield and Baktis wrote this chapter, twenty of the Army's training centers had chaplains charged to teach professional values, ethics, and leadership versus provide religious support.[27] The authors also point out that religious services in combat zones and chaplains' presence with frontline soldiers, in aid stations, and prisoner of war camps helped many soldiers face the trials, tribulations, and uncertainties of war, based on

surveys of Second World War veterans.[28] It is almost sure that these chaplains fulfilled the role of hero in some of these cases even if the chaplains did not see it that way. Army leaders expect their chaplains to bring spiritual, ethical, and moral leadership to their units regardless of experience. Leader development is vital to helping UMTs, and chaplain sections deliver on these expectations.

The researcher reviewed several works specific to either chaplaincy or religious leadership for this project. The next section contains insights from three of those works.

Religious Leadership Theories

Bonem and Patterson share an excellent leadership model for Chaplain Corps leaders in their book *Leading from the Second Chair*. The authors both served in second chair leadership positions at a megachurch when they wrote the book. A second chair leader is a subordinate who provides valuable influence across an organization.[29] The authors do not restrict second chair leadership to any organizational tier or duty title. A second chair leader is someone who impacts the organization but does not sit in the first chair. In the Army, this would be the staff, deputy commanders, executive officers, noncommissioned officers, and other support personnel. These are the people who do not have commander or leader in their title. Army leaders of every branch and military occupational specialty (MOS) will spend most of their careers in the second chair.

Bonem and Patterson identify three paradoxes of second chair leadership that make it challenging. The first paradox is the subordinate-leader paradox. This paradox is the tension between being in a leadership role within the organization, but not having the freedom to make decisions without consulting a supervisor.[30] The second paradox is the deep-wide paradox. Second chair leaders, such as staff officers, must have a more in-

depth understanding in their specialty than the first chair leader, but also must have a broad understanding of the organization like that of the first chair.[31] The final paradox is the contentment-dreaming paradox. Second chair leaders must continue to have individual goals and dreams while not allowing their hope for the future to derail their responsibilities to serve faithfully and contentedly in their current positions.[32] The contentment-dreaming paradox may be the most challenging for chaplains and religious affairs specialists because there is no first chair for them. Chaplains and religious affairs specialists may be career second chair leaders, but they add depth and breadth to organizations when they embrace their roles.[33]

Bonem and Patterson's paradox model reflects leadership challenges that apply to every member of the Chaplain Corps. Chaplain Corps leaders navigate these paradoxes every day because they influence organizations with very little positional power.[34] Chaplain Corps leaders impact their units by building professional and personal relationships, which requires a high degree of care, intelligence, and cultivation of interpersonal skills. Bonem and Patterson's second chair model contributes to the current work by helping facilitate a clearer understanding of what it means to be a Chaplain Corps leader.

Whit Woodard's *Ministry of Presence* offers a Christian perspective on the practice of chaplaincy. The researcher does not intend this project to be religion specific, but Woodard has some conclusions that are appropriate for this inquiry. One of his key conclusions is that a chaplain is not a pastor or a missionary. A chaplain is not a pastor because he or she is not leading a local church.[35] A chaplain is not a missionary because the church has not charged him or her with planting a church.[36] Chaplains use pastoral

and missionary skills, but chaplains are not fulfilling either office. Chaplains often see themselves as pastors and missionaries to the military, but making the distinction between chaplain, pastor, and missionary is crucial. The Katcoff v. Marsh decision on the constitutionality of the Army Chaplaincy concluded that the only legal basis for an Army Chaplaincy is to uphold the free exercise of religion for military personnel.[37] Woodard also declares that the Christian chaplaincy should remain under the authority of the local church; the civilian endorsing agency serves this purpose for military chaplains.[38] There are chaplains, Soldiers, or endorsing bodies with whom the idea of facilitating the free exercise of religion does not sit well, as will be seen later in the history portion of this review.

Woodard dedicates a chapter to discuss pluralism. Chaplains and religious affairs specialists work in an environment where there is a plurality of religions and non-religion. UMTs and chaplain sections must perform or provide religious support to all military personnel to stay in line with the legal charge to facilitate the free exercise of religion. Woodard declares that understanding and grace are the best ways to navigate the complexities of pluralistic ministry.[39] Leaders must develop subordinate leaders to respond with that level of maturity.

Woodard's writing helps highlight some of the challenges involved with serving as a chaplain. The author points out that a chaplain is not a pastor or a missionary which is a challenge because most Evangelical Christian endorsers expect their chaplains to be pastors and missionaries. However, military chaplaincy is a public chaplaincy, and leader development helps chaplains navigate the tension between their religious organizations and the government whom they serve under the auspices of legal authority.

The final work for this portion of the literature review is not a leadership theory or a framework; it is a perspective on leadership that caricatures chaplaincy. Thom Rainer wrote a blog post titled "Ten Signs Your Pastor is Becoming a Chaplain" in which he explains ten behaviors that local church pastors exhibit when they stop being pastoral leaders. Restating the ten signs here is not important (see the note for the ten signs).[40] However, Rainer's post brings out a few points that add context to this thesis.

First, that Rainer would use chaplaincy as his negative analogy shows the negative image of chaplaincy held by some Christians, which will be explained further in the historical section of this review. Second, some of Rainer's claims about chaplaincy are false. Rainer claims that pastors who have become chaplains do not equip others, do not connect with non-Christians, and have lost the joy of ministry. Army chaplains equip others in a host of religious and nonreligious ways, work almost exclusively with people who believe differently than them, and enjoy serving as chaplains. Rainer concludes his post with an appeal for pastors to grade their ministry against his list and for parishioners to look at his list to see if they have pushed their pastor into full-time chaplaincy.

The researcher mentions this blog post in the literature review because its author casts chaplaincy in such a negative light. It is true that a local church pastor is not a chaplain. However, Rainer's negative characterization of chaplaincy work devalues the chaplain ministry whether he intended to do that or not. Not only is chaplain used negatively, but he also contrasts chaplains against visionary leaders and effective evangelists. Rainer's use of fulltime chaplaincy as a derogatory ministry example and an example of a field that lacks vision and leadership alludes to the importance of leader development in the Army chaplaincy.

Leader Development Framework

As stated earlier, Blanchard's leader development framework will serve as a general leader development model for this project. Blanchard's work is religious and secular, making it a good fit for analyzing leader development in the Army Chaplain Corps. *Leading at a Higher Level* is the secular version of Blanchard and Hodge's *Lead Like Jesus*.[41] The researcher elected to use the secular version of Blanchard's work as this project is nonsectarian. The following is an explanation of the three highlights of Blanchard's leader development theory and framework.

Blanchard calls his leader development framework Situational Leadership II® (see figure 5). The underlying assumption of this model is that people want to develop and that there is not a single leadership style that works best for developing subordinates. Leaders adjust their style to the situation instead of committing to a preferred leadership style and expecting subordinates to adapt to it.[42] The model shows the four basic leadership styles: directing (S1), coaching (S2), supporting (S3), and delegating (S4) on a curve running through the quad chart.[43] Each box in the quad chart represents a cross-section of the amount of direction and support the leader gives his or her subordinate at a given level of development. The bar below the quad chart shows the subordinate's level of development based on his or her competence and commitment to a given task. Blanchard categorizes the subordinate's development levels as enthusiastic beginner (D1), disillusioned learner (D2), capable but cautious performer (D3), and self-reliant achiever (D4).[44]

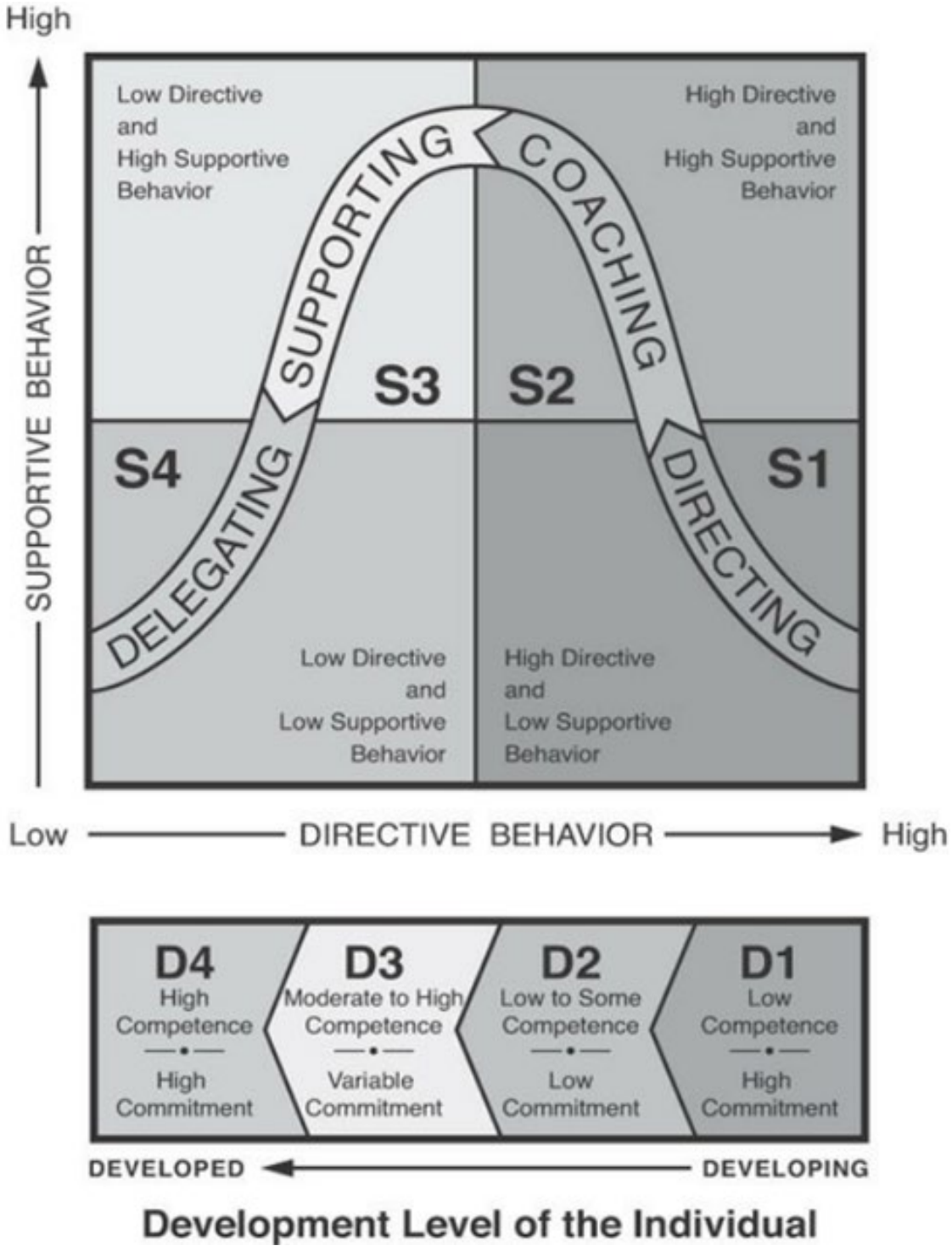

Figure 5. Situational Leadership II® Model

Source: Ken Blanchard, *Leading at a Higher Level* (Upper Saddle River: Pearson Prentice Hall, 2010), 77, fig. 5.1.

Situational Leadership II® is task-specific not an overall categorization of an individual's development.[45] A religious affairs specialist might be an enthusiastic beginner who needs a directing leadership style when it comes to planning a relationship enhancement event for couples. That same person might be a self-reliant achiever who needs a delegating style when it comes to controlling the offering for chapel service. The point is that the leader and the direct report work together to determine the subordinate's development level and the style the leader will use to help the subordinate grow and achieve success in his or her duties. If the leadership style and the development level are out of sync, there will be frustration and stagnation for both individuals. It is not easy for leaders to employ different styles person-by-person not to mention changing styles by person and task. Supervisors need high levels of maturity and aptitude to use this model.

Leaders must master three skills to become a successful situational leader.[46] The first skill is diagnosis; leaders must be able to correctly diagnose the development level of his or her direct report. The second skill is flexibility; leaders must be comfortable with employing a variety of leadership styles based on the subordinate's development level. Blanchard calls the third skill partnering for performance; partnering is the open communication between supervisor and subordinate that facilitates ongoing growth and development. Army leaders call partnering for performance developmental counseling, explained in more detail later in this review.

Blanchard refers to the partnership between leader and direct report as a performance management system. A well-designed performance management system includes: performance planning, where leaders and subordinates agree on goals and objectives; performance coaching, leaders do everything they can to help their

subordinates succeed; and performance review, this is the periodic assessment of the direct report's performance.[47] Blanchard points out that organizations typically spend the least amount of time on performance coaching and the most time on performance review.[48] The CASAL results for all categories support this conclusion, as will be seen in chapter 4. Klann also wrote that the coaching leadership style is the least used because leaders do not have time to help their people grow.[49] However, all agree that coaching is critical to developing subordinates.

Blanchard defines coaching as a deliberate process of communication aimed at producing individual growth, purposeful action, and sustained improvement.[50] He lays out five applications of coaching.[51] The first application is performance coaching which is used when individuals need assistance returning to acceptable performance levels. The second application is development coaching used when high performing individuals are ready to grow more fully in their current roles. The third application is career coaching which helps individuals plan their next career moves. Fourth is coaching to support learning which is when an individual needs support to translate recent training or education into action. The final application is creating an internal coaching culture which happens when leaders buy into the concept and importance of coaching and use it to develop others. Army leader development doctrine reflects a heavy emphasis on the importance of coaching. Blanchard's five applications can help leaders build a practical approach to this critical leader development activity.

Leading at a Higher Level provided the researcher a framework for understanding leader development from a general perspective. The Situational Leadership II® model highlights the critical role that coaching and counseling play in the supervisor-to-

subordinate relationship. Army Doctrine Publication (ADP) 6-22 lists situational leadership as one of the Army's leadership principles. [52] The partnering for performance factors and coaching applications will serve as lenses through which to examine the CASAL dichotomous questions results and build conclusions and recommendations for this study.

Army Leadership and Leader Development Doctrine and Regulations

This section contains the insights the researcher drew from the Army's leadership, leader development, and training doctrine as recorded in the 6-22 and 7-0 doctrine series. It reflects the leadership and leader development principles which Army leader should follow in developing others. The researcher restricted the review of regulations to the Army's evaluation regulation, AR 623-3. The final work in this section is about some of the challenges that accompany excessive regulation and reporting in the Army.

Army doctrine consists of a four-tiered hierarchy of publications with different purposes.[53] ADPs contain fundamental principles by which applicable Army forces support national objectives. Army doctrine reference publications (ADRPs) add more detail to the fundamental principles presented in the ADPs. Field Manuals (FMs) contain principles, tactics, and procedures which describe how the Army executes the principles described in ADPs and ADRPs. Army techniques publications (ATPs) contain techniques for carrying out the principles outlined in the manuals which precede it.

Army 6-22 Series

The 6-22 series deals with Army leadership and leader development. ADP 6-22, *Army Leadership*, establishes the Army leadership principles that apply to all military and

Civilian Army leaders.[54] This manual lays out the need for leadership and the foundational principles which shape the Army's overall approach to leadership and leader development. ADP 6-22 defines what an Army leader is and sets forth the purpose of Army leadership. ADP 6-22 also emphasizes the importance of leader development stating that it is not enough to accomplish the mission, leaders must also develop their subordinates for the long-term good of the organization.[55] As stated earlier in this chapter, ADP 6-22 also contains the principle of situational leadership:

> Leaders adjust their actions based on the situation. Situation influences what purpose and direction are needed. Situations include the setting, the people and the team, the adversary, cultural and historical background, and the mission to be accomplished the effectiveness of influence methods also vary with the situation in the time available for action. Education, training, and experience are vital to develop the knowledge necessary to lead.[56]

The Army concept of situational leadership fits well with Blanchard's Situational Leadership II® model. Leaders must make assessments, be flexible, and execute decisions based on the situation. Leaders must develop and be developed to cultivate the ability to lead in a variety of circumstances.

The Army Leader Requirements Model conveys the expectations the Army has of all leaders (see figure 6). This model conveys the expectations the Army has of its leaders.[57] The top half of the model lists leader attributes, which are the leader's internal characteristics. The bottom half of the model shows leader competencies; these are the actions the Army expects leaders to perform. The focus of the current project is the develops competency, specifically the subcategory develops others. According to ADP 6-22, leaders are accountable to prepare their subordinates to assume positions of greater responsibility, to ensure that learning occurs at every opportunity, and choosing how to develop others.[58] Another critical insight from ADP 6-22 is that military leadership is

unique because the services grow their own leaders from bottom to top. It will become clear as the researcher presents the results of this research of the 2015 CASAL that Army leaders fall short of this expectation.

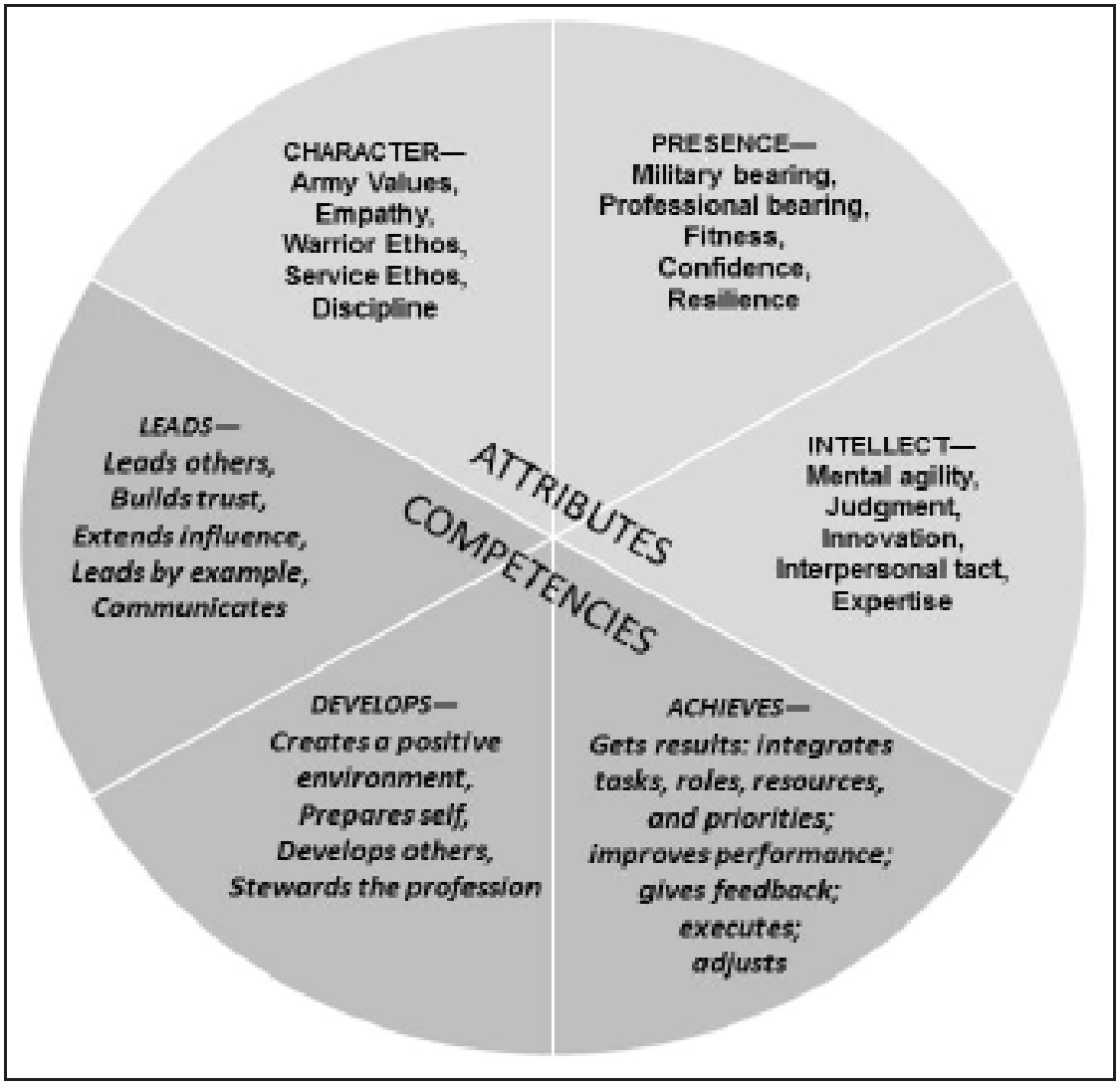

Figure 6. Army Leader Requirements Model

Source: Headquarters, Department of the Army, Field Manual 7-0, *Leader Development* (Washington, DC: Government Printing Office, 2015), 1-3.

ADP 6-22 is the entry manual for the Army's approach to leadership and leader development. It sets the initial definitions and concepts which the CAL researchers used to construct the CASAL. It also lays the groundwork for the analysis and understanding of the data gleaned during this project.

The next manual in the 6-22 line is ADRP 6-22 *Army Leadership* which expands on the ADP-6-22 principles.[59] ADRP 6-22 advances several of the concepts already mentioned. The publication introduces additional methods of leader development. ADRP 6-22 contains a description of the Army leader development process which takes place in three mutually supporting learning domains the institutional domain, the operational domain, and self-development domain.[60] ADRP 6-22 conveys the importance of assessing subordinates to construct a developmental plan and lists the three principal ways of developing others counseling, coaching, and mentoring.[61] The focus on coaching and mentoring is interesting because while ADRP 6-22 says these are the principle ways of developing others, it also says that mentorship is voluntary. ATP 6-22.1 says coaching and mentorship are voluntary.[62] There is a disconnect in the doctrine because coaching and mentoring should not be principle methods for developing others and voluntary. ADRP 6-22 goes on to define counseling, coaching, and mentoring and provides several tables that summarize fundamental concepts.

This publication adds detail to the Army's expectations for leaders, leadership, and leader development. It helps leaders understand these concepts and offers some initial frameworks for constructing developmental processes and evaluating effectiveness. This manual is another lens through which to examine the results found during this study and a start point for formulating conclusions and recommendations.

FM 6-22, *Leader Development*, integrates the foundational principles from ADP 6-22 and ADRP 6-22 with best practices, ARs, and experiences from a variety of sources to provide leaders information on effective leader development methods.[63] FM 6-22 serves as a transition point between the explanation of principles and the application of methods. A summary of some of the significant concepts and conclusions from FM 6-22 follow.

Chapter one of this manual lists the five tenets of leader development.[64] First, the Army, superiors, and individuals must commit to leader development. Second, there must be a clear purpose for leader development. Third, the unit or organization needs to have supportive relationships and a culture of learning. Fourth, learning and development take place in the three mutually supporting domains (institutional, operational, and self-development) which enable education, training, and experience. Fifth, Leaders must provide candid assessment and feedback; subordinates must accept that feedback and act on it. These tenets represent the structure, philosophy, and actions necessary for leader development.

Chapter three lists the four fundamentals of leader development (see figure 7).[65] One, leaders set the conditions for leader development. Two, leaders provide feedback on subordinate leader's actions. Three, leaders enhance learning through observation, assessment, and feedback. Four, leaders create opportunities for supervised leaders to grow and develop. Unfortunately, as will be seen in chapter 4, half or less of the CASAL participants indicated that their superiors performed actions in the support of the four fundamentals.

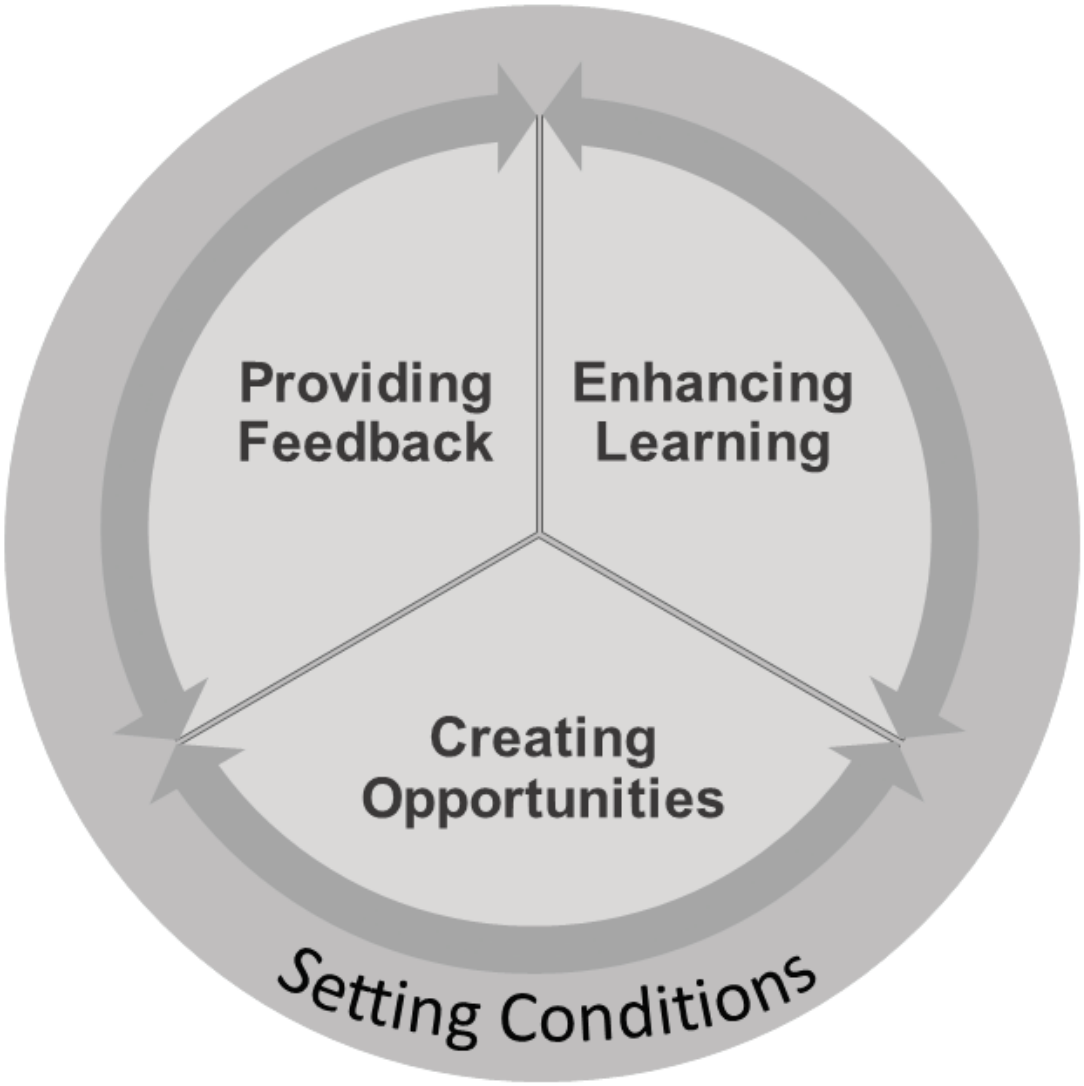

Figure 7. Fundamentals of Developing Leaders

Source: Headquarters, Department of the Army, Field Manual 6-22, *Leader Development* (Washington, DC: Government Publishing Office, 2015), 3-2.

Leader Development reiterates that the Army depends on itself to grow the leaders it wants and needs.[66] The manual contains the assertion that operational assignments, the operational learning domain, are the most influential for developing leaders.[67] FM 6-22 also further confuses the role of mentoring in leader development. The manual contains a

statement discouraging mentoring subordinates within one's own chain of command to avoid the appearance of favoritism.[68] If mentoring is a principle way that leaders develop others, it seems inconsistent to discourage mentoring within the chain of command. Discouraging mentoring is especially troubling for Chaplain Corps leaders because coaching and mentoring are the primary tools through which chaplains and religious affairs specialists develop the leaders to whom they provide technical supervision.

Chapter seven of *Leader Development* serves as a guide for Army leaders develop to themselves and others.[69] The Army leader requirements model serves as the framework for the chapter with the ten leader competencies grouped into the three categories of lead, develop, and achieve. The chapter contains expanded definitions of each of the ten leader competencies and a breakdown of each competency into components. The components have accompanying tables used to help leaders assess performance. The develops others competency has four components: assess developmental needs of others; counsels, coaches, and mentors; facilitates ongoing development; and builds team skills and processes.[70] These components are the developmental actions meant to guide the design and implementation of plans to improve performance. The developmental actions all follow the same format: identifying strength and needs indicators, underlying causes, and developmental steps for feedback, study, and practice (see table 3). Leaders identify behaviors and actions that indicate either strengths that support successful performance or needs that hinder successful performance. The leader then considers the areas of need and attempts to identify the underlying causes of poor performance. Finally, the leader determines how to facilitate improvement through feedback, study, and practice to improve the subordinate's

performance. The manual also contains models to assist leaders in evaluating which developmental actions to implement and methods executing developmental activities. The researcher presents these tables in chapter 5 of this thesis.

Table 3. Capability Evaluation and Expansion Model

Strength Indicators	*Need Indicators*
Behaviors and actions that contribute to or support successful performance.	Behaviors that reduce or hinder successful performance.
Underlying Causes	
Examples of why an individual may not be excelling at a particular leader behavior.	
Feedback	Sources and methods for obtaining feedback to guide self-development efforts.
Study	Topics and activities to learn more about a behavior.
Practice	Actions to improve skill and comfort in performing a leader behavior.

Source: Adapted from Headquarters, Department of the Army, Field Manual 6-22, *Leader Development* (Washington, DC: Government Publishing Office, 2015), 7-2 and 7-46.

The intent is for leaders to use these tools to construct individual development plans. In chapter 4, the researcher will use this format to analyze the 2015 CASAL results for chaplaincy leaders. This analysis will reflect in the conclusions and recommendations presented in chapter 5.

ATP 6-22.1, *The Counseling Process*, provides Army leaders doctrinal guidance for planning, preparing, executing, and assessing their counseling actions.[71] This publication states that coaching and mentoring are voluntary activities, as indicated earlier in this review.[72] This manual declares that counseling is the essential process for developing Army leaders at every level and that counseling is mandatory.[73] There is a disconnect in doctrine and regulation as to the importance of counseling at every level

and the requirement to conduct counseling. According to AR 623-3 counseling is not mandatory for chief warrant officer grades three thru five or officer ranks major thru general.[74] Leaders of all ranks continue to take on positions of increased responsibility as they progress through their Army careers. If counseling is a vital learning activity, then one should expect it to be a continuing requirement throughout one's time of service.

The Counseling Process details the three major categories of counseling: event, performance, and professional growth counseling and gives examples of how one might do each. All three types of counseling are essential to subordinate development, but professional growth counseling is probably the most important because it is forward focused whereas the others are mostly rearward focused. About half of the CASAL participants across all comparison groups indicated that they received formal or informal performance feedback from their immediate superiors. These forms of professional growth counseling are critical for development, but the results indicate only about half of the Army leaders receive it.

Chapter two covers counseling fundamentals. The opening paragraph stresses the importance of leaders and subordinates sharing the counseling effort, like Blanchard's partnering for performance.[75] Chapter two provides step-by-step recommendations for conducting a counseling session which appear in figure 8. The relevance of this process for the current work is noting leader's responsibilities in counseling.

Leaders must demonstrate these qualities to counsel effectively: • Respect for subordinates. • Self and cultural awareness. • Credibility. • Empathy. Leaders must employ these counseling skills appropriately: • Active listening. • Responding. • Appropriate questioning. Effective leaders avoid common counseling mistakes. Leaders should avoid: • Personal bias. • Rash judgments. • Stereotyping. • Losing emotional control. • Inflexible counseling methods. • Improper follow-up.	The Counseling Process Identify the need for counseling. Prepare for counseling: • Select a suitable place. • Schedule the time. • Notify the subordinate well in advance. • Organize information. • Identify possible outcomes. • Outline the components of the counseling session. • Plan counseling strategy. • Establish right atmosphere. Conduct the counseling session: • Open the session. • Discuss the issue. • Develop a plan of action (to include the leader's responsibilities). • Record and close the session. Follow-up: • Support plan of action implementation. • Assess the plan of action.

Figure 8. A Summary of Counseling

Source: Headquarters, Department of the Army, Army Techniques Publication, 6-22.1, *The Counseling Process* (Washington, DC: Government Printing Office, 2014), 2-10.

ATP 6-22.1, *The Counseling Process*, focuses on the need for adequate counseling. Counseling is essential enough to leader development that there is a manual to detail the process, yet only 46% of the 2015 CASAL participants indicated that their immediate superior provide performance feedback.[76] Furthermore, only 33% (AC) and 35% (RC) of the participants rated developmental counseling received for their immediate superior as having a large or great impact on their development.[77] ATP 6-22.1 helped the researcher understand the impact of the respondents' answers on the 2015 CASAL.

Army 7-0 Series

The Army 7-0 doctrinal series integrates the principles of training and leader development. ADP 7-0 contains the overarching principles for training Army operating force units and developing leaders in preparation for and during the conduct of unified land operations.[78] This manual sets forth the role of training and leader development, the principles of training and leader development, and the importance of unit training management. There are several points in ADP 7-0 that apply to this study.

The first section of the book offers foundational information for training and leader development.[79] According to the authors of this manual, training and leader development are the most important things Army leaders do.[80] Commanders are responsible for unit training and leader development. Training begins in the generating force and continues in operational assignments. Individual Soldiers and Army civilians are responsible for their professional growth and seeking out self-development opportunities. These declarations represent the bedrock of the Army training and leader development philosophy. The training subsection of this opening division has formal definitions of the institutional, operational, and self-development training domains. The leader development section explains that training, education, and experience in schools and units prepare leaders to take on increased responsibility.

The next major division in the book deals with the principles of leader development. One assertion in this section is that schools provide fundamental information that helps leaders contribute to unit success on day one, but most development occurs during operational assignments.[81] Table 4 shows the seven principles of Army leader development. The last principle charges Army leaders to know their

subordinates and the subordinates' families at least two levels down.[82] Leaders accomplish this through meaningful dialogue with subordinates.

Table 4. Army Principles of Leader Development

• Lead by example.
• Develop subordinate leaders.
• Create a learning environment for subordinate leaders.
• Train leaders in the art and science of mission command.
• Train to develop adaptive leaders.
• Train leaders to think critically and creatively.
• Train your leaders to know their subordinates and their families.

Source: Headquarters, Department of the Army, Army Doctrine Publication 7-0, *Training Units and Developing Leaders* (Washington, DC: Government Printing Office, 2012), 8.

This publication shows the overarching links between leader development, training, and operating. Leader development is training, and training is one of the best ways to develop leaders. One should not look at leader development as a separate process that interferes with training. Klann and Blanchard asserted that leaders do not use a coaching leadership style because they do not have time to develop people slowly. The CASAL results support their assertion. Leader development must be at the forefront of training in such a way that subordinates recognize it. The primary researcher will use the insights from this publication to offer recommendations for doing that in chapter 5.

The next manual in the 7-0 series is ADRP 7-0, *Training Units and Developing Others*. ADRP 7-0 consists of expanded definitions and more detailed explanations of the

fundamental principles put forward in ADP 7-0.[83] This manual introduces the Army's leader development model (ALDM) (see figure 9), which is a visual depiction of how the training domains work together to develop leaders through education, training, and experience. The ALDM reinforces several of the critical points cited in earlier doctrine. Training, education, and experience occur in all three domains, although each domain has a different emphasis. Training and experience are the best vehicles for leader development. Therefore the majority of leader growth happens in the operational and self-development domains.[84] Leaders gain knowledge, skills, and abilities in schools upon which leaders in the operating and generating forces build. The Chaplain Corps has a program for chaplains called Chaplain Professional Reinforcement Training designed to build on the skills learned in the schoolhouse.

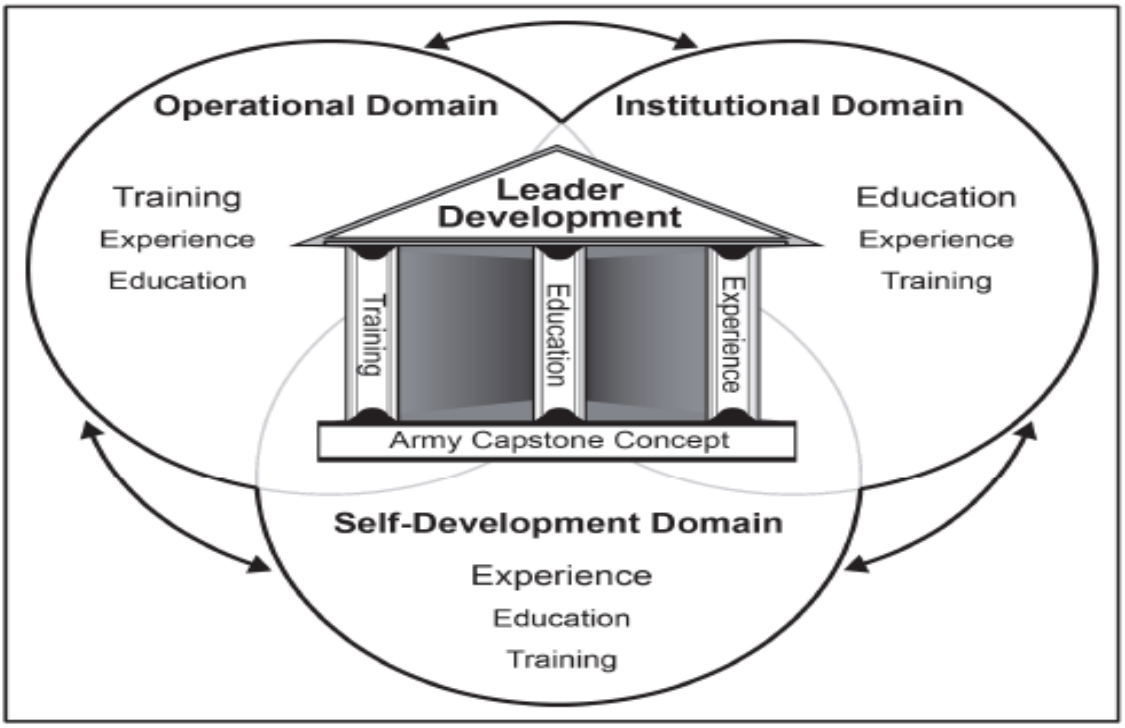

Figure 9. The Army Leader Development Model

Source: Headquarters, Department of the Army, Army Doctrine Reference Publication 7-0, *Training Units and Developing Leaders* (Washington, DC: Government Printing Office, 2012), 1-2.

The rest of ADRP 7-0 mirrors ADP 7-0. There is a mention of coaching and mentoring that adds to the confusion of the place these two concepts hold in Army leader development doctrine. Chapter two states that leaders develop subordinate leaders by assigning them to developmental positions and through training, education, coaching, and, in special cases, mentoring.[85] From this statement, one would conclude that Army leaders expect leaders to coach rather than it being voluntary (ATP 6.22.1) and that mentoring rarely occurs instead of being a fundamental concept (ADRP 6-22). This confusion may play out behind the scenes in daily Army life contributing to the negative

perceptions of leader development. This publication continues the focus on life-long leader development and integrating training and developmental processes. Understanding this manual helped the researcher add depth to his analysis and conclusions.

The final book in the 7-0 series is FM 7-0, *Training to Win in a Complex World*. This manual expands on the previous two manuals. It is intended to guide leaders as they develop realistic training given limited time and resources, but the need to prepare individuals and units to succeed in various environments and circumstances.[86] FM 7-0 focuses mostly on training but has several key lessons about leader development.

First, the writers of FM 7-0 treat mentoring differently than FM 6-22. FM 6-22 suggests that leaders should avoid mentoring leaders in their chain of command. However, the writers of FM 7-0 suggest that leaders mentor their subordinates during training to facilitate development which seems to encourage mentoring inside the chain of command.[87] Appendix A also contains a statement directing senior leaders to underwrite honest mistakes and provide coaching and mentoring to their subordinates.[88] Again, coaching and mentoring are expected practices in leader development.

Second, the writers stress the importance of leader development in training. One of the characteristics of realistic quality training is that leader development is a priority.[89] The manual states that leader development contributes to unit cohesion, resilience, and agility.[90] Leaders use training and leader development together to enhance the quality of both. Leader development improves training; it is not a training distractor.

FM 7-0 presents more detail about the integration of training, leader development, and operations. Leader development should be a top priority in training. Training is a venue for refining fundamentals, trying new approaches, and making honest mistakes.

This environment requires feedback and communication that may take the form of formal or informal counseling. The information in this manual highlights the critical importance of leader development activities and the potential consequences of failing to develop others.

Army Regulation 623-3

AR 623-3, *Evaluation Reporting System*, presents the policy for completing the required evaluation reports and related support forms.[91] The evaluation system involves leadership, rating relationships, developmental counseling, and assessments.[92] The evaluation process is consistent with Army leadership and leader development doctrine. There are details of the evaluation system that impact the analysis involved in the current project.

The opening pages of this regulation echo the importance of senior and subordinate communication and present the minimum counseling requirements. All noncommissioned officers, warrant officer ones, chief warrant officer twos, lieutenants, and captains must receive initial counseling within thirty days after the beginning of the rating period and quarterly after that; counseling for all other grades happens on an as-needed basis.[93] Officer ranks chief warrant officer three, four, and five along with field grade ranks major to colonel are counseled on an as-needed basis but do require an evaluation support form and associated counseling. Therefore, these ranks require a minimum of one counseling per rating period. In the researcher's experience, raters of field grade officers and senior warrant officers do try to counsel these leaders quarterly or semi-annually at a minimum.

The Chaplain Corps is the focus of this project, so intermediate rater considerations apply. An intermediate rater is a specialty branch officer (Chaplain Corps, Judge Advocate General Corps, or Army Medical Department) who serves as a technical expert in the chain of command between the rater and senior rater.[94] For example, an infantry battalion chaplain will normally have an infantry officer as his or her rater and another infantry officer as his or her senior rater. In this situation the supervisory chaplain from the next higher echelon will serve as the intermediate rater. The intermediate rater adds profession specific input to the officer's evaluation. The brigade chaplain would be the intermediate rater for an infantry battalion chaplain.

The regulation does not designate minimum counseling contacts for intermediate raters or senior raters. According to this regulation intermediate raters will use all means available to assess the rated officer such as personal observation, comments from the officer evaluation support form, and communication with the officer's rater.[95] The senior rater's requirements for assessing performance are similar. The rater is the only one of the three officers in a chaplain's rating chain required to document follow-up counseling on the OER support form.[96] The support form is used as a record to verify initial counseling and follow-up counseling.[97] If the rater does not enter dates on the support form, the senior rater should inquire as to why. About half of the respondents to the 2015 CASAL indicated that they have not received formal or informal performance counseling. If half of the leaders do not receive performance counseling, then there is a disconnect in making the support form or enforcing counseling standards. There is a discussion of this disconnect later in this review.

Appendix C contains further instructions to officers who rate chaplains. The writers of this appendix addressed it to raters who are not chaplains. Paragraph C-2 contains statements that remind these raters that chaplains typically have less experience than their Army competitive category peers and that the requirements for seminary and pastoral experience vary by denomination.[98] These facts mean that experience levels will vary among chaplains. According to AR 623-3, raters should consider these factors when rating initial term chaplains.[99]

As stated earlier, the regulation does not specify the frequency of counseling or method of observation for intermediate raters. However, the appendix lists eight examples of areas in which raters can evaluate a chaplain's leadership potential, two of which relate directly to leader development. Supervisory chaplains should display the ability to support the professionalism of other chaplains, and conduct performance counseling.[100] While there is no regulatory requirement for intermediate raters to counsel, supervisory chaplains are expected to provide performance counseling and professional development activities.

This regulation explains the Army's evaluation reporting system. It sets the requirements for counseling. There is potentially a disconnect between the Army counseling requirements and raters conducting counseling because only 46% of CASAL respondents reported receiving formal or informal performance feedback. Appendix C was especially useful for the current project. Although the regulation does not require intermediate raters to counsel leaders only to evaluate them, this appendix does set forth the expectation for counseling and leadership in the Chaplain Corps.

Lying to Ourselves

The authors of a monograph titled *Lying to Ourselves: Dishonesty in the Army Profession* offer insights that helped the researcher frame his recommendations for action in the final chapter of this thesis.[101] *Lying to Ourselves* is not an official Army writing but the researcher chose to review it here because of the implications this work has on the requirements set forth in Army doctrine and regulations. Wong and Gerras believe that Army officers have become ethically numb because of the overwhelming requirements placed on them and their units and the need to report compliance with these requirements. The result is that untruthfulness has become common place in a profession that prides itself on honor and integrity. The authors' goal is to call attention to this phenomenon in the Army in hopes of setting the stage for addressing it and strengthening the trust necessary for military operations.

Wong and Gerras recommend three actions that may act to counter the culture of dishonesty in the Army. First, leaders must acknowledge organizational and individual fallibilities.[102] People will make mistakes even when trying their best; leaders are supposed to underwrite honest mistakes.[103] Second, civilian and military leaders need to limit the number of requirements and compliance checks.[104] Asking Army leaders to either comply with an overwhelming number of requirements or guess where they can accept risk leads to the culture that Wong and Gerras are trying to combat. If policy makers accept risk by limiting the requirements, subordinates will not have to selectively disobey their supervisors. Finally, leaders must be truthful at all levels. The highest-level leaders must accept political risk by reducing the number of requirements. [105] Leaders at all other levels must accept 85% compliance while striving for 100% compliance.[106]

Lying to Ourselves is pertinent to the current project for a few reasons. First, the authors used the falsifying of counseling dates to feign compliance with AR 623-3 requirements as an example of accepted lying which is consistent with the low rates of formal and informal counseling reported on the CASAL. Second, the authors highlight the challenges to conducting effective leader development considering the heavy burden of other requirements. Finally, their recommendation to limit requirements and compliance checks leads the researcher to be hesitant to recommend new classes or checks to improve leader development. Instead the recommendations should include deciding what the vital requirements are and removing distractors or nice to do items. The researcher will shift the focus of this review to Chaplain Corps specific writings in the next section of this review.

Chaplain Corps History, Doctrine, and Regulation

Leadership and leader development are recurring threads in Army Chaplain Corps history, Chaplain Corps Doctrine, and writings by chaplains. An overview of these manuals and writings will help the reader understand the context that makes it relevant and necessary for the Chaplain Corps to focus its attention on leader development. The following sections are an overview of Army Chaplain Corps history, selected doctrine and regulations, and of some of the writings from senior chaplains over recent years who have addressed topics related to leadership and leader development in the Army Chaplain Corps.

Chaplain Corps History

Selected chaplaincy history works commissioned by Army Chiefs of Chaplains make-up most of this section. There are currently twelve commissioned chaplaincy histories. Table 5 is a list of the six works the researcher reviewed for this thesis. The researcher will also include some information from Anne Loveland's *Change and Conflict in the Army Chaplain Corps Since 1945*. The aim if this section is to refine the context of this study further not comprehensively review Army Chaplain Corps history.

Table 5. U.S. Army Chaplaincy History Volumes Used for this Project

Struggling for Recognition: The United States Army Chaplaincy 1791-1865	Herman A. Norton, (USAR). Office of the Chief of Chaplains (OCCH): Washington, D.C., 1977
Up from Handymen: The United States Army Chaplaincy 1865 -1920	Earl F. Stover, OCCH: Washington, D.C., 1977
The Best and The Worst of Times: The United States Army Chaplaincy 1920 – 1945	Robert L. Gushwa. OCCH: Washington, D.C., 1977
Confidence in Battle, Inspiration in Peace: The United States Army Chaplaincy 1945 – 1975	Rodger R. Venzke, OCCH: Washington, D.C., 1977
Encouraging Faith, Supporting Soldiers: A History of the U.S. Chaplain Corps 1975-1995	John W. Brinsfield, OCCH: Washington, D.C., 1997
Courageous in Spirit, Compassionate in Service: The Gunhus Years (2003)	Douglas McCullough, John W. Brinsfield, and Kenneth E. Lawson, OCCH: Washington, D.C., 2003

Source: Created by author.

Struggling for Recognition: The United States Army Chaplaincy 1791-1865 is volume two of the commissioned Army Chaplain Corps histories. This volume gives the reader a sense of the uneven work and status of the chaplaincy from the post-Revolutionary War years to the American Civil War years. The U.S. Army chaplaincy is

one of the oldest institutions in the U.S. military, but it has not enjoyed a seamless run through history. Congress legally established the military chaplaincy on July 29, 1775, but U.S. Army chaplaincy virtually disintegrated after the Revolutionary War with the rest of the Army.[107]

In 1791, President George Washington appointed John Hurt as the brigade chaplain for the regiments serving on the western frontier, making him the only chaplain in the U.S. Army.[108] The frontier brigade chaplain had a U.S. Army commission without rank.[109] On July 11, 1798, congress authorized four additional army chaplains.[110] However, a Congressional Act of April 14, 1818, reduced the size of the Army and eliminated chaplain positions from the U.S. Army; chaplains did continue serving in the state militias and there was one chaplain at the Military Academy at West Point.[111] The West Point chaplain was the only official Regular Army chaplain for the next twenty years.[112] On August 18, 1838, the War Department authorized the appointments of fifteen installation chaplains.[113] The Army chaplaincy's fits and starts is a thread that runs from 1791 until the Second World War, as will be seen throughout this section of the review. Over 160 years of uncertainty has almost certainly affected the development of the Army chaplaincy and its leaders.

Norton's volume brings out several points that highlight the chaplains' struggles for recognition, appreciation, and acceptance. The two most prominent issues that Norton mentioned are the chaplain's role and military status.[114] Chaplains believed their primary tasks were leading worship, fostering moral behavior, and helping raise morale. Some commanders, however, saw the chaplain as an extra officer there to do odd jobs or other tasks as the commander saw fit. During the Civil War, a judge from the Confederacy

declared that chaplains were not entitled to the same pay as other company officers because chaplains preached once a week and were free the rest of the time.[115] The judge's sentiment is not entirely gone from the Army today as was mentioned earlier in this review.

Chaplains military status often came into question primarily concerning issues of uniforms, pay, and rank. Chaplains did not have Congressionally recognized rank until 1864. On April 9, 1864, the Congress authorized chaplains to wear uniforms and recognized the rank of "chaplain." [116] Even with Congressional recognition chaplains had to have another officer vouch for them for the chaplains to receive pay because some commanders and other officers did not see chaplains as officers.[117] On October 31, 1864, the Adjutant General proposed an update to the law stating that the rank of chaplain was the equivalent of captain, but the war ended without action on this recommendation.[118] The issue of rank for chaplains would not get worked out for decades. Uniforms, pay, and rank where only a few of the challenges facing the Chaplain Corps.

Most chaplains serving today are aware of the Katcoff v. Alexander, later Katcoff v. Marsh, case in which Joel Katcoff and Allen Wieder challenged the constitutionality of the Army chaplaincy because it violated the First Amendment establishment clause.[119] However, Norton mentions a series of challenges to the constitutionality of the Army chaplaincy in the 1850s.[120] Questions about the appropriateness of an Army chaplaincy came from soldiers and officers as well as the civilian population.[121] People have been uncomfortable with the apparent mix of church and state since the early days of the country. That has not changed for members of the modern Chaplain Corps. Chaplain

Corps leaders must develop their subordinates to navigate the often-contentious waters of providing religious support and serving in uniform.

Norton shows his reader that the chaplaincy had a rough start. He points out that chaplains were not fully accepted in the military organization, their role was not wholly understood, and their service was not always appreciated. These themes would endure past the period covered in his book; the Chaplain Corps still deals with some of these issues today. Therefore, Chaplain Corps leaders must develop leaders to rise to the various challenges to continue serving effectively.

Up from Handymen: The United States Army Chaplaincy 1865-1920 is the third volume in the history of the U.S. Army Chaplaincy. Earl Stover traces the evolution of the Army chaplaincy from uncertain military status to a recognized professional branch in the Army.[122] The stories and history presented in this volume add depth to the current study because it helps one understand that the Army chaplaincy is a relatively late bloomer among the Army's Revolutionary War branches. The continued debate over chaplains having rank and providing training to chaplains are two of the main issues discussed in this work.

The issue of chaplain rank seemed solved on April 9, 1914, when chaplains were authorized to wear the insignia and uniform of a staff officer.[123] However, this did not close the issue because some chaplains and other leaders felt that chaplains should not wear rank. Some felt that wearing rank would put distance between chaplains and enlisted men. On May 22, 1918, the War Department rescinded the authorization for chaplains to wear rank at the recommendation of General John J. Pershing, a recommendation on which he and the American Expeditionary Forces Chaplain, Bishop

Charles H. Brent, agreed.[124] Though not all chaplains agreed with Bishop Brent, chaplains did not have rank restored until March 19, 1926.

The first chaplain schools opened during the period covered in this text. The military chaplaincy began with the Army in 1775. The first session of a chaplain school began on March 1, 1918, at Fort Monroe, Virginia, nearly 143 years later. The American Expeditionary Forces chaplain school opened on June 1, 1918, to help prepare chaplains for combat ministry. Both chaplain schools were in session less than one year, each closing in January 1919.[125] The government has directly appointed chaplains throughout the history of military chaplaincy. Direct appointment means that chaplains did not receive any formal indoctrination into the military before arriving at a unit. It is no wonder that Soldiers might have a hard time accepting chaplains. The number of years between the institution of military chaplaincy and formal military schooling for chaplains represents time not spent developing a doctrinal approach to preparation, techniques, procedures, and the roles of chaplains.

As the title of this volume suggests, without defined roles commanders treated chaplains like handymen. In addition to carrying out the regular ministerial duties Sunday services, funerals, and hospital visitations, chaplains served as post schoolmasters, librarians, gardeners, treasurers, and defense counsel at courts-martial. Stover writes that commanders often judged their chaplains by the number of non-chaplain duties they performed.[126] Chaplains have performed less and less peripheral duties over the years, but the desire to use chaplains for odd jobs that do not fit with typical staff positions persists to this day. Part of fending off the tendency to find jobs for chaplains is to define

his or her role in doctrine and to develop chaplaincy leaders to represent themselves to their commands and staffs.

The National Defense Act of 1920 authorized the appointment of a chief of chaplains at the rank of colonel who would oversee the appointment of chaplains to the Army and see to the coordination and supervision of Army chaplains.[127] Chaplain (Colonel) John T. Axton began his service as the Chief of Chaplains, United States Army on 15 July 1920.[128] The Army chaplaincy became a branch with his appointment, and the move toward increased professionalism of an Army Chaplain Corps with Congressional backing began.

This work captures the struggles of the chaplaincy to become a respected professional branch. This struggle for legitimacy and relevance carries over to the modern chaplaincy. It is another challenge that Chaplain Corps leaders must meet with a commitment to development.

Robert Gushwa's volume, *The Best and Worst of Times: The United States Army Chaplaincy 1920-1945*, covers the next quarter century of the Army chaplaincy. Gushwa continues to expound on the development of Army chaplaincy and the associated challenges and growth. The author traces the chaplaincy through the post-war years of the First World War characterized in part by the effort of chaplains to organize and points of conflict between the Army, civilian ministry agencies, and the chaplains.

The years during and after the First World War were difficult for the Army chaplaincy. First, some denominations considered the clergymen who joined the chaplaincy as having left the ministry. [129] Second, chaplains did not received the fast promotions that other soldiers and officers received during the war; not one chaplain

received a promotion during the war.[130] Chaplains did not have the same professional development opportunities as other officers. Chaplains could not promote above major because of the law; there was no chaplain school, no career development path, nor a regulation covering their duties and responsibilities.[131] When the shooting stopped in Europe after the First World War, the churches who provided chaplains to support the war wanted them back immediately.[132] Chaplains served their country during the war with little hope of reward other than personal satisfaction. There was not much investment in the chaplains' development for leadership and continued service during the war. There was not much support from the denominations either. Leaders in the chaplaincy were in the process of trying to correct these issues.

Chaplaincy leaders sought to professionalize military ministry in the 1920s and 1930s. After more than 150-years of chaplaincy, the Army produced the first official chaplaincy doctrinal manual, *The Chaplain, His Place and Duties*, in 1926.[133] The Army opened a new chaplain school at Camp Grant, Illinois in May 1920, but it eventually closed again at Fort Leavenworth, Kansas in 1928.[134] There would not be another chaplain school until 1942 when it opened at Fort Benjamin Harrison, Indiana.[135] The chaplain school moved fifteen times from 1918 until 1996 when its doors opened in its sixteenth location in an interim building on Fort Jackson, South Carolina. The Army chaplaincy is one of the Army's oldest branches but regarding doctrine, training, and duties it is only between seventy-six or 100-years old if one starts counting from the first chaplain school, the first official chaplain manual, or the unbroken existence of the chaplain school beginning in 1942. Even since the advent of the permanent school, the training and development of chaplains and religious affairs specialists have fluctuated.

The infantryman has generally had the same role in the army for several millennia, pre-dating the U.S. Army. The chaplaincy and the Chaplain Corps has had various roles since its inception in 1775 depending on political, military, economic, and social factors that prevailed in the country. The Army chaplaincy began organizing itself in earnest in the interwar years during the 1920s and 1930s. The chaplaincy did not get on the path to the modern Chaplain Corps until the Second World War. The Chaplain Corps must have concentrated efforts toward leader development to make up for that lost time, which is a driving motivation behind this project.

The reader will notice a change in titles for the commissioned histories when moving from volume four to volume five. The title of Rodger Venzke's history *Confidence in Battle, Inspiration in Peace: The United States Army Chaplaincy, 1945-1975* conveys a positive movement in the overall perception of the historians writing these volumes. This book covers thirty years, spans parts of four decades, and three of America's major wars. Venzke traces quite a bit of change in this volume. The Army Chaplain Corps confronted racial issues following World War Two into the 1950s and 1960s, expanded their ministry to include many nonreligious skills and subjects, and took on several issues during the war in Vietnam.

The Army began desegregation in 1948. Chaplains engaged the issue of racial prejudice in the Army, but not as a unified front.[136] As racial tensions continued thru the Korean War and into the Vietnam War, the Army called on chaplains to help foster racial harmony in the ranks. Army leaders appointed Chaplain Benjamin Smith to establish a Human Relations Program for the U.S. Army in the Republic of Vietnam.[137] Confronting

racial issues is only one area in which the Army has asked the Chaplain Corps to provide leadership.

Although chaplains sought to avoid random nonreligious duties for decades, as noted above, the chaplain ministry expanded intentionally after the Second World War. The Office of the Chief of Chaplains (OCCH) arranged for specialized education for chaplains in areas such as religious education, journalism, communication skills, the use of mass media, and financial management in the years after World War Two and the Korean War.[138] In the 1960s and 1970s, the Army chaplaincy placed increased emphasis on counseling soldiers and families. The Army medical commands led the way in employing chaplains as counselors. Chaplain John Betzold worked to institute Clinical Pastoral Education for Army chaplains while serving on the surgeon general's staff from 1963 to 1970.[139] The tradition of chaplain and religious affairs specialist as counselor prevails to this day. UMT personnel provide all types of nonreligious or semi-religious counseling to Soldiers and Family members such as premarital, emotional support, financial, and professional development. UMT members provide leadership in their units through counseling.

The Vietnam War led to challenges and opportunities for the Chaplain Corps. The chaplaincy received criticism during the war. As the war went on and became less popular, chaplains received increased criticism.[140] Some saw the chaplains as trying to add religious legitimacy to the war. In many cases, these accusations were unfounded although some chaplains zealously communicated aggressive attitudes.[141] People also accused chaplains of not correctly reporting some of the atrocities taking place in Vietnam. For example, people criticized Chaplain Carl Creswell for not ensuring that the

proper authorities knew about the actions at My Lai.[142] Despite the criticism, chaplains displayed leadership in critical areas during the war.

The unpopularity of the Vietnam War led to the expansion of chaplains' roles. Chaplains began to conduct conscientious objector interviews, give drug education and intervention workshops, and continued to address race relations.[143] The chaplains shifted ministry from an almost strictly combat focus to include a broadening focus on noncombat-related duties such as those listed previously. Chaplains had to be increasingly skilled to navigate these broadening areas of emphasis successfully. The combat ministry that Vietnam chaplains performed was a precursor to the ministry that UMTs provide in combat and noncombat environments today. The 1960s and 1970s also reflect the increasing role and importance of Chaplain Corps soldiers providing leadership to the Army.

Venzke notes that while the Chaplain Corps is one of the most diverse groups in the Army, people attempt to label the entire corps with overarching descriptions. Some see the chaplaincy as a group of heroes, other see them as warmongers and self-seeking, and others seem them as comic relief.[144] These labels come from interactions with one or two chaplains or religious affairs specialists. This writing continues to capture the complex nature, expectations, and complaints related to chaplaincy. Much of what has been written here still applies today. Chaplain Corps leaders must be able to act independently while still representing the Corps effectively. The importance of leader development grows as Chaplain Corps Soldiers are asked to provide more and different leadership inside and outside the corps.

The Chaplain Corps continued to transform and develop over the twenty years following the Vietnam War. *Encouraging Faith, Serving Soldiers: A History of the U.S. Chaplaincy 1975-1995* focuses on the work of Chaplain Corps leaders during the turbulent and changing times after the war. John Brinsfield walks Chaplain Corps history closer and closer to today's chaplaincy. The post-Vietnam War years were like virtually all other postwar years. The nation's leaders look to recover from conflict and restructure the military, usually downsizing it, in the aftermath of the fighting. When the Army restructures, the Chaplain Corps must do the same thing. The Army and the Army Chaplain Corps had to find their places in post-conflict America.

One of the first things to happen to the chaplaincy after Vietnam was an attempt to cut nearly one hundred field grade positions from the corps. The Army was downsizing by cutting positions or by keeping positions at a lower rank authorization. Army Commanders decided to offer their chaplain positions up for rank reduction rather than give up their other officer positions.[145] The OCCH staff rose to the occasion, not only preventing the loss of those field grade positions but increasing the number of field grade positions to meet the authorizations laid out in Army Program Budget Guidance.[146] Ensuring the proper grades for positions was only one of the actions that reflected the increasing efforts to professionalize the Army chaplaincy.

In 1975, the Chief of Chaplains, Chaplain (Major General) Orris Kelly approached the commanding general of the recently formed U.S. Army Training and Doctrine Command, General William DePuy and requested that the Chief of Chaplains be able to influence the curriculum at the Chaplain School.[147] General Depuy granted the request, and Chaplain Kelly went on to create the Chaplain Professional Development

Plan.[148] The plan included provisions to update the curriculum for the officer basic and advanced courses. The Professional Development Program umbrella included military and civilian training. The plan established a policy requiring chaplains to have at least two weeks of continuing professional training per year and establish the Academic Board to assess the effectiveness of the professional development initiatives.[149] Chaplain Kelly's efforts showed a deliberate effort to develop leaders in the Army Chaplain Corps. The Corps' effort to prepare leaders for the Army is ongoing aimed at providing the Army competent, confident, and committed UMTs and chaplain sections.

After the Vietnam War, the Army and society wanted to know what chaplains could provide in an environment that was becoming more diverse.[150] People expected the chaplaincy to perform nonreligious functions that could impact larger audiences. The Chaplain Corps responded with nearly fifty programs administered by the OCCH such as Personal Effectiveness Training, Family Life Centers, and instruction in Ethics and Moral Leadership.[151] The corps continued to lead programs that addressed drugs and alcohol abuse, racism, sexism, and other soldier and family issues.[152] Chaplains were providing training and leadership in a variety of areas during this time including teaching ethics and moral leadership at West Point, the Army Command and General Staff College, the U.S. Army War College, and at twenty three U.S. Army branch service schools.[153] As the chaplains became more involved in training Army leaders and providing leadership, the Chaplain Corps had to provide better development for its leaders.

The themes in this history show the need for deliberate focus on leader development in the Army Chaplain Corps and how the corps responded. Some of the programs and training may have changed since 1995, but the role of the chaplains and

religious affairs specialist of delivering diverse training that is vital to the overall health, welfare, and morale of the Army has not. Leadership and leader development are just as crucial for the Chaplain Corps today as they have ever been.

The final book from the commissioned chaplaincy history works used for this review was *Courageous in Spirit, Compassionate in Service: The Gunhus Years*, a tribute to the twentieth Chief of Chaplains, Chaplain (Major General) Gaylord Gunhus. *The Gunhus Years* shows the almost singular focus that Chaplain Gunhus had on improving leadership and mentorship in the Army Chaplain Corps.

In the opening address of the Chaplain Corps January 2000 Senior Leader Training Conference, Chaplain Gunhus, while defining religious leadership, exhorted his audience, "We must mentor, train and teach those chaplains, chaplain assistants, civilian staff members whom we are assigned to lead."[154] At the 2002 Senior Leadership Training Conference, his remarks included, "How would [you] develop a world-class chaplaincy? . . . One of the elements is a first class, workable, mentorship program."[155] He went on to say, "Much of the important training cannot be taught in a classroom but will take place in the mentoring experience between our senior chaplain leadership and junior chaplains. Whether we have a world-class chaplaincy, a healthy chaplaincy, and a prophetic chaplaincy depends largely on the leadership we exert."[156] Chaplain Gunhus was unyielding in his focus on leader development and mentorship. In 2002 his remarks included a subsection addressing mentorship specifically.[157] He told his audience that they had a calling to be mentors. He told them that success was only measured by the success of the UMTs under them. The senior leaders in the Chaplain Corps had to be servant leaders. He informed those in attendance that the OCCH held a mentoring

conference at Denver Seminary in Colorado out of which came eleven mentoring initiatives that were going to be field tested over the next year. Chaplain Gunhus wanted the Chaplain Corps leaders to take an active role in raising up the next generations of leaders.

Chaplain Gunhus served as the Chief of Chaplains from 1999 to 2003. One can see from the comments above that he focused on leadership and leader development all four of his years. The researcher for this project began his work in August 2017; In January 2018 Chaplain (Major General) Paul Hurley declared 2018 the Year of Leader Development in the Army Chaplain Corps. Chaplain Gunhus's passion for leader development has persisted in the corps over these past fifteen years and seems that it will continue into the foreseeable future. *The Gunhus Years* helps the reader understand why the researcher would devote time to study the development of officers who will not command and noncommissioned officers who are not likely to be part of a command team.

Anne Loveland's *Change and Conflict in the Army Chaplain Corps Since 1945* is a civilian book, not a Chaplain Corps history. Her book details several events or conditions in the Army, society, the civilian religious community, and the Army Chaplain Corps that have led to changes and challenges for the chaplaincy. This book references most of the material covered in the paragraphs above. However, the researcher included this book because it continues until 2012 and therefore captures some of the contemporary challenges that Chaplain Corps leaders confront today.

Some of the growth and changes in the Army Chaplain Corps from the period covered in this book, 1945-2012, were responses to crises or challenges.[158] Some of the

challenges were chaplaincy specific; others pertained to the entire Army or military. Venereal diseases and solicitation of prostitution were significant issues during the occupations of Germany and Japan. One of the responses to address this issue was the mandatory Character Guidance program designed and administered by chaplains with command support.[159] During the Vietnam War, chaplains addressed the crises of declining discipline and morale, incompetent leadership, and the erosion of the professional military ethic.[160] In the twentieth and twenty-first centuries, the culture wars and increased pluralism and secularization in the chaplaincy, the Army, and society presented challenges and opportunities for the leaders in the chaplaincy.[161]

Loveland sees the two main issues facing the Army chaplaincy going forward being religious accommodation and morale building.[162] The issue of religious accommodation has touched the U.S. Army, the U.S. Air Force, and the U.S. Navy. Most of the debate involves the issues of proselytizing and public prayer that some believe create a hostile work environment. The Air Force and the Navy took policy steps to address the debates over these two issues in their services.[163] These policies quickly became hot-button issues among conservative Christian groups and politicians. The Air Force and the Navy eventually rescinded their policies. The U.S. Army never put a policy in place relying instead on the judgment of individual chaplains and their local supervisors to handle things at their level.[164] The Army Chaplain Corps still holds this position. Therefore, supervisory chaplains and religious affairs specialists must help those they supervise navigate the sometimes-treacherous waters involving religious accommodation at nonsectarian public events.

The other issue, morale building, deals with some of the nonreligious quality of life issues that Chaplain Corps soldiers address in units. These areas include suicide intervention training, Comprehensive Soldier Fitness training, and relationship enhancement training. Loveland sees that chaplains have two choices either teach these subjects in a faith-based format limiting the audience and lessening their impact on the Army or take a nonreligious approach. Loveland believes the nonreligious approach is the correct one.[165] Whether one agrees or disagrees with Loveland does not matter. The Army chaplaincy has left these decisions in the hands of UMTs and chaplain sections. The fallout from these decisions can quickly reach national media outlets and become an Army- or military-wide issue. Chaplain Corps supervisors at levels from brigade thru Army must ensure that their subordinates have the tools necessary to make the best decisions possible.

Loveland's work highlights the effects of the four-way tension on the members of the Army Chaplain Corps. The work also points out the initiative that each member of the Corps must exercise in making decisions because the Army Chaplain Corps chooses to allow its members to follow the policies of their endorsing bodies and individual conscience. This reality reaffirms the importance of leader development in the corps. Before turning to Chaplain Corps doctrine and regulations, a specific overview of religious affairs specialist (chaplain assistant) history will complete this section.

Regrettably, there is not much literature about religious affairs specialists. They are valued members of the Army Chaplain Corps. Understanding the history of their MOS adds to the context of this paper. "100 Years of the Chaplain Assistant" is an article written by Kelvin Davis in 2009 to celebrate the centennial anniversary of the official

designation of an enlisted Soldier being assigned duties to assist the chaplain.[166] Like the development of the chaplain branch, the chaplain assistant, now religious affairs specialist, MOS did not mature in a straight line.

The origin of the religious affairs specialist dates back as early as 1866 when chaplains served as post schoolmasters and Army leaders detailed competent enlisted Soldiers to help them. The Soldier assisted the chaplain by caring for the official property, serving as a clerk, and helped administer the education and religious programs. The War Department made the position more official on December 29, 1909, with General Order No. 253 which directed the commanding officer to assign an enlisted man to the chaplain on special duty to assist the chaplain in the performance of his official duties.[167] The War Department codified the commander's responsibility to provide an assistant to the chaplain during World War Two. AR 60-5 *Chaplains, General Provisions*, contained the declaration that commanders detail assistants to chaplains.[168] Chaplain assistants did not receive an official MOS designation 71M, a job description, and skill requirement until August 1965; a chaplain assistant school opened a year later.[169] The UMT became the official designation for the unit chaplain and chaplain assistant in December 1984 with the publication of FM 16-5, *The Chaplain and Chaplain Assistant in Combat Operations*.[170] Chaplains served in the Army for 209 years and religious affairs specialists for 118 years before the advent of the UMT. The UMT is a relatively new Army concept.

This article shows the youth of the religious affairs specialist (chaplain assistant) MOS. It also conveys the even younger concept of the UMT. Chaplain Corps doctrine is immature when compared to the years of service chaplaincy soldiers provided without

intgrated doctrine. In some ways, those serving in 2018 are still pioneers in shaping how Soldiers of the chaplaincy will serve the Army Family. The enlisted members of the Chaplain Corps will benefit from influential leaders and leader development as their half of the Army chaplaincy continues to grow. The next section contains an overview of leadership and leader development related topics found in Chaplain Corps doctrine and regulation.

Field Manual 1-05

FM 1-05 *Religious Support* is the doctrinal source for religious support planning, training, and operations.[171] The manual does not have a separate section about leader development for chaplains or religious affairs specialists, but it does address development themes. The complex nature of providing religious support emphasizes the need for leader development.

The U.S. Army Chaplain Corps provides religious support by helping Army commanders facilitate the free exercise of religion in their units and by providing religious, moral, and ethical leadership.[172] Chaplains and religious affairs specialists are second chair leaders. Though Chaplain Corps soldiers do not occupy leadership positions in the traditional sense, they are leaders nonetheless. Chaplains provide this leadership while serving in a chain of command and a technical staff channel.[173] The chain of command is the line of leaders from the immediate commander up through the commanders of the higher echelons. The technical channels are the supervisory UMTs and chaplain sections who work for those higher echelon commanders. Chaplains and religious affairs specialists are accountable to both leadership structures and must balance any competing demands. Chaplains are further accountable to their endorsing agencies

under whose purview they practice chaplaincy.[174] Chaplaincy leaders must develop their subordinates to execute religious support while honoring the different chains of accountability and serving Soldiers and Families because it takes a high level of maturity and commitment.

The leadership responsibilities in the preceding paragraph are mostly implicit. Chaplains and religious affairs specialists also perform specific leader tasks as well.[175] Chaplains supervise any subordinate chaplains and religious affairs specialists assigned to their UMT or chaplain section. Chaplains also train subordinate chaplains and religious affairs specialists who are in their technical supervision channel. Chaplains provide religious and moral leadership by example and through training activities to the command. Chaplains coordinate religious support with higher, lower, and adjacent units in an area of operation. Chaplains translate operational plans into religious support plans.

Religious affairs specialists provide leadership in units as well.[176] Religious affairs specialists assist with religious support planning, preparation, execution, and training. They execute critical team or section functions such as administration, sustainment, and information management. Religious affairs specialists assess unit morale and advise their chaplains accordingly. They assist with soldier counseling, traumatic event management, and event planning. Religious affairs specialists serve as section liaisons to the command sergeant major and other noncommissioned officers. The religious affairs noncommissioned officers are staff section noncommissioned officers in charge, and they provide technical supervision and training to subordinate religious affairs specialists.

The writers of this regulation charge supervisory UMTs and chaplain sections to train, mentor, and coordinate resources for subordinate chaplain sections and UMTs to facilitate responsive religious support.[177] Chaplain Corps leaders must shape and nurture those leaders coming behind them. Providing religious support and leadership is a unique capability of which chaplaincy soldiers must take responsibility from training to execution. Chaplains and religious affairs specialists at the division and higher echelons may work in a headquarters assigned as the Army forces command or land component command. These chaplain sections supervise the execution of religious support across the command throughout the range of military operations.[178] Chaplains and religious affairs specialists at brigade level and higher levels resource subordinate UMTs and chaplain sections with information, products, distinctive religious group resources, and timely guidance.[179]

FM 1-05 pertains to the current project because it specifies the roles, duties, and responsibilities of chaplains, religious affairs specialists, UMTs, and chaplain sections for supervising and executing religious support. This manual contains guidance to supervisory UMTs and chaplain sections from brigade through Army service component command for supervising and training subordinate UMTs for operations. FM 1-05 explains some of the Chaplain Corps nuances for training and leader development activities delineated in the 6-22 series and the 7-0 series.

Army Regulation 165-1

AR 165-1, *Chaplain Corps Activities*, contains regulatory guidance for planning, resourcing, and providing religious support as well as recruiting, training, and retaining Chaplain Corps members.[180] AR 165-1 contains information as to how the members of

the Army Chaplain Corps meet their Title 10, U.S. Code and DoD requirements to provide religious support to Army soldiers, families, and civilians. The following paragraphs are an outline of some of the significant points about leadership and leader development found in this regulation.

The first chapter of the regulation is a list of responsibilities for the leaders in the chain of command and chaplain technical channel from the Chief of Chaplains to the lowest supervisory UMT for administering the Army religious support program. The vital points that apply to the current study follow in this paragraph. First, the Army Chief of Chaplains is responsible to publish his or her training and leader development guidance to the corps.[181] The regulation does not specify how often the Chief of Chaplains will publish the guidance. The rest of the Chaplain Corps, the Deputy Chief of Chaplains thru the lowest supervisory UMT, plan and execute operations and training in support of the Chief of Chaplains' training and leader development guidance.[182] Individual chaplains are responsible for balancing their commitment to remain accountable to their chain of command, chaplain technical channel, and the endorsing agency. When the interests of one or more of these groups restrict a chaplain's participation in a command or religious event, the chaplain is responsible for making sure adequate support is available.[183] The regulation reiterates that chaplains will provide technical supervision and serve in the rating chains for subordinate chaplains and religious affairs specialists.[184]

Chapter nine of the regulation addresses the various responsibilities that supervisory UMTs and chaplain sections have for ensuring execution of chaplaincy specific training.[185] Supervisors will ensure their subordinates participate in Chaplain Corps training at the garrison, region, or Joint Force Headquarters level as applicable.

Chaplain Corps leaders will also ensure subordinate teams create and nest their training plans at unit level, and nest them with the Army Training and Leader Development plan, the Chief of Chaplains training and leader development guidance, unit training guidance, and supervisory UMT training guidance. UMTs and chaplain sections at all levels must integrate training plans into unit and command training plans and budgets. UMTs and chaplain sections also provide training for soldiers, families, and authorized civilians as required by ARs, command directives, and Chief of Chaplains' guidance. Supervisory chaplains oversee the implementation of post-Chaplain Basic Officer Leader Course reinforcement training as required for first-assignment chaplains. The regulation states that counseling and professional development coaching are pivotal parts of preparing junior chaplaincy leaders to perform their jobs and grow into positions of increasing responsibility.[186] Interestingly, here is another instance where coaching is mandatory instead of voluntary as outlined in the 6-22 series. Chaplains sections and UMTs should also provide the Department of the Army Chaplain Operations section with after-action reviews to help improve training and operations across the corps. Chaplains and religious affairs specialists provide critical leadership in the planning, resourcing, execution, and supervision of Chaplain Corps-specific training. They are responsible for this vital aspect of leader development.

Chapter ten is the regulatory guidance for the Army Moral Leadership Training program.[187] Army leaders intend for moral leadership training to help Soldiers, Civilians, and Families deal with issues in a manner that facilitates readiness, spiritual fitness, and overall welfare. Chaplains and religious affairs specialists advise commanders and staffs on matters of religion, morale, morals, and ethics as they impact operations and training.

Moral leadership training is a command-directed program executed by chaplains, but it is not a religious program. Chaplains provide moral leadership training as directed by the provisions of AR 350-1 and Department of the Army Pamphlet 165-16 in support of leader development for all soldiers in the Army profession. Army leaders have entrusted a significant facet of leader development to the Chaplain Corps. It is imperative that leaders in the Army chaplaincy develop their subordinates to be able to shoulder this responsibility.

This regulation explicitly assigns leadership and leader development duties to supervisory chaplains and religious affairs specialists. AR 165-1 contains an explanation of the expectations of the chaplain technical supervision channel. It sets the expectation to follow the Chief of Chaplains' Training and Leader Development Guidance and assigns specific responsibilities. The reader also sees that Army leadership places direct responsibility for the Moral Leadership Training program on Chaplain Corps Soldiers. Leader development is the method by which senior chaplaincy leaders prepare junior chaplaincy leaders to assume these mantles of responsibility. The next section is summaries of writings from chaplains who served at supervisory levels attempting to do that by researching and explaining issues that impact the future of the corps.

Writings by Chaplains

The following writings are samples of problems that Army chaplains have addressed over the years through theses, dissertations, and professional writings. Not all of them address leadership or leader development directly. However, the topics either have a connection to leadership and leader development or are challenges and opportunities which highlight the need for leader development in the Army chaplaincy.

Chaplain (Colonel) Jeffrey Hawkins' doctoral dissertation contains the statement that inspired this project, so it is fitting that it leads off this section of the literature review.

Leader Development and Formation

Chaplain Jeffrey Hawkins' dissertation helped focus this research project. He sought to help supervisory chaplains provide intentional leader development to their subordinates. [188] In a footnote about Army leader development he wrote, "Without a doubt, in the absence of any statistical data, the anecdotal evidence confirms that [the negative perception of leader development in the Army as reported on the 2013 CASAL] applies equally to the sub-population of Army Chaplains, too." The current project was an attempt to provide that statistical evidence using subordinates' responses to the 2015 CASAL.

Chaplain Hawkins' conclusion has merit. He explains that an informal poll of twenty supervisory chaplains revealed the opinion that chaplains are behind other officers in education, training, and experience when it comes to Army leadership and leader development skills.[189] The reader will remember that AR 623-3 Appendix C relays the belief that chaplains may not be as developed as their peers. A non-prior service chaplain does not typically have pre-commissioning training, a battalion chaplain may not have completed the captain's career course like other captain serving as staff section leaders, and chaplains can make major without writing an Army evaluation report of any kind.

The dissertation had some other conclusions which are relevant to the current study. The Army executes leadership well but is weak in performing leader development.[190] Army leaders are not conducting meaningful formal and informal counseling in all cases, leaders are not coaching subordinates, and leaders do not perceive

they have time to develop their subordinates.[191] Hawkins also noted that subordinate leaders lacked mentors and over two-thirds of them did not believe that their unit leaders developed subordinates to a large or great extent.[192] If these problems existed among the total Army population, then they must be a problem for the Chaplain Corps as well.

Chaplain Hawkins' writing is pertinent to the current project because this study is a continuation of his work to a certain extent. The researcher for this thesis sought to provide the statistical analysis to confirm or refute Hawkins' statement. Hawkins' work also helped the researcher decide to use the 2015 CASAL to gather data for this project. This dissertation also offers several recommendations for improving leader development in the Army chaplaincy through professional development counseling.

The current Army Chief of Chaplains, Chaplain (Major General) Paul Hurley, wrote a U.S. Army War College paper about the importance of chaplain identity. He stated that the Chaplain Corps needs to focus on strengthening chaplain identity through doctrine, training, and leader development.[193] The central focus of the paper was to examine identity models and formation principles because a chaplain represents many identities in a single person. Formation is crucial to bringing those various identities together to serve Soldiers and Families.[194] Chaplains are ordained ministers in their denominations, commissioned Army officers, and religious leaders in their units. Each of these identities come with different expectations which the chaplain must manage.

Chaplain Hurley had five conclusions that pertain to this research project. Chaplains should receive formation training in the institutional, operational, and self-development training domains.[195] A mature and robust chaplain identity will improve the consistency and comprehensiveness of religious and spiritual care that chaplains deliver

to Soldiers and Families.[196] Formation is the process of developing identity through the practice of skills and knowledge.[197] Increased intentionality of chaplain formation efforts by the endorsing agencies, the chaplaincy, and the Army will lead to stronger Soldiers and Families.[198] Chaplain Hurley's conclusions are consistent with the those of writers and publications cited throughout this review. Developing leaders makes them valuable to the organization.

As stated earlier, Chaplain Hurley declared 2018 the Year of Leader Development. The paper also illustrates the dynamic nature of formation and development for chaplain leaders. His writing reflects some of the ideas that became his objectives along the leader development line of effort in his Chaplain Corps campaign plan. The campaign plan was another document the researcher used to form the foundation of this project.

Beginning Service with Less

Chaplain (COL) Karen Meeker wrote an Army War College paper that highlights the growing need for chaplain leader development. Her paper "Our Sacred Honor" deals with the lowering of accession standards for chaplains during the early 2000s and the possible effects this had on readiness.[199] Her primary thrust was to encourage a civil-military partnership to ensure that the education and development of those pursuing Army chaplaincy enhances readiness.[200] The lowering of accession standards leads to an increased need for development once the clergy person becomes an Army chaplain.

"Our Sacred Honor" contains specific examples of standards which the seminaries, endorsing agencies, and the Department of Defense lowered to allow more chaplains to enter the military. The Armed Forces Chaplain Board recommended

lowering the required hours for the qualifying master's degree from ninety graduate credit hours to seventy-two graduate credit hours.[201] The Office of the Secretary of Defense declared that the qualifying degree did not have to come from a school accredited by the Association of Theological Schools. The coursework for the qualifying degree did not have to be in residence and dropped some of the theological coursework requirements.[202] Once this happened, schools began to adjust their programs accordingly to attract students, to include those institutions who were members of the Association of Theological Schools.[203]

Chaplain Meeker mentions that in the years from 2008 to 2010 leaders in the operational Army reported a low quality of support from chaplains. For instance, chaplains who had trouble conducting unit memorials because they had not conducted funerals before entering the Army.[204] The Chaplain Corps responded by adding preaching and counseling courses to the Chaplain Basic Officer Leader Course. The chaplaincy leaders developed Chaplaincy Professional Reinforcement Training as a follow-on to the basic course to help first-term chaplains develop their counseling skills further.[205] She asserts that the endorsing agency is responsible for educating, training, and developing religious ministry professionals. The Army chaplaincy is responsible to provide unique skills, education, and supervision which turn the religious ministry professional into a professional chaplain.[206] Leaders in the Army and the chaplaincy certainly expect the endorsing bodies to prepare the chaplains for service. However, if the lowered education and experience accepted by the religious educational institutions and endorsing agencies led to lower performance by chaplains, then the Chaplain Corps must continue to develop

the leaders once they are in the Army because the civilian organizations are unlikely to take things back to the pre-September 2001 standards.

The argument presented in "Our Sacred Honor" points to a development concern for Army chaplains. If the clergy who become chaplains now are less prepared than those who came in before operations in Afghanistan and Iraq because of lowered educational and experience standards, then they need more development once in the Army. Leaders must deliberately assess these chaplains and publish appropriate development plans to facilitate meaningful and relevant religious support.

Chaplains on Location

Chaplain Philip Kramer wrote a Master of Military Art and Science thesis that became a book in 2017 called *The Proximity Principle*. Chaplain Kramer asserted the that proximity principle is the timeless and enduring practice of Army chaplains serving near Soldiers in combat to provide high impact ministry.[207] He sought to prove that unofficial chaplain writings, official chaplain doctrine, and the practice of combat chaplaincy all reflect the proximity principle.[208] Kramer supports his thesis by surveying memoirs and unofficial chaplain manuals from the Civil War period until 1926. He continues the textual survey from 1926, when the Army published the first official chaplain manual, forward to the present day. He then presents three case studies of chaplains recognized for their exemplary service in combat. His research led him to three significant conclusions.

First, the surveys of unofficial writings and doctrine as of 1926 reflect an emphasis on a chaplain's place being on the frontlines with the troops as early as the Civil War.[209] Second, the case studies illustrate that those chaplains recognized as

exemplary by combat service with troops and official recognition of the impact of their service from Army leadership ministered in a manner in keeping with the concepts in the manuals.[210] Third, the service these chaplains performed made a difference in the units to whom they ministered.[211] The proximity principle has significant implications for a study of leader development for Soldiers in the Chaplain Corps.

The proximity principle is a tradition and a doctrine which requires a chaplain, as a noncombatant, to serve amid combat. Even outside of combat it calls for chaplains to serve where the Soldiers are. Serving in combat alongside Soldiers is a unique requirement among the special branch officers; lawyers and doctors are expected to be where they can do their legal and medical work instead of in actual trenches with fighters. This principle makes a chaplain more like a line officer than a military physician or lawyer. Leader development is essential if the chaplain is going to provide potent ministry under some of the most difficult conditions. Combat may be the pinnacle of hard service, but some day-to-day activities can be stressful as well.

Chaplain Lewis Messinger produced a Master of Military Art and Science thesis that addressed a chaplain's role in mitigating toxic leadership. Chaplain Messinger points out that chaplains are supposed to help mitigate toxic leadership by carrying out their roles as advisors to commanders. Furthermore, he writes that chaplains need mentorship and supervision to be able to address commanders about toxic leadership while avoiding unnecessary conflict.[212] His goal was to produce a document that would help chaplains identify toxic leadership and provide some best practices for addressing toxic leadership. Messinger accomplished his goal by conducting a literature review of civilian leadership writings and Army leadership doctrine and administering a survey to active duty

chaplains to glean trends from their experiences. He used these inputs to frame his conclusions and recommendations.

Chaplain Messinger found that the chaplains who responded to the survey had either played a significant role in mitigating toxic leadership in their units or that subordinates expected them to have a significant role in the process.[213] Moreover, the respondents indicated that they understood that acting to mitigate toxic leadership was within the scope of their duties.[214] Unfortunately, he also determined that junior chaplains who had acted to mitigate toxic leadership had mixed successes.[215] The junior chaplains did not believe that they could expect support or assistance from their senior chaplains when addressing toxic leadership. Chaplains and religious affairs specialists are often the first stop when Soldiers, Family members, and significant others want to address a climate or culture issue within a unit. Chaplaincy members must be prepared to act prudently in these situations.

Confronting a supervisor or commander about his or her negative leadership can be challenging for a seasoned chaplain or religious affairs specialist. It can be daunting for a junior Chaplain Corps leader. Junior chaplaincy members should be able to rely on their supervisors to help them navigate these treacherous waters. This study illustrates the need for leader development and the dangerous nature of performing an expected function for Chaplain Corps leaders.

2015 Center for Army Leadership Annual Survey of Army Leadership

The data used for the current project comes from the larger set reported in subsection "2.2.1 Leader Effectiveness in Developing Others" of the 2015 CASAL.[216] The analysis of the CASAL data reflects an Army-wide deficit in *Leader Effectiveness in*

Developing Others.[217] CAL researchers set a 67% favorable response benchmark as the start point for minimal acceptable levels for the leadership assessment questions.[218] Less than two-thirds of the 2015 CASAL respondents, 64%, rated their immediate superior effective at developing subordinates.[219] The 2015 CASAL also contained respondents' answers to 14 questions about specific actions superiors took to develop their subordinates.[220]

The following are some of the results from the report. Only five of the 14 categories exceeded a 50% endorsement. Less than 50% of the respondents reported they received formal or informal feedback (e.g. counseling) on their job performance. Less than 30% of the respondents reported they received training, teaching, coaching, or skill development from their immediate superiors. The researcher will present the full results for the Army, the chaplaincy, and the Army not including chaplaincy leaders in chapter 4 of this thesis. The responses from chaplains and religious affairs specialists reflect the current perception of leader development in the Army Chaplain Corps, which directly addresses the problem statement for this project. Chaplain Corps leaders can then use these findings as a starting point to design a follow-up study or to help facilitate improved leader development for members of the Army Chaplain Corps.

Quantitative Research

The title of this thesis specifies that the researcher used a quantitative approach to the research. This section of the literature review contains descriptions and definitions meant to help the reader understand the quantitative approach, why the researcher chose this approach, and to lead into the more detailed discussion of methodology in the next chapter. The researcher used works by Creswell and Creswell and Kumar to help finalize

the research approach for this project. Table 6 provides definitions of some quantitative research terms discussed in the following paragraph.

Table 6. Quantitative Research Definitions

Term	Definition
Null hypothesis	In quantitative research represents the traditional approach to writing hypotheses: It makes a prediction that, in the general population, no relationship or no significant difference exists between groups on a variable.
Directional (Alternative) hypothesis	As used in quantitative research, is one in which the researcher makes a prediction about the expected direction or outcomes of the study.
Independent variable	When examining causality in a study, there are four sets of variables that can operate. One of them is a variable that is responsible for bringing about change. This variable which is the cause of the changes in a phenomenon is called an independent variable. In the study of causality, the independent variable is the cause variable which is responsible for bringing about change in a phenomenon.
Dependent variable	When establishing causality through a study, the variable assumed to be the cause is called an independent variable and the variables in which it produces changes are called the dependent variables. A dependent variable is dependent upon the independent variable that is assumed to be responsible for changes in the dependent variable.

Source: Created by author. NOTE: Null hypothesis and Directional (Alternative hypothesis definitions adapted from John W. Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 5th ed. (Los Angeles: SAGE, 2018); Independent variable and Dependent variable definitions adapted from Ranjit Kumar, *Research Methodology: A Step-by-Step Guide for Beginners*, 4th ed. (Thousand Oaks, CA: Sage Publications, 2014).

Quantitative research tests hypotheses by examining relationships between variables.[221] A traditional approach to quantitative research is to test a null hypothesis to

determine if the independent variable (IV) influences the dependent variable (DV).[222] The IV for this study was branch or MOS; the DV was favorable perceptions of an immediate superior's effectiveness at developing their subordinates. Researchers do not attempt to prove their assumptions rather they attempt to accept or reject a null hypothesis. The null hypothesis for this study was that branch or MOS (IV) did not influence the favorable perceptions of the immediate superior's effectiveness at developing subordinates (DV). The other outcomes are directional alternative hypotheses. The goal was to determine if there was a difference in favorable perceptions of an immediate superior's effectiveness at developing subordinates based on the respondent being a chaplaincy leader or a non-chaplaincy leader.

Creswell and Creswell identify three subcategories: philosophical worldview, research design, and research methods, which make up the research approach (see figure 10). These subcategories do not have to be considered in order, but Creswell and Creswell present them in a reverse pyramid structure moving from the broad concept of worldview, through research design, to specific research methods.

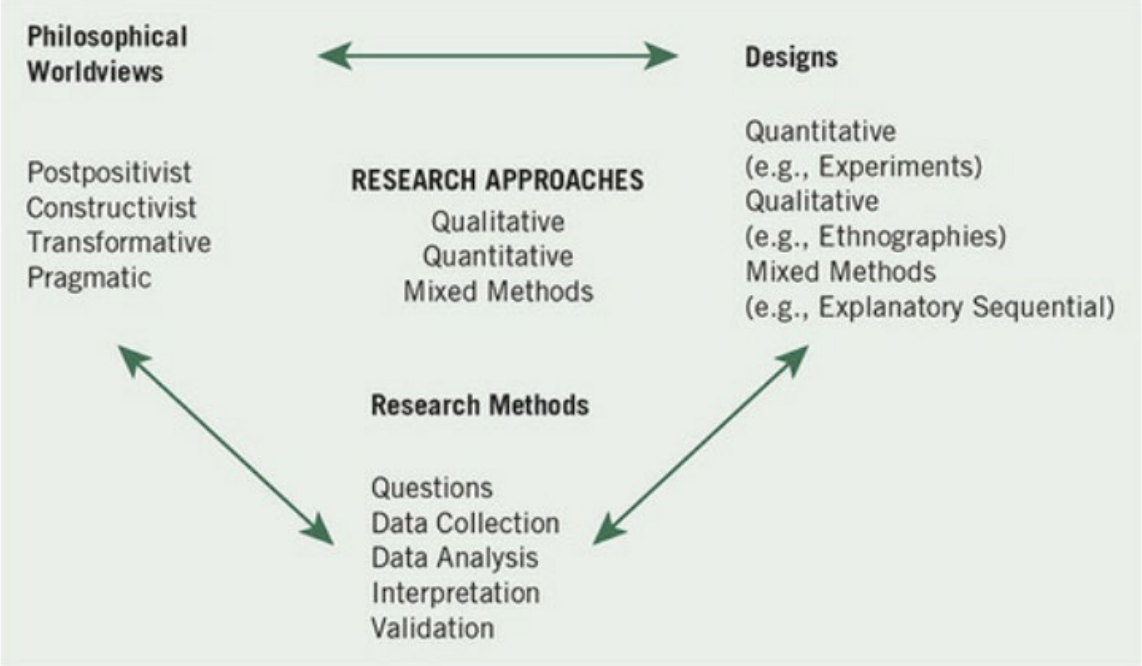

Figure 10. Creswell's and Creswell's Framework for Research

Source: John W. Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches,* 5th ed. (Los Angeles: SAGE, 2018), 4, fig. 1.1.

The researcher approached this project from a worldview that Creswell and Creswell describe as postpositivist.[223] Postpositivists believe that causes may determine effects or outcomes. Those who hold this worldview employ the scientific method to test a theory by collecting data to see if that information confirms or refutes the theory. Unlike positivism, those who subscribe to postpositivism do not believe that testing yields absolute truth. Instead, the outcomes of the research are conjectural, and researchers must continually refine their claims over time. The researcher for this project intended this study to serve as a starting point for further analysis of leadership and leader development in the U.S. Army chaplaincy.

Research designs are modes of inquiry within the overarching research approach that provide direction for the procedures in the study.[224] Creswell and Creswell write about two research designs under the quantitative research approach, experimental and nonexperimental. The researcher for the current work executed a nonexperimental approach by analyzing the relationships between new variables using the results of a previously administered survey. Creswell and Creswell further define the type of nonexperimental design that the researcher used as causal-comparative because the researcher used the results from the 2015 CASAL to compare two groups in terms of a preexisting independent variable (branch or MOS).[225]

The final element of the research approach are the research methods used to gather, analyze, and interpret the data. The researcher for this project used data that the researchers at the Center for Army Leadership (CAL) previously collected through the 2015 CASAL. The researcher provided CAL a set of inquiries about the data. A CAL researcher used those inquiries to conduct data analysis on the specified sets. The researcher then interpreted this data through the leadership and leader development doctrine and theory presented in this literature review.

Using Creswell and Creswell's perspective, the researcher carried out this project using a quantitative methodology based on a postpositivist worldview, using a nonexperimental causal-comparative design, by analyzing perception data collected through the 2015 CASAL. Creswell and Creswell's framework helped the researcher decide how to best accomplish his goal to provide a research-based assessment of recent perceptions about leader development for chaplaincy Soldiers.

According to Kumar, the researcher's goal places this project in the applied research category. A person employs an applied research perspective when he or she intends the research results to be used to formulate policy, enhance understanding, or develop strategies to address an issue.[226] The researcher's hope is that this project will lead to further study and some practical ideas for improving leader development across the Chaplain Corps.

This section of the literature review serves as an overview of the resources the researcher used to formulate a research plan. The detailed discussion of methodology is in the next chapter. The definitions and descriptions in this chapter will help the reader better understand the details about methodology contained in chapter 3.

Summary

This literature review was designed to set the context for the rest of this study. The review consisted of three subdivisions pertaining to facets of leadership and leader development. The fourth subdivision summarized the two main sources the researcher used to finalize the research plan. The researcher discussed general theories and frameworks, pertinent Army doctrine and regulations, relevant parts of Chaplain Corps history, and recent works by Army chaplains. The information and conclusions presented in this chapter should help the reader understand why leader development is such a critical issue for an officer branch and enlisted MOS not typically associated with leadership positions. The next chapter is a description of the research methodology used for this project.

[1] Leonard Wong and Stephen J. Gerras, *Lying to Ourselves: Dishonesty in the Army Profession* (Carlisle: Strategic Studies Institute and U.S. Army War College Press, 2015).

[2] Kenneth H. Blanchard, *Leading at a Higher Level: Blanchard on Leadership and Creating High Performing Organizations*, 2nd ed. (Upper Saddle River: Pearson Prentice Hall, 2010), 266, Kindle.

[3] Ibid., 326, Kindle.

[4] Ibid., 311, Kindle.

[5] Ibid., 57.

[6] Ibid., 320, Kindle.

[7] Ronald A. Heifetz and Martin Linsky, *Leadership on the Line: Staying Alive through the Dangers of Leading* (Boston: Harvard Business School Press, 2002), 2.

[8] Ibid.

[9] Ibid., 31.

[10] Ibid., 32.

[11] Ibid., 37.

[12] Ibid., 41.

[13] Ibid., 45.

[14] Gene Klann, "The Application of Power and Influence in Organizational Leadership" (class reading, L100: Developing Organizations and Leaders, U.S. Army Command and General Staff College, Fort Leavenworth, KS, 2017).

[15] Ibid., 2.

[16] Committee on Armed Services of the House of Representatives, *Title 10, USC*, III:1732.

[17] Klann, "The Application of Power and Influence," 2–3.

[18] Ibid., 4.

[19] Ibid., 10–11.

[20] Ibid., 11.

[21] Ibid., 10.

[22] Ibid., 2.

[23] Hurley, "Sustaining Souls," 10.

[24] John Goetz, "Family Roles," Edmond Family Counseling Articles, last modified May 27, 2015, accessed February 8, 2018, http://edmondfamilycounseling.org/efc-articles/family-roles.

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[84] Ibid., 1–2.

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[88] Ibid., A-4.

[89] Ibid., A-1.

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[91] HQDA, AR 623-3, 1.

[92] Ibid., 3.

[93] Ibid., 4. All other grades are chief warrant officer three, four, and five and officers ranks major to colonel. Enlisted ranks one to four do not receive evaluations of the type governed by this regulation.

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[95] Ibid., 17.

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[101] Wong and Gerras, *Lying to Ourselves*.

[102] Ibid., ix.

[103] HQDA, FM 7-0, A-4.

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CHAPTER 3

RESEARCH METHODOLOGY

Introduction

This chapter describes the research approach and methodology that the researcher used to test the null hypothesis. The researcher accomplished the purpose of this study by making use of previously conducted human subjects research to develop new findings without constructing a new instrument. The researcher considered creating a new survey instrument based on the CASAL to gather data from those currently serving in the Army Chaplain Corps.

This chapter begins with a description of the overall philosophy and method the researcher used to test the null hypothesis for this study. Next, there is an explanation of how the data was collected for this project, including an account of how the CASAL staff provided the data. This chapter also contains a summary of the CASAL analysis and synthesis methods and the details as to how the researcher processed the data to complete this project. The chapter ends with a description of the statistical process that the CASAL team conducted at the researchers request that form the basis for the analysis and conclusions presented in the following two chapters.

Research Methods

The researcher undertook this study based on an anecdotal statement contained in Chaplain Hawkins' doctoral dissertation, specifically that leader development for chaplains is equally deficient or more so than for officers in the rest of the Army. Chaplain Hawkins made his statement based on the results of previous CASAL reports.

CAL offers to answer specific inquiries from outside stakeholders upon request.[1] The researcher elected to use this data instead of an original instrument because the CASAL is a familiar method through which the Army has measured perceptions of leadership since 2005.[2] Furthermore, the perceptions of chaplains and chaplain assistants had not been previously analyzed as a separate group. Therefore, this researcher was able to conduct an original study without designing an original instrument.

Four additional factors that the researcher learned after consulting with the Center for Army Leadership (CAL) research team contributed to the decision to use CASAL data. First, a Department of Defense Tiger Team tasked to study survey burden found that excessive surveying leads to respondent fatigue.[3] An original instrument may have contributed to the survey saturation. Second, surveying more than ninety-nine persons requires approval from the Army Research Institute which could have added six months to one year on top of the Command and General Staff College's approval process for conducting human subjects research. Settling for an initial pool of ninety-nine survey invitations to remain within the college's internal approval process may have yielded an insufficient sample size based on a 10-20 percent expected return rate. Third, the CASAL is familiar to Army leaders, and the CAL team reviews, revises, and improves the instrument every year. Finally, the CAL research team was able to provide analysis of the survey responses from chaplains and chaplain assistants, which were not previously analyzed.

There were some drawbacks in electing to use CASAL data. The CASAL results did not allow the researcher to isolate the views of chaplains and chaplain assistants about Chaplain Corps supervisors, but the CASAL instrument does reflect the Soldiers'

perspectives about the rating chains in which they served at the time. The researcher did not have direct access to the raw data submitted by the respondents which limited the ability to adjust the inquiry in ways that may have allowed the project to evolve. However, the researcher from CAL was very helpful throughout the project and assisted the researcher for the current inquiry in making changes and recommending modifications.

The researcher employed a quantitative approach from an applied perspective to test the null hypothesis and lay the groundwork to design focused approaches to address the Chief of Chaplains "Improve Leader Development" line of effort. The researcher compared the perceptions about leader development held by Chaplain Corps leaders to those of their peers in other Army branches and MOSs. The researcher approached the study from a post-positivist worldview and employed a nonexperimental, causal comparative design by analyzing previously collected, but untested, survey data. The researcher compared the responses of Army Chaplain Corps leaders to those of their peers in the rest of the Army to determine if there was a statistically significant difference in the positive perception of leader development between the two groups. Responses to the question, "How effective is your immediate superior at the following: Developing their subordinates" formed the basis for this research.[4] A secondary objective of this study was to describe the perspectives of chaplains and chaplain assistants who participated in the 2015 CASAL to identify potential areas in which the Army Chaplain Corps can sustain or improve in developing subordinates. The researcher also compared the 14 yes or no responses to the supporting CASAL query, "In the past 12 months, what action(s) has your immediate superior taken to develop your leadership skills?" This

comparison enabled the researcher to see specific actions that Chaplain Corps leaders can either sustain or improve as they seek to develop their subordinates.

Data Collection

The researcher used the responses from the 177 chaplains and chaplain assistants who participated in the 2015 CASAL. The CASAL online instrument does not require individuals to respond to all questions on the survey. Therefore, 12,724 Army leaders from all other branches and MOSs responded to the primary question about the effectiveness of leader development and 12,794 responded to the 14 yes or no questions about specific leader development actions that immediate superiors performed. Eighty-two chaplains and chaplain assistants responded from the active component (AC), and 95 responded from the reserve components (RC). There were 135 chaplain respondents (active and reserve combined) and 42 chaplain assistants (AC and RC combined).

This research inquiry is a cross-sectional examination of the 2015 CASAL. The CASAL is a longitudinal study that captures Soldiers' perceptions about leadership and leader development.[5] Each year CAL administers the CASAL online to a representative sample of Regular Army, U.S. Army Reserve, and Army National Guard officers, warrant officers, and noncommissioned officers (NCOs) who are globally dispersed."[6] The CASAL is a mixed methods instrument that uses a variety of question types to gather information about perceptions, such as Likert scales, dichotomous questions (yes/no), and open-ended questions for some topics. The CASAL researchers keep many of the survey items the same year to year to track trends over time, but do add, delete, or modify others based on stakeholder input to make sure the survey captures data on relevant topics and remains a manageable size for respondents.[7] The researcher for the current project used

only the Likert and dichotomous questions responses for the questions related to developing subordinates.

There are some weaknesses associated with the researcher's decision to use CASAL data. First, non-chaplain officers usually rate chaplains. The CASAL question asked the respondent to comment on his or her immediate superior. Therefore, chaplains' responses are likely not about their perceptions of a supervisory chaplain's actions to develop them. Second, the sample sizes from Chaplain Corps respondents are small. The CASAL team requires any group to have at least 75 respondents to be able to report out on results. No single Chaplain Corps strata met that standard, so all the Chaplain Corps results had to combine at least two groups (e.g., AC and RC chaplains reported as one group). The 75 respondent requirement also prevented the researcher from isolating chaplain assistants as a comparison group. Only 42 chaplain assistants participated in the survey, so CAL did not release the chaplain assistant cohort results to the researcher. Most chaplain assistants have chaplains as raters, so this would have provided a more specific look at the perceptions about chaplains as supervisors. Finally, the comparison groups are different sizes which will always be the case when separating a subset of Soldiers from the rest of the Army.

The decision to use the 2015 CASAL data provided the researcher several advantages. First, CAL has conducted this survey Army-wide for over a decade. CAL makes results available to outside entities to give leaders a tool to help improve leadership and leader development. The researcher decided to take advantage of the CAL information freeing the researcher of the requirement to design a new instrument and gain approval to conduct human subjects research. Second, the CASAL researchers have

continued to improve and adapt the instrument over time. Third, leaders across the Army recognize the CASAL and have used it to describe the state of leader development in the Army. Fourth, the researcher undertook this project based on a statement about leader development in the Chaplain Corps based on previous CASAL results. Therefore, using CASAL data was an obvious choice for this research. Finally, using CASAL data also reduced the time required to complete this project.

Data Analysis

A description of the survey population for the 2015 CASAL is in table 7. Table 8 shows the number of Chaplain Corps and peer group respondents answers used for the current project. It also contains the corresponding sampling error for each group based on a 95% confidence interval, which means that 95 times out of 100 the observed score will fall within the stated value plus or minus the sampling error.[8] The researcher did not have access to the raw data from respondents, therefore could not capture invitations sent to Chaplain Corps Soldiers with the corresponding rates of return. The researcher could not gather the actual number of chaplains and chaplain assistants serving in the Army during the 2015 CASAL collection period. The 95% confidence interval and the number of survey respondents for the grouping are also part of the calculated sampling error.

Table 7. Population, Sample, Response Rates, and Sampling Error by Rank Groups and Component for Uniformed Personnel

Population Strata	Population	Random Sample (Invitations)	Returned		Sampling Error
			N	Response Rate	
Active Component (Regular Army)					
Field Grade Officer (major - colonel)	30,160	7,704	1,776	23.1%	2.3
Company Grade Officer (second lieutenant - captain)	49,223	17,000	2,364	13.9%	2.0
Warrant Officer (warrant officer 1 - chief warrant 5)	14,837	8,282	1,497	18.1%	2.4
Senior NCO (sergeant first class - sergeant major)	51,300	11,400	2,369	20.8%	2.0
Junior NCO (sergeant and staff sergeant)	128,802	30,000	2,957	9.9%	1.8
Total Active	274,322	74,386	10,963	14.7%	0.9
Reserve Components (US Army Reserve and Army National Guard)					
Field Grade Officer	25,426	8,568	1,596	18.6%	2.4
Company Grade Officer	42,931	21,227	1,813	8.5%	2.3
Warrant Officer	11,797	7,356	1,341	18.2%	2.5
Senior NCO	53,642	11,760	2,049	17.4%	2.1
Junior NCO	154,125	40,000	2,253	5.6%	2.0
Total Reserve	287,921	88,911	9,052	10.2%	1.0
Total Uniformed Personnel	562,243	163,297	20,015	12.3%	0.7

Source: Ryan P. Riley, Katelyn J. Cavanaugh, Jon J. Fallesen, and Rachell L. Jones, *2015 Center for Army Leadership Annual Survey of Army Leadership (CASAL): Military Leader Findings* (Fort Leavenworth: Center for Army Leadership, July 29, 2016), 3, table 1.

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serving in the Army during the 2015 CASAL collection period. The 95% confidence interval and the number of survey respondents for the grouping are also part of the calculated sampling error.

Table 8. Chaplaincy and Peer Group Populations and Sampling Error

Population Strata	*N* (Respondents)	Sampling Error (95% CI)
Chaplains (Active and Reserve)	135	8.2%
Chaplains and Chaplain Assistants (Active)	82	10.7%
Chaplains and Chaplain Assistants (Reserve)	95	9.9%
Chaplains and Chaplain Assistants (Active and Reserve)	177	7.2%
Other Branch Officers (Active and Reserve)	5591	1.3%
Other Branch Officers and Enlisted CMFs (Active)	6715	1.2%
Other Branch Officers and Enlisted CMFs (Reserve)	6009	1.3%
Other Branch Officers and Enlisted CMFs (Active and Reserve)	12724	0.9%

Source: Created by author. NOTE: The chaplaincy sampling errors for this research project are estimates calculated based on the total authorizations for the appropriate Chaplain Corps cohort in the fiscal year 2016.

The reader should notice that the CASAL researchers survey Soldiers from sergeant to colonel, which may be one reason for the low response rate among chaplain assistants. Many chaplain assistants are privates or specialists. In fiscal year 2016, 42% of the chaplain assistant authorizations across the total Army were for specialists or below.[10] There were 1,154 authorizations for chaplain assistants in the ranks of specialist and below, and 1,557 authorizations for chaplain assistants across the Army in the ranks of sergeant thru sergeant major. In other words, nearly half of the chaplain assistant population was not eligible to receive an invitation to participate in the survey. The actual

number of chaplain assistants in the ranks of specialist and below may have been higher because units are expected to grow their sergeants, privates and specialists often fill sergeant billets.

The researcher used IBM SPSS Statistics software to analyze the data from the various respondent subgroups. The researcher asked the CAL team to perform an independent samples *t*-test to compare the perceptions of the members of the specified Chaplain Corps subsets to their corresponding subsets from the rest of the Army. An independent samples *t*-test compares the means of two independent groups to determine if the means are significantly different.[11] The researcher only conducted statistical analysis of the positive responses (e.g., *Effective* and *Very effective*) to the question "How effective is your immediate superior at the following: Developing their subordinates?" The 14 supporting questions about leader actions to develop others were not processed using SPSS Statistics because they are simple yes or no responses with implications that are easily understood.

Summary

The researcher used a quantitative causal-comparative research design to confirm or refute the notion that the perceived leader development deficit in the Army applies equally to chaplaincy members. The researcher attempted to accomplish this by disproving the null hypothesis: there is no difference in the favorable perceptions of an immediate superior's effectiveness at developing their subordinates among chaplaincy leaders as compared to their peers in the rest of the Army. The researcher compared the Chaplain Corps leaders' responses to those of their Army peers using their answers to the CASAL question "How effective is your immediate superior at the following:

Developing their subordinates." The researcher and a member of CAL used IBM SPSS Statistics software to perform an independent samples *t*-test to determine if a statistically significant difference existed between comparison groups and if so which group had the more positive perceptions. The researcher gained further insight as to the overall perception of leader development by evaluating the 14 yes or no responses to the statement "In the past 12 months, what action(s) has your immediate superior taken to develop your leadership skills?" The next chapter is the detailed presentation of the results and supporting analysis.

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[1] Riley et al., *2015 CASAL*, 1.

[2] Ibid.

[3] Inter-Service Survey Coordinating Committee, *DOD Survey Burden: Tiger Team Action Plan* (Alexandria: Department of Defense, October 2015), 1–3.

[4] Riley et al., *2015 CASAL*.

[5] Ibid., 1.

[6] Ibid., 2.

[7] Ibid., 1.

[8] Creswell and Creswell, *Research Design*, 158.

[9] Ibid.

[10] U.S. Army Force Management Support Agency, "FMSWeb," FMSWeb, accessed March 22, 2018, https://fmsweb.fms.army.mil/protected/WebTAADS/Frame_Reports.asp?RPT=STD.

[11] Kristin Yeager, "LibGuides: SPSS Tutorials: Independent Samples t Test," LibGuides, Kent State University, accessed March 22, 2018, https://libguides.library.kent.edu/SPSS/IndependentTTest.

CHAPTER 4

ANALYSIS

Introduction

For almost a decade, less than two-thirds of subordinate leaders throughout the Army have rated their immediate superior effective or very effective at developing their subordinates as reflected by their responses on the Center for Army Leadership Annual Survey of Army Leadership (CASAL).[1] There is a problem with leader development despite its importance for growing Army officers and NCOs. Leaders in the U.S. Army Chaplain Corps believe that the Army-wide leader development problem extends to chaplaincy members. The problem is that there needs to be a study to confirm or refute that belief. The researcher conducted a quantitative-comparative study of subordinate chaplains' and chaplain assistants' perceptions of their immediate superior's effectiveness at developing subordinates as compared to the perceptions of officers and NCOs in the other branches and MOSs to provide evidence to address the problem.

This chapter contains the results and analysis of the inquiry as to whether Army chaplaincy leaders have more favorable, less favorable, or similar perceptions of their immediate superior's effectiveness at developing their subordinates when compared to their Army peers. Additionally, the researcher presents analysis of the reported actions immediate superiors took to develop their subordinates and an overall evaluation of development for chaplaincy leaders. Figure 11 is an illustration of the framework for this chapter.

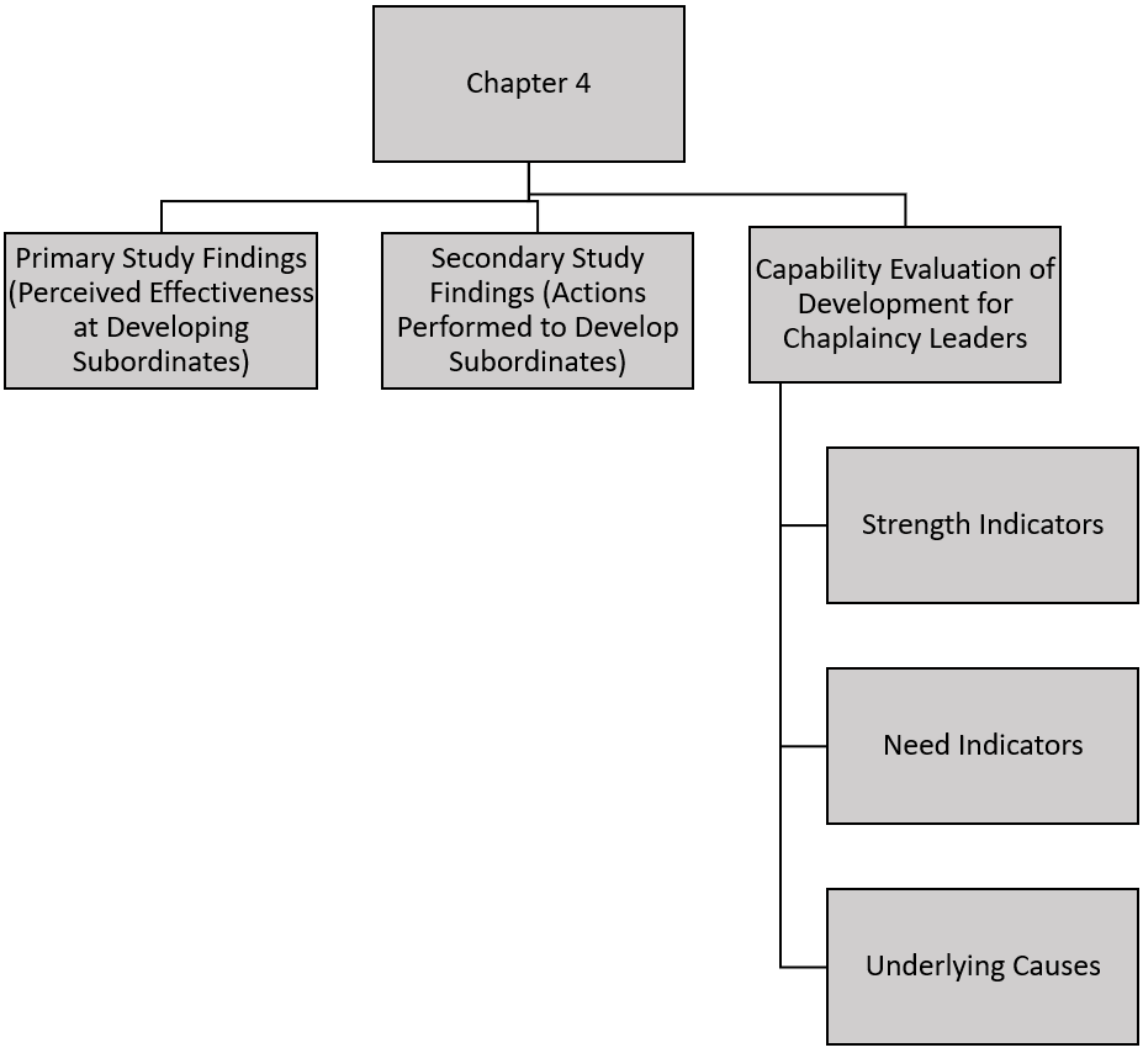

Figure 11. Analysis Framework

Source: Created by author.

The researcher hypothesized that chaplaincy members' perceptions of their leader's effectiveness at developing others were either the same as or less favorable than their Army peers' perceptions. The reader will see that Chaplain Corps leaders had more favorable perceptions of their superior's effectiveness in all four comparison groups, three of which were statistically significant. Therefore, the results support alternative

hypothesis 2 because chaplaincy leaders reported favorable perceptions of their immediate superior's effectiveness at developing subordinates more frequently than their Army peers.

The CAL research team also asked the 2015 CASAL respondents to indicate what actions their immediate superior took to develop them in the 12 months prior to the survey. The CAL researchers asked participants to select each action that their superior took from 17 choices, 14 of which appear in the final CASAL report.[2] Chaplain Corps respondents reported at higher percentages than Army peers that their immediate superiors set conditions for development and provided feedback. Table 9 contains definitions for statistics terms meant to assist the reader in understanding the results of the comparisons made for this study.

Table 9. Statistics Definitions

Term	Definition[a]
Degrees of freedom (*df*)	The number of degrees of freedom generally refers to the number of independent observations in a sample minus the number of population parameters that must be estimated from sample data.
Descriptive Statistic	A statistic used to describe a set of cases upon which observations were made such as number of participants, mean, and standard deviation.[b]
Mean (*M*)	A mean score is an average score. It is the sum of individual scores divided by the number of individuals.
Sample (*N*)	A sample refers to a set of observations drawn from a population.
Significance level (Sig. (2-tailed) value or *p* value)	The probability of committing a Type I error is called the significance level. A Type I error occurs when the researcher rejects a null hypothesis when it is true.
Standard Deviation (*SD*)	The standard deviation is a numerical value used to indicate how widely individuals in a group vary.
t-Value (*t*)	The *t*-value measures the size of the difference between compared population means relative to the variation in the sample data. t is the calculated difference represented in units of standard error.[c]

Source: Created by author. NOTE: Descriptive Statistic definition from United States General Accounting Office, *Quantitative Data Analysis: An Introduction*, Report to Program Evaluation and Methodology Division (Washington, DC: U.S. General Accounting Office, May 1992), 12, 122; *t*-Value (*t*) definition from Patrick Runkel, "What Are T Values and P Values in Statistics?," accessed March 19, 2018, http://blog.minitab.com/blog/statistics-and-quality-data-analysis/what-are-t-values-and-p-values-in-statistics; Degrees of freedom (*df*), Mean (*M*), Sample (*N*), Significance level (Sig. (2-tailed) value or *p* value), Standard Deviation (*SD*) definitions from Stat Trek, "Statistics Dictionary," accessed March 20, 2018, http://stattrek.com/statistics/dictionary.aspx.

Primary Study Findings

The CAL research team provided the results for eight subgroups of respondents to the 2015 CASAL question "How effective is your immediate superior at the following: Developing their subordinates" (see table 10). The percentages in table 10 represent that

part of the population who reported their superior was effective in developing others. Participants rated their superior's effectiveness using a 5-point Likert scale ranging from 1 (*Very ineffective*) to 5 (*Very effective)*.[3] The CAL researchers collapsed these five response options into three, so that the choices *Very effective* and *Effective* indicate favorable perceptions of superiors' effectiveness at developing others. The researcher did not consider neutral or unfavorable responses for this study.

Table 10. Positive Perceptions of Leader Development by Subcategory

How effective is your immediate superior at the following: Developing their subordinates			
Group	# of Total Respondents	% Positive Responses	Sampling Error (95% CI)
AC and RC Chaplains	135	69.6%	8.2%
AC and RC Chaplains and Chaplains and Chaplain Assistants	177	68.4%	7.2%
AC Chaplains and Chaplain Assistants	82	67.1%	10.7%
RC Chaplains and Chaplain Assistants	95	69.5%	9.9%
AC and RC All other Officers	5591	62.2%	1.3%
AC and RC All other Leaders	12,724	61.9%	0.9%
AC All other Leaders	6715	61.4%	1.2%
RC All other Leaders	6009	62.6%	1.3%

Source: Created by author. NOTE: The chaplaincy sampling errors for this research project are estimates calculated based on the total authorizations for the appropriate Chaplain Corps cohort in the fiscal year 2016.

The researcher organized these subgroups into four comparison groups to test the null hypothesis that there was no difference between Chaplain Corps leaders' and their peers' perceptions of their immediate superior's effectiveness at developing their

subordinates (see Table 11). CAL researchers then found the mean favorable responses (the average of the four and five scores) among the eight groups in table 11.

Table 11. The Four Comparison Groups

Comparison Groups		
AC and RC Chaplains	versus	All other Officers
AC and RC Chaplains and Chaplain Assistants	versus	All other AC and RC Officers and NCOs
AC Chaplains and Chaplain Assistants	versus	All other AC Officers and NCOs
RC Chaplains and Chaplain Assistants	versus	All other RC Officers and NCOs

Source: Created by author.

Table 12. Descriptive Statistics of the Comparison Groups

Dependent Variable	Independent Variable	*N*	*M*	*SD*	Standard Error Mean
Q122. How effective is your immediate superior at the following: Developing their subordinates?	Chaplains	135	4.36	1.375	0.118
	All other officers	5591	4.08	1.567	0.021
Q122. How effective is your immediate superior at the following: Developing their subordinates?	Chaplains and Chaplain Assistants	177	4.29	1.408	0.106
	All other AC/RC	12,724	4.05	1.564	0.014
Q122. How effective is your immediate superior at the following: Developing their subordinates?	Chaplains and Chaplain Assistants	82	4.34	1.416	0.156
	All other AC	6,715	4.01	1.590	0.019
Q122. How effective is your immediate superior at the following: Developing their subordinates?	Chaplains and Chaplain Assistants	95	4.25	1.406	0.144
	All other RC	6,009	4.09	1.534	0.020

Source: Created by author.

Table 12 (above) shows the descriptive statistics for the four comparison groups. The main takeaway from this table is that the mean (*M*) favorable perceptions of superiors' actions to develop subordinates are higher in the chaplaincy groups than the favorable perceptions of their Army peers. CAL researchers conducted independent samples *t*-tests to determine if the level of chaplaincy subordinates' favorable perceptions about their immediate superiors' effectiveness at developing them differed significantly from officers and NCOs in the rest of the Army.

The results of the independent samples *t*-tests for the first three groups support alternative hypothesis 2, Chaplain Corps leaders reported their immediate superiors as effective in developing subordinates at a higher rate than their peers in the rest of the Army. The fourth comparison group, RC chaplain and chaplain assistants versus all other RC leaders, had a higher mean favorable effectiveness score as well but it was not statistically significant (see tables 13 and 14). The research findings refute the null and the alternative hypotheses that a similar or lower percentage of chaplaincy leaders rate their immediate superiors effective at developing others in comparison to their Army peers. One must interpret these results with caution because the researcher used and estimated population of chaplains and chaplain assistants to calculate the sampling error. Also, the Army peer group scores fall within the chaplaincy groups sampling error range. What are some of the implications of these results?

Table 13. Independent Samples *t*-tests of Comparison Groups

Q122. How effective is your immediate superior at the following: Developing their subordinates?		Levene's test for equality of variances		*t*-test for equality of means		
		F	*Sig.*	*t*	*df*	Sig. (2-tailed)
Chaplains v. Other Officers	Equal variances assumed	15.189	0.000	2.092	5724	0.037
	Equal variances not assumed			2.369	142.533	0.019
AC and RC Chaplains and Chaplain Assistants v. All Others	Equal variances assumed	13.747	0.000	2.063	12,899	0.039
	Equal variances not assumed			2.286	182.099	0.023
AC Chaplains and Chaplain Assistants v. All Other AC	Equal variances assumed	9.369	0.002	1.866	6,795	0.062
	Equal variances not assumed			2.089	83.514	0.040
RC Chaplains and Chaplain Assistants v. All Other RC	Equal variances assumed	4.511	0.034	1.015	6,102	0.310
	Equal variances not assumed			1.104	97.568	0.272

Source: Created by author. NOTE: The gray shaded boxes indicate which row to read.

Table 14. Significance Results for Comparison Groups

AC and RC Chaplains (M = 4.36) perceived their immediate superior's effectiveness at developing others more favorably than other AC and RC officers (M = 4.08), t(142.533) = 2.369, p =.019
AC and RC chaplains and chaplain assistants (M = 4.29) perceived their immediate superior's effectiveness at developing others more favorably than all other AC and RC officers and NCOs (M = 4.05), t(182.099) = 2.286, p = .023
AC chaplains and chaplain assistants (M = 4.34) perceived their immediate superior's effectiveness at developing others more favorably than and all other AC officer and NCOs (M = 4.01), t(83.514) = 2.089, p = .040
RC chaplains and chaplain assistants (M = 4.25) perceived their immediate superior's effectiveness at developing others similarly to all other RC officers and NCOs (M = 4.09) Soldiers; t(97.568) = 1.104, p = .272

Source: Created by author.

First, one must keep in mind that chaplains and other officers who responded to the survey had a similar pool of immediate superiors. Put another way, non-chaplain officers rate chaplains and other branch officers. For example, in an infantry brigade, the brigade executive officer rates most of the primary staff officers to include an adjutant general officer, a signal officer, a medical officer, and a chaplain. The survey responses seem to show that chaplains and their raters have effective developmental relationships at higher rates than the officers with whom they work. This could indicate that chaplains believe that their non-chaplain superiors are contributing to their development. This result is significant given the challenges chaplains historically faced in units, as noted in the literature review.

Second, the chaplaincy leader respondent groups were the only ones in the current study to meet or exceed the CAL researchers' 67% minimal acceptable level for favorable responses mentioned in chapter 2 of this thesis (69.5%, 68.4%, 67.1%, and 69.5%; see table 10 above).[4] Additionally, only 64% of the total 2015 CASAL

respondent population rated their immediate superior effective at developing their subordinates.[5] The results seem to demonstrate something positive in the superior to subordinate relationship for chaplaincy members as compared to officers and NCOs in other branches and MOSs.

Third, the three chaplaincy groups that included chaplain assistants also met or exceeded the 67% benchmark. Most of these chaplain assistants likely had chaplains as their immediate superiors. Therefore, one can cautiously posit that these ratings indicate that chaplain assistants perceive their chaplains as effective at developing them. This is a cautious conclusion because there were only 42 chaplain assistant respondents so, the CAL researchers could not report their results separately.

The primary study findings have positive implications for leader development for chaplaincy members. However, the CASAL results do not reflect the chaplaincy respondents' effectiveness ratings of chaplains serving as intermediate raters. Army leaders expect intermediate raters to provide coaching, mentoring, and feedback about chaplaincy specific duties and responsibilities. The researcher was not able to directly confirm or refute Chaplain Hawkins' assertion that chaplains serving as technical supervisors are equal to or worse than their Army peers at developing subordinates. Furthermore, when one considers the CASAL responses to the 14 specific actions superiors performed to develop their subordinates, it becomes clear that there is room for improvement.

Secondary Study Findings

The CAL researchers asked respondents to indicate what actions their immediate superior took to develop them over the previous 12 months. The CAL researchers based

these 17 additional inquiries on Army leader development doctrine. Therefore, these findings indicate which doctrinal actions subordinates reported their superiors performing to develop them. CAL researchers only reported the responses to 14 of the action inquiries. The other three responses were: no development provided, not applicable, and other, which CAL researchers did not include in their final report. These descriptive results indicate there are some potentially vital gaps in leader development across the Army.

The CAL researchers grouped the actions according to the fundamentals of leader development found in FM 6-22. The researcher for this project combined the chaplaincy leaders' results with the CASAL results into a modified version of the CASAL table (see table 15). The researcher shaded items where fewer chaplaincy leaders indicated that their immediate superiors took an action than indicated by AC or RC CASAL respondents overall. The chaplaincy leaders reported lower perceptions of leader actions in the *Enhancing Learning* and *Creating Opportunities* categories. The AC chaplaincy responses were lower than the total AC responses in four of seven *Enhancing Learning* categories and two of three *Creating Opportunities* categories. The RC chaplaincy responses were lower than the total RC responses in three of the seven *Enhancing Learning* categories and one of the three *Creating Opportunities* categories. The lower scores for raters in these two categories may be because the chaplaincy technical supervision channel is expected to contribute in these areas.

Table 15. Leader Development Actions Taken by Chaplaincy Respondents' Immediate Superiors versus CASAL Totals

	Chaplaincy AC	Chaplaincy RC	CASAL[a] AC	CASAL[a] RC
Setting Conditions for Development				
1. Remained approachable for me to seek input and ask questions	73.2%	64.2%	61%	61%
2. Fostered a climate for development (e.g., allow learning from honest mistakes)	58.5%	51.6%	52%	49%
Providing Feedback				
3. Provided encouragement and/or praise	81.7%	70.5%	60%	62%
4. Provided me with feedback on my performance (e.g., formal or informal counseling	51.2%	52.6%	46%	44%
Enhancing Learning				
5. Involved me in decision-making or planning process	63.4%	58.9%	56%	55%
6. Shared experiences, lessons learned, or advice	59.8%	51.6%	53%	50%
7. Encouraged or recommended continuing education (e.g., college courses, job certifications	25.6%	26.3%	29%	27%
8. Provided training, teaching, coaching or skill development	25.6%	25.3%	28%	27%
9. Provided mentoring to prepare me for future roles or assignments	26.8%	30.5%	27%	26%
10. Authorized or allowed me to attend resident training or education	32.9%	21.1%	26%	28%
11. Referred me to developmental resources (e.g., online courses, readings, study guides)	17.1%	22.1%	19%	19%
Creating Opportunities				
12. Delegated tasks to develop me	45.1%	41.1%	49%	44%
13. Provided me with new opportunities to lead	42.7%	38.9%	37%	38%
14. Created or called attention to challenging job assignments or opportunities	25.6%	29.5%	26%	29%

Source: Created by author. NOTE: The CASAL totals in the last two columns include chaplaincy leaders and warrant officers which are not represented in the "other leaders" used throughout this project. The CASAL AC and CASAL RC statistics adapted from Ryan P. Riley, Katelyn J. Cavanaugh, Jon J. Fallesen, and Rachell L. Jones, *2015 Center for Army Leadership Annual Survey of Army Leadership (CASAL): Military Leader Findings*, (Fort Leavenworth: Center for Army Leadership, July 29, 2016), 92, table 24.

One trend to notice in both the chaplaincy and the peer results is that leaders seem to take more interest in getting the job done in the present than preparing leaders for future assignments (see table 15 above). The researcher considered the action items under *Setting Conditions for Development* and *Providing Feedback* to be now focused behaviors. The highest frequency reported across all cohorts for these actions was 81.7%. The lowest frequency reported across all cohorts for these actions was 44%. The researcher considered the action items under *Enhancing Learning* and *Creating Opportunities* to be future focused behaviors. The highest frequency reported across all cohorts for these actions was 63.4%. The lowest frequency reported across all cohorts for these actions was 17.1%. The coaching and mentoring related behaviors top out in the low 60% range with several scores not reaching 30% (see items 8 and 9 in table 15 above). The difference in reported frequency of immediate superiors executing these actions seem to suggest an inconsistency with Army leader development doctrine.

Army leaders are responsible for developing their subordinates, yet over two-thirds of the survey respondents indicated that their leaders are not coaching or mentoring them. ADP 6-22 contains the assertion that it is not enough to accomplish the mission, leaders must also develop their subordinates for the long-term good of the organization.[6] The CASAL results seem to indicate that Army leaders are falling short of this principle. Subordinates do develop through mission accomplishment, but these results may reflect a lack of intentionality when it comes to preparing subordinates for the future.

The researcher chose to highlight four of the 14 action areas as an evaluation of the current perceived state of development for chaplaincy leaders. The full results are in Appendix A. The first fundamental of Army leader development listed in FM 6-22 is that

leaders set the conditions for leader development.[7] Table 16 shows the actions AC and RC chaplains and other officers reported their leaders taking to develop them. Less than 52% of the chaplain respondents perceived that their immediate superior fostered a climate for learning. The chaplains reported the highest officer result in the vital area of counseling which was barely over 50%. Nearly 75% of chaplain respondents did not indicate that they received coaching or mentoring. These results are concerning even if one disregards coaching and mentoring, since some of the doctrine says these are optional. Counseling is mandatory and even has a separate ATP governing its conduct. Raters are supposed to record proof of counseling yet only 50% of the chaplain respondents and less than 50% of the other officer respondents report that their raters counsel them. This indicates a failure to meet the standard established by Army leaders and opens the possibility that raters are falsely reporting completed counseling.[8]

Table 16. Actions Taken to Develop AC and RC Chaplains and Other Officers

In the past 12 months, actions your immediate superior has taken to develop your leadership skills:				
	AC and RC Chaplains	All other Officers	2015 CASAL Totals AC	RC
Action				
Fostered a climate for development (e.g. allowed learning from my honest mistakes)	51.1%	54.2%	52%	49%
Provided me with feedback on my performance (e.g., Formal or informal counseling)	50.4%	47.0%	46%	44%
Provided training, teaching, coaching, or skill development	26.7%	29.5%	28%	27%
Provided mentoring to prepare me for future roles or assignments	27.4%	29.5%	27%	26%

Source: Created by author.

The results for AC and RC chaplains and chaplain assistants combined are a little better than the results for AC and RC chaplains. Active component chaplains and chaplain assistants reported that nearly 60% of their immediate superiors fostered a climate for development (see table 17). While this is still low for an activity that Army doctrine and policy makers consider critical, it indicates hope for the Army chaplaincy. AC and RC chaplains and chaplain assistants combined reported that their immediate superiors fostered a climate for development 3.7% more frequently than of AC and RC chaplains combined. Most of the chaplain assistants likely had a chaplain as their immediate superior at the time of the survey. This result is the only indicator that may reflect what chaplains did to set the conditions to develop their subordinates. However, only about 25% of the chaplaincy respondents reported receiving coaching from their immediate superior and less than one third received mentoring for future roles and assignments (see Tables 16, 17, and 18). These percentages show the importance of intermediate raters and technical supervisors coaching and mentoring subordinate UMT members. Technical supervisors must also help non-chaplain supervisors coach and mentor the chaplaincy members.

Table 17. Actions Taken to Develop AC and RC Chaplains and Chaplain Assistants

In the past 12 months, actions your immediate superior has taken to develop your leadership skills:					
	AC Chaplains and Chaplain Assistants	RC Chaplains and Chaplain Assistants	AC and RC Chaplains and Chaplain Assistants	2015 CASAL Totals AC	RC
Action					
Fostered a climate for development (e.g. allowed learning from my honest mistakes)	58.5%	51.6%	54.8%	52%	49%
Provided me with feedback on my performance (e.g., Formal or informal counseling)	51.2%	52.6%	52.0%	46%	44%
Provided training, teaching, coaching, or skill development	25.6%	25.3%	25.4%	28%	27%
Provided mentoring to prepare me for future roles or assignments	26.8%	30.5%	28.8%	27%	26%

Source: Created by author.

Table 18 contains the percentage of reported actions that other AC and RC immediate superiors performed to develop their subordinates. Chaplains and chaplain assistants reported that their immediate superiors fostered a climate for development and provided feedback more frequently than did subordinate officers and NCOs from the other Army branches and MOSs. AC and AC and RC combined chaplains and chaplain assistants reported that their immediate superiors provided training, teaching, coaching, or skill development less frequently than their subordinate officers and NCOs peers from the other AC and AC and RC combined branches and MOSs. AC and RC chaplains and

chaplain assistants combined reported that their immediate superiors provided mentoring for future roles or assignments more frequently than their peers. However, the other Army leaders reported their immediate superiors performing the action more frequently in the AC and RC chaplains versus other officers and AC chaplains and chaplain assistants versus all other officers and NCOs combined categories.

Table 18. Actions Taken to Develop Other AC and RC Leaders

In the past 12 months, actions your immediate superior has taken to develop your leadership skills:					
	AC All Other Leaders	RC All Other Leaders	AC and RC All Other Leaders	2015 CASAL Totals AC	RC
Action					
Fostered a climate for development (e.g. allowed learning from my honest mistakes)	52.4%	49.4%	51.0%	52%	49%
Provided me with feedback on my performance (e.g., Formal or informal counseling)	46.4%	45.4%	45.9%	46%	44%
Provided training, teaching, coaching, or skill development	29.9%	28.9%	29.4%	28%	27%
Provided mentoring to prepare me for future roles or assignments	28.5%	27.4%	28.0%	27%	26%

Source: Created by author.

Just over 30% of RC chaplains and chaplain assistants reported that their immediate superiors provided mentoring to prepare them for future roles or assignments, the highest among the eight comparison groups. Seventy to nearly 75% of the

respondents across all eight comparison groups perceived that their immediate superiors did not take future focused actions to develop them. Over two-thirds of the respondents also believed that their superiors did not perform actions aimed at teaching, coaching, and training them in new skills. This is a grim assessment given that ADP 6-22 contains the assertion, "Military leadership is unique because the Armed Forces grow their own leaders from the lowest to highest levels."[9] Subordinates seem to rate their Army immediate superiors low in this unique duty.

Capability Evaluation of Development for Chaplaincy Leaders

FM 6-22 contains a model designed to help leaders improve leader development for themselves and those they lead (see table 19). The capability evaluation and expansion model presented represents a two-step process. The first step is evaluation: identifying strength indicators, needs indicators, and underlying causes. The researcher will present his capability evaluation of leader development for chaplaincy leaders in this chapter. The second step, capability expansion, is contained in chapter 5.

Table 19. Capability Evaluation and Expansion Model

Strength Indicators	*Need Indicators*
Underlying Causes	
Feedback	
Study	
Practice	

Source: Adapted from Headquarters, Department of the Army, Field Manual 6-22, *Leader Development* (Washington, DC: Government Publishing Office, 2015), 7-2, 7-46.

Strength Indicators

Strength indicators are behaviors and actions that can help move the individual or organization toward success.[10] The Army and the Chaplain Corps have several strength indicators. The first strength the researcher identified is doctrine. Army leadership and leader development doctrine is comparable to the general leader development doctrine and techniques that the researcher included in the literature review. Army policymakers and doctrine writers need not invest in producing new leader development techniques and procedures. Table 20 shows how Blanchard's Situational Leadership II® and partnering for performance models can fit inside of the develops others competency components. In this example the leader constantly evaluates the subordinate's competence and commitment and applies the requisite level of support and direction to help the subordinate grow which is, Situational Leadership II®. The leader provides support and direction in each quadrant using performance planning, coaching, and review.

Table 20. Crosswalk of Army "Develops Others" Competency Components and Blanchard Principles

Assesses developmental needs of others	**Counsels, coaches, and mentors**
- Situational Leadership II® - Performance planning - Performance review	- Situational Leadership II® - Performance coaching (coaching to establish or reestablish acceptable levels of performance
Facilitates ongoing development	**Builds team skills and processes**
- Situational Leadership II® - Performance coaching (coaching to support learning, career coaching)	- Situational Leadership II® - Performance planning - Performance coaching (creating an internal coaching culture)

Source: Adapted from Headquarters, Department of the Army, Field Manual 6-22, *Leader Development* (Washington DC, Government Publishing Office, 2015), 7-46; Ken Blanchard, Leading at a Higher Level (Upper Saddle River: Pearson Prentice Hall, 2010), 105-106.

Chaplain Corps Activities, AR 165-1, provides clear guidance and responsibilities for training and developing chaplains and religious affairs specialists. Chaplain Corps regulations and doctrine reflect a clear commitment to counseling, coaching, and mentoring. Chaplaincy leaders see coaching and mentoring as critical tools for developing subordinates. Army leaders, researchers, and doctrine writers have produced manuals and a system of periodic review which ensures that adequate tools for improving leader development are available.

A second strength indicator is the exposure that chaplains and religious affairs specialist get to leadership and relationship enhancement frameworks, programs, and curricula. Chaplains and religious affairs specialist conduct moral leadership training, relationship enhancement training, and life skills training in their units, to name just a few. Most of the chaplaincy Soldiers complete training to become certified instructors in the programs and instruments they teach and administer. Chaplaincy leaders gain knowledge in a wide variety of researched-based theoretical models that can help facilitate leader development of the subordinates to whom they provide technical supervision.

Third, there is a desire to improve leader development in the Army Chaplain Corps. Chaplain (Major General) Gunhus spoke at length about mentorship and development at every opportunity he had with senior chaplaincy leaders during his years as the Army Chief of Chaplains; the chiefs that followed him have done the same. The researcher for this project had the opportunity to attend a three-day Junior Leader Development Training conference in 2015. This conference was a deliberate effort to

provide chaplain majors and religious affairs specialist staff sergeants with tools to develop effective supervisory UMTs. Chaplain (MG) Hurley, the current chief, declared 2018 the Year of Leader Development shortly after the researcher started this project. The higher-level focus on development may translate into committing time, resources, and talent toward improving it.

The final strength indicator is the high perceptions of the encouragement and praise that chaplaincy leaders reported on the 2015 CASAL. Those superiors who supervise chaplains and religious affairs specialist seem to have set positive environments. The chaplaincy responses seem to indicate good working relationships within their units. The positive climate can help facilitate improvements in the actions and behaviors that will help overcome the needs indicators currently hampering higher perceptions of leader development.

Need Indicators

Needs indicators are the actions and behaviors that hamper leader development.[11] Klann's article mentioned one of the primary needs indicators, the belief that there is not time to help people grow.[12] The CASAL data shows a perceived lack of commitment by raters to use future focused actions to grow their subordinates. A second indicator is the use of secondary functions and responsibilities to divert chaplaincy leaders from providing technical supervision. Contemporary commanders, executive officers, and chiefs of staff are much better at allowing chaplains and religious affairs specialists to execute their primary functions than their counterparts in the past, based on the researcher's experience. However, history does not fade easily from the minds of chaplaincy and non-chaplaincy leaders. Chaplains and religious affairs specialists still

tend to self-divert in attempts to increase their relevance in their units. The final need indicator comes back to the responses used to conduct this study. Chaplains and religious affairs specialists are not receiving the feedback, coaching, and mentoring that Army leaders see as vital to their development. AR 623-3, Appendix C, reminds raters that the chaplains they rate may require additional development when compared to basic branch officers of the same rank. Chaplaincy leaders do not have the same opportunities as their peers to practice leader development in the operational domain. Religious affairs specialists may not be in the technical supervisor role until they reach staff sergeant and may not be in a direct supervision role until they reach sergeant first-class. Therefore, the low perceived rates for coaching and mentoring for chaplaincy leaders may be more detrimental than they are for other branches and MOSs. What causes underlie these indicators?

Underlying Causes

Underlying causes are the reasons why individuals are not taking actions or are performing actions that detract from satisfactory performance.[13] One of the primary reasons why chaplains and religious affairs specialists may struggle with developing others is the lack of experience. As stated previously, chaplaincy leaders do not have the same opportunities to formally rate other Soldiers. Chaplain Corps leaders perform leadership functions in their units and in the installation religious support program, but these roles are different than those discussed in much of Army doctrine. Chaplains and religious affairs specialists do not have the same opportunities as their Army peers to develop in the operational training domain. According to the Army's leader development philosophy, Soldiers spend most of their time and receive most of their development in

operational assignments.[14] Chaplaincy leaders do not have the same opportunities to practice formal leadership in the operational domain.

Some chaplains have additional challenges because they were either directly commissioned as officers or were lower enlisted prior service Soldiers. Direct commissioning means the officer did not have to complete a pre-commissioning program such as the Reserve Officer Training Corps, a military academy program, or Officer Candidate School. Pre-commissioning programs educate cadets or officer candidates about Army leadership and evaluate their suitability for commissioning through academic and practical training. Direct-commission chaplains enter service as first lieutenants and these officers usually earn promotion to captain, the third officer rank, in about twelve months or less. These officers do not have the same amount of leadership training as the officers who completed pre-commissioning programs. Furthermore, they may not supervise an NCO for several years as a commissioned officer. Some chaplains served in the military before becoming chaplains. These chaplains have been through either basic training, MOS training, or officer training prior to becoming chaplains. However, if these chaplains did not reach a supervisory rank or position then they still do not possess formal experience developing Army leaders.

AR 623-3 mentioned the final underlying cause considered here. Chaplains receive endorsement from various endorsing agencies.[15] The Department of Defense and the Armed Forces Chaplain Board set minimum guidelines for accession to chaplaincy, but endorsers set their own additional criteria. Endorsers also have theological principles that have differing effects on how chaplains carry out their duties. The result is different levels of training and experience among chaplains. This varying focus then affects the

development and experience the chaplains provide for their religious affairs specialists. The Chaplain Corps does not have the same level of standardization for training and practice that exists across most of the other Army branches and enlisted career management fields.

The needs indicators and underlying causes in this section lead into the conclusions and recommendations presented in the final chapter. The researcher chose these issues because there are ways to begin addressing them without appropriating additional resources or making changes to doctrine or regulations. Improving development for leaders in the Army Chaplain Corps may not be easy, but it does not have to be complicated.

Summary

The researcher presented the results of several independent samples *t*-tests designed to test the null hypothesis that there was no significant difference between chaplaincy leaders and their peers in the rest of the Army in terms of their favorable perceptions of an immediate superior's effectiveness at developing subordinates in this chapter. The chaplaincy respondents to the 2015 CASAL had more favorable statistically significant perceptions of their development than their peers in three of the four comparison groups. The fourth comparison group also had a higher mean favorable perception of their development, but the *t*-test did not indicate that the result was significantly higher. The results support rejecting the null hypothesis for the first three comparison groups and accepting the null for the fourth group. AC and RC chaplains and chaplain assistants combined had a higher mean favorable perception of their immediate superior's effectiveness at developing their subordinates that was statistically significant.

Therefore, the overall determination is to reject the null hypothesis in favor of alternate hypothesis 2, chaplaincy subordinate leaders reported more favorable perceptions of their immediate superior's effectiveness at developing their subordinates at a higher rate than their peers in the rest of the Army.

Even with the more positive perception, further analysis showed that there was a deficiency in actions that immediate superiors took to develop their subordinates. The researcher selected four of the 14 actions immediate superiors took to develop their subordinates which he deemed as critical and compared the differences between peer groups. The responses reported for these four items revealed that less than 60% of chaplaincy or Army subordinate leader groups reported that their immediate superior fostered a climate for development. Furthermore, between 70 and 75% of the respondents indicate that their leaders did not provide them teaching, training, coaching, or mentoring. AC chaplains and chaplain assistants combined reported the lowest frequency of their immediate superiors performing these actions among the eight comparison groups. The last subsection of the chapter contained a capability evaluation of strengths, needs, and underlying causes related to developing chaplaincy leaders. The next chapter contains the researcher's final conclusions and recommendations for action and further study.

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[1] Riley et al., *2015 CASAL*, 89. The rates of subordinates perceiving their leaders as effective at developing subordinates has ranged between 59 and 64% since 2009.

[2] Ibid., 91.

[3] Ibid., 5.

[4] Ibid.

[5] Ibid., 89.

[6] HQDA, ADP 6-22, 1.

[7] HQDA, FM 6-22, 3–1.

[8] Wong and Gerras, *Lying to Ourselves*.

[9] HQDA, ADP 6-22, 9.

[10] HQDA, FM 6-22, 7–2.

[11] Ibid.

[12] Klann, "The Application of Power and Influence," 10.

[13] HQDA, FM 6-22, 7–2.

[14] Ibid., 3–1.

[15] HQDA, AR 623-3, 87.

CHAPTER 5

CONCLUSIONS AND RECOMMENDATIONS

Introduction

Leaders in the U.S. Army Chaplain Corps believe that the Army-wide leader development problem extends to chaplaincy Soldiers.[1] However, there was a lack of empirical evidence to determine the extent of any similarities between the groups. The researcher addressed this problem by conducting a quantitative-comparative study of chaplaincy leaders' perceptions of their superior's effectiveness at developing subordinates. The Center for Army Leadership (CAL) conducts an annual survey used to assess leadership and leader development across the Army. Despite the importance of leader development for Army officers and noncommissioned officers (NCOs), the survey results reflect a perception that superiors are not doing well at developing their subordinates.

The purpose of this project was to determine how Army chaplaincy leaders' perceptions of their leader development compared to the perceptions of leaders in other Army specialties. The researcher hypothesized that Army chaplaincy leaders' perceptions of their immediate superior's effectiveness at developing others was as favorable, or less favorable than the perceptions held by their peers in the rest of the Army. The researcher attempted to confirm or refute this assertion by testing the null hypothesis, there is no difference in the favorable perceptions of an immediate superior's effectiveness at developing their subordinates among chaplaincy leaders as compared to their peers in the rest of the Army. The researcher compared the mean favorable perceptions of various groups of chaplaincy leaders to their peer groups from the rest of the Army to determine

if there was a statistically significant difference in their perceptions. The researcher also analyzed the reported rates of immediate superiors performing actions to develop their subordinates as reported on the 2015 CAL Annual Survey of Army Leadership (CASAL).

The results of this study described the perceived current state of leader development in the Chaplain Corps and the Army. Leaders can use this analysis to design approaches to address the Army Chief of Chaplains' "Improve leader development" line of effort.[2] The results also showed specific actions that leaders took and did not take to develop their subordinates. This understanding may assist supervisors in ensuring they execute activities that can grow those Chaplain Corps subordinate leaders they supervise.

This chapter begins with a brief recap of the results presented in chapter 4. The researcher will then make some recommendations based on the results and present suggestions for further study of this topic. The final subsection of the chapter contains a summary of the research and final conclusions.

According to the results, chaplaincy leaders have a more favorable perception of their leader's efforts to develop them. Independent samples *t*-tests of the mean favorable perceptions suggests that the more favorable perception is likely because the leaders are members of the Army chaplaincy versus being due to chance. Therefore, it is determined that chaplaincy leaders have statistically significant more favorable perceptions of their superior's effectiveness at developing them. The results support alternative hypothesis 2 over the null hypothesis and alternative hypothesis 1.

Chaplaincy leaders' perceptions of the actions their leaders take to develop them are also higher than the rest of the Army active component and reserve component totals.

The chaplaincy respondents reported higher perceptions in all the subcategories under setting conditions for development and providing feedback (see table 15 in chapter 4). The AC chaplaincy respondents indicated lower perceptions in four of seven enhancing learning subcategories and two of three creating opportunities subcategories. The RC chaplaincy respondents indicated lower perceptions in three of seven enhancing learning subcategories and one of three creating opportunities subcategories. What does this mean going forward?

Interpretation of Findings

Army Chaplain Corps leaders reported more favorable perceptions of their immediate superior's effectiveness at developing them than their peers. They also indicated that their superiors performed more now-centric actions to set the conditions for development and provide feedback than did other Army leaders. Chaplaincy leaders perceived that their superiors did not take as many future-directed actions related to enhancing learning and creating opportunities (see table 15 in chapter 4). These results may indicate that leaders sacrificed development in favor of accomplishing the mission. Again, leader development and mission accomplishment do not have to be competing efforts according to ADP 6-22.[3] An item of interest to some leaders who read the CASAL report from year to year is that about half of the respondents indicate they do not receive formal or informal feedback from their raters. Part of the reason for the low perceptions of informal counseling might be a lack of understanding on the part of the subordinate leader.

Learning enablers	Formal	Semiformal	Informal
Setting conditions	• Integration and reception counseling. • Initial performance counseling.	• Understand individual differences in strengths, interests, potential, and development methods.	• Getting to know and understand subordinates. • Build rapport to enable supportive development.
Goal setting	• Individual Development Plan.	• 5-year plan.	• Short-term and long-term personal and professional goals. • Stretch goals.
Assessment	• Performance evaluation. • Certifications. • Inspection program. • Command climate. • Commander 360° assessment. • General Officer 360° assessment.	• Organizational certifications. • Unit acculturation program. • Core unit mission and functions review. • Multi-Source Assessment and Feedback-Leader 360° for self-assessment. • Unit 360° assessment.	• Day-to-day observations. • Asking others about a leader. • Sensing sessions.
Advice and guidance	• Performance counseling. • Professional growth counseling.	• Mentoring. • Coaching. • Training center counterpart feedback. • Instructor feedback.	• 5-minute feedback. • Peer discussions. • Indirect questioning (What have you planned or done for your development lately? What have done to help a Soldier today?).

Figure 12. Enablers for Learning

Source: Headquarters, Department of the Army, Field Manual 6-22, *Leader Development* (Washington, DC: Government Printing Office, 2015), 2-5, table 2-2.

Figure 12 (above) lists ways to enable learning through formal, semiformal, and informal activities. CAL researchers combined the inquiry about formal and informal counseling on the CASAL. All the uniformed CASAL respondents are NCOs, warrant officers, and officers. This audience should understand formal and informal feedback because this is the audience who employs the mechanisms to develop others. The person-to-person contacts considered informal counseling cover a wide range of activities that happen naturally and on a frequent basis. Informal feedback is used as a method to enhance formal counseling[4]. Informal counseling includes informal conversation between

superior and subordinate.[5] There is an adage popular among some Army leaders which declares that all conversations about work, family, and future are counseling. The adage may be overstated because it should be that all conversations are informal counseling, but it rings true given the examples of informal feedback in ADRP 6-22. The advice and guidance line of the table includes counseling in the formal block, mentoring and coaching in the semiformal block, and indirect questioning in the informal block. It is hard to imagine a direct supervisor not asking an indirect question of a subordinate leader for twelve months.

Raters can facilitate understanding by conducting good initial counseling. Informal counseling may enhance formal counseling, but formal counseling sets expectations about the duty description, duty performance, and the supervision process. Raters not performing initial and follow-up counseling may derail proper comprehension of the developmental process. If the rater does not conduct an initial counseling, then rated leaders then believe that the counseling process has not started. The rated leader then discounts any later conversations about the job or help with a task as not being a form of formal or informal feedback. Therefore, raters are not without blame in the misunderstanding, but the perception of only 50% of raters giving feedback may not be accurate. When one views the CASAL results through a doctrinal lens, one may conclude that Army leaders do not necessarily know what constitutes informal feedback. It is also possible that the responses would be different if the CAL researchers asked about formal and informal feedback on separate lines of the survey. There are several implications for the Chaplain Corps and the Army based on the analysis of the data used for this research.

The researcher for this project offers three implications here. First, chaplaincy and Army leaders should perform more future-oriented development actions if they want to live up to the expectations set forth in Army doctrine and regulations. The CASAL responses grouped under the enhancing learning and creating opportunities fundamentals of leader development are the lowest of the survey. Less than one-third of the chaplaincy respondents perceived that their superiors provide coaching or mentoring related activities (see table 15 in chapter 4).

Second, intermediate raters and technical channel supervisors must assist raters to develop ways to better enhance learning and create opportunities for chaplaincy leaders. Chaplaincy leaders, especially in the active component, perceived that their raters remained approachable and provided encouragement at higher rates than their peers. However, this did not translate into higher perceptions of feedback and future focused activities such as coaching and mentoring. In the researcher's experience one reason for this is that non-chaplain raters and senior raters expect the intermediate rater to do these tasks. The rater and the intermediate rater should teach, coach, and mentor the rated leader as a team. The raters must also make sure that the rated leader understands that the chain of command and the technical supervisor are working together to facilitate his or her development. The intermediate rater can pass some of his or her observations to the rater so that the chaplain perceives the rater as a vital part of his or her development as a chaplain and an officer.

Third, Chaplain Corps leaders must leverage opportunities to improve in the institutional and self-development training domains to make up for the gap in practice that exists in the operational training domain. Chaplains and religious affairs specialists

do not have the same opportunities as their peers to rate Soldiers and leaders. Most chaplains will directly supervise one religious affairs specialist throughout most of their careers. This religious affairs specialist may or may not be an NCO. Religious affairs specialists can go an entire career without directly supervising another Soldier. Therefore, chaplaincy leaders may benefit from deliberate efforts by the U.S. Army Chaplain Center and School to teach the formal leader development tools and processes. The leaders then exercise initiative by putting these tools into practice in creative ways in their units. Chaplaincy leaders can also learn from other leaders in their units, read about leader development on their own, and enroll in courses and training designed to improve their supervisory skills.

Leader development for chaplaincy leaders must improve no matter what avenue chaplaincy leaders take to do it. The Chaplain Corps respondents seem to have an overall more favorable perception of the developmental environments in which they serve. However, their reports of actions taken to develop them fall well short of expectations in many areas. Chaplaincy participants indicated that 50% or less of their immediate superiors performed counseling, coaching, and mentoring. The chaplaincy's leader development deficit reflects the deficit in the rest of the Army.

This study did result in some unexpected findings. First, the researcher did not expect chaplains and religious affairs specialist to have more favorable perceptions of their leader development than their peers. Chaplains do not have the same experience in leader development as their peers in Army basic branches, so the researcher expected the chaplaincy leaders' perceptions to be less favorable. Second, the low perceptions of informal feedback surprised the researcher. Nearly any form of interaction can be

informal feedback, so the researcher expected most leaders to believe they received this level of feedback. Finally, the low perceptions of future-focused developmental actions such as coaching and mentoring surprised the researcher. Admittedly, the surprise diminished some when the researcher discovered the inconsistent definitions and emphases place on coaching and mentoring in Army doctrine. Army leaders expect Soldiers to either move up in rank or move out of service. If Army leaders are not preparing their subordinates to progress to higher levels of the organization, those leaders are failing those they lead. The next subsection contains a few low-cost, low-turbulence recommendations for improving leader development for Chaplain Corps leaders.

Recommendations

The researcher used some of the tools from FM 6-22, *Leader Development*, Chapter Seven, "Learning and Development Activities," to form the recommendations presented here. The researcher considered the information gleaned from the literature review and the analysis of the CASAL results using the evaluation model from FM 6-22 (see table 21). The researcher determined that chaplaincy leaders need to engage in all three developmental activities (feedback, study, and practice) to improve leader development for Chaplain Corps Soldiers. Furthermore, the researcher concluded that practice is the most important developmental activity for chaplains and religious affairs specialists. The researcher then used suggestions for implementing the developmental activities contained in table 22 to form the recommendations that follow. The first set of recommendations address unanswered questions and suggestions for further study. The researcher then presents several ideas for actions to improve leader development for the chaplaincy and its leaders through feedback, study, and practice.

Table 21. Evaluation Model

If…	*Then…*
I need more insight into how well I am demonstrating a competency or component and what I can do to improve...	I should seek *Feedback*. Feedback is an opportunity to gain information about how well you are doing. Feedback can include direct feedback, personal observations, analysis of response patterns, and acknowledgement of outcomes.
I need to gain or expand my understanding of theory, principles, or knowledge of a leader competency or component...	I should *Study*. Study facilitates an intellectual understanding of the topic. Study can include attending training courses, reading, watching movies, observing others on duty, and analyzing various sources of information.
I need more experience to build or enhance my capability through opportunities to perform a leader competency or component...	I should *Practice*. Practice provides activities to convert personal learning into action. Practice includes engaging in physical exercises, team activities, rehearsals, and drills.

Source: Headquarters, Department of the Army, Field Manual 6-22, *Leader Development* (Washington DC, Government Publishing Office, 2015), 7-3, table 7-3.

Table 22. Methods to Implement Developmental Activities

Developmental Step	*Options to take*	*Method*
Feedback	Ask for feedback…	From others about how you are doing with specific issues and areas of performance.
	Gain support…	From peers, colleagues, friends, or other people who can provide encouragement or recognize success.
	Consult…	With friends, supervisors, peers, subordinates, coaches, mentors, or other professionals to give advice on strengths or areas of concern.
Study	Observe…	Other leaders, professionals, and similar organizations. Note the most or least effective behaviors, attributes, and attitudes.
	Make time to reflect on…	Personal or situational characteristics that relate to the strength or need. Consider alternative perspectives.
	Read…	Books, articles, manuals, and professional publications.
	Investigate…	A topic through internet or library searches, gathering or asking questions, and soliciting information and materials.
Practice	Practice…	A skill or behavior that needs improvement in a work situation or away from the unit.
	Participate in training…	Including Army schools, unit training programs, outside seminars, degree programs, and professional certifications.
	Teach…	A skill you are learning to someone else.
	Accept an opportunity…	That stretches personal abilities, such as giving presentations, teaching classes, volunteering for special duty assignments, position cross-training, and representing the unit at meetings.
	Explore off-duty events…	Such as leading community groups, trying a new skill in a volunteer organization, or presenting to schools and civic organizations.

Source: Headquarters, Department of the Army, Field Manual 6-22, *Leader Development* (Washington DC, Government Publishing Office, 2015), 7-2, table 7-2.

Recommendations for Further Study

One of the most important actions leaders can take to improve subordinate development for chaplaincy members is continuing to ask questions to refine understanding. The methodology used for this study did not answer some fundamental questions related to analyzing chaplaincy leader development. The obvious question is how do chaplaincy leaders perceive their technical channel supervisor's actions to develop them? The CASAL collected data about the respondent's perceptions of his or her immediate superior's effectiveness and actions. Most of the chaplains who responded to the survey likely had non-chaplain raters. The religious affairs specialists likely had chaplain raters, but the survey did not capture the actions that supervisory religious affairs specialists took to develop those they technically supervise.

Another question that comes from this study is, would subordinate leaders perceptions of their supervisors' actions to develop them improve if technical channel supervisors helped the non-chaplain raters understand the chaplaincy? Some raters do not know how to properly counsel and evaluate chaplaincy members. There are not a lot of opportunities for the non-chaplain officers to practice what they learn in the operational domain. The non-chaplain officers who rate chaplains may only get one chance in their careers to rate a chaplain. The result is that these non-chaplain raters expect the intermediate rater to perform some of the chaplain-specific developmental actions for them. The rater and intermediate rater should share responsibility for the direct development of the rated officer. Some of this sharing should include the intermediate rater facilitating the non-chaplain rater's ability to observe and evaluate chaplain-specific skills so that the rater can give feedback directly to the chaplain. The rater should

evaluate and give feedback on chaplain-specific tasks, including worship leading, in accordance with appendix C of AR 623-3. Rated chaplains need to know that their raters take interest in their development as an officer and a religious leader. The rater and intermediate rater should explain the sharing relationship with the rated officer to enhance his or her understanding. These questions lead into the researcher's recommendations for further study.

Future researchers may want to conduct a study that looks at rated chaplains' perceptions of their chaplain-branch rater or intermediate raters' effectiveness and actions to develop them. The same study could also ask NCO respondents to share their perceptions of their technical channel religious affairs specialists' effectiveness and actions to develop them as chaplaincy leaders. These inquiries would assess leader development inside the Chaplain Corps. A future research design could use a mixed-methods approach like the CASAL instead of the quantitative approach taken in the current study. Future researchers would have to create an original instrument to capture the data described here. A follow-on study could also include a series of semi-structured interviews to capture nuanced input about their perceptions. These interviews could give the respondents a forum for offering their ideas about improving leader development in the Chaplain Corps. Future researchers could design their study protocol to increase the chance of capturing a representative cross-section of chaplaincy members by rank, race, sex, endorsing body, and type of unit in which they serve.

There is one caution for future research about the perceptions of leader development effectiveness for chaplaincy members. There is a belief that chaplains tend to rate people higher on surveys because of their pastoral nature and not wanting to be the

bad person. This observation is anecdotal rather than scientific, however results from this study seem to suggest it is possible. All four chaplaincy groups had higher mean favorable perceptions of their immediate superior's effectiveness in developing them. Furthermore, the percentage of favorable responses exceeded the CASAL 67% benchmark in all four chaplaincy groups. However, their responses about their immediate superior's actions taken to develop subordinates were similar to those of their non-chaplaincy peers. The four isolated areas involving climate, feedback, coaching, and mentoring were all near 50% or lower across all groups. Chaplain Corps leaders rated their immediate superiors more favorably, but their immediate superiors do not appear to have done anything differently to develop them than did the immediate superiors of the non-chaplaincy respondents. Future researchers will want to keep the possibility of bias in mind and try to find ways to mitigate it if possible.

Recommendations for Action

Figure 13 is an operational approach to improving leader development for members of the Chaplain Corps. The 2015 CASAL results represent the current state of leader development. The desire end state represents increasingly favorable results about leader effectiveness and developmental actions reported on future CASALs or feedback from other sources. The arrows between the current state and end state are the three developmental activities which serve as lines of effort. The practice line has a double arrow head indicating that it is the main effort. Acting to improve leader development begins with gathering appropriate feedback. This line is second here because existing feedback tools such as the CASAL, published books, and research projects provide enough general input for leaders assess the situation, define the problem, and take steps to

achieve the desired end-state. The study line of effort is the foundation that holds up the other two rather than third in priority. All four study actions involve the self-development domain reflecting the importance of individual initiative in making any improvements.

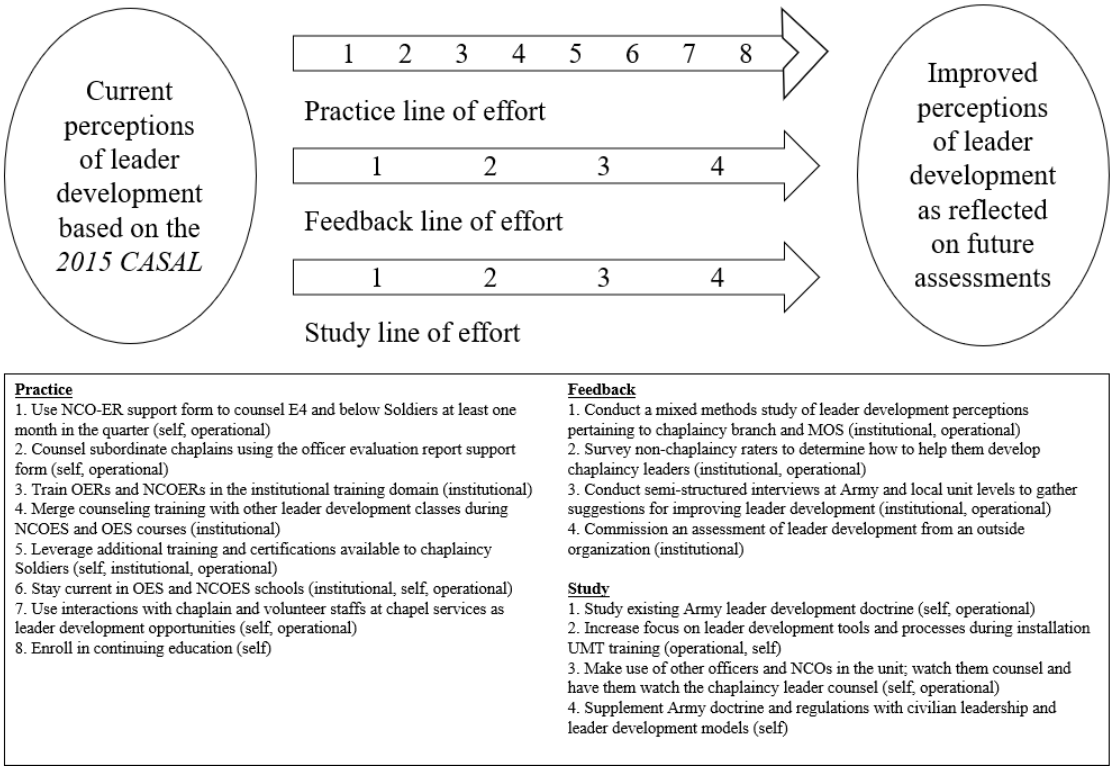

Figure 13. Suggested Operational Approach for Improving Leader Development for Chaplaincy Leaders

Source: Created by author.

The numbers inside the arrows correspond to the actions in the box below the graphic. The researcher attempted to present the actions in a recommended order of priority by considering the potential payoff, ease of implementation, and speed in which the action could begin. Each line of actions starts with a one signifying that these efforts are concurrent rather than consecutive. At the end of each action are the training domains,

by precedent, in which these actions would likely occur. The results of the current study indicate that the practice line of effort is the one that needs the most improvement.

Practice is the main line of effort in the researcher's recommended operational approach. This line contains actions taken to improve skill and comfort in developing subordinates.[6] Chaplains and religious affairs specialists can practice leader development competencies in all three training domains.

Actions one and two under practice in figure 13 relate to formal counseling. Chaplains who rate a religious affairs specialist whose rank is private or specialist do not use the noncommissioned officer evaluation report (NCO-ER) support form to conduct initial and quarterly counseling. These chaplains use a developmental counseling form which is used to capture the monthly developmental notes for lower enlisted Soldiers. The developmental counseling form does not have the same structure as the NCO-ER support form. However, there is nothing that says the rater cannot use the NCO-ER support form as a counseling vehicle for non-NCO religious affairs specialists. The NCO-ER support form has blocks that ensure that raters address duty description, performance goals and expectations, and develop performance objectives in accordance with the leader requirements model attributes and competencies. Religious affairs specialist NCOs can produce support forms for the chaplaincy Soldiers for whom they provide technical supervision. Such action will help the lower enlisted Soldiers better understand the NCO-ER when they become sergeants and they must help an inexperienced chaplain understand the evaluation process.

Supervisory chaplains serving as intermediate raters can use the officer evaluation report (OER) support form to counsel their subordinate chaplains. Intermediate raters do

not have to conduct periodic formal counseling in accordance with AR 623-3. However, if chaplain intermediate raters do not practice formal counseling skills as an intermediate rater, the chaplain may be a lieutenant colonel the first time he or she has a formal counseling session with an officer. Therefore, intermediate raters can gain experience by counseling the chaplains they supervise using an OER support form.

Using formal counseling helps in several ways. First, the rater can gain valuable experience with the Army counseling process and can share this experience with the UMTs he or she supervises. Second, using a formal counseling tool conveys that the supervisor cares about the development of the rated chaplain. Third, the formal counseling tool is a record that the intermediate rater's supervisor can use to teach, coach, and mentor that chaplain. Using NCO-ER and OER support forms voluntarily takes initiative and possibly some extra time. However, these are ways for chaplains and religious affairs specialists to close the experience gap between chaplaincy leaders and their peers.

Actions three and four are suggested ways that the U.S. Army Chaplain Center and School (USACHCS) can help chaplains and religious affairs specialists gain leader development experience in the institutional domain. First, USACHCS course designers can incorporate formal counseling training with the other leader development classes during officer and NCO education courses. For example, instructors present a block of instruction of the formal counseling process early in the course to familiarize students with the forms, processes, and purposes of counseling. Then students receive instruction on such subjects as sexual harassment prevention, equal opportunity, and law of war. During these blocks of instruction, the instructors present the students with scenarios

based on the subject matter which require the student to use various Army counseling tools to present their solutions. This format will give the students and opportunity to use tools that they may not have as much experience using in the operational training domain and these counseling forms can serve as a graded writing assignment.

Second, the institution can provide OER and NCO-ER training. Most of the officer and NCO education courses provide overviews of the evaluation reports, but do not require students to write a graded report. Since chaplaincy leaders do not get the same opportunity as other Army leaders to work with these tools, it might help to have more robust training in the schoolhouse. The students would receive a biography on a notional Soldier's actions of a 90-day to twelve-month timeframe after a block of instruction on the appropriate evaluation reports. The chaplains and religious affairs specialists would then have a specific number of days to digest the Soldier profile and write an NCO-ER. Again, such a structure would give chaplaincy leaders additional practice and allow instructors to evaluate the leader's ability to write an evaluation report.

Actions five to eight rely heavily on individual initiative with appropriate support from the chain of command. Chaplains and religious affairs specialists have the chance to earn certifications in several different curriculums designed to promote individual and interpersonal growth. Many of these courses are internationally known, thoroughly researched, and have proven effective over decades. Participating in the training for trainers for these programs enhances the chaplaincy leader's ability to interact with and develop others.

Education is an important component for developing chaplaincy leaders. Chaplain Corps members need to keep up with their officer and noncommissioned officer

education system courses as well. These courses help equip Army leaders to perform their duties at their current and higher levels. Chaplains and religious affairs specialists sometimes neglect these schools because they do not want to take time away from their units. However, it helps the unit more to have everyone fully qualified in their duty position. Chaplains and religious affairs specialists can enroll in continuing education programs. Whether degree programs, professional certifications, or seminars, chaplaincy leaders can use these opportunities to improve their ability to develop themselves and others.

Finally, the installation chapel program is a great place for chaplains and religious affairs specialists to improve their leadership skills. Volunteers make-up an important part of the staff in chapel services and programs. Leading these volunteers can help chaplaincy leaders hone the personal power and influence that they exhibit in their units.

Feedback comes from multiple sources and methods and is used to guide self-development efforts.[7] In this case self-development pertains to the entire chaplaincy. Many of the actions in the feedback line of effort reflect the recommendations for further study previously presented in this chapter. The key takeaway is that collecting feedback continuously will allow Chaplain Corps leaders to refine their understanding of the state of leader development and their definition of any related problems. All the suggested actions for gaining feedback can be little to no-cost options for the Chaplain Corps, including commissioning an outside agency to conduct an assessment because the Army Research Institute could potentially fund such a study. There are many ways to increase the quality and specificity of feedback that can help improve leader development for chaplains and religious affairs specialists.

Study is the process through which individuals and teams learn more about a behavior.[8] In the current case, study applies to the effort to learn more about developing others. The study line of effort also contains easily implemented actions. Three of the four suggested actions in this section are primarily or exclusively in the self-development training domain. Whether or not a leader is successful at developing subordinates largely depends on the effort given by the individual. Self-assessment and self-study are valuable tools for improving one's performance in any area. Army organizations have produced regulations, doctrine, tools, and guides intended to enhance leader development. The U.S. Army Combined Arms Center and CAL provide resources and links to many of these tools on their websites.[9] The Army tools are consistent with the leadership and leader development theories used in the business, education, and religious sectors. Leaders may need assistance finding some of these tools but after that it is up to the individual to take advantage of the available information.

The study line of effort includes observation (see table 22 above). Chaplaincy leaders can observe the other officers and NCOs in the unit as they counsel and evaluate their subordinates. Chaplains and religious affairs specialists can also ask more experienced leaders to look over their support forms and evaluation forms. UMT members can even ask other members of the unit to observe them as they conduct formal or informal counseling. These actions are within the scope of a rater's duties and responsibilities. Finally, individual leaders can begin their own study of the available leadership and leader development literature from other professional sectors.

The actions to improve leader development presented in this section serve as broad suggestions for reaching the desired end state. The researcher's goal was to provide

some little or no cost options that individuals and unit leaders can implement quickly. The current project was more about framing the problem than finding solutions. However, ideas for solutions naturally develop as one better understands the problem. Future research will develop more feedback allowing Chaplain Corps leaders to implement the developmental activities necessary to improve leader development for their subordinates.

Conclusions

The researcher addressed the need for empirical evidence about development for Army Chaplain Corps leaders by conducting a quantitative analysis of the perceived effectiveness of an immediate superior's efforts to develop chaplaincy members. The purpose of this project was to confirm or refute the assertion that any leader development deficit in the Army extended to the Chaplain Corps. The researcher did this by analyzing the 2015 CASAL responses to the question, "How effective is your immediate superior at the following: Developing their subordinates?" The researcher asked CAL to provide results for the groups contained in table 11 found in chapter 4. The Chaplain Corps members' positive responses were compared with their peer groups' positive responses to see if there was a statistically significant difference in the responses of the comparison groups using the IBP SPSS program to analyze and compare the mean positive responses. All four chaplaincy comparison groups had higher mean favorable perceptions of their immediate superiors' effectiveness at developing others than their peers (see table 12 in chapter 4). The IBM SPSS analysis results showed that three of the four groups had statistically significant higher mean positive perceptions. Statistical significance indicates

that the change in positive perception is likely due to the respondent's branch or MOS rather than a result of chance.

The researcher also analyzed the yes or no responses to the 14 supporting inquiries as to respondents' perception of specific actions immediate superiors took to develop their subordinates (see tables 15-18 in chapter 4). Chaplaincy leaders had higher overall perceptions than their peers of their immediate superiors' specific actions taken to develop subordinates. However, the perceptions captured in these tables also indicate that Army leaders are not meeting the regulatory, doctrinal, and implied expectations for developing subordinates. Chaplaincy leaders and their Army peers reported actions taken by superiors to develop subordinates were low in similar categories.

The researcher draws five primary conclusions from this study. First, chaplains and religious affairs specialists perceive there raters as effective at developing them at a higher rate than their peers. This more favorable perception may indicate that leaders rating chaplains and religious affairs specialists understand the differences between the experience levels of these members and are making efforts to adjust their leadership styles accordingly. Second, the more favorable perception of development seems to be reflected in the chaplains' and religious affairs specialists' perceptions of their immediate superiors' actions taken to set conditions for development and providing feedback. Third, the results do indicate a possible leader development deficit for members of the Army Chaplain Corps when it comes to future-focused actions related to coaching, mentoring, and continuing education. The deficit in future-oriented learning and guidance may be more harmful for chaplaincy leaders because they do not get the same opportunities to practice and hone their skills as their peers in the rest of the Army. However,

intermediate raters should be providing this for chaplains and this area may be one where raters and intermediate raters need to increase collaboration with each other. Fourth, the Army has sufficient doctrine, regulations, and training in place to improve leader development. The challenge is leaders and individuals prioritizing the practice of leader development skills in all three training domains. Fifth, chaplaincy leaders must take responsibility to improve themselves in the self-development training domain. Chaplain Corps leaders can assist chaplains and religious affairs specialists by incorporating leader development opportunities in the institutional training domain.

Leader development is a top priority for the Army. Though chaplains and religious affairs specialists do not fill many formal leadership roles over the course of their Army careers, chaplaincy Soldiers fill informal leadership roles in nearly every unit they serve. Intentional leader development is more vital for Chaplain Corps members because they do not get the same practice opportunities as their peers. Chaplains and religious affairs specialists can begin implementing solutions to the problems identified during this study right away. The vital traits and behaviors necessary to solve the problem are initiative and leadership.

GLOSSARY

Armed Forces Chaplain Board. The Armed Forces Chaplains Board makes recommendations to the Secretary of Defense and the Under Secretary of Defense for Personnel and Readiness on religious, ethical, and moral matters for the Military Services, and on the following policy matters: protection of free exercise of religion according to Amendment I to the Constitution of the United States; procurement, professional standards, requirements, training, and assignment of military chaplains; all religious support providers; procurement and utilization of supplies, equipment, and facilities for religious use; promotion of dialog with civilian organizations regarding religious issues; promotion of joint military endeavors for the delivery of ministry by the Military Services throughout the Department of Defense whenever practicable.[10]

Army competitive category. A competitive category is a separate promotion category established by a Service Secretary for specific groups of officers whose specialized education, training, or experience and often relatively narrow utilization, makes separate career management desirable. The competitive categories for Regular Army officers are as follows: Maneuver, Fires and Effects; Operations Support; Force Sustainment; Special Branches: Judge Advocate General's Corps, Chaplains Corps, Army Nurse Corps, Army Dental Corps, Medical Corps, Medical Service Corps, Army Medical Specialist Corps, Veterinary Corps. Army Medical Specialist Corps and Medical Corps combine into a single category for promotions above the grade of O6.[11]

Army Doctrine Publications. Manuals that contain the fundamental principles by which operating forces and elements of the generating force that directly support operations guide their actions in support of national objectives. An Army doctrine publication provides the intellectual underpinnings of how the Army operates as a force.[12]

Army Doctrine Reference Publication. Manuals that provides a more detailed explanation of the principles contained in the related Army doctrine publication.[13]

Army leader development model. The Army Leader Development Model portrays the interaction among three separate but overlapping training domains (operational, institutional and self-development) that must be synchronized in order to achieve the goal of trained Soldiers, Army Civilians, leaders, and ready units.[14]

Broadening. Broadening consists of those education and training opportunities, assignments, and experiences that provide exposure outside the leader's branch or functional area competencies.[15]

Branch. A grouping of officers that comprises an arm or service of the Army in which an officer is commissioned or transferred, trained, developed and promoted. All

officers hold a single branch designation and may serve repetitive and progressive assignments associated with that branch.[16]

Branch, basic. Basic branches of the Army include: Adjutant General's Corps, Air Defense Artillery, Armor, Aviation, Chemical Corps, Civil Affairs (AC and U.S. Army Reserve only), Corps of Engineers, Field Artillery, Finance Corps, Infantry, Military Intelligence, Military Police Corps, Ordnance Corps, Psychological Operations (PSYOP) (AC and U.S. Army Reserve only), Quartermaster Corps, Signal Corps, Special Forces, or Transportation Corps, and for whom the U.S. Army Human Resources Command-Fort Knox (AHRC) exercises branch manager functions.[17]

Branch, special. A grouping of branches and officers primarily concerned with providing combat service support and/or administration to the Army as a whole but managed separately from AHRC combat service support branches. Special branches include: Army Medical Department, Chaplains, and Judge Advocate General. [18]

Center for Army Leadership. The Center for Army Leadership (CAL) conducts leadership and leader development research, studies, analysis, assessment and evaluation; provides the Army leadership and leader development doctrine, products and services; develops and maintains the Army Leader Development Strategy and annexes; and manages the Army Leader Development Program.[19]

Center for Army Leadership Annual Survey of Army Leadership. The CAL Annual Survey of Army Leadership (CASAL) assesses and tracks trends (since 2005) in army leader attitudes of leader development, the quality of leadership, and the contribution of leadership to mission accomplishment. CASAL provides research guidance for policy decisions and program development. [20]

Chief of Chaplains Campaign Plan. A document that communicates both the Chief of Chaplains' vision and the Strategic Roadmap to reach that vision.[21]

Comprehensive Soldier and Family Fitness. The policies, procedures, and responsibilities for developing, managing, and conducting Army resilience and performance education, training, and implementation. The Army established Comprehensive Soldier and Family Fitness to increase the resilience and enhance the performance of Soldiers, Families, and Department of the Army Civilians.[22]

Endorsing agency. Endorsing agencies represent various religious groups and each supports the pluralistic requirements of the Army without relinquishing their respective religious demands. Endorsement is the official formal statement by a recognized authority of a religious organization attesting to the credentials of an individual as a qualified religious ministry professional.[23]

Field Manual. Manuals that contain principles, tactics, procedures, and other doctrinal information. They describe how the Army and its organizations conduct and train

for operations. Field manuals describe how the Army executes operations described in the Army doctrine publications. They fully integrate and comply with the doctrine in the Army doctrine publications and Army doctrine reference publications.[24]

Generating force. The Generating Force consists of those Army organizations whose primary mission is to generate and sustain the Operational Army's capabilities for employment by Joint Force commanders.[25]

Institutional training domain. The institutional training domain includes Army centers/schools that provide initial training and subsequent functional and professional military education and training for Soldiers, military leaders, and Army Civilians.[26]

Distinctive religious group. Religious groups with distinct religious needs that cannot be met by available military chaplains.[27]

Megachurch. A church with an average weekly attendance of 2,000 or greater.[28]

Military Occupational Specialty. The MOS identifies a group of duty positions that requires closely related skills. The MOS broadly identifies types of skill without regard to levels of skill.[29]

Noncommissioned Officer. An Army leader in the rank of corporal thru sergeant major has not received an officer commission.

Officer or NCO Evaluation Report Support Form. A form meant to promote a top-down emphasis on leadership communication, integrating rated officer [NCO] participation in objective setting, performance counseling, and the evaluation process.[30]

Operating force. Operating forces are those whose primary missions are to participate in combat and the integral supporting elements thereof.[31]

Operational training domain. The operational training domain encompasses training activities that unit leaders schedule, and individuals, units and organizations undertake.[32]

Post-positivist. Postpositivists hold a deterministic philosophy in which causes (probably) determine effects or outcomes.[33]

Range of military operations. A fundamental construct that helps relate military activities and operations in scope and purpose. The range encompasses three primary categories: military engagement, security cooperation, and deterrence; crisis response and limited contingency operations; and large-scale combat operations.[34]

Religious affairs specialist, chaplain assistant. Religious Affairs Specialist shape the environment to accomplish the Commander's Religious Support mission by providing technical expertise in religious support operations and the impact of religion on the unit and the mission. Religious Affairs Specialist have three core capabilities: Integrate Religious Operations, Spiritual Readiness, and Basic Human Interaction tasks into the unit mission.[35]

Reserve component. The portion of the United States Army made up of the Army National Guard of the United States and the United States Army Reserve.

Second chair leader. A second chair leader is a person in a subordinate role whose influence with others adds value throughout the organization.[36]

Self-development training domain. The self-development domain includes planned and goal-oriented learning that reinforces and expands the depth and breadth of an individual's knowledge base and self-awareness.[37]

Unified Land Operations. Simultaneous offensive, defensive, and stability or defense support of civil authorities' tasks to seize, retain, and exploit the initiative to shape the operational environment, prevent conflict, consolidate gains, and win our Nation's wars as part of unified action.[38]

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[1] Hawkins, "CHAP-T.A.L.K.S."

[2] U.S. Army Chief of Chaplains, "CC CAMPLAN," 7.

[3] HQDA, ADP 6-22, 1.

[4] HQDA, ADRP 6-22, 3–11.

[5] Ibid., 7–12.

[6] HQDA, FM 6-22, 7–2.

[7] Ibid.

[8] Ibid.

[9] U.S. Army Combined Arms Center, "Leader Development Resources," accessed 20 November 2017, http://usacac.army.mil/organizations/mccoe/cal/ldrdevelopment.

[10] Office of the Under Secretary for Personnel and Readiness, "Armed Forces Chaplains Board," Personnel and Readiness Home, accessed March 26, 2018, http://prhome.defense.gov/M-RA/_ARCHIVE-2018/MPP/AFCB/.

[11] Rand Corporation, "DOPMA/ROPMA Reference, Competitive Categories," DOPMA - ROPMA, accessed March 26, 2018, http://dopma-ropma.rand.org/competitive-categories.html.

[12] HQDA, ADP 1-01.

[13] Ibid.

[14] HQDA, AR 350-1*, Army Training and Leader Development* (Washington, DC: Government Printing Office, 2017).

[15] HQDA, ADRP 6-22.

[16] HQDA, Department of the Army Pamphlet 611-21, *Military Occupational Classification and Structure* (Washington, DC: Government Printing Office, 2017).

[17] Ibid.

[18] Ibid.

[19] U.S. Army Combined Arms Center, "Center for Army Leadership (CAL), U.S. Combined Arms Center," U.S. Combined Arms Center, accessed March 26, 2018, https://usacac.army.mil/organizations/mccoe/cal.

[20] Ibid.

[21] Office of the Chief of Chaplains (OCCH), "The Chief of Chaplains Strategic Roadmap, Connecting Faith, Service, and Mission" (Washington DC: OCCH, Department of the Army, 2014).

[22] HQDA, AR 350-53*, Comprehensive Soldier Fitness* (Washington, DC: Government Printing Office, 2014).

[23] HQDA, AR 165-1.

[24] HQDA, ADP 1-01.

[25] HQDA, "2008 U.S. Army Posture Statement, Information Papers, Global Force Posture," Official Website of the U.S. Army, accessed March 26, 2018, https://www.army.mil/aps/08/information_papers/prepare/Generating_Force.html.

[26] HQDA, AR 350-1.

[27] HQDA, AR 165-1.

[28] Christianity Today, "Megachurches," Christianity Today, accessed March 26, 2018, https://www.christianitytoday.com/ct/topics/m/megachurches/.

[29] HQDA, AR 611-1*, Military Occupational Classification Structure Development and Implementation* (Washington, DC: Government Printing Office, 1997).

[30] HQDA, AR 623-3.

[31] The Free Dictionary, "Operating Forces - Definition of Operating Forces," The Free Dictionary, accessed March 26, 2018, https://www.thefreedictionary.com/operating+forces.

[32] HQDA, *AR 350-1*.

[33] John W. Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 5th ed. (Los Angeles: SAGE, 2018).

[34] Joint Chiefs of Staff, Joint Publication 3-0, *Joint Operations* (Washington, DC: Government Printing Office, 2017).

[35] HQDA, DA PAM 611-21.

[36] Bonem and Patterson, *Leading from the Second Chair*.

[37] HQDA, AR 350-1.

[38] HQDA, FM 3-0, *Operations* (Washington, DC: Government Printing Office, 2017).

APPENDIX A

2015 CASAL RESULTS BY COHORTS

Table 23. 2015 CASAL Results for AC and RC Chaplains

Results for AC and RC Chaplains	# of Total Respondents	% Positive or Yes Responses	Sampling Error (95% CI)
How effective is your immediate superior at the following: Developing their subordinates	135	69.6%	8.2%
In the past 12 months, actions your immediate superior has taken to develop your leadership skills:			
Provided encouragement and/or praise	135	76.3%	8.2%
Fostered a climate for development (e.g. allowed learning from my honest mistakes)	135	51.1%	8.2%
Provided me with new opportunities to lead	135	39.3%	8.2%
Created or called attention to challenging job assignments or opportunities	135	26.7%	8.2%
Delegated tasks to develop me	135	41.5%	8.2%
Involved me in decision-making or planning process	135	58.5%	8.2%
Provided me with feedback on my performance (e.g., Formal or informal counseling)	135	50.4%	8.2%
Provided training, teaching, coaching, or skill development	135	26.7%	8.2%
Provided mentoring to prepare me for future roles or assignments	135	27.4%	8.2%
Shared experiences, lessons learned, or advice	135	52.6%	8.2%
Remained approachable for me to seek input and ask questions	135	70.4%	8.2%
Referred me to developmental resources (e.g., online courses, readings, study topics)	135	17.8%	8.2%
Encouraged or recommended continuing education (e.g., college courses, job certifications)	135	20.7%	8.2%
Authorized or allowed me to attend resident training or education	135	25.2%	8.2%
Nothing – no development has been provided	135	3.7%	8.2%
Does not apply in my current situation (e.g., new to unit, no direct contact)	135	3.7%	8.2%
Other	135	1.5%	8.2%

Source: Created by author. NOTE: The Chaplaincy sampling errors for this research project are estimates calculated based on the total authorizations for the appropriate Chaplain Corps cohort in the fiscal year 2016.

Table 24. 2015 CASAL Results for All Other AC and RC Officers

Results for all non-chaplain AC and RC officers	# of Total Respondents	% Positive or Yes Responses	Sampling Error (95% CI)
How effective is your immediate superior at the following: Developing their subordinates	5591	62.2%	1.3%
In the past 12 months, actions your immediate superior has taken to develop your leadership skills:			
Provided encouragement and/or praise	5620	63.9%	1.3%
Fostered a climate for development (e.g. allowed learning from my honest mistakes)	5620	54.2%	1.3%
Provided me with new opportunities to lead	5620	40.2%	1.3%
Created or called attention to challenging job assignments or opportunities	5620	28.7%	1.3%
Delegated tasks to develop me	5620	49.6%	1.3%
Involved me in decision-making or planning process	5620	55.0%	1.3%
Provided me with feedback on my performance (e.g., Formal or informal counseling)	5620	47.0%	1.3%
Provided training, teaching, coaching, or skill development	5620	29.5%	1.3%
Provided mentoring to prepare me for future roles or assignments	5620	29.5%	1.3%
Shared experiences, lessons learned, or advice	5620	55.8%	1.3%
Remained approachable for me to seek input and ask questions	5620	63.7%	1.3%
Referred me to developmental resources (e.g., online courses, readings, study topics)	5620	19.4%	1.3%
Encouraged or recommended continuing education (e.g., college courses, job certifications)	5620	22.4%	1.3%
Authorized or allowed me to attend resident training or education	5620	21.8%	1.3%
Nothing – no development has been provided	5620	7.0%	1.3%
Does not apply in my current situation (e.g., new to unit, no direct contact)	5620	5.2%	1.3%
Other	5620	1.4%	1.3%

Source: Created by author.

Table 25. 2015 CASAL Results for AC Chaplains and Chaplain Assistants

Results for AC chaplains and chaplain assistants	Active		
	# of Total Respondents	% Positive or Yes Responses	Sampling Error (95% CI)
How effective is your immediate superior at the following: Developing their subordinates	82	67.1%	10.7%
In the past 12 months, actions your immediate superior has taken to develop your leadership skills:			
Provided encouragement and/or praise	82	81.7%	10.7%
Fostered a climate for development (e.g. allowed learning from my honest mistakes)	82	58.5%	10.7%
Provided me with new opportunities to lead	82	42.7%	10.7%
Created or called attention to challenging job assignments or opportunities	82	25.6%	10.7%
Delegated tasks to develop me	82	45.1%	10.7%
Involved me in decision-making or planning process	82	63.4%	10.7%
Provided me with feedback on my performance (e.g., Formal or informal counseling)	82	51.2%	10.7%
Provided training, teaching, coaching, or skill development	82	25.6%	10.7%
Provided men touring to prepare me for future roles or assignments	82	26.8%	10.7%
Shared experiences, lessons learned, or advice	82	59.8%	10.7%
Remained approachable for me to seek input and ask questions	82	73.2%	10.7%
Referred me to developmental resources (e.g., online courses, readings, study topics)	82	17.1%	10.7%
Encouraged or recommended continuing education (e.g., college courses, job certifications)	82	25.6%	10.7%
Authorized or allowed me to attend resident training or education	82	32.9%	10.7%
Nothing – no development has been provided	82	0.0%	10.7%
Does not apply in my current situation (e.g., new to unit, no direct contact)	82	3.7%	10.7%
Other	82	2.4%	10.7%

Source: Created by author. NOTE: The Chaplaincy sampling errors for this research project are estimates calculated based on the total authorizations for the appropriate Chaplain Corps cohort in the fiscal year 2016.

Table 26. 2015 CASAL Results for RC Chaplains and Chaplain Assistants

Results for RC chaplains and chaplain assistants	Reserve		
	# of Total Respondents	% Positive or Yes Responses	Sampling Error (95% CI)
How effective is your immediate superior at the following: Developing their subordinates	95	69.5%	9.9%
In the past 12 months, actions your immediate superior has taken to develop your leadership skills:			
Provided encouragement and/or praise	95	70.5%	9.9%
Fostered a climate for development (e.g. allowed learning from my honest mistakes)	95	51.6%	9.9%
Provided me with new opportunities to lead	95	38.9%	9.9%
Created or called attention to challenging job assignments or opportunities	95	29.5%	9.9%
Delegated tasks to develop me	95	41.1%	9.9%
Involved me in decision-making or planning process	95	58.9%	9.9%
Provided me with feedback on my performance (e.g., Formal or informal counseling)	95	52.6%	9.9%
Provided training, teaching, coaching, or skill development	95	25.3%	9.9%
Provided men touring to prepare me for future roles or assignments	95	30.5%	9.9%
Shared experiences, lessons learned, or advice	95	51.6%	9.9%
Remained approachable for me to seek input and ask questions	95	64.2%	9.9%
Referred me to developmental resources (e.g., online courses, readings, study topics)	95	22.1%	9.9%
Encouraged or recommended continuing education (e.g., college courses, job certifications)	95	26.3%	9.9%
Authorized or allowed me to attend resident training or education	95	21.1%	9.9%
Nothing – no development has been provided	95	6.3%	9.9%
Does not apply in my current situation (e.g., new to unit, no direct contact)	95	5.3%	9.9%
Other	95	2.1%	9.9%

Source: Created by author. NOTE: The Chaplaincy sampling errors for this research project are estimates calculated based on the total authorizations for the appropriate Chaplain Corps cohort in the fiscal year 2016.

Table 27. 2015 CASAL Results for AC and RC Chaplains and Chaplain Assistants

Results for AC and RC chaplains and chaplain assistants	Total (Active + Reserve)		
	# of Total Respondents	% Positive or Yes Responses	Sampling Error (95% CI)
How effective is your immediate superior at the following: Developing their subordinates	177	68.4%	7.2%
In the past 12 months, actions your immediate superior has taken to develop your leadership skills:			
Provided encouragement and/or praise	177	75.7%	7.2%
Fostered a climate for development (e.g. allowed learning from my honest mistakes)	177	54.8%	7.2%
Provided me with new opportunities to lead	177	40.7%	7.2%
Created or called attention to challenging job assignments or opportunities	177	27.7%	7.2%
Delegated tasks to develop me	177	42.9%	7.2%
Involved me in decision-making or planning process	177	61.0%	7.2%
Provided me with feedback on my performance (e.g., Formal or informal counseling)	177	52.0%	7.2%
Provided training, teaching, coaching, or skill development	177	25.4%	7.2%
Provided men touring to prepare me for future roles or assignments	177	28.8%	7.2%
Shared experiences, lessons learned, or advice	177	55.4%	7.2%
Remained approachable for me to seek input and ask questions	177	68.4%	7.2%
Referred me to developmental resources (e.g., online courses, readings, study topics)	177	19.8%	7.2%
Encouraged or recommended continuing education (e.g., college courses, job certifications)	177	26.0%	7.2%
Authorized or allowed me to attend resident training or education	177	26.6%	7.2%
Nothing – no development has been provided	177	3.4%	7.2%
Does not apply in my current situation (e.g., new to unit, no direct contact)	177	4.5%	7.2%
Other	177	2.3%	7.2%

Source: Created by author. NOTE: The Chaplaincy sampling errors for this research project are estimates calculated based on the total authorizations for the appropriate Chaplain Corps cohort in the fiscal year 2016.

Table 28. 2015 CASAL Results for All Other AC Officers and NCOs

Results for all other AC officers and NCOs-excluding chaplains and chaplain assistants	Active		
	# of Total Respondents	% Positive or Yes Responses	Sampling Error (95% CI)
How effective is your immediate superior at the following: Developing their subordinates	6715	61.4%	1.2%
In the past 12 months, actions your immediate superior has taken to develop your leadership skills:			
Provided encouragement and/or praise	6756	59.8%	1.2%
Fostered a climate for development (e.g. allowed learning from my honest mistakes)	6756	52.4%	1.2%
Provided me with new opportunities to lead	6756	37.4%	1.2%
Created or called attention to challenging job assignments or opportunities	6756	26.6%	1.2%
Delegated tasks to develop me	6756	50.2%	1.2%
Involved me in decision-making or planning process	6756	56.0%	1.2%
Provided me with feedback on my performance (e.g., Formal or informal counseling)	6756	46.4%	1.2%
Provided training, teaching, coaching, or skill development	6756	29.9%	1.2%
Provided mentoring to prepare me for future roles or assignments	6756	28.5%	1.2%
Shared experiences, lessons learned, or advice	6756	54.4%	1.2%
Remained approachable for me to seek input and ask questions	6756	61.3%	1.2%
Referred me to developmental resources (e.g., online courses, readings, study topics)	6756	19.9%	1.2%
Encouraged or recommended continuing education (e.g., college courses, job certifications)	6756	29.2%	1.2%
Authorized or allowed me to attend resident training or education	6756	25.2%	1.2%
Nothing – no development has been provided	6756	8.4%	1.2%
Does not apply in my current situation (e.g., new to unit, no direct contact)	6756	6.3%	1.2%
Other	6756	1.7%	1.2%

Source: Created by author.

Table 29. 2015 CASAL Results for All Other RC Officers and NCOs

Results for all other RC officers and NCOs-excluding chaplains and chaplain assistants	Reserve		
	# of Total Respondents	% Positive or Yes Responses	Sampling Error (95% CI)
How effective is your immediate superior at the following: Developing their subordinates	6009	62.6%	1.3%
In the past 12 months, actions your immediate superior has taken to develop your leadership skills:			
Provided encouragement and/or praise	6038	62.7%	1.2%
Fostered a climate for development (e.g. allowed learning from my honest mistakes)	6038	49.4%	1.2%
Provided me with new opportunities to lead	6038	40.0%	1.2%
Created or called attention to challenging job assignments or opportunities	6038	29.7%	1.2%
Delegated tasks to develop me	6038	45.3%	1.2%
Involved me in decision-making or planning process	6038	55.1%	1.2%
Provided me with feedback on my performance (e.g., Formal or informal counseling)	6038	45.4%	1.2%
Provided training, teaching, coaching, or skill development	6038	28.9%	1.2%
Provided mentoring to prepare me for future roles or assignments	6038	27.4%	1.2%
Shared experiences, lessons learned, or advice	6038	51.6%	1.2%
Remained approachable for me to seek input and ask questions	6038	60.7%	1.2%
Referred me to developmental resources (e.g., online courses, readings, study topics)	6038	20.0%	1.2%
Encouraged or recommended continuing education (e.g., college courses, job certifications)	6038	28.0%	1.2%
Authorized or allowed me to attend resident training or education	6038	27.3%	1.2%
Nothing – no development has been provided	6038	9.5%	1.2%
Does not apply in my current situation (e.g., new to unit, no direct contact)	6038	4.7%	1.2%
Other	6038	1.9%	1.2%

Source: Created by author.

Table 30. 2015 CASAL Results for All Other AC and RC Officers and NCOs

Results for all other AC and RC officers and NCOs-excluding chaplains and chaplain assistants	# of Total Respondents	% Positive or Yes Responses	Sampling Error (95% CI)
How effective is your immediate superior at the following: Developing their subordinates	12,724	61.9%	0.9%
In the past 12 months, actions your immediate superior has taken to develop your leadership skills:			
Provided encouragement and/or praise	12,794	61.2%	0.9%
Fostered a climate for development (e.g. allowed learning from my honest mistakes)	12,794	51.0%	0.9%
Provided me with new opportunities to lead	12,794	38.6%	0.9%
Created or called attention to challenging job assignments or opportunities	12,794	28.1%	0.9%
Delegated tasks to develop me	12,794	47.9%	0.9%
Involved me in decision-making or planning process	12,794	55.6%	0.9%
Provided me with feedback on my performance (e.g., Formal or informal counseling)	12,794	45.9%	0.9%
Provided training, teaching, coaching, or skill development	12,794	29.4%	0.9%
Provided mentoring to prepare me for future roles or assignments	12,794	28.0%	0.9%
Shared experiences, lessons learned, or advice	12,794	53.1%	0.9%
Remained approachable for me to seek input and ask questions	12,794	61.0%	0.9%
Referred me to developmental resources (e.g., online courses, readings, study topics)	12,794	19.9%	0.9%
Encouraged or recommended continuing education (e.g., college courses, job certifications)	12,794	28.6%	0.9%
Authorized or allowed me to attend resident training or education	12,794	26.2%	0.9%
Nothing – no development has been provided	12,794	8.9%	0.9%
Does not apply in my current situation (e.g., new to unit, no direct contact)	12,794	5.5%	0.9%
Other	12,794	1.8%	0.9%

Source: Created by author.

APPENDIX B

READING AN INDEPENDENT SAMPLES *t*-TEST

The following is a step-by-step walk through for understanding these results and how researcher determined statistical significance. First, one determines which row of the independent samples test from which to read (see table 13 in chapter 4). Start by looking at the two columns under the heading Levene's test for equality of variances. The Levene's test determines if the two independent variable conditions have equal amounts of variance in their mean scores.[1] The value in the column Sig. determines whether to read from the Equal variance assumed or the Equal variance not assumed row. If the Sig. value is greater than .05 then the variability in the comparison groups is about the same and one reads from the Equal variances assumed row. If the Sig. value equals .05 or less, then equal variance is not assumed, meaning one reads the bottom row. The Sig. value in Table 13 is 0.000; the value is below .05 meaning that the variance in the two groups is not the same (see table 13 in chapter 4). The variability in the two groups is significantly different so the IBM SPSS software adjusts the test results to account for this difference. Therefore, one reads the results from the second row, highlighted in gray.

The *t*-test shows if there is a statistically significant difference between the means for the two comparison groups.[2] One determines the significance of the differences in the means by reading from the Sig. (2-tailed) value, also referred to as the *p* value, from the appropriate row; the second row in all four comparison groups. If the Sig. (2-tailed) value is less than .05 then one can conclude that there is a statistically significant difference between the groups. If the Sig. (2-tailed) value is greater than .05 then one can conclude that there is not a statistically significant difference between the groups. Table 13 shows

that the first three Sig. (2-tailed) values are less than .05 (.019, .023, and .040). Therefore, one can conclude that there is a statistically significant difference between these three chaplaincy comparison groups and their Army peers.[3]

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[1] Statistics Help for Students, "How Do I Interpret Data in SPSS for an Independent Samples T-Test?," Statistics Help for Students, accessed March 19, 2018, http://statistics-help-for-students.com/How_do_I_interpret_data_in_SPSS_for_an_independent_samples_T_test.htm#.WrADWqjwZhE.

[2] Ibid.

[3] Ibid.

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