Resilience in the Lives of Service Children:
The Effect of Relationships within Religious Organizations

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ABSTRACT

Introduction

Relationships are significant in the resilience of all children. However, relocations and deployments interrupt the significant relationships of Service Children. This presentation explores the ways in which relationships within religious organizations can supplement and support Service Children in resilience and development.

Methods

A review of developmental psychology demonstrates the role of the parent relationship on all aspects of a child's development. During times of deployment, the trust and intensity of the parental relationship is interrupted. However participation in religious organisations also plays a role in a child's resilience during normal times as well as through trauma. Relocation (repeated or one time, long distance or local) interrupts a child's religious participation.

A case study of an English speaking congregation in a non-English speaking land demonstrated the significance of relationships on the development and resilience of children and adolescents. This work has been followed up with ongoing research and analyses among US Army children and chapels. The interruptions of parental relationships in deployment are mitigated by the religious practice itself and the relationships found within the religious organization.

The methods used for the case study include document analysis, face-to-face interviews, and observations of children in religious activities. The ongoing research that will be presented includes analysis of published reports regarding Service Children issued by the US Army, Military Child Education Coalition, and others.

Results

Providing research on the life experiences of Service Children, this paper demonstrates that deployment and relocations are negatively significant in a child's resilience.[1] The analysis also identifies positive support that can be given to enhance religiosity and resilience of Service Children.

INTRODUCTION

This paper examines military Service Children, including British Regimental Attached Travellers (BRATs) and provides an understanding of the effect of relationships within religious organizations (Clifton, 2004).[2] Relocations and deployments interrupt the significant relationships of Service Children.   This presentation explores the ways in which relationships in congregations can supplement and support BRATs in resilience and development. The research is embedded in developmental psychology, practical theology, and practical research done with the US Army.

Beginning with developmental psychology, this paper demonstrates the role of the parent relationship on all aspects of child development. During the times of deployment, the trust intensity of the parental relationship is disrupted. However, research also shows that

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[1] Based on the US Department of Defense definitions, child means any person aged 0-18 years old who has not completed secondary education and is still a dependent of a parent or guardian.

[2] British Regimental Attached Traveller (BRAT) is the term is preferred by many military children around the world because of the cultural identity that it provides. Therefore, it is used in this paper to refer to the children of all military service personnel.

participation in religious organizations also plays a role in a child's resilience at all times, even relocation and deployment. It is part of larger work for understanding and supporting the world's Military BRATs. The research findings indicate an adult's desire to learn is a key element in the ability to support children.

DEFINITIONS

Third Culture Kid
   The military community is one part of what is called the third culture, which was documented in the mid Twentieth century. Third Culture Kid (TCK) refers to those individuals who are raised in a synthesis of cultures that an individual may encounter. The first culture and second culture are the host and home cultures whereas the third culture is the resulting synthesis of the two. The cultural markers of these individuals contain characteristics of both cultures but are no longer fully either.
   The term for all populations remains third culture regardless of the number of places an individual might have lived or the number of ethnicities/cultures that the family brings together.   An increasing percentage of the world today does not have one single home culture shared by both parents. An increasing number of households include multiple ethnicities, multiple religious traditions, and multiple places where the family could call home. There are also many members of the third culture population who have lived in multiple locations. Third culture is a quick way to understand the blending of many cultures.
   It is a term was coined as shorthand coding by anthropologists, Ruth and John Useem during their study of English speaking, Western men working in India 60 years ago. As they analyzed the cultural characteristics, they noted that India was the one culture, and Britain was a second culture. However they identified that the workers, their spouses and their children were neither fully Indian nor fully British. Looking at cultural markers, this group was a hybrid, a third culture (Useem, 1955).
   The accepted definition of TCK was copyrighted by Dr. David Pollock. His description of the population is in terms of significance, relationship, culture, and belonging. These are facets of life that are addressed for the BRAT culture. Through using these terms, approaches to providing care are manageable for all TCKs (Pollock, 1999).
   Soldiers and families assigned to Fort Leavenworth, Kansas, have a deep understanding of risk and resilience. These are families who, like all military seek to maintain a resilient spirit amidst the risk of war. However, Kansas is also known for tornados, so their families and buildings are also prepared for the risk of tornado. The local goal is to have the people trained and the buildings structured to experience a tornado but survive with structure and spirits intact. Military personnel at Leavenworth live in the midst of physical and psychological risk.

Resilience
   Resilience is the ability make a rapid recovery from adversity. However, before its use in psychology, the term was long used in architecture meaning the ability of a structure to maintain functional integrity. The other keyword that to understand is risk, the possibility of harm occurring. Danger is a synonym of risk (US Army, 2006).
   Before going further, it is important to understand that all people need resilience and all people experience risk and crisis. This is not a situation exclusive to the military community. Everyone hurts. Everyone struggles. Everyone has times of discontent. Everyone needs support. This is true of all communities, whether or not they are military. In talking about

resilience issues, one UK chaplain says "... not just the Soldiers who are dealing with this. Their children are dealing with this" (Hancock, 2011).

RELATIONSHIPS ARE SIGNIFICANT

Having established the basic definitions related to BRAT experiences, an in depth look at the significance of relationships is now possible. However, there are few religious groups or practical theologians tailoring religious support to the distinct needs of BRATs and other highly mobile populations. *A Friend Who Teaches Me* completed in 2007 was the first doctoral thesis to look explicitly at this situation (Powell 2007). As of 2014, there are still less than 10 practical theologians focusing on this issue (Grzymała, 2014).

Jean Piaget
The issue of BRATs' resilience and development begins with relevant developmental psychology. Discussions about resiliency in the life of any child must necessarily include an examination of Jean Piaget's paradigms which are used in all subsets of developmental psychology including faith development. Piaget builds a staged model of cognitive development. His theories have been applied to other aspects of human development including moral, social, and faith (Piaget 1967). James Fowler is a key leader in faith development and directly applies Piaget's developmental structure to faith and religious education. The staged approaches focus on the issues of individuals rather than at the effect possible to enhance or disrupt development (Fowler, 1981).

Lev Vygotsky
The Russian developmental psychologist, Lev Vygotsky, working 100 years ago, looked at relationality in development. He and his followers continue to provide insights and resources that are necessary for all education for BRATs. Vygotsky's understanding of the mother-child relationship found that the better this attachment, the better the capacity of the mother to transmit language to the child. Similarly the mother's understanding of the language directly correlates to the developing fluency in the child. Recognizing the influences of both relationship and content (fluency), it is easy to see the disruption that deployment or relocation can have on a child's development (Wertsch, 1985). Applying this to the resilience of BRATs, a parent's absence effects his/her influence. A parent's own resilience affects the level of resilience of the child.

Reuven Feuerstein
Most helpful for applying Vygotsky to the issues of TCKs is Reuven Feuerstein, an Israeli developmental psychologist with significant work in the 1960s. Feuerstein applied the theories of both Piaget and Vygotsky to the situation of children immigrating into Israel (Feuerstein, 1980). Feuerstein studied Vygotsky and was a student of Piaget. He was tasked with supporting the issues of young people who were arriving in Israel in the 1950s and 1960s. There was a significant percentage of immigrating children who had no significant developmental delays in their location of origin but after arriving in Israel demonstrated such significant difficulties that they were being institutionalized. The work that Feuerstein developed included Vygotsky's mediated learning experiences (MLEs). He demonstrated that MLEs are as critical for adolescents as they are for infants. Vygotsky focused on the infant language development of the mother-child relationship, but Feuerstein showed MLEs to be influential on adolescents. In this understanding of developmental psychology, even a non-parental adult can be positively influential (Feuerstein, 1979).

With MLEs, significant trauma can be overcome for continued health and development. In successful transformation, the adults know the capacities of the child. They also understand the lessons and life skills that the child needs. There are identifiable methods behind MLEs including the idea of zones of proximal development (ZPD), the careful introduction of new concepts prior to the child's ability to fully grasp them (Feuerstein, 1979).

The use of MLEs and ZPDs requires relationship more than academic expertise. They are used through understanding the young person's readiness and their future needs. These methods are being used in many schools around the world for cognitive development, but they are new in application to resilience, religious communities and to BRATs.

As military personnel deploy or as families relocate, the child's ability to learn resilience is crucial. However, BRATs may find supportive relationships in the community. Feuerstein has already demonstrated the idea that non-parental adults can influence the resilience of an adolescent or child. This is the hope behind Service Children Support Network (SCSN) and other agencies (SCSN, 2014). This is also related to ancient theological understandings of community and religion. This paper will continue to examine at the idea of adults who can influence resilience by their presence in the chapels and other religious organizations that a BRAT might attend.

To promote best practice influences, researchers and practitioners must understand BRATs in the context of their life disruptions as well as in their similarities to children of monoculture contexts. An understanding of BRATs will also be enriched through placing this group within the wider population of TCK, all children raised in highly mobile and cross-culture settings.

RELOCATIONS AND DEPLOYMENTS DISRUPT

Before discussing the disrupted relationships that BRATs experience, it is important to remember the significance of relationships that was just discussed. Even in risk, there is opportunity to support resilience. Many military families experience a sense of despair at the thought of disruptions. After looking at the disruptions themselves, the discussion will turn to the interventions effective for influential relationships. The experiences that BRATs have are not barricades to relationship nor to resilience.

Cousin Study
In 2012, a gap in research was identified. There had not been a study comparing the characteristics of TCKs with their monoculture counterparts (Powell, 2012). In response to this need, a small study was implemented. Participants were selected from a single extended family. All are cousin of a single adolescent. Some are TCK and others are from a monoculture childhood. Through the surveys that they completed, the similarities and differences in the two cultures are identifiable.

Confirming Pollock's TCK definition, the study indicated that there are clear cultural markers that distinguish TCKs from their monoculture relatives. The study also showed that the affinity between the monoculture and the third culture family members is not based on similarity but based on intention. It is also clear that a sense of contentment in life is not intrinsic in either group. Disruptions from relocations or deployments are not automatic causes of broken relationships or developmental delays. Further comparative work between third culture and monoculture is still needed to understand and support BRATs and all TCKs.

Looking at BRATs as a portion of the wider third culture, it is easy to see that they are not the only population that has a high rate of relocation and high level of intercultural

experience. This "TCK umbrella" has several populations including BRATs, Missionary Kids, diplomats' children, and those of international corporations. While each group has its own distinct set of difficulties, they share overall cultural patterns that unify them and make them distinct from children of monoculture communities.

The survey of cousins provides support for BRATs both by showing the affinities that people can have regardless of TCK distinctions, but the survey also shows that welcome and belonging are not contingent on being the same. The things that set any TCK apart from the monoculture population are not barriers to relationship. Intention can provide connection and belonging even when cultures differ. The relational disruptions that BRATs experience are a shared experience across many TCKs (Powell, 2013).

In the blended culture and disrupted relationships, TCKs often feel a sense of "hidden diversity" even in their home towns where their extended family lives. They might look and sound like everyone else, but they think differently because of their experiences (Bethel, 2003). In small scale studies of American congregations that are located far from military installations or metropolitan areas, there are more than 25% of members have had significant cross-cultural experiences. In such a "normal" place TCKs are tempted to hide their experiences to be able to be accepted (Powell, 1999).

In looking at the disruptions that TCK, and particularly BRAT, populations experience, it is important to stop and to deal with the direct disruptions and the resulting risks that emerge from these experiences. These are issues that need to be addressed by any person who experiences disrupted relationships. The overarching theme of this paper points out that disruptions are not necessarily a barrier to relationship.

Relocation and Deployment

Relocation and deployment are the primary experiences that disrupt relationships. Pollock developed a transitions model as a tool for use in assisting TCKs to have a language for discussing their experiences during relocation. This tool is also easily used for Soldiers and their families during times of deployment to talk about the disruptions within the family and identify the normal parts of these experiences.

Looking at the social status row of Pollock's transitions model, mediation of trusted adults can occur in the persistence during separation. Transitions are marked by the events that occur, such as with relocation companies, airplanes, and estate agents. However there are also aspects of transition that are tied into an individual's behaviour/choices and perceptions, psychological experience, and social problems.   When relationships are disrupted, adults can give young people an opportunity to develop relationships and receive support. (Pollock, 1990)

In the transitions model, the involvement and re-engagement columns are those in which a person is known and has connections. The transition and entering phases are times when there are heightened levels of chaos in a family's life. The strain of the disruption spills over into wider psycho-social experiences. The emergence into re-engagement can take as little a three months, but it occurs by intentional actions from the TCK and surrounding social connections. When there are exacerbating circumstances or even personal choices, re-engagement might take years or might never occur. Re-engagement becomes the involvement phase as a person looks toward the next move, the next leaving phase. Note that when re-engagement does not occur, the process of the next transition is impaired (Pollock, 1999).

Broken and healed relationships, hellos and goodbyes, are normal human experiences. People seek relationships that endure even amidst goodbyes. Life is spent seeking to be known and to be seen and to belong, but lives are filled with divided relationships and inevitably end in goodbye. As this paper moves into the religious organizations that might

have an effect on the lives of BRATs, keep in mind these transitions and the opportunities for relationship in all phases.

Disruptions and Critical Incidents

As is demonstrated in the transitions model, it is during the times of transition and entry that the greatest risk for critical incidents occurs. Critical incidents could also be called risky behaviours and may include violence, chemical abuse, or law breaking. These are events that "have the potential to create an overwhelming emotional reaction in an individual to the point that they are unable to function during or following the incident, or are unable to cope psychologically with an event" (Hauser, 2014).

The US Army has analyzed suicides and other critical incidents. The trend is that these occur in times when a person is experiencing loneliness, worthlessness, hopelessness, helplessness, and guilt (US Army, 2010). Programs have been developed to address these symptoms, but to provide best practice support for BRATs and their families, it is critical to raise awareness of the link between these feelings and relocations. These stressors are characteristics of any normal transition and entry phases of any relocation or deployment.

Suicide is a particular concern. Beyond other critical incidents, key risk factors connected with suicide include intimacy issues, legal/moral issues, loss of purpose, and isolation with high internet usage. It is important to note that the suicide rate in military communities is generally in line with the wider culture. However, military communities and helping organizations like SCSN are in a position to innovate support. The research discussed in this paper provides help for religious organizations and others to be transformative for BRATs in transition (Morrison, 2010; Schoenbaum, 2014; Kessler, 2014; Nock, 2014; Logan, 2014).

Beyond the high absolute tragedy of a suicide, there are other symptoms of the disruptions that occur in the lives of TCKs. Each relocation or deployment is disruptive in the life of a family (Storti, 1990). Educational success is interrupted in a relocation or deployment, and for young children lasting delays in basic literacy may occur. These can also be connected with the normal facets of the entry phase of transition. However there are social interventions possible to ameliorate the effect (Eakin, 1998).

Interventions are crucial for the individual TCK, but they may also protect wider society. Relocations and disrupted relationships are noted as some among many characteristics of young people who are violent. In studying offenders in school violence, the following was found, "The family appears to lack intimacy and closeness. The family has moved frequently and/or recently" (O'Toole, 2008: p.21). Relocations and disrupted relationships are clearly a cause for concern and an opportunity for parents, extended, family, and community members to provide care and support. Providing support to TCKs provides an ongoing measure of support for the people that they encounter in their daily lives today and into the future.

Suicide and other critical incidents are linked to the absence of stability and the absence of significant relationships. However research also demonstrates that religious participation can be a factor in preventing the critical incidents. There are many "voluntary associations" that can bring this transformation. The relationships that can be built with families and across communities, support resilience and prevent many dangerous behaviours (Mastroianni, 2011: p.8).

Before turning to the influence that religious organizations can have on resilience, note needs to be taken of the interruption that relocation can have on religion. Examining mobility in Australia, DeVaus did not look so much at intercultural transition but only on the impact that a single relocation has on religious practice. His study included relocations which were only between homes ten miles apart. His results indicate that while mobility has no influence on overall religiosity, it does correlate with decreased worship attendance. Knowing that mobility can have a negative correlation to religious participation is important as this

discussion turns to the potential that religious participation has for positive influence (DeVaus, 1982).

RELIGION SUPPORTS RESILIENCE

Now examining the relationships in religious organizations, it is good to first look at wider influential relationships. The cousin study has already shown that differences are not a barrier to family affinity. Voluntary associations such as in congregations have also been shown to be a support. Other reviews of literature regarding socialization and religiosity demonstrate that relationships play a significant role in adolescent religiosity (Hoge, 1994). The following pages trace the idea that people can find relationships that are like family affinity in religious organizations. To understand these relationships that members of the military community share the sociological term, fictive kin, is used (Powell, 2013).

To explore the influence that relationships can have for BRATs and all TCKs, it is helpful to understand the word faith. Religious organizations deal with faith in a particular god, but faith can also be also a response to and reliance upon other individuals. This is faith as reliance or trust (Brunner, 1949). Developmental psychology indicates that capacity for responding to others is a skill that can be developed. Religious education always includes training in the tenets of the religious group. However as TCKs receive religious education the organization can also maximize religious faith development when it is combined with reliable relationships. So the religious education function is enhanced by providing supportive relationships. As young people experience the reliability of the people that they can see, they glimpse the reliability of the divine that they cannot see (Niebuhr, 1978).

Belonging

There are very few studies that look explicitly at religion and TCKs. Alumkal examined Korean-American young adults at a Korean congregation the New York area. Most of the participants feel more distinct from the American culture by their traditional Christian religious values than by their language or ethnicity. That study's participants found belonging in religious connections even when they were attending a non-Korean congregation. Relational influence and resilience are by shared faith more than by language and ethnicity (Alumkal, 2003).

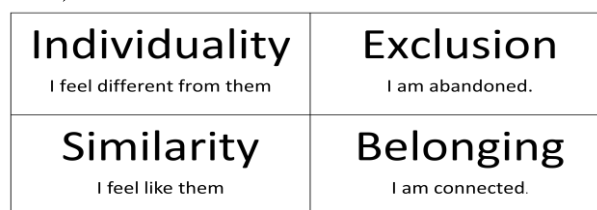| Individuality	Exclusion
I feel different from them	I am abandoned.
Similarity	Belonging
I feel like them	I am connected.

Figure 1 (Powell, 2013)

Particularly for TCKs, belonging is a facet of intentionality – their own and that of the people in their lives. As a result of the cousin study, a diagram of belonging (figure 1) was developed to show the idea that belonging is not contingent on similarity any more than exclusion is contingent on difference. It is true, as Mary Wertsch said "that it is very important to understand that [BRATs] are from this military culture. It shapes us, and you don't stop being a military BRAT at age 18 - it affects you your whole life through" (Marquez, 2009). However, fitting in and finding acceptance is not exclusively a function of shared ethnicity, point of origin, or shared culture.

TCKs withdraw in times of high stress; over 40% of adult TCKs struggle with continued intimacy issues (Pollock, 1999, p.138). A stronger resilience does not come by avoiding

struggle but by learning to manage issues. Many TCKs experience extreme stress and repeated disruptions in childhood. As they grow into adulthood, the difference between functionality and continued problems lies in relationships with positively influential adults. The body of TCK research indicates that TCKs struggle with relationship issues in all areas of their life. The work of adult-adolescent relationships in the congregational context provides assistance for these relational issues (Wertsch, 1991).

WAYS RELIGION SUPPORTS

Vygotsky's research is permeated with the concept of social scaffolding. To understand the theory, it is good to reflect on physical scaffolds that might be found today. The National Cathedral in Washington D.C. has had scaffolding to protect visitors since the 2011 earthquake loosened stones. There are always sections of the Eifel Tower that are swathed in scaffolding for repainting. Annually, one golf course is equipped with scaffolding to hold the media teams during the British Open. Scaffolding provides a variety of functions from safety to beautification to a changed function. Similarly, supportive relationships in congregations can provide healing for disrupted lives, encouragement for normal development, and new opportunities.

Scaffolding on a building does not necessarily indicate a problem in structural integrity but provide various functions. Similarly social scaffolding in the life of a BRAT does not mean necessarily that there is pathology. Resilience can always be enhanced and developed. The following pages review specific components of relationships in religious organizations, relationships which may be as positive an experience for military families as physical scaffolding is for a building.

The first direct application of social scaffolding to the situation of TCKs is found in *A Friend Who Teaches Me* (Powell, 2007). That thesis is based on a case study of an English speaking congregation in a non-English speaking land and demonstrates the significance of both intense and casual relationships on the development and resilience of children and adolescents. Ongoing work in US Army chapels shows that the interruptions of parental relationships in deployment are mitigated by the religious practice itself and the relationships found within the religious organization.

Before looking at the factors that make up the social scaffolding, it is good to consider some specific examples of times and places that military families have already seen social scaffolding at work. At the time of a military funeral there are rituals and symbols that provide immediate care and place the grief in the context of the larger military community. Another example of visible social scaffolding is the handhold that a parent or grandparent might have on a small child in public, particularly in crowds or car parks. The social scaffolding that is provided by members of congregations is distinct from military funerals or parental handholding.

Just as with physical scaffolding, there are various secondary goals that can be met in social scaffolding as provided by congregations. The primary goal of relationships between adults and TCKs might be for social, faith, physical, or cognitive development. As congregations recruit and train volunteers to lead children, these aspects of development are important to talk about and train (Yeuell, 2013).

There are construction teams that specialize in designing and setting up physical scaffolding for specific locations. So also are there specific ways that relationships in religious organizations can provide influence on resilience. The descriptions that follow are of the ways social scaffolding is constructed for the specific needs of BRATs and other TCKs.

Context of Social Scaffolding

When a person enters a new military installation they feel alone. Their experience might be like a sense of the formless and void that begins the creation narrative of Genesis chapter one. They are not sure where to find friends or where to find resources.

As they arrive and begin formally working through the entry phase of transition, they begin to notice the people and resources that surround them. For example, in many installations, they cannot help but see the chapel with its unique architecture. They may even notice the flyers, posters, banners and other advertising of events and plans.

There are five aspects that help understand the ways that relationship and religious organizations support the resilience and choices of BRATs. The aspects are significance, trustworthiness, intention, self-development, and multiple-layers. It is interesting to know that, when surveyed, adolescents do cite adults, their parents and others, as influential on their choices and resilience. They name these relationships with adults as significant in their life crises and are specific to the significant situations, even the situations that are so relatively insignificant that the adults were not aware of having been a help.

Significance

For adults who want to influence positively, there is encouragement. Even when someone might have given a negative influence to an adolescent, there are opportunities for positive significance. The intersection of relationships provided by several adults or the repentance provided by the offending adult can overcome disruption or negative influence.

Knowing that adolescents desire relationships with adults and that forgiveness and transformation are possible in these relationships encourages adults in these interactions. The concepts of grace, mercy, and peace offered by the Judeo-Christian tradition are helpful for thinking about the positive influence that can be offered to a TCK.

There are adolescents who have had negative contact with an adult in a particular congregation and yet contentedly attend the congregation and receive positive influence there. Other adolescents have moved away from a congregation describe grief over leaving that place but greater grief that the significant relationships with the adults did not persist. The attitudes and experiences of TCKs in congregations particularly can be opportunities for adults to have a chance of positively influencing the lives of many of young people.

Trustworthiness

The possibility of significance is the foundation of influential relationships. The second way that adult relationships in religious organizations can support resilience of Service Children is in the fact that the appearance of trustworthiness correlates with influence. In other words, reputation is as important as activity. Those who influence have demonstrated a worthiness to receive faith. Influential adults are typical adults who have certain characteristics or experiences that distinguish them.

The earned trustworthy designation is visible when there are particular adults who are named by multiple people as being influential. Adolescents desire relationships with adults, and they appreciate those who protect them. Child protection (training and background checks) is becoming prevalent in community organizations and is an opportunity to gain trust. Visible trust enhancing activities are particularly critical for BRATs and other TCKs.

As part of this trust building, adults can make be present to and find commonalities with adolescents. Part of the presence is a sense of similarity. Many BRATs name adults as present and influential when they share something in common. The words "like me" are used, but the likeness is not merely appearance but includes shared hobbies, career plans, and life experiences (such as the third culture).

Availability and commonality are part of trustworthiness. The scaffolding is formed first by the willingness of the young person to engage in significant relationships, and second from the trustworthiness of the adults. Reputation, availability, and similarity make for a potential relationship which can be fully formed into one that supports resilience.

Intention

The third and perhaps most important of the ways in which relationships and congregations have the potential for influence is intention. This is the concept that a significant adult, whether they feel efficacious or not, may be intentional because of their desire to be effective. Intention is a multifaceted set of activities.

Persistence goes hand-in-hand with intentionality. As an aspect of influence, persistence is in the long term connections between particular adults and particular adolescents as well as in a pattern of supporting various individuals. Persistence demonstrates that the offered relationships come freely rather than as a fulfilment of a program. When mentor relationships are a program, the influence is minimized. A persistent attitude of positive relationships is visible and significant in a very basic way.

Intention is evidenced in body language and small interactions. Providing eye to eye contact in daily connections is another piece of intention and influence. Nonverbal communication can prove respect and presence. The tradition of passing the peace during worship is an opportunity for all people. It comes as a surprise to volunteer ushers that the act of welcoming is a demonstration of this relationship. The unique intergenerational nature of religious organizations makes them well suited to provide influence for TCKs.

Appropriate positions of responsibility offered to young people can provide lasting resilience. These might be simple tasks that are within the person's capacity. Alternately, they maybe positions of responsibility that allow the young person to function in a peer relationship with adults. Remember congregations are voluntary organizations. Few tasks are done by paid professionals, and most faith groups offer full inclusion to all adolescents and adults. Allowing young people to volunteer further supports their resilience because it reinforces the theological lesson of their inclusion in the faith.

Significant relationships are also evidenced in very mundane ways. The concept of eating together, which is intrinsic to many faith groups, is also one of the most named parts of intentional relationships. In research, the impact of food can be from snacks given as gifts or from meals together. Food is often coupled with the activity of visits which are an added piece of resilience scaffolding. Visits include informal gatherings and long distance travel to meet after relocation. Food and visits are authentications of stated intentions. When visits and/or food are provided during time of crisis, the efficacy of the relationship is further strengthened. Adult TCKs can name specific instances in their own developmental years in which the visits of a trusted adult made significant difference in their own development.

The final piece of individual intentionality is in communications such as emails, phone calls, and mailed letters. Written and oral communications are crucial for all relationships, but handwritten notes are particularly memorable and significant in demonstrating intentional relationships. These provide another example of the willingness of the adult to be in relationship with the young person in spite of obstacles and barriers. Invariably when there is an adult who has sent the young person a handwritten letter, these paper communications have almost a sacramental value to them in the eyes of the TCK.

Beyond the individual intention of particular adults, an organization can have influence. Individual influences from particular adults are reinforced and enhanced by congregational choices. The intention of the congregation is visible in the selection of religious education curriculum, scheduling, and publicly stated priorities. The congregations that were studied were selected for demographic reasons. Their styles are traditional, and their programming

for teenagers is limited. However intention for positive influence is still seen in the documents of the organization. The congregation's activity and priorities are visible and influential for attendees of all ages.

Military chapels have a particular interest and access into the lives of BRATs. Their efforts can have great significance when their installation presence is coupled with relational and programmatic intention (Tolson, 2011). Diocesan offices and civilian congregations can also demonstrate intention through coordinating support and tailoring resources for the distinct needs of this population (Moitoza, 2013).

Self-Development

The most surprising aspect of adult significance might be self-development. Many adults who are professional teachers, clergy, or youth workers are not named as significant. They have received training and credentialing for working with people. The research is clear that when an adult does not practice their own self-development their trustworthiness is denigrated. Credentialing provides a base for knowledge, but ongoing learning and development play a role in current influence.

Education is a key element of the visible self-development of influential adults. This might be ongoing schooling or it could be independent study. Many of the influential adults seek to learn about the needs of young people, particularly the distinct needs of BRATs and other TCKs. The events and resources of SCSN provide one type of educational opportunity.

This adult self-development also includes activities that support personal resilience. Influential adults participate in personal religious practice such as worship, prayer, and scripture study. Even when the religious practices are unknown to others, this facet of self-development is a characteristic of influence. Further study on the resilience of TCKs is needed to see if this part of self-development was from a congregation being the organization studied or if this is a factor in adult influence in other settings.

Similarly, when adults want to influence resilience, then they also need to develop their own peers. These are relationships that assist the adults' own resilience. Having adult to adult friendships also provides a sense of community and might connect with activity in the congregation.

Trusted adults even learn from adolescents. They recognize competencies and provide the young people an opportunity to teach. It is even in the receipt of the lessons that adults form their own reliability. This sliver of self-development links to encouragement for the young person to learn and grow. This mutuality of adult-TCK development makes a statement about a resilience that comes from community. As adults are willing to learn from adolescents, they show a humility and full commitment to self-development.

Multilayered Relationships

The final component in social scaffolding for the resilience of young military BRATs is the idea of multilayered relationships. Not only are individual adults influential on the lives of individual young people, but also these adults integrate young people into the entire faith community. This includes introductions to reliable people of all ages. A congregation is a chance for people of all ages and stations to interact as peers. The recognition that a child needs multiple relationships with other reliable adults is an act of humility like that seen in self-development. An influential adult is one who recognizes that his/her own limitations enhances reliability and connects the many pieces of society into true social scaffolding.

The trusted adults might make referrals for a young person to different adults who might be better equipped for supporting his/her distinct needs and interests. In the studied congregations, trusted adults have introduced TCKs to other adults, adolescents, and children.

One significant adult helped an adolescent girl get a practicum with an engineer in the congregation. This connection gives extra influence.

Beyond wider society, it is important to recognize the multilayered relationships that two individuals might have together. Multiple roles occur most commonly in monoculture communities such as when the banker and baker are both neighbours and customers to each other. In the lives of TCKs, this does still occur, such as when the teacher is also the parent of a friend. With the insular nature of a military installation, BRATs are more likely to experience these overlapping roles than any other TCK population.

Influence on resilience is reinforced when the adult and the young person share multiple roles together and when they have multiple people who join together for shared influence. Few TCKs experience the intergenerational nature of overlapping relationships like those found in a monoculture community. However, in all multilayered relationships people are known at a deeper level. When coordinated, all five pieces of social scaffolding can be assembled, resulting in TCKs whose lives have significant multilayered relationships.

Social Scaffolding – Summary

Significant relationships and resilience are not automatic even in monoculture settings. The trustworthy reputation is earned. The work of relationships always requires persistent intention. Self-development demonstrates a sense of humility within any adult. Building relationships that involve multiple people and multiple roles requires daily work. Even when four out of the five parts of social scaffolding are present, the absence of one can denigrate the positive influence and impair resilience.

When adults in religious organizations intentionally work to develop positive relationships with each other and with the BRATs who live in their midst, resilience is certainly enhanced. Social scaffolding is more a description of the relationships that have worked than a checklist for a program to be implemented. The unique nature of each religious organization and the individuals therein means that applications and methods for resilience support will vary. The skeleton of this scaffolding is the trust that BRATs might offer to adults. The free choices from each person make it clear that social scaffolding cannot be forced or feigned.

A Friend Who Teaches Me presents the research and findings about social scaffolding and TCKs. It is analyzes adult-adolescent relationships in an English speaking congregation located in a non-English speaking land. Since its completion in 2007, its findings have been used with US Army chapels in Europe. The scaffolding theory has been confirmed in comparisons with Army research and in conversations with members of the military community.

The social scaffolding theory as presented in this paper has been tailored for the specific needs of military BRATs. However social scaffolding is used in wider developmental psychology. There are other resources available to support resilience for the military and other communities that see high rates of crisis. The American Psychological Association has developed materials particular to the questions of resilience and war. They have a pamphlet series that tailors understandings and interventions to the needs of specific age groups. While not addressing the ideas of religion with depth, they feature the concepts of relationships and religion as parts of resilience (Carlson, 2003).

Many military and religious organizations are studying and working to meet the distinct needs of all TCKs. There is much original research that has been done, and many faith groups have developed military specific resources. There are gaps of work that still need to be filled, particularly support for military chapels which are understaffed and for personnel who are located far from an installation.

Frequently upon entering a new community parents do encourage their teenager to join clubs and activities including religious organizations. The social scaffolding model indicates

that it is not in age specific activities but in intergenerational relationships resilience is enhanced. Other research on resilience in wider populations is being done and confirms this finding. The implications and strategies for all religious education and faith development programming are the subject of larger initiatives (Smith, 2005).

MILITARY CHAPLAINS

This paper has looked at the influences of religious organizations in general. It is important to specifically recognize and support military chapels. There have been military chaplains as long as there have been militaries, and each army has a specific mandate for the role of the chaplain. These roles include providing religious support for all people of all faith groups. Chaplains also have clear and consistent understandings of faith requirements. US Army chaplains have a threefold mission to nurture the living, care for the wounded, and honour the dead. Nurture the living is part of the daily prescription for the work of the chaplain and includes all soldiers and their families (US Army, 2009).

Particularly because of the minimal level of overseas assignments in their military, the British chaplaincy is slightly different from US Army Chaplains. However, the charge to serve military personnel and their families remains consistent. The Royal Army Chaplains' Department website outlines their duties focusing on three areas:

- *Spiritual support, both publicly and privately, at every level of the Army.*
- *pastoral care at home and abroad*
- *moral guidance through formal teaching, counsel, and personal example.*

Like with the US Army, these three regulatory mandates reflect the characteristics of positive influence in social scaffolding. Chaplains have a massive task to provide these basic services to military personnel and their families. Therefore resilience and social scaffolding are the tasks of all members of military communities and especially amongst the chapel volunteers. It takes continued chapel development to support BRATs, but these efforts will improve resilience for all in the military community.

Thankfully, military families do describe chapels and chaplains as important parts of celebrating and surviving military life. Sue, an adult Military BRAT, returned to a garrison of her childhood. Much was unrecognizable but a visit to the chapel sparked a flood of memories. Decades later, she still has a sense of connection to her upbringing as the daughter of a Soldier through the faith that was offered in the chapel. Parents today describe and appreciate the relationships and resilience that chapels provide. "These programs are extremely valuable to help our children understand that God is in charge even if they cannot control their lives that are constantly in turmoil due to PCS moves and parent deployments" (Tolson, 2011)

 Resiliency can be supported in children through significant, trustworthy relationships that are developed with many intentional people. Much of the programming of chapels involves education and interactions which can be tailored to enhance intergenerational relationships and resilience. As military chaplains build opportunities for positive relationships, they maximize the fulfilment of their regulatory mandate as well as the resilience of the military community.

CONCLUSION

Most chaplains and even chapel attendees understand the importance of imparting faith and enhancing resiliency. However congregations (on-post and off) normally struggle to find

and enact specific methods that can be implemented to achieve such an influence. While each person and each congregation is distinct, there are ways to both increase the number of people scaffolded and the level to which their resilience is influenced.

Analysis has been done to understand the influence that adults can have on adolescents in a multi-cultural, highly mobile congregation such as a military chapel. The characteristics of positively influential congregations and individuals are rooted in a sense of trust. The concept of trustworthiness as intrinsic for positive influence is fleshed out through five categories which are significance, trustworthiness, intention, self-development, and multilayered relationships.

While the current paper includes the situations of all TCKs, the focus has been on the subpopulation, BRATs. The possibilities for support are present regardless of whether the population is being called BRATs or Service Children. The daily occurrences of relocation and deployment among the military community mean that crises might occur at a higher rate than other TCKs. The high need for resilience among BRATs can be mitigated by interventions in chapels and other religious organizations. More than programs, the development of positively influential relationships is paramount for resilience.

As families, practitioners, and researchers explore the issues of the children in the lives of Service Children, the possibility of relationships can be a great encouragement. These are issues that are being faced and addressed by military and community organizations around the world. Resilience can be enhanced through significant relationships, and religious organizations are locations well suited for supporting this process.

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