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CHAPLAIN TRAINING AT A CROSSROADS: WHAT LIES
AHEAD?

by

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Preface

As the USAF Chaplain Service prepares to meet the needs of new generations of warriors in new environments of the twenty-first century, it's important to reassess its own training needs and methods. The Office of the Chief of the Chaplain Service suggested the topic of training as it continues to remain on the leading edge of innovation and development. Having recently served at the USAF Chaplain Service Institute, I've had some experience addressing these needs. I hope this paper is a small step in helping the Chaplain Service prepare for the challenges and opportunities that lie ahead.

I would like to thank my research advisor, Lt Col William Clapp, for his continued support, feedback, and direction. Additionally, I sincerely appreciate the expertise and suggestions of Chaplain Robert Hicks, who served as an additional advisor and subject matter expert. Several individuals at the USAF Chaplain Service Institute also provided honest and invaluable input. These included Chaplains Peter Flood, Hal Owens, Michael Whittington, and Wayne Knutson, along with SMSgt Jeff Turley and MSgt Charles Johnson. Finally, without the superb editorial support of Mr. Leroy Bell, Jr., this paper would not have been completed on time. To all of these individuals I offer my deepest appreciation.

Abstract

The purpose of this paper is to explore the types and methods of training that will be required for Air Force Chaplain Service personnel as they minister in the twenty-first century. Presently, in-residence training is the norm for initial and advanced training for both chaplains and chaplain service support personnel. As training dollars decrease, can in-residence training continue? Will distance education be a viable option? In what type of environments will chaplains find themselves ministering—ongoing temporary duties, small expeditionary forces, space operations? What ethical issues will arise from these environments requiring special training? How will the Air Force Chaplaincy meet the training requirements not provided in civilian institutions? This paper uses the *Joint Vision 2010* and *Global Engagement* documents to describe the possible future environments and then it addresses the questions and thoughts above.

Chapter 1

The Future Environments

At the behest of former Air Force Chief of Staff, General Ronald R. Fogleman, a year-long Air Force study entitled *Alternate Futures for 2025* was completed to “generate ideas and concepts on the capabilities the United States will require to possess the dominant air and space force in the future.”¹ This long-range planning initiative attempted to look into the future and identify the systems, concepts of operation, environments, technologies, and training that will be required for the United States to possess the dominant air and space forces in the future.

Since the members of the United States Air Force Chaplain Service seek to meet the spiritual needs of the men and women serving wherever they are stationed, it is imperative for them to prepare for the environments identified in the *Alternate Futures for 2025* study. These environments will help determine the needs of personnel serving in them and enable the Chaplain Service prepare to meet those needs.

The *Alternate Futures for 2025* study identified four major alternate future environments. After receiving feedback on these, two other scenarios were added to the list. These environments were labeled *Gulliver’s Travails*, *Zaibatsu*, *Digital Cacophony*, *King Khan*, *Halfs and Half-Naughts*, and *Crossroads*. A short description of each

environment will be presented followed by their implications on future Chaplain Service training.

Gulliver's Travails describes a world of rampant nationalism and state- and nonstate-sponsored terrorism. The number of territories claiming statehood is increasing and the international environment is unstable. In the *Gulliver's Travails* environment, American military members are both admired and mistrusted. While they are admired because they enhance stability, they are mistrusted because permanent changes of station and temporary duty assignments prevent them from forming close ties in the communities where they serve. Because of the mistrust of strangers, families have become more important in this future world.²

The implications for the Chaplain Service in the *Gulliver's Travails* environment include the need for being part of a rapid deployment force and the challenge to provide ministry to develop a sense of family and community. In this scenario, the United States will be preoccupied with many commitments in counterterrorism and counter proliferation. Thus, Chaplain Readiness Teams or CRTs, consisting of a chaplain and a chaplain service support personnel, (hereafter referred to as chaplain assistant), must be well trained as a unit in readiness and mobility, deploy at a moment's notice, and provide critical pastoral ministry at any location.

In the future *Zaibatsu* environment, economic interests will dominate the world. Multinational corporations (MNC) will be powerful by managing growth and maximizing profits. Human nature in this world is dominated basically by materialism. However, according to author Paul Kennedy, a strong anti-materialistic attitude may develop among some religious groups.³ Also, greed may lead to social tensions reflecting the differences

in income between the wealthy and other classes. Thus, the forces of greed, resentment, and religious radicalism could threaten world security.

In the *Zaibatsu* world, Air Force chaplains will need to be well versed in the areas of religious pluralism and religious terrorism so they can serve as subject matter experts and advisors to commanders. Because this environment may require Air Force personnel to serve with other United Nations troops, Chaplain Service personnel must also be trained to serve in joint and unified environments.

Rapid technological advances characterize the *Digital Cacophony* world of the future. While this world may offer the greatest opportunity of wealth and power for the individual, it may also be the most dangerous for states as well as individuals. Everyone will have access to global networking and the database system. But those who don't share in the wealth, can terrorize those who do.⁴ In this environment, humans can become isolationists. They may communicate on the internet, but not face-to-face. They also may suffer from anxiety as a result of the great technological and political changes taking place. Furthermore, the proliferation of weapons of mass destruction will add to the instability.

In this environment the military must concern itself with the elements of time, modernization, training, and burnout. Time will be critical as technological advancements rapidly advance modern weapon systems. Training will need to be ongoing, while burnout of personnel in such an environment will be a factor. Most officer and enlisted professional military education and technical training will be individualized, via videoteleconferencing and interactive computerware.⁵ In this environment, members of the Chaplain Service must be technologically literate and

advanced on the one hand, yet provide a sense of purpose and meaning on the other. Training for Chaplain Service personnel will also be mainly provided via computers and teleconferencing, especially in the areas of stress management and critical incident stress management.

An Asian colossal group formed by China, Hong Kong, Taiwan, and Singapore dominates King Khan's world environment. The United States is still a major world power but economically, it is not as strong as *Khan*. Also, the United States must downsize and restructure its private companies and military. It will probably have a small active duty force that must be trained and modernized. Many people need jobs and major ethnic groups will demand that a large portion of the military recruits be minorities.⁶

The implications for the Chaplain Service in the *King Khan* scenario include having a smaller chaplaincy but one that will be agile, trained, and prepared. This must especially include a sensitivity to minorities based on ethnicity, gender, religion, race, and culture. Ethical leadership and training on the part of chaplains and their assistants will be extremely valuable to commanders, supervisors, and all military personnel.

In the *Halfs and Half-Naughts* world, many societies will have experienced growth and development while others will have experienced overpopulation, food shortages, and poor health conditions. Envy and resentment will lead to conflict in the world. This conflict will include societies which are influenced by nationalism, cultural and religious differences, and economic disparity. Thus, the United States military will need to be both mentally and physically flexible to meet this diverse arena of conflict. It may have

to switch rapidly between humanitarian support and fighting mercenary forces or a major national power.⁷

Chaplain Service personnel will use similar training and education in the *Halfs and Half-Naughts* environment that was needed in the *King Khan* environment. They will need to be highly agile and possess a sense of humanitarian and pastoral care. The total force concept will definitely be employed to use the experts from the Reserve and National Guard components. Therefore, training must be provided based on the total force concept.

In the final future scenario name *2015 Crossroads*, the aging of the baby boomers will threaten to delineate America along age lines. This scenario serves as a bridge between the present and the year 2025. Outsourcing will try to reduce the impact of active duty personnel cuts along with further use of the Reserves and National Guard. Research, development, and modernization of the military will take center stage.

Again, using chaplains and chaplain assistants from the Reserve and National Guard components will be imperative. This will require combined training among the active duty force, the Reserves, and the National Guard.

The following illustration presents the six future environments that were just described. These are predictions only, and several environments could occur at one time. The key is to be prepared for each one.

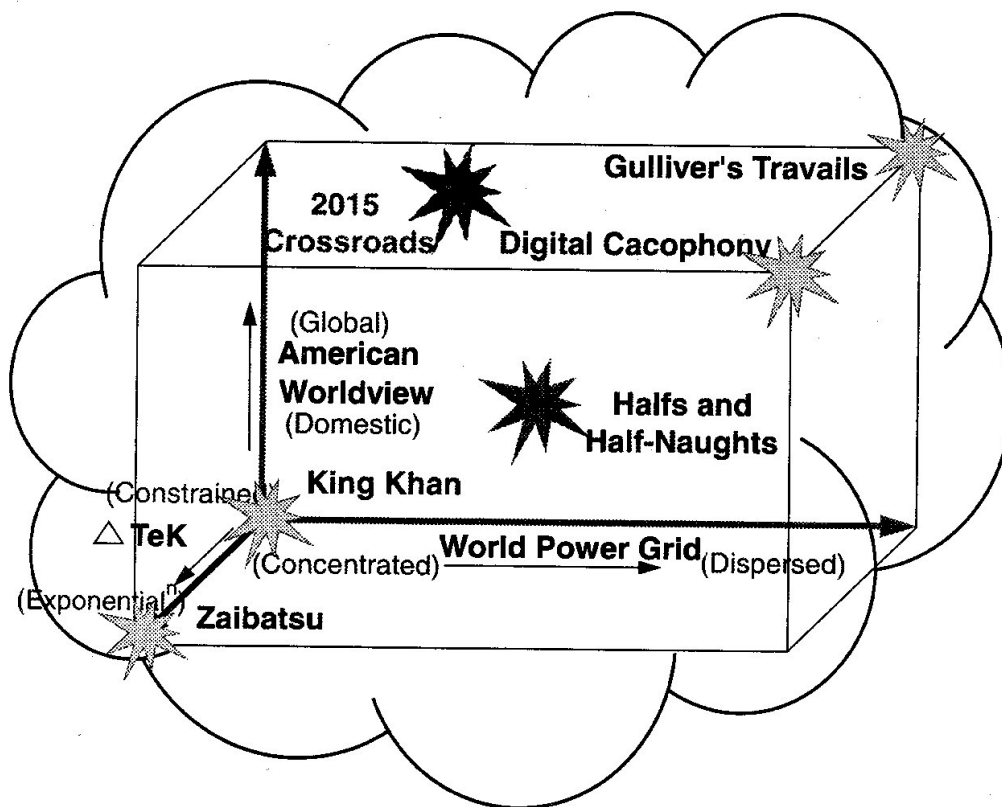


Figure 1. Strategic Planning Space

Recently, the *National Defense Panel* released its study of the future of the military for the year 2010 and beyond. It identified five major challenges, which include power projection, urban operation, space, information warfare, and homeland defense. These environments closely reflect those presented in the *Alternate Futures for 2025* study. They will require a highly mobile force due to the anticipated loss of forward bases, technological superiority, the ability to operate in and from space (perhaps future space labs), and the requirement to deal with terrorism. The strategy that will prepare to meet these challenges will be a **transition strategy**, which will help transform our present readiness posture into one which will respond to the needs of the twenty-first century.⁸

Based on the six environments presented in the *Alternate Futures for 2025* study and the environments presented in the *National Defense Review* study, the Air Force Chaplain Service will need to prepare and train itself in specific areas. These include training in readiness, mobility, ethics, character development, pastoral care, family enrichment, technology, diversity, critical incident stress management, and suicide prevention in a joint and unified environment. Before addressing these training needs, a description of the personnel who will compose the Air Force in the next twenty-five years will be presented along with their needs.

Notes

¹ Lt Gen Jay W. Kelley, "Executive Summary," *Alternate Futures for 2025* (Maxwell AFB, Ala.: Air University Press, 1996), 5.

² Col Joseph A. Engelbrecht, Jr., Ph.D., et al, *Alternate Futures for 2025* (Maxwell AFB, Ala.: Air University Press, 1996), 21, 28-29.

³ Paul Kennedy, *Preparing for the Twenty-First Century* (New York: Random House, 1993), 193.

⁴ Englebrecht, Jr., et al., *Alternate Futures for 2025*, 59-60.

⁵ Ibid., 70-71.

⁶ Ibid., 79,89.

⁷ Ibid., 95, 102-103.

⁸ Andrew F. Krepinevich, Jr., lecture, Air War College, Maxwell AFB, Ala., 11 February 1998.

Chapter 2

Personnel in the 21st Century Air Force

In addition to preparing for possible future environments, the Air Force Chaplaincy must also understand the characteristics and needs of the people who will serve in the Air Force over the next twenty-five years. In his book *Make Room for the Boom or Bust*, Gary L. McIntosh compares three generations of individuals. He labels them the Builders, the Boomers, and the Busters.¹

The Builders are the “war babies,” born between 1940 and 1945; the Boomers are the “postwar babies” born between 1946 and 1964; while the Busters are called the “echo boom” or the “baby boomlet,” born between 1965 and 1983. In 1998, the Builders were 53+ years old, the Boomers 33 to 52 years old, and the Busters 15 to 32 years old. To truly get a grasp on the differences among the three generations, the following table will place things in perspective.

Table 1. Comparison of Generations 1997 (A)

FACTORS	BUILDERS	BOOMERS	BUSTERS
Names	Strivers and survivors G.I. Generation Silent Generation	Challengers Vietnam Generation Sixties Generation Me Generation	Calculators 13 th Generation (from founding fathers) Generation X
Formative Years	1940s	1050s,60s, 70s	1980s, 90s, 2000s
Formative Events	Radio Automobile Pearl Harbor Big bands, jazz Family, school, church Roaring Twenties Rationing Atomic bomb FDR Administration	T.V. Airplane Assassinations Rock-n-Roll College Cold War The New Frontier and space race Energy crisis Watergate and Nixon resignation	Cable T.V./video Internet Challenger disaster Variety of music Peer group, work Berlin Wall down AIDS The O.J. trial Clinton Administration
Characteristics	High view of marriage Early marriage Family strong Limited education Respect authority Private Complete tasks Audio orientation	Low view of marriage Late marriage Family weak Higher education Question authority Open Partly complete tasks Tuned in to all media	Higher view of marriage Later marriage Family stronger Practical education Ignore authority Cautious Tasks left undone Visual orientation

Source: Gary L. McIntosh, *Make Room for the Boom or Bust* (Grand Rapids, Michigan: Baker Book House, 1997), 19-20.

Based on the information in the table above, most of the people who will serve in the Air Force in the near future will be from the Buster generation. This is the first generation to grow up with television and mature with computers, video games, and portable communication devices. They will demand stimulation, excitement, and

challenges in their lives. Their skills will include computer literacy, an understanding of diversity, and a global mind-set. They will thrive in a creative, dynamic environment where they enjoy work and are evaluated on what they actually accomplish rather than the style of their dress. Yet, they cannot be stereotyped as a homogenous unit. The only two generalizations that can be made about the Busters is that they are Americans and they are now in their twenties.

There are certain things for which Busters are searching. They are in search of an identity, want to define things on their own terms, and are longing for a sense of family. In essence, they want a place to belong since they have not necessarily been as well connected in their families. More Busters grew up in single-parent homes than members of any previous generation. They are also looking for peace or anything that will help them get along better in the world. E-mail, answering machines, car phones, and fax machines are almost considered necessities. They are receptive to education that is presented through multimedia avenues and will continue to be interested in job-related training.²

From a spiritual and ministry point of view, the Busters are looking for a sense of direction and purpose. Perhaps this is one of the reasons why there is such an emphasis on values, character development, and morals in the country at this time. The following table highlights the differences among the three generations in the area of religion.

Table 2. Comparison of Generations 1997 (B)

FACTORS	BUILDERS	BOOMERS	BUSTERS
Religious Factors	Commitment to Christ = commitment to church Money to missions In-depth Bible study and prayer Loyalty to denomination Minister out of duty	Commitment to Christ = commitment to relationships Money to people Practical Bible study, prayer/share Loyalty to people Minister for personal satisfaction	Commitment to Christ = commitment to family Money to causes Issue-oriented Bible study, prayer/share Loyalty to family Minister to meet needs
Programs	Support missions Focus on marriage and grandparenting Be formal	Support big causes Focus on marriage and family Be relational	Support local causes Focus on marriage and singles Be spontaneous
Worship	Hymns Expository sermons Pastoral prayer Long attention spans Formality Predictable pace	Praise songs “How to” sermons Various people pray Short attention spans Casual Fast pace	Variety of music Practical sermons Leaders pray Shorter attention spans Laid back Quicker pace
Implications for Future	Revivalistic evangelism will continue to decline Loyalty to institutions will continue to decline	Friendship evangelism will continue strong Loyalty to people will continue strong	12-step evangelism events will grow Loyalty to family and local causes will grow

Source: Gary L. McIntosh, *Make Room for the Boom or Bust* (Grand Rapids, Michigan: Baker Book House, 1997), 20-21.

While they may be categorized as not as religious as their parents and grandparents, recent reports indicate otherwise. For example, *Emerging Trends* noted that “the only noticeable difference between the generations is in the expression of religious preference.”³ It further concluded:

...like generations before them, as the baby buster generation matures, its sense of importance of religion will increase, as will participation in membership in the church and frequent attendance of worship services. What remains to be seen is whether the major faiths and denominations can attract young adult members who will identify themselves with a specific denomination or set of beliefs.⁴

In essence, the Busters are coming of age and desire relationships and answers to the real questions of life. They have learned to be critical and skeptical, especially of the media. Since they grew up in an environment of broken families, diminished financial expectations, and contempt for some of society's institutions, they are searching for meaning in a world filled with contradictions and uncertainties. They want stability in their lives and are looking for something that will serve as an authority in their lives. In this real world, they want honesty and relevance. Thus, to meet the needs of these Busters, chapel programs will have to provide a clear focus and defined vision. They will have to include excellent ministry for families and singles, short-term small groups, classes and activities, and services that are well designed with a good flow and tempo and which offer practical messages.

It's interesting to note that social commentator William Strauss is now beginning to take a look at the generation born 1984 and after. He calls this group the Millennial Generation.⁵ According to Strauss, the Millennials will have more collective esteem as they are being raised to be team players. They seem to be living more of a sheltered child's life and are doing things in a more uniform way as their parents are emphasizing the importance of the family. Even more interesting, Strauss talks about four types of generations that repeat themselves through history. He labels these four types the idealist, reactive, civic, and adaptive generations.⁶ The civic type includes those individuals born between 1901 and 1924, also called the G.I.s. The silent adaptive type

were born between 1925 and 1942 and are called the Silent Generation. The individuals in the idealist group were born between 1943 and 1960, also called the Boomers. Finally, the reactive type, born between 1961 and 1981 included the Thirteenth Generation or Generation X people. If history repeats itself according to this cycle, the Millennial Generation will again be the civic type. This group will have great capacity and promise, one that respects institutional values and ideals, and one that will emphasize family and commitment. If this is so, it's imperative for the Air Force Chaplaincy to consider these characteristics so it can meet the needs of this generation. It will begin to compose a larger part of the military after the year 2000.

Notes

¹ Gary L. McIntosh, *Make Room for the Boom or Bust*, (Grand Rapids, Michigan: Baker Book House, 1997), 11.

² Ibid., 42.

³ "Baby Busters Following Most Traditional Patterns," *Emerging Trends*, February 1994, 16.

⁴ Ibid.

⁵ William Strauss, "Generating a Brighter Future," *Rutherford*, February 1996, 8.

⁶ Ibid., 24-25.

Chapter 3

Training Needs For the Future

Having described possible future environments and the types of people who will comprise the Air Force in this future, the Chaplaincy must train its personnel to meet the needs of Air Force personnel in these environments.

General Jay W. Kelley emphatically stated that “military training and professional military education do not aim at providing jobs or adventures; they are necessary for success in warfare.”¹ Thus, chaplains and chaplain assistants must train to be operational, i.e., prepared and ready to serve and minister anytime, anywhere. As the *Alternate Futures for 2025* study pointed out, a new military education and training architecture, supported by investments in key technology components, will produce a Brilliant Force capable of meeting the challenges of 2025. The Chaplain Service will also be compelled to train a Brilliant Chaplain Force to meet these challenges. These challenges will include involvement in non-traditional missions, joint and combined operations, and temporary duties around the globe.

In a report entitled *Professional Military Education: An Asset for Peace and Progress*, the panel for The Center for Strategic & International Studies offered certain recommendations for military personnel to meet the increasingly complex challenges and revolutionary changes in the military profession.² At least three of their

recommendations for military officers can also directly be translated to chaplain training. These include teaching models of leadership development and ethics implementations, increasing joint instruction and expanding the joint curriculum, and employing advanced communications technologies to increase cross-talk and collaboration. General Kelley made similar suggestions. He recommended a constantly improving understanding of human motives and interpersonal skills necessary to achieve cooperation (leadership and human behavior); a strong commitment to right conduct that almost invariably results in right behavior (ethics); the eagerness to discover new tools and the initiative to innovate (technology); and an emphasis on coalitions which will be the norm (joint and unified undertakings).³

Based on the above inputs, the following primary subject matter recommendations for Chaplain Service training are offered to ensure Air Force chaplains and chaplain assistants are prepared to minister in the twenty-first century.

Leadership

Chaplains, especially Wing/Command chaplains, are looked upon as the spiritual leaders on base. It is important for them not only to lead their staffs, wings, and communities, but also to serve as the spiritual advisors and counsel for their commanders. This means they must be the eyes and ears for the wing/base and be in touch with the personnel climate that exists wherever they serve. Furthermore, wing/command chaplains must also serve as mentors to their staffs. The importance of preparing future spiritual leaders cannot be underscored enough. Today people are looking for leaders who exemplify integrity, service before self, and excellence. If there is anyone on base that must exemplify these values it is the chaplain. John C. Maxwell perhaps best

summarizes the five levels of leadership. He lists these as the *position* level, in which people follow because they have to. The second level is labeled *permission*, at which people follow because they want to. At the third level termed *production*; people follow because of what you have done for the organization. In the *personal development* level, people follow because of what you have done for them. Finally, when people follow because of who you are and what you represent, this represents the fifth level of leadership called the *respect* level.⁴ Chaplains must strive to achieve this *respect* level to truly represent the highest ideals of leadership.

Ethics

If there is one area in which chaplains must definitely provide the example, it is in the area of ethics. Not only should their behavior be above reproach, but their counsel should also be based on integrity, honesty, and proper moral behavior. In the military environment of the future, there will be much discussion on topics such as nuclear proliferation and weapons of mass destruction, the exploitation of space for military purposes, genetic, biological and chemical research, as well as proper moral and ethical decision making. This ethical aspect of behavior has a direct correlation to leadership and how personnel view decisions that a commander makes.

It will become increasingly important for chaplains to play a vital role in educating and training personnel at the officer and enlisted academies, basic training, technical training, and officer orientation training in the area of ethics. While ethics cannot necessarily be taught, ethical behavior can be modeled. Furthermore, chaplains can present scenarios that will require decisions based on one's values system and ethical considerations. With several recent cases in the Air Force environment requiring moral,

value, and ethical decision making, more training and education is definitely needed at all levels of an individual's career. The chaplains themselves must be well versed and educated in this area to provide the necessary expertise to fulfill this need. Additionally, as the military becomes increasingly diverse in terms of race, religion, and gender, chaplains will play a vital role in helping individuals learn to respect and work with one another in this diverse environment.

Readiness/Mobility

The main purpose for chaplains and chaplain assistants serving in the military is to be prepared to serve wherever and whenever called upon. This is especially true for combat operations, temporary duties, and emergencies. Chaplains and chaplain assistants must be trained to serve in a hostile environment and to work together as a team as they minister to all troops. This is a subject not taught in the seminaries or other theological institutions. It is something unique to the military chaplaincy and thus, must become a priority for hands-on, and not just classroom, training. This area must also include such key elements as critical incident stress management, suicide prevention, and spiritual care. Since not all chaplain personnel will be trained in a clinical pastoral education environment, this training must be provided in other ways (e.g., distance learning as discussed in the next chapter). As the Air Force continues to move towards small, expeditionary, and special operations forces, chaplain service personnel must also tailor itself to meet these needs.

Total Force

There is no question that Air Force chapel personnel will continue to serve in settings consisting of personnel from the Reserve Components, Air National Guard, sister services, and multi-national contingents. This will require knowledge, sensitivity, and actual training with these other components to truly integrate a total team concept. Little has been done in this area thus far to provide a seamless form of ministry. It is an undertaking whose time has arrived. Unfortunately, most officers through the rank of major have not had the opportunity to serve in joint positions. Even after the major level, not all chaplain service personnel have had the opportunity to do so. Furthermore, little training is currently provided for this. Jointness is here to stay and will increase in the future. The Chaplaincy must integrate joint training now to provide the best seamless ministry wherever called upon.

World Religions and Religious Terrorism

Because many of the conflicts in the next century will include religious components, chaplains will be called upon to provide expertise on this crucial topic. Religious radicalism and religious intolerance have been with us for centuries and will continue to be key factors in future conflicts. Chaplains must provide accurate historical, doctrinal, and pastoral expertise as United States Armed Forces serve in multi-religious environments. This has been recently exemplified in regions such as the former Yugoslavia, the Middle East, and Africa. Unfortunately, not all chaplains receive this education at their theological schools. Thus, it is incumbent upon the USAF Chaplain Service Institute to make this available, perhaps via the internet on the Chief of the Chaplain Service homepage. Recently, a chaplain taught a course on “religious

terrorism” as an elective at the Air War College. It was well received and exemplified the interest that line officers have in this important area. More training and education of this type should be offered.

Technology

The advancements in technology over the last decade have been astounding! As mentioned earlier, the Buster and Millennial generations have grown up in this technologically advanced society and should be better prepared to meet the challenges of the future. The Chaplain Service must also be technologically proficient. As deployed chapel personnel rely more on their notebook computers, multi-media equipment, and advanced software, they will need to stay abreast of innovations and training in the technological field. This will also have an impact on specific training methods such as distance learning and interactive computer training that will be addressed in the next chapter.

Spirituality

The question that must always be asked is, “what do chaplains offer to the Air Force that is unique compared to other agencies?” The answer is they are priests, ministers, rabbis, and imams who offer worship, scriptural studies, pastoral counseling, rites, sacraments, and preaching unique to their calling. This spiritual dimension of chaplain service personnel is the foundation for all of their ministry. Even though generations are labeled differently, the needs of human beings remain the same. For the most part, they want to find a purpose in life, want to be part of a bigger community, and want their lives

to make a difference. Chaplains and chaplain assistants can encourage people and offer opportunities for them to fulfill these needs.

In fact, the editor of *Leadership* magazine recently stated that “in the eighties, many pastors asked us for articles about church growth, systems, (and) organizational leadership; today, pastors ask more often for articles about the topic ‘The Pastor’s Soul.’”⁵ Perhaps this indicates not only a need on the part of pastors, but also of pastors reflecting the needs of the people to whom they minister. If this is true, then it can be expected that chaplains will continue to be challenged to address the inner needs of Air Force personnel who are also searching to feed their souls. As was reflected earlier in this paper, the Buster generation is focused on ministry to families and singles, also. This is all part of that search for belonging and for purpose. Thus, it is important for chaplains to pursue ongoing training in preaching, family enrichment, scriptural studies, singles ministry, etc. While these have been the backbone of ministry for many years, they will continue to exemplify the uniqueness of the Chaplain Service.

While the above eight topics above represent the core subject matter area for future chaplain training, this list is by no means, exhaustive. Furthermore, with reduced funding, ongoing local training will be even more critical. To deliver the required subject matter education and training, the delivery methods will now be addressed.

Notes

¹ Kelley, “Brilliant Warriors,” 104.

² Richard Cheney, *Professional Military Education: An Asset for Peace and Progress* (Washington, DC: The Center for Strategic & International Studies, 1997), ix.

³ Kelley, “Brilliant Warriors,” 106-107.

⁴ John C. Maxwell, *Developing the Leader Within You* (Nashville, Tennessee: Thomas Nelson Publishers, 1993), 5.

⁵ Kevin A. Miller, “From the Editor,” *Leadership*, Winter 1998, 5.

Chapter 4

Future Training Environments and Delivery Systems

As the *Alternate Futures for 2025* study pointed out, “the paradigm being developed for the future is one that seeks to provide efficient and effective training and education which is individualized, on-demand, and just-in-time; that education and training should be available to anyone, anytime, anywhere.”¹ In addressing the issue of professional military education, whereas today each of the services has both a command and staff college and a war college, tomorrow the services may have large “departments” on one campus. Whereas today professional military education is rather technology-poor, tomorrow it could have powerful technologies if the private sector is utilized. Whereas today professional military education is discontinuous and episodic, tomorrow resident and nonresident students may continuously educate themselves in a deliberate lifelong learning system. Whereas today civilians on the faculty of professional military education institutions may have “tenure,” tomorrow they may be contract employees, visiting scholars from civilian institutions, and former warriors who have experience and knowledge and who have successfully served in critical environments.²

According to a recent General Accounting Office report, training costs increased about \$745 million more than normal inflation from 1987 to 1995, even though the training workload has decreased.³ As a result, the Department of Defense and the Armed

Services intend to implement the following: (1) reduce the number of locations where a particular course is taught, (2) increase interservice training, and (3) increase the use of private-sector instructors and facilities.⁴

While the above suggestions and recommendations pertain directly to professional military education, they also relate to education and training for the Air Force Chaplain Service. With fewer dollars, greater technological advances, and the emphasis on total force and ongoing learning, the Chaplain Service must also prepare to educate and train its personnel for the twenty-first century. Presently, Chaplain Service personnel participate in resident, non-resident, and distance learning opportunities. As it plans for the future, the Chaplain Service should prepare short-term, intermediate and long-term goals. Following are some suggestions.

Short-term (1-4 years)

In the near future, the USAF Chaplain Service should continue to use resident training, regional workshops, and distance learning via videoteleconferencing to educate and train personnel.

Presently there are three chaplain resident courses - orientation, intermediate, and wing/senior. The intermediate and wing/senior courses could perhaps be combined since both of these require similar instructional material for chaplains to serve as supervisors. The enlisted program for the three and seven-level chaplain assistant courses should remain as is.

Regional workshops are cost-effective since it is less expensive to send one resource leader to particular regions or bases as opposed to bringing many Chaplain Service personnel to Maxwell Air Force Base. Also, regional workshops enable each base/region

to identify its particular needs and seek the resource leaders to meet these needs. These regional workshops should be explored even further as some bases and chapels may even be able to defray the costs themselves.

More resource leaders, current on specific topics such as singles ministry, family enrichment, critical incident stress management, suicide prevention, etc., should be added to the list of those already providing this training. In particular, the expertise of National Guard and Reserve chaplains and chaplain assistants should be tapped to a greater extent. Both of these components have individuals with a wealth of expertise. A master list of individuals and their expertise could be developed and coordinated with the active duty force for greatest benefit.

Additionally, each service branch presently offers various chaplain related workshops throughout the year. Here is an excellent opportunity in the joint arena to further exploit the efforts of each branch for true cost savings and maximum professional benefit. Perhaps this effort could be initiated through the Armed Forces Chaplains Board.

The USAF Chaplain Service Institute at Maxwell AFB currently uses an interactive video teleconference system consisting of a one-way video, two-way audio, real-time distance learning operation via satellite. While this system is rather expensive and requires significant logistical preparation and a specially equipped studio, it does provide a transition for future advancements. One near-term suggestion is the use of a rollabout system that is less expensive and incorporates the necessary equipment into wheeled units. This makes it portable between rooms. If base chapels can have the proper data connection lines installed, then this distance learning can take place right in the chapel

instead of somewhere else on base. This would allow more flexibility in scheduling and interaction.

Intermediate (5-9 years)

The Chaplain Service should transition to a hybrid learning environment. This would consist of a combination of desktop videoconferencing (integration of video, audio, and computer applications) followed by an in-residence learning environment where acquired skills and education can be applied.

One of the advantages of future desktop videoconferencing is the fact that learning will be asynchronous versus synchronous. This means that lectures or other presentations can be stored in electronic notebooks and then downloaded when chapel personnel have the time and are more motivated to take advantage of the presentations. They won't be tied to the exact time the presenters offer their material. Thus, time, distance, and travel will not be limiting factors using this system. This would provide the on-demand and just-in-time education and training that will be required in the future.

This will also have an important influence on the learning application process. For example, before attending an in-residence course, chapel personnel could be required to obtain background information and expertise on a given topic via desktop videoconferencing, and then be prepared to apply this knowledge with others in an in-residence setting. The in-residence time would strictly be at the application level and would require less time since prerequisite learning will have taken place.

While educational technologies can facilitate learning in the future through the sharing of a great amount of information, information by itself is inadequate. Education and training is more than the transmission of facts; it includes critical thinking,

application of ideas, ethos, and wisdom. Affective learning, i.e., students learning from each other and absorbing the experience of their predecessors, remains a priority.⁵ Face-to-face interaction and sharing will continue to be the desired setting for learning but this will need to be augmented by interactive desktop videoconferencing. Combining these two methods will offer the best that these systems have to offer.

Long-Term (10 years+)

During the next quarter century the United States Air Force could likely face the following environment: the lack of a clearly defined major threat; a decrease in the number of forwarding bases overseas and in the continental United States; an increase in terrorist activities and regional conflicts throughout the world; a rapid advance in technology and the exploitation of space; an increase in expenditures for research and development for new weapons systems; and a decrease in the number of personnel on active duty and in the Reserve and National Guard components. In fact, the Air Force may transition from an Air and Space Force to a Space and Air Force or simply to an Aerospace Force. The Chaplain Service will have to adjust to this environment by being a lean, highly mobile, well-trained and educated expeditionary force.

Furthermore, the infrastructure and support systems as found today on bases might disappear. This means that military personnel may be given a higher salary to live off-base and thus not require the upkeep of base housing. They may obtain their medical and dental care in the civilian community and use local recreational activities. They may be encouraged to worship off base and be involved in the local community as much as possible. If this occurs, the Chaplain Service will still be needed but with less manpower

and a chaplain force which is again, lean, well trained and educated, highly mobile, and expeditionary in nature.

Notes

¹ Lt Gen Jay W. Kelley, "Education and Training for Awareness," *Executive Summary* (Maxwell AFB Ala.: Air University Press, 1996), 49.

² "Awareness," *White Papers Volume I* (Maxwell AFB Ala.: Air University Press, 1996), 245-246.

³ *DOD Training: Opportunities Exist to Reduce the Training Infrastructure*, United States General Accounting Office Report (Washington, D.C.: March 1996), 2.

⁴ Ibid.

⁵ Steven H. Kenney, "Professional Military Education and the Emerging Revolution in Military Affairs," *Airpower Journal*, Fall 1996, 61.

Chapter 5

Immediate Challenges

As the USAF Chaplain Service enters and prepares for ministry in the twenty-first century, there will be a smaller number of chapel personnel, reduced funds available, and challenging missions that lie ahead. To take advantage of the opportunities that will present themselves, the Chaplain Service must address some key issues internally. These will have an impact on the training and education of its personnel in the future.

First, the Chaplain Service must clarify the role of its chaplains' assistants. Even though the present title used for the enlisted members of the Chaplain Service is Chaplain Service Support Personnel, they are usually referred to as chaplains' assistants. The Chaplain Service should consider reinstating the title chaplain assistant but, at the same time, it must clarify this concept and redefine the roles of the chaplains' assistants.

Whenever chaplains and chaplains' assistants have deployed as part of the Chaplain Readiness Teams (CRTs), they have exhibited a sense of teamwork and purpose. However, this sense of purpose and mission is not always realized in peacetime environments. In the latter situations, chaplains' assistants usually manage funds and do administrative work. In essence, their wartime job responsibilities do not closely correspond to their peacetime responsibilities. Therefore, their roles must be re-addressed.

Chaplains' assistants should have separate but complementary roles in support of chaplains. They have been trained in crisis intervention, critical incident stress management, spiritual triage, referral making, peer counseling, situational leadership, and project management. These skills should be tapped in ways which not only support chaplains and chapel programs, but free chaplains to do the things only chaplains are professionally qualified to do. Chaplains' assistants are not para-chaplains, but they can assist chaplains to a greater degree than what they are presently. For example, chaplains' assistants can manage religious education programs, accompany chaplains on wing visitations where they can help identify individuals who may need counseling, manage projects such as the National Prayer Breakfast and Commander/First Sergeant meetings, and help establish training programs for the chapel section especially in the areas of readiness and mobility. In essence, chaplains and chaplains' assistants can work together to provide the maximum results for effective and efficient ministry.

Secondly, the USAF Chaplain Service Institute, which presently trains and educates chaplains and chaplains' assistants, must expand its role. It should become the hub for placing pertinent information on the USAF Chaplain internet home page and for using technology to develop interactive desktop videoteleconferencing. Examples of worship outlines for memorial services, the latest material on suicide prevention, after-action reports, prayers for various occasions, and cultural briefings on countries for an upcoming deployment, would benefit all chapels.

The Institute can also coordinate research and writing and make it available to all chapel personnel. For example, it can share chaplain papers that were done at Air War College and Air Command and Staff College and perhaps develop an electronic

professional magazine such as the former *Military Chaplains Review*. It can also distribute a synopsis of recent articles from current religious and other pertinent periodicals.

With the advancement of fiber optics, desktop videoteleconferencing will enable chapel personnel to keep abreast of the latest developments in specific areas of interest at a time that is convenient for them. This will raise the level of interaction when in-residence training is required. The problem in the near future could very well be information overload. There will be so much available, especially via the internet, that an organization such as the Chaplain Service Institute will need to sift through and distribute the most essential and useful material to personnel in the field. Again, the Institute can become the focal point for developing training that is available anytime and anywhere.

Third, chaplains (Active, Reserve, and/or National Guard) should serve as full-time members on the faculty of professional military education schools such as Air War College, Air Command and Staff College, Squadron Officer School, Officer Training School, the Air Force Academy, and the USAF Chaplain Service Institute. They should focus on subjects such as ethics, religious terrorism, values, and leadership. With so many recent incidents in the Air Force requiring values-based and ethical decisions, it's important to have the spiritual dimension presented so leaders can make more informed decisions. Chaplains can fill this void. With the environment becoming more complex (space stations, laser technology, unmanned aerial vehicles, ongoing deployments, etc.), commanders will have to make tough decisions and they will need all the expertise available to them. This is where chaplains can serve as moral advisors to help them make those decisions.

Fourth, the Chaplain Service should use and train lay leaders more readily. Since some future deployments may require a small deployed force where a chaplain may not be immediately available, it's imperative to train those individuals who express the desire to serve in some spiritual capacity. Even in peacetime work environments, chaplains can encourage individuals to lead small scriptural studies, for example. This is occurring in the civilian sector now as individuals seek to meet their spiritual needs through prayer and scriptural study groups during their lunchtime.¹ Furthermore, most chapel programs have a large amount of money tied up in contracts for musicians, religious education coordinators, wedding coordinators, etc. Since funds are decreasing, the Chaplain Service will need to rely more on volunteers and more on chaplains' assistants to fulfill these roles.

Notes

¹ *Faith in the Workplace*, CBS News Report, 25 February 1998.

Chapter 6

Conclusion

Times are changing! Yet, the more they change, the more opportunities chapel personnel will have to minister to people. While the future military environments and technologies rapidly change, one thing remains constant – people’s needs remain the same.

The Air Force will always need the services and expertise provided by members of the USAF Chaplain Service. However, it is imperative that the Chaplain Service provide the best ministry to all members of the Aerospace Force of the future. This will require the most advanced training and education to stay on the leading edge of ministry. Whether it’s the Builders, the Boomers, the Busters, or the Millennial Generation, people still seek meaning and purpose in their lives, they seek community and a sense of family, and they are challenged to make ethical decisions based on their value system and spiritual foundation.

The Air Force Chaplain Service can help people meet these needs. However, it must continue to provide and expand its influence by maintaining its readiness posture, by using all Total Force members, by exploiting technology, and by providing the ethical, moral and spiritual leadership that will aid commanders and airmen alike. As the Armed Forces continue to struggle to meet the challenges of the post Cold War environment, the

Chaplain Service must provide the best ministry anywhere, anytime. It has a unique mission that no other military organization can fill. However, now is the time for it to come to the fore and integrate its influence at all levels of the military. Truly, chaplain training is at a crossroads and tough decisions will need to be made. But these are decisions the USAF Chaplain Service will emphatically make and challenges it will readily meet!

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