

The Role of Chaplains in Maritime Transport

Liviu Razvan Dragomir

"Ovidius" University of Constanta, Faculty of Theology, Romania

dragomir.liviu@gmail.com

Utureanu Simona Luize

"Ovidius" University of Constanta, Faculty of Economic Sciences, Romania

simonautureanu@gmail.com

Abstract

This paper presents a review on the roles of the chaplaincy service, customary met in the Navy. The aim of the research is to understand and explain the institutional duality of chaplains using ethnography and auto-ethnography as research methods for approaching contemporary issues of chaplaincy.

Key words: ethics, Navy

J.E.L. classification: N3, N30

1. Introduction – What are Navy chaplains?

It is expected for states bordering the ocean or sea to have a credible and well-structured naval force, with a fighting power commensurate with its responsibilities of protecting the national sovereignty. In the context of the contemporary evolution of the security environment, global risks and international tensions, the maritime power of a country bordering water areas is a factor of vital importance. From such point of view, the Naval Forces, also called the Navy, represent a main pillar for a nation's security and stability, having the role to plan and implement a coherent defense policy.

The chaplain is a representative of a religious institution designated to perform religious services to lay institution.

Usually, chaplains are designated to perform religious ceremonies and service to hospitals, military institutions, prisons, education centers and to diverse socio-cultural facilities. They have the ability to attend to the needs, spiritual well-being and relief of persons working within such institution or centres.

Some of the principles of the Chaplain Mission include ministry activities, as providing religious teaching of beliefs, leading religious services (weddings, baptisms or funerals); providing spiritual guidance to the community and support to those of similar faith and facilitating religious requirements of those from all faiths, caring for all service members and their families, including agnostics or atheists, ensure the free exercise of religion.

Back in the history, the *cappellanus* (chaplain) was a priest with dual function and role in the Middle Age, as being member of one institution - the church while serving in another institution - the king's army (Morgan, 2008) and in contemporary times, the state army or navy.

In the United States, the Navy represent the US military service dealing with combat on water (ocean, sea or river). The United States Navy Chaplain Corps is made up of over 800 Navy Chaplains (having also the noncombatant role of Navy officers) preaching more than 200 denominations (different faiths) (Corbel, 2020).

2. Research methodology

In this paper we propose an analysis based on the use of auto-ethnography research method for approaching and analyzing chaplaincy. For this study we have used as main reference the model of auto-ethnography method of research used in chaplaincy analysis by C. Swift (2009), applied for the analysis of chaplaincy in hospital facilities. Ethnography (<gr. *ethnos* = ethnic and *graphia* = written) is a science that classifies the peoples of the world and follows the evolution of their cultures, morals and their way of life as well as their mutual cultural-historical networks. It is also studied the composition of groups of individuals, their origin, how and why they spread. Ethnography is used in anthropology and sociology.

In corporate research anthropology, ethnography is used to understand how people live their lives and how is shaped their behavior in regard to a product or a service, e.g. by visiting consumers (of a product, service, TV program, commercial etc.) in their homes or working places, for observation of their behavior, way of thinking and attitudes, similar to the observation process occurred by watching a reality TV show. Such observation is necessary to understand how customers would use a new product and how much value such product can bring in their daily lives. Data collected is further used for adapting products or services to dynamic markets (Anderson, 2009). Contemporary tools of ethnographic research are: collecting data from social media analytics or from eye tracking devices, scrapbooks, online market research forums, Vox Pops videos where participants record short video messages to show how they use products or make things happen. Other tools include online diaries and blogs for collecting data (FlexMR, 2018). Ethnographic data can be collected through the life history process. Biographical narrative is used as a means of designing multi-sides research (Marcus, 1995, p.109). From the market research perspective, one of the objectives of ethnography research is "to gain insights into how users interact with things in their natural environment" (Experience UX, 2019). Autoethnography is "a research method and methodology which uses the researcher's personal experience as data to describe, analyze and understand cultural experience. It is a form of self-narrative that places the self within a social context." (Campbell, E, 2015, pp. 95-105) that involves self-observation, as well as reflexive investigation (Maréchal, 2010) of various aspects of contemporary life.

3. Theoretical background. Institutional duality of chaplains

Institutional duality of chaplains is reflected as they are members of two institutions: the religious institution and the military.

Chaplains are unique in the military as they are commissioned as military officers, the only group of officers whose activity is of non-combat and whose primary identification is with a nonmilitary institution. The second unique dimension is of their church or religious institution, being the only large group of clergies who are commissioned as officers in a military institution. Chaplains are non-combatants as defined by the Geneva Convention (Corbeil, 2020).

The status of chaplains and other religious personnel is explicitly mentioned in the international treaties and conventions.

Chaplains are included in the same neuter sector as military medical employees, when is required their service and assistance for the wounded or persons in need (UN, 1864). In the amendments from the 6th of July 1906 is required the same respect and protection *under all circumstances* for military chaplains. They will not be considered prisoners of war if they are captured by the enemies.

By consensus, religious personnel refers to "military or civilian persons, such as chaplains, who are exclusively engaged in the work of their ministry and attached:

- to the armed forces of a Party to the conflict;
- to medical units or medical transports of a Party to the conflict;
- to medical units or medical transports described in Article 9, paragraph 2; or
- to civil defense organizations of a Party to the conflict" (UN, 1949; 1977, p. 68).

Several other legal or military documentary resources define what chaplains are, their status and their role, as mentioned in Table 1 below.

Table no. 1 Institutional framing of chaplains in international law and military manuals

Resource	Article No.	Text of the article
1880 Oxford Manual (The Laws of War on Land, adopted by the Institute of International Law, Oxford, 9 September 1880)	Article 13	"... chaplains ... which are duly authorized to assist the regular sanitary staff – are considered as neutral while so employed, and so long as there remain any wounded to bring in or to succour"
1999 United Nations Secretary-General's Bulletin (Observance by United Nations Forces of International Humanitarian Law, Secretary-General's Bulletin, UN Secretariat, UN Doc. ST/SGB/1999/13, 6 August 1999.)	Section 9.4	"The United Nations force shall in all circumstances respect and protect ... religious personnel"
Australia's Defence Force Manual (1994), <i>Manual on Law of Armed Conflict</i> , Australian Defence Force Publication, Operations Series, ADFP 37 - Interim Edition, 1994.		Religious personnel are defined as those military or civilian personnel, who are exclusively engaged in their ministry and who are permanently or temporarily attached to one of the protagonists, their medical units or transports, or to a civil defence ... Like medical personnel, chaplains may not be attacked but must be protected and respected. As with medical personnel, religious personnel do not become prisoner of war (PW), unless their retention is required for the spiritual welfare of PW. They must be repatriated as early as possible.
El Salvador's Soldiers' Manual (undated), <i>Manual del Combatiente</i>		"Religious personnel who serve in hospitals or work for the Red Cross...shall be specially protected because they relieve, aid and comfort all victims without distinction between friend and foe."
Germany's Military Manual (1992), <i>Humanitarian Law in Armed Conflicts – Manual</i> , DSK VV207320067, edited by The Federal Ministry of Defence of the Federal Republic of Germany, VR II 3, August 1992, English translation of ZDv 15/2, <i>Humanitäres Völkerrecht in bewaffneten Konflikten – Handbuch</i> , August 1992. This manual was superseded by <i>Law of Armed Conflict - Manual</i> , Joint Service Regulation (ZDv) 15/2, DSK AV230100262, Federal Ministry of Defence, Berlin, 1 May 2013, English version of ZDv 15/2, <i>Humanitäres Völkerrecht in bewaffneten Konflikten - Handbuch</i> , 1 May 2013.	Art. 801	Chaplains are ministers of faith assigned to the armed forces of a state to provide spiritual care to the persons in their charge.
	Art. 811	Chaplains shall be respected and protected in all circumstances. This shall apply: –at any time throughout the duration of an armed conflict; –at any place; and –in any case in which chaplains are retained by the adversary, be it temporarily or for a prolonged period of time.
	Art. 812	Chaplains as such are entitled to the protection provided by international law. Direct participation in rendering assistance to the victims of war (wounded, sick, shipwrecked, prisoners of war, protected civilians) is not required.
	Art. 813	Unlike medical supplies, the articles used for religious purposes are not explicitly protected by international law. It is, however, in keeping with the tenor of the Geneva Conventions to respect the material required for religious purposes and not use it for alien ends.
	Art. 816	Any attack directed against chaplains and any infringement of their rights constitutes a grave breach of international law, which shall be liable to criminal prosecution.
	Art. 817	The fact that chaplains may be armed, and that they may use the arms in their own defence, or in that of the wounded, sick and shipwrecked shall not deprive them of the protection accorded to them by international law. They may use the arms only to repel attacks violating international law, but not to prevent capture.
	Art. 818	The protection accorded to chaplains shall cease if they use their arms for any other purpose than that of self-protection and defending protected persons.
	Art. 819	The only arms which may be used are weapons suited for self-defence and emergency aid (individual weapons).
	Art. 820	In the Federal Republic of Germany chaplains are not armed

Source: ICRC IHL Database

C. Swift, a chaplain himself, has used ethnography and auto-ethnography while researching the institutional duality of chaplains (from the church dimension and from the hospital facility dimension). He developed a self-narrative frame, containing carefully-structured observation of the events he has encountered within his job, with the purpose of analyzing the contemporary issues of chaplaincy within the English health system. He has observed and collated his own observations of different hours over a number of successive days (e.g. day one 08.30–09.30, day two 09.30–10.30 etc.) and used them in a critical narrative analysis for a better understanding of chaplaincy crisis. He has described some of the customary activities of a chaplain working in the hospital, e.g.: blessing a fetus in the mortuary prior to its burial, paying a return visit to a patient or a request for urgent baptism in the case of an expected baby death, in order to underline the stressful and conflictual aspects of chaplains working within the sanitation facilities. (Swift, pp.106-124)

Compared to the perspective of hospital chaplains, the activity of military and navy chaplains requires much more insight, considering the high level of risk and insecurity the chaplain is affected of, during deployment in war affected zones. Swift work is useful as a primary reference for the use of auto-ethnography in the study of chaplaincy, and also as important basis of understanding the specificity of chaplaincy religious mission and career.

4. Comparison between the roles of the Navy chaplain and the chaplain in civil maritime transport

For better understanding the chaplain's role in the military, beside scientific literature review, in this paper was considered ethnography research using review of published media in the period of the Second World War e.g. articles and commercial advertisement in *Life* magazine from 1944, describing war episodes from the point of view of military participants (officers, enrolled personnel etc), as well as the analysis of commercials, ads and other edited contribution in such publication, reflecting the behavior of consumption in the United States society during the war (Life, 1944). We emphasize the necessary role of religious personnel deployed in military zones, as spiritual relief companion during war episodes.

The main role of the navy chaplain is to serve the spiritual or spiritual-connected needs of individuals, i.e. of the employees of a served lay institution. The chaplain is proceeding with pastoral and sacramental needs of service members. Such responsibilities are similar to the tasks of civil chaplains in maritime transport.

Both navy and civil chaplain interacts as moral leaders and spiritual authorities with individuals of diverse faith (Christian, Jewish, Muslim, Buddhist etc.) in guiding their fair and moral behavior. However, in the case of military operations, the level of encountered risks and stressful situations is much higher. Especially in risky moments as the hazardous situations during military operations or under terrorist attacks, the chaplain has the crucial role to ease the stress, the panic, spiritual blockage or the personal struggle of the individual and to provide guidance for finding crucial answers for critical questions. While military risks are specifically for the military domain, other risky situations can occur both in military or civil maritime transport: meteorological risks as storms, ship grounding or capsizing, fire etc. A somewhat similar perspective between the military and the civil maritime environment can be met when piracy occurs and combatant force and actions must be unleashed. In fact, it is accustomed for military ships to intersect in civilian cargo transport and join cargo vessels for protection when traveling in zone with high risks of piracy. Another stressful situation where is manifested the necessary role of chaplain is during the ceremonies for the deceased, when occurred on board vessel, especially when is lost a member of the crew and the members of the crew are emotionally affected by their loss.

However, the need to perform religious rites is not manifested only during harsh moments as war, military defence or military attacks, but also in joyfull situations as the weddings ceremonies, baptism or during daily worship services. For example, base chaplains offer diverse marriage choices, including religious or non-religious, casual, civilian-formal, and military-formal.

Another key role of the navy chaplain is of counseling ship members and navy personnel, by providing assistance and guidance in solving personal, social, or psychological problems and difficulties occurred by the naval duties or within the naval environment.

The role of religious educator is planned and implemented in organising education programs for navy personnel, e.g. Sunday school or educational activities for youth. The chaplain has also the role to train and educate lay leaders and to give them guidance and ethical advice. Chaplains can also organise conferences on religious or ethical topics.

The chaplain also has to visit and provide spiritual care to injured or sick personnel hospitalized in military/ navy sanitary facilities and hospitals. The role of spiritual adviser is reflected not only for the affected personnel, but also within the social network of the affected, as the family, relative or friends.

The chaplain must ensure that free practice of religion is entitled for all navy employees, while understanding the needs and challenges of the personnel and providing for them a model of religious leadership and moral strength. In the Navy, the chaplain has to offer even personal advice, often so necessary in the closed space of the ship – perceived as total institution. Another important role is providing psychological and spiritual support for young people in their first voyages away from home.

5. Conclusions

The role and institutional dualism of chaplains is a domain that needs further research for understanding if chaplains have an important role in the current society, or whether their role is emphasized only during difficult and stressful moments, as wars, conflicts, pandemics etc.

In this paper is described a small scientific contribution as part of the PhD research done for studying chaplaincy.

The authors have described the methods of ethnography and auto-ethnography as research methods encountered for better understanding chaplaincy within the cultural experiences of a social context. The focus of the paper is placed also on describing the institutional duality of chaplains: the perspective of the church institution, providing basic religious knowledge and training to the chaplain, and the deployment environment (battlefield, military operations place or hospital) where the chaplain must deliver and accommodate the religious service.

A further development of the research is necessary for better exploring the need of employing chaplains in the maritime transport, e.g. for the need of religious services delivered in ports and in surrounding areas, for the well-being of navigation personnel and crew.

6. References

- ***, *A calling within a calling – CHAPLAIN*, Online brochure, Available at: < www.navy.com > [Accessed at: 22 June 2020]
- Anderson, K., 2009. *Ethnographic Research: A Key to Strategy*. *Harvard Business Review*. March issue. New York: New York Times. Available at : < <https://hbr.org/2009/03/ethnographic-research-a-key-to-strategy> > [Accessed: 19 June 2020]
- Bock, M., 1998. *Religion within the armed forces*. Strausberg: SOWI.
- Campbell, E, 2015. Exploring Autoethnography as a Method and Methodology in Legal Education Research. *Asian Journal of Legal Education*. Vol. 3, iss. 1. pp. 95-105. Available at: <<https://journals.sagepub.com/doi/abs/10.1177/2322005815607141?journalCode=alea> > [Accessed 15 June 2020]
- Corbeil, S., 2020. 7 things you probably didn't know about chaplains, *Mighty History*, 12 May 2020, Mighty Networks [Online] Available at: <https://www.wearthemighty.com/history/military-chaplains-and-religious-diversity> [Accessed: 26 June 2020]
- Experience UX, 2019. Available at: <<https://www.experienceux.co.uk/faqs/what-is-ethnography-research/>> [Accessed at: 22 July 2020]
- Flex MR, 2018. 6 Creative Examples of Ethnographic Research in Action. *Medium*. FlexMR. 23 May 2018. Available at: <<https://medium.com/@FlexMR/6-creative-examples-of-ethnographic-research-in-action-f5a2de7d18b4> > [Accessed at: 10 July 2020]
- <https://dexonline.ro/definitie/etnografie> > [Accessed at: 22 June 2020]
- ICRC- International Committee of the Red Cross. IHL - International Humanitarian Law Database. Available at: <https://ihl-databases.icrc.org/customary-ihl/eng/docs/v2_rul_rule27> [Accessed at: 20 June 2020]

- International Committee of the Red Cross (ICRC). Practice Relating to Rule 27. Religious Personnel. *International Humanitarian Law (IHL) Database*. Available at: https://ihl-databases.icrc.org/customary-ihl/eng/docs/v2_rul_rule27 [Accessed at: 27 June 2020]
- *Life*, 1944. Weekly magazine. 7 February 1944. Chicago: TIME Inc. Available at: < https://books.google.ro/books?id=YFQEAAAAMBAJ&pg=PA29&redir_esc=y#v=onepage&q&f=false > [Accessed: 12 June 2020]
- Marcus, G. E., 1995. Ethnography in/of the World System. The Emergence of Multi-Sited Ethnography. *Annual Review of Anthropology*. Vol 24. JSTOR:Annual Reviews. p.109)
- Maréchal, G. (2010). Autoethnography. In A. J. Mills, G. Durepos & E. Wiebe (Eds.), *Encyclopedia of case study research* (Vol. 2, pp. 43-45). Thousand Oaks, CA: Sage Publications.
- Morgan, H. H., 2008. The *Etymology of the Word Chaplain*. Chaplains Ministries, Oklahoma: International Pentecostal Holiness Church. Available at: < <https://web.archive.org/web/20080905050247/http://chaplains.iphc.org/stories/etymology.html> > [Accessed: 20 June 2020]
- Swift, C., 2009. *Hospital Chaplaincy in the Twenty-first Century- The Crisis of Spiritual Care on the NHS*. Burlington: Ashgate Publishing Company, pp.106-108.
- UN, 1864. *Geneva Convention for the Amelioration of the Condition of the Wounded in Armies in the Field* (22 August 1864), article 2. Available at: <https://ihl-databases.icrc.org/customary-ihl/eng/docs/v2_rul_rule27> [Accessed at: 27 June 2020]
- UN, 1864. *Geneva Convention for the Amelioration of the Condition of the Wounded in Armies in the Field* (22 August 1864)
- UN, 1977. *Protocol Additional to the Geneva Conventions of 12 August 1949, and relating to the Protection of Victims of International Armed Conflicts (Protocol I)*, Geneva, 8 June 1977, article 8 (d). CDDH. Official Records. Vo. VI. CDDH/SR.37. 24 May 1977. P.68