

Spirituality of Finnish peacekeepers

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Academic dissertation

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Abstract: Spirituality of Finnish peacekeepers

The previous academic research on Finnish peacekeeping has clarified the operative and historical aspects of Finnish peacekeeping lacking the view of an individual who does the actual peacekeeping work. This research is based on the underlying theoretical assumption of human beings possessing different kinds of talents and intelligences creating a holistic entity. In this broad perspective spirituality was explored as an umbrella concept, as a holistic ability or talent, that can be explored as the deepest aspect of defining what it means to be human.

The theoretical framework incorporated the concept of an intelligence, which is defined in Gardner's theory of multiple intelligences as the ability to solve problems, or to create products, that are valued within one or more cultural settings (Gardner, 1993, x). The viability of this theory was studied in the sample of Finnish peacekeepers.

Spirituality in the theoretical and conceptual horizon was viewed as an extension of Gardner's theory of intelligences as one potential Gardnerian intelligence candidate. In addition to Gardner's theory, spirituality was explored as sensitivity which includes capacities such as sensing awareness, sensing mystery and sensing value (Hay, 1998). Also the practical aspects of spirituality were taken in account as shown in our everyday lives giving us the direction and influencing our social responsibilities and concerns (Bradford, 1995). Spirituality was explored also involving the element of the peacekeepers' community, the element of personal moral orientations and in the domain of religion and coping.

The purpose of this research aimed in two dimensions. First, the aim was to outline the intelligence profile and the spiritual sensitivity profile of peacekeepers. Second, the aim was to understand qualitatively the nature of peacekeepers' spirituality

The research interests were studied with different kinds of peacekeepers. Applying the mixed methods approach the research was conducted in two phases: first the former SFOR peacekeepers (N=6) were interviewed and the data was analysed. Inspired by the primary findings of these interviews, the data for the case-study of one peacekeeper was collected in co-operation with one former SFOR peacekeeper (N=1). In the second phase the data was collected from KFOR peacekeepers through the quantitative MI-Survey and the spiritual sensitivity survey (N=195).

The quantitative method was used to outline the intelligence profile and the spiritual sensitivity profile of peacekeepers (N=195). In the mixed methods approach this method highlighted the general overview of intelligence traits and spiritual sensitivity of peacekeepers. In the mixed methods approach the qualitative method including interviews (N=6) and a case-study of one peacekeeper (N=1) increased subjective, qualitative information of spirituality of peacekeepers.

The intelligence profile of peacekeepers highlighted the bodily-kinesthetic and interpersonal dimensions as the practical and social aspects of peacekeepers. Strong inter-item dependencies in the intrapersonal intelligence profile meant that peacekeepers possess a self-reflection and self-knowledge component and they reflect on deep psychological and philosophical issues.

Regarding the spiritual sensitivity, peacekeepers found awareness-sensing, mystery-sensing, value-sensing and community-sensing important. The community-sensing emphasised a strong will to advance peace and to help people who are in need: things that are close to the heart of the peacekeepers. These results depicted practicality, being socially capable, and reflecting one's inner world as essential to peacekeepers. Moreover, spirituality as peacekeepers' moral endeavour became clearer because the sub-model of their community-sensing described morally charged destinations: advancing peace and helping people in need.

In the qualitative findings peacekeepers articulated justice orientation and rule-following characterising the nature of peacekeepers' moral attitude and moral call (Kohlberg, 1969). An ethic of care (Gilligan, 1982) describes mainly female moral orientation, but the findings revealed that an ethic of care is also an important agent supporting strongly male peacekeepers in their aim to carry out qualitatively good peacekeeping work. The moral endeavour was voiced, when the role of religion in coping meant the assessment of the a way of life, a way of conduct, a way of being truthful to one's own values in confusing surroundings. The practical level of spiritual and religious contemplation was voiced as morally charged inner motivation to fulfil one's duties and at the same time to cope with various peacekeeping challenges.

The results of different data sets were combined and interpreted as the moral endeavour, which characterises peacekeepers' spirituality. As the combining result, the perspective of peacekeepers' spirituality is considered moral or at least morally charged.

Foreword

As a peacekeeper in Lebanon (1997-1998) and in Bosnia (2000-2001) I was constantly reminded of the versatile daily setting where peacekeepers carried out their work. Everyday peacekeepers faced the danger of mines, unexploded ordnance or a risk of traffic related accidents. Many times peacekeepers had to be creative and manoeuvre situations merely through negotiations when they came upon with occasional hostile attitudes or even were being fired upon. Especially in Bosnia CIMIC peacekeepers helped war crime casualties, met with rape camp victims or people who had literally nothing for living. Every peacekeeper saw what the extreme poverty in the area of operation meant. Moreover, staying away from their family and friends in a foreign country and sometimes a remittent monotonous way of life in the base camp caused a threat to be institutionalised.

This was the arrangement and the way of life I was able to live, observe and experience as a chaplain of Finnish peacekeepers. During the two peacekeeping missions lasting together over two years at least two things became very clear to me. First, peacekeepers take their challenges seriously. This made me ask: what kinds of people are they? Secondly, peacekeepers very seldom come home from a mission unchanged. This made me wonder: what happens to them? These questions were the starting point to plan and carry out this research project.

I was fortunate to have very good guidance, co-operation and help during the research process. I thank sincerely all peacekeepers who have participated in this research. I thank professor Kirsi Tirri for encouragement, professional advice, academic constructive, critical and accurate feedback in different phases of my research. I thank her for arranging the opportunity to concentrate on the research process. I want to show my appreciation for the pre-examiners professor Eero Ropo and docent Antti Räsänen who have given valuable comments to improve this report. I express my gratitude to the Headquarters of Finnish Defence Forces for the research licence and to Finnish Defence Forces International Centre for co-operation and to Puolustusvoimien Tukisäätiö for supporting my research. Language Services of the University of Helsinki and, in particular, Pearl Lönnfors, for revising English is gratefully acknowledged. The extensive, warm and understanding support of friends, colleagues in The Department of Practical Theology and colleagues in Vartiokylä congregation has been important to me. I am humbly thankful.

However, the greatest and the most profound gratitude I extend to my dear wife Eeva-Liisa.

I have completed my research and released it to be publicly discussed in 2006 when the 50th anniversary of Finnish peacekeeping is celebrated. During 50 years of Finnish peacekeeping tens of thousands women and men have experienced peacekeeping as demanding and rewarding time in their life. Every peacekeeper who has come safely back to Finland has certainly her/his unique story to tell. Unfortunately, there are also life stories that ended unexpectedly during the peacekeeping mission in the service of peace.

I dedicate my research to all Finnish peacekeepers.

Helsinki, United Nations Day, October 24th , 2006

Timo Ryhänen

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I Theoretical background

1. Introduction

Since the beginning of the history of Finnish peacekeeping in 1956, the world has changed and the challenges have become more complicated, also in the field of international crisis management and in peacekeeping. The international community has been faced with the consequences of globalisation's negative aspects, with the growing nationalism in the Balkans and the religious extremist terrorism being the ultimate expression of this. This constantly changing global and international setting creates a huge challenge for selecting peacekeeper candidates, training them and evaluating the outcome of their work.

The previous research on Finnish peacekeeping has clarified the operative and historical viewpoints of peacekeeping (Kangas 1995, Aitlahti 2003, Kurkinen 2004). The gender aspect of Finnish peacekeepers has been studied by Kaisa Kauppinen and Outi Huida in their research on Finnish female peacekeepers (Kauppinen, Huida 1994). In addition to this, there are many unofficial publications and memoirs regarding peacekeeping missions, however the academic research field of Finnish peacekeeping is not very wide.

Seppo Kangas and Kaisa Aitlahti have studied the impact of the devotional and religious work of the church within Finnish peacekeepers. Seppo Kangas (Kangas 1995) has studied the congregation of peacekeepers. The aim of his research was to study the impact of the work of the church within the peacekeepers' community in Golan in 1979-1983. Kaisa Aitlahti has studied the history of the devotional and religious work in the years 1956-1979 among the Finnish peacekeepers (Aitlahti 2003). The angle of these

studies in Finnish peacekeeping is primarily historical and they give the overall picture of what the religious, devotional and counselling among Finnish peacekeepers have been like in the history of Finnish peacekeeping.

Kaisa Kauppinen and Outi Huida investigated the adaptation of Finnish female peacekeepers in their peacekeeping task (Kauppinen, Huida 1994). Their approach is to clarify female aspects of peacekeeping by asking: how are female peacekeepers accepted in a new peacekeeping mission? How do female peacekeepers and their actions shape and revise the peacekeeping task and the peacekeeping community? (Kauppinen, Huida 1994, 23). The results reveal that at the beginning of a new peacekeeping mission there was suspicion towards female peacekeepers because they were engaged in civilian duties and had no operative obligations. However, female peacekeepers soon adapted themselves to the peacekeeping community and in the end very few regarded female peacekeepers as outsiders (Kauppinen, Huida 1994, 113).

Petteri Kurkinen has a connection point with this study since through crisis management studies he has examined the historical, political and operational aspects of Finnish peacekeeping in civil and military co-operation (Kurkinen 2004).

Peacekeepers and their experiences have been a research interest outside Finland as well. Danish UN soldiers have been studied in the peacekeeping mission of UNPROFOR. The stress and after-reactions they experienced have been clarified by Ask Elklit and Hanne Knudsen (1995). A group of 50 Danish UN soldiers was investigated 1-8 months after their deployment. For 54% the worst experience was a life-threatening situation; for 28% it was the general state of fear and uncertainty, 62% described the transition as difficult; a third emphasised an inner state of emptiness; and a third missed the comradeship (Elklit, Knudsen 1995, 1). Human adaptation to danger has been studied among Swedish peacekeepers by Claes Wallenius (Wallenius 2001). His aim was to

increase knowledge concerning how people adapt psychologically when faced with real danger, and what implications these reactions and adaptation mechanisms have upon immediate performance. Peacekeepers who were involved in shooting incidents or other highly threatening events participated in the study. Wallenius focused on subjective descriptions of personal reactions and performance during dangerous situations, the frequency of various reactions, and the individual and situational factors that influence reactions and functioning. On a general level, Swedish peacekeepers, as well as the reference group in Kobe during the earthquake of 1995, seemed to have performed well during the dangerous encounters. Severely dysfunctional reactions were rare, but general feelings of invulnerability were commonly reported. During threatening situations, a partial loss of emotional balance and cognitive functioning was also common. Different individual and situational factors appeared to interact with reactions and performance. Factors that were associated with lower performance included whether the danger incident implied a loss of control or if it demanded complex cognitive activity (Wallenius 2001, 7).

Though Kauppinen and Huida have clarified the gender aspect of Finnish peacekeepers (Kauppinen, Huida 1994), the recent academic research of Finnish peacekeeping clearly lacks the viewpoint of an individual peacekeeper who does the actual peacekeeping work in constantly changing global crisis areas. Focusing on this setting, the author of this study is interested in outlining the characteristics of a Finnish peacekeeper and in increasing an understanding of the Finnish peacekeepers' world. This general research interest is formulated as the research task. It is explored in the theoretical framework of the concept "spirituality", which is viewed as an umbrella concept, as a holistic human capacity (see Chapter 2). To formulate the research task more precisely, this study outlines the intelligence profile and as a part of it the spiritual sensitivity profile of Finnish peacekeepers, and also investigates the moral call of peacekeepers. In addition to the

above-mentioned tasks, the borderlines of spirituality and religion in the framework of coping are investigated more in detail through one former peacekeeper (see the research questions in Chapter 4.2.1).

The research task is studied through different kinds of peacekeepers. The sample (N=195) of peacekeepers in their training period, namely the whole rotation of new peacekeepers soon to be sent to serve in the Kosovo KFOR mission, was studied to form a general overview of what these peacekeepers are like. Six SFOR CIMIC-peacekeepers, with whom the author of this study worked, were interviewed after their peacekeeping mission to determine how the motivation to work as a peacekeeper is maintained, what are the moral orientations, and what enables the individual peacekeeper to carry out his work. Going deeper into the issues, the case study of one former peacekeeper was conducted to find out how he coped in peacekeeping and what role religion plays in coping.

Applying the mixed methods approach the research was conducted in two phases: first the six key informants, former SFOR peacekeepers, were interviewed and the data was analysed. Inspired by the primary findings of these interviews, the data for the case-study was collected in co-operation with a former SFOR peacekeeper. This concluded the first phase of the study. In the second phase, the data was collected from 195 KFOR peacekeepers through a quantitative MI survey and a spiritual sensitivity survey. Within this report, the findings of the sub-studies, theoretical viewpoints and the aspects of the methodological literature are discussed. The sub-studies deal with the intelligence profile of peacekeepers (Tirri, Ryhänen, Nokelainen, 2005), the spiritual sensitivity of peacekeepers (Ryhänen, Nokelainen, Tirri, 2006), the moral orientations of peacekeepers (Ryhänen, 2005) and the issue of the nature of religion in coping within a peacekeeping mission (Ryhänen, 2006).

This report is based on the underlying theoretical assumption of human beings possessing different kinds of talents and intelligences, creating a holistic entity. In this broad perspective, spirituality is explored as a holistic ability or talent that can be explored as the deepest aspect of defining what it means to be human.

The theoretical framework of this research incorporates the concept of an intelligence, which is defined in Gardner's theory of multiple intelligences as the ability to solve problems or to create products that are valued within one or more cultural settings (Gardner, 1993, x). In this research, the viability of the theory which is developed in the American context is evaluated in the sample of professionally-educated Finnish peacekeepers. The educational system in each country reflects and uncovers the values and talents considered important in that particular context. In Finnish culture the comprehensive educational system creates a different context compared to the United States of America, to test Gardner's theory.

Spirituality, in the theoretical and conceptual horizon, is viewed as an extension of Gardner's theory of intelligences, as one potential Gardnerian intelligence candidate. In addition to Gardner's theory, spirituality is explored as sensitivity, which includes capacities such as sensing awareness, sensing mystery and sensing value (Hay, 1998). Also, the practical aspects of spirituality are taken into account, as shown in our everyday lives, giving us direction and influencing our social responsibilities and concerns (Bradford, 1995).

Spirituality is also explored in regard to the elements of the peacekeepers' community and the personal moral orientations. Finally, spirituality is the underlying theoretical framework which is explored in the domain of religion and coping.

During the process of the research, the researcher has become increasingly aware of the various meanings and connotations of the concept of spirituality. Each of the separate

articles comprising this study offers a different angle on spirituality, understood in a holistic way. To a reader who goes through the original papers, it is probably quite apparent that the mixed-methods research project was a process where both the theoretical frame of holistic spirituality and how the empirical material was analysed evolved along with the progress of the research. In other words, empirical findings opened new windows to understand the concept of spirituality and vice versa.

To orientate the reader, the disposition of this report is presented below.

The first part of this report deals with the theoretical background and clarifies the research design.

Within the concept of spirituality and connection points in religion and religiousness, the domain of the theory of multiple intelligences and spirituality and spiritual sensitivity is discussed to introduce the concept of spirituality (see Chapter 2). Since the moral aspects of spirituality were underlined in the results, the theoretical aspects of the peacekeepers' moral call are viewed (see Chapter 3). Following this, the peacekeepers in this study, the research paradigm, data and the research methods are introduced (see Chapter 4).

In the second part of this report, the results of the research are presented and discussed.

These results are described in two main categories. First, the intelligence profile and the spiritual profile are introduced (see Chapter 5). Secondly, the moral, spiritual and religious voices are introduced as complementing the general overview of peacekeepers embodying the qualitative information of the phenomenon of the spirituality of peacekeepers (see Chapter 6). Spirituality, as a moral endeavour, is postulated to be the main result of combing the data sets (see Chapter 7). The horizons of the process of the research are discussed, including the discussion on results and the validity issues (see Chapter 8).

2. Spirituality as a holistic human capacity

2.1. Spirituality, religion and religiousness

Because the content of the concept of spirituality is versatile and because spirituality is open to many interpretations, this study outlines some borderlines, descriptions and differentia of this multidimensional umbrella concept.

Spirituality is seen as a concept wider than religion, in the main stream of the theoretical literature. It is frequently pointed out that an individual can be spiritual without being religious or religious without being spiritual (i.e. Pargament 1999). At one extreme the concept of spirituality is usually strongly connected with Christianity. In other words, spirituality in this context means a devotional life, praying, reflecting on religious doctrine and practising the one's in an attempt to internalise the Christian tradition. Thus spirituality clearly refers to Christianity as an individual devotional entity. In a historical continuity and perspective, there had actually been no clear distinctions between spirituality and religiousness until the rise of secularism in the last century (Zinnbauer et al., 1997, 550). Therefore, it is easy to identify the shared particularities in the conceptual symbiosis between spirituality and religion.

The basic starting point in outlining spirituality is that it clearly belongs to the sphere of religion. This is crystallised by Pargament, when he claims that religion has been historically defined as a broad construct that encompasses the aspects of the individual, the institutional (e.g., altar, doctrine), the functional (rituals) and the substantive (God, the Sacred) (Pargament 1999, 6). Actually, one can find an embedded paradox in the attempts to claim that spirituality is non-dependent on religion (Pargament 1999; see also Hay 1998). There is a strong echo that the actual home ground of the concept of spirituality is originally the domain of religion. Therefore contemporary manifestations of spirituality and

the needs of empirical research compel an emphasis on the theoretical differences. In most cases, the concepts of spirituality and religiousness are synonymous. When reviewing the theoretical literature of spirituality, the conceptual hair-splitting has momentarily been confusing. The conceptual cohesion between spirituality and religion has even resulted in exploiting the concept of spirituality, just to add linguistic variety (Pargament 1999, 5). To add to the ambiguity and to bring forth additional connotations of the concept of spirituality, Stifoss-Hanssen has pointed out that spirituality, as a phenomenon, is not referred to in everyday language as spirituality. Stifoss-Hanssen states that religiosity, meaning-seeking, or view of life should be used instead (Stifoss-Hanssen 1999, 26). The conceptual linkage between spirituality and religion is justifiable and reasonable and, without saying, evident especially when religious metaphors support us in articulating our experience concerning the ultimate questions of life (i.e., Hay 2000, 81). Considering the borderlines between the concepts of spirituality and religiousness in research literature, there even seems to be some kind of standardised value judgement: religion is negative and spirituality is positive (Pargament 1999, 6; Hay 1998, 6). According to Pargament, people are more likely to describe themselves as spiritual than religious (Pargament 1999).

The viewpoints concerning the ontological or epistemological assumptions of the content of the spirituality are numerous. In this context, there are also theorists asking: which comes first? Is it spirituality, faith or religiousness? This deliberation concentrates on possible intersections, mainly between the concepts of spirituality, faith, religion and religiousness. In a nutshell, the dilemma is introduced by Smart: "I can know lots of things about the history and teachings of Christianity without having experienced Christian faith" (Smart 1979, 3). Further, Hull sees faith basically as an attitude towards God or transcendence. According to Hull, we may speak of faith without religion but not religion

without faith, whether it is Buddhist faith or Christian faith (Hull 2002, 176). To widen the domain of personal faith to include the domains of religiousness, these agents represent the individual's spiritual life.

In one way the concepts of faith, religion and religiousness as expressions of spirituality, are almost interchangeable and synonymous. In another way, one has to carefully look for any semantic connotations in the concepts of faith, religion or religiousness, since the conceptions of spirituality do not always have a transcendental reference point. Moreover, most contemporary meanings of spirituality distinguish between religious spirituality, natural spirituality and humanistic spirituality (Emmons & Paloutzian 2003, 381).

There is also a thread combining religion with other cultural phenomena. In this perspective, religion is dominantly a cultural-bound expression of spirituality. This point of view describes the definition of spirituality in a more extensive way, making spirituality a concept wider than religion (i.e., Stifoss-Hanssen 1999; Hay 1998, 10-11). Rodger introduces a new variety of connection points in the field of morals. He considers moral behaviour as a universal expression of humanity and spirituality (Rodger 2000, 4). There has also been research into religiousness, regarding its functional approach. The main features of this research have connections with the concept of spirituality outlined here, since the functional research approach of religiousness focuses on the role the religious substance has in the life of the individual, for instance when a person deals with existential questions (Zinnbauer et al., 1997, 550).

Religion and spirituality share some common areas, but they also have their own areas of interests. Depending on the theoretical starting-point, the phenomena of spirituality and religion overlap. Concerning these overlapping areas, Pavel Rícan offers critical views in the recent discussion regarding spirituality (Rican 2004). He emphasises that, with the adopting of the term spirituality in common discourse during the last decade, it has partly

replaced the concept of religion. In this setting, religion has been narrowed down to the formal, the institutional and the outer. In contrast to religion, spirituality has taken on a number of positive connotations (Rícan 2004,135). This dichotomy clearly underlines the positive aspects of spirituality in common discourse. Adhering to Rícan, one could easily imagine a person rejecting any concrete form of religion (usually Christianity), emphasising his/her human quality saying: “I am spiritual, but I am not religious” (Rícan 2004, 150). Though Rícan criticises the vagueness of the term spirituality in the context of commonplace discourse, he finds the term useful in many fields to facilitate a new discourse on religion and spirituality. On the other hand, by claiming that every religion and every church has its own spirituality (Rícan 2004, 152), the term clearly has been moved within religion as a sub-concept.

If spirituality is defined as a sub-concept of any religion, this research represents the opposite view. Spirituality is a holistic part of our being. It is one possible holistic Gardnerian intelligence candidate. Spirituality can include or exclude religious expressions, when it is investigated empirically as sensing awareness, mystery and value among Finnish peacekeepers.

As indicated above, the review of the literature of spirituality underlines the multidimensionality of the concept. Therefore, the practical use of spirituality in this study, as an umbrella concept, is justified. In order to increase the theoretical discussion and to review the theoretical borderlines of spirituality, this study offers specific empirical data and results to better understand the nuances of the umbrella concept of spirituality.

2.2. The theory of Multiple intelligences and views of spirituality

In this study, the evolution of Howard Gardner's theory of multiple intelligences is the starting point to understand spirituality as an ability to combine the concept of "intelligence", life experience, values, belief systems and constantly-changing hermeneutic interpretations of the big picture of life. The self-rated intelligence-profile inventory, based on the seven dimensions of Howard Gardner's theory of multiple intelligences, is utilised in this study with a sample of Finnish peacekeepers in Kosovo.

There are several ways to understand the concept "intelligence" in the research literature. Moreover, different approaches in the field of intelligence in different practices enable the evaluation and measurement of intelligence. The most commonly-known theories and tests have been discussed by Kirsi Tirri in the context of gifted and talented pupils in Finland (Tirri, 1997). Tirri refers to Robert Jeffrey Sternberg who discusses different approaches to the measurement of intelligence, and following Sternberg, she divides the approaches to the measurement of intelligence into six categories: classical psychometric, developmental, culture-sensitive, cognitive, biological and systems. Sternberg identifies Galton, Cattell, Binet and Spearman as advocates of classical psychometric approaches. Tests based on Binet's approach are still most widely used because of their high reliabilities and good predictive validity with respect to school-based performance. However, these tests as well as the other classical psychometric approaches, can be criticised as being culturally biased and too narrow. The critics, for example Gardner (1983), argue that they do not measure the broad spectrum of abilities. According to Sternberg, these tests favour Western experience and they are most useful in measuring abstract reasoning among people with relatively-homogenous cultural backgrounds.

Developmental approaches to intelligence include tests based on the theory of Piaget and the approach of Vygotsky and Feuerstein. Piagetian tests are theory-based, but they seem to overlap in their measurement with conventional intelligence tests. They have also been criticised for being even narrower than classical psychometric tests in their emphases on scientific-logical aspects of human intelligence. Culture-sensitive approaches include various investigators who vary in their view of the relativity of intelligence. At one extreme there are advocates of the radical cultural relativism of intelligence, and at the other extreme there are psychometricians who make no allowance for cultural differences in their use of intelligence tests. The cognitive-correlates approach and the cognitive-components approach belong to the category of cognitive approaches. In the former approach, most research has been conducted on reaction-time performance, on simple cognitive tasks. This approach involves task analysis of the very tasks that appear on conventional psychometric intelligence tests, only presented in a simplified form. The biological approach directly measures the biological functioning of the human or other organism. It is debated whether the biological approach can in any way enhance our understanding of intelligence. Gardner's theory of multiple intelligences is identified as a systems approach by Sternberg. Although he likes Gardner's assessments on a theoretical level, he claims they are a psychometric nightmares. The biggest challenge for advocates of Gardner's approach is to demonstrate the psychometric soundness of their instrument (Tirri 1997, 214-216).

Gardner's original theory of multiple intelligences is based on a concept of an "intelligence" which he defines as "the ability to solve problems, or to create products, that are valued within one or more cultural settings" (Gardner, 1993, x). Considering this definition, Gardner lists seven intelligences (IQ) that meet his criteria for intelligence.

These intelligences are: linguistic, logical-mathematical, musical, spatial, bodily-kinaesthetic, interpersonal and intrapersonal (Gardner, 1993, xi).

As Gardner's original theory has been developed, the concept of spirituality has been introduced in the context of multiple intelligences. Gardner differs from the other pluralists in his attempt to base his MI theory upon neurological, evolutionary and cross-cultural evidence (Gardner, 1993, xii). In the first edition of his MI theory, Gardner adopted a very individualistic point of view in exploring various intelligences (Gardner, 1983). In his newest edition of the MI theory, Gardner emphasises more cultural and contextual factors in the development of the seven intelligences (Gardner, 1993). Gardner has retained the original seven intelligences, or intelligence candidates, presented earlier, but he acknowledges the possibility of adding new intelligences to the list. He has worked on spiritual and naturalistic intelligences to be included in his list of multiple intelligences (Gardner, 1993; 1995, 206).

Although in Gardner's theory the concept of spirituality has been introduced merely as an intelligence candidate, as an assumption of a possible area of intelligence, spirituality could describe one holistic aspect of the human mind. However, the evolution of a multiple intelligences theory must be kept in mind here. Spirituality, according to Gardner is not the end state of his theory.

Another point of view is the understanding of spirituality as a holistic human capacity, as manifested by Danah Zohar and Ian Marshall (2000). Zohar and Marshall have introduced a concept of spiritual intelligence (SQ). According to them, SQ helps us to assess the most meaningful course of action. With SQ, we address and solve problems of meaning and value. Zohar and Marshall claim that SQ is the necessary foundation for the effective functioning of both intelligence quotient (IQ) and emotional intelligence (EQ), it is our ultimate intelligence (Zohar & Marshall, 2000, 4).

The difference between EQ and SQ deals with the concrete situation in which they are used. Emotional intelligence allows us to judge what situation we are in and then to behave appropriately within it. This is working within the boundaries of the situation, allowing the situation to guide us. Spiritual intelligence allows us to ask if we want to be in this particular situation in the first place. Would we rather change the situation and create a better one? This is working with the boundaries of our situation and allowing us to guide the situation.

Gardner's theory of seven intelligences is widely studied and debated in educational settings. In this research, the viability of the theory is evaluated in the sample of professionally educated Finnish people facing demanding work in demanding circumstances. Also, the criticism of the MI theory was a sphere of motivation to test Gardner's theory. The criticism presented against the multiple intelligence theory has pointed out, for example, the lack of a sociohistorical perspective (Kincheloe, 2004). The general picture of the quite comprehensive, high quality Finnish educational system (OECD, 2004) creates a different context to test the theory, as compared to the United States of America.

In the above mentioned perspective, it is well-grounded to test the MI theory and study the sample of Finnish people educated in a comprehensive Finnish educational system. Furthermore, this also includes people who are already selected from a big population of voluntary peacekeeper candidates, to be trained to become and perform effectively, according to a peacekeeping mission's mandate. The MI theory provides a basis to outline what kind of people peacekeepers are as derivatives of the Finnish educational system. The context of the development of the MI theory is also interesting when applied in Finland: how well does the theory of multiple intelligences, the theory originally developed in diverse sociohistorical contexts in the United States of America, succeed to outline the

intelligence profile of a selected sample of the Finnish population, which, as a whole, is not nearly as diverse as American population.

2.3. Spiritual sensitivity

As stated above, attempts to define spirituality highlight the diversity of the concept. The concept of spirituality deals with the whole of the human entity. Adhering to Hull, the viewpoint in this research can be outlined as follows: the spiritual is the whole of the human being considered from a certain viewpoint (Hull 2002, 172). In the broadest sense, spirituality can be understood as a universal human search for the meaning of life, and the human capacity for setting values including or excluding any religions. Adhering to these outlines, this research deals with spirituality as a holistic part of our being.

Spiritual sensitivity is outlined especially by David Hay and John Bradford. Their perspectives of the concept of spirituality are used as theoretical guidelines to study the spiritual sensitivity of Finnish peacekeepers. Or one could also state that these theorists form a mirror reflecting the empirical data presented in this research.

David Hay (1998) has identified three categories of spiritual sensitivity. Outlining his theory, Hay refers much to experiences of children, though the main features of his theoretical framework can also be applied regarding all ages. Categories of spiritual sensitivity, according to Hay, are: awareness-sensing, mystery-sensing and value-sensing. The first category of Hay's definition of spirituality, awareness-sensing, refers to a state of high alertness when we choose to be aware by "paying attention" to what is happening. According to Hay, this kind of awareness refers to a reflexive process of being attentive towards one's attention or "being aware of one's awareness" (Hay, 1998, 60). This kind of awareness is of great importance in spiritual practice.

Hay has identified four examples of awareness-sensing activities. Meditation is a good example of a “here-and-now”, an experience in which one contemplates and concentrates on his/her own bodily sensations. The second metaphor for awareness-sensing is tuning. This kind of awareness arises in heightened aesthetic experiences, for example, when listening to music. Thirdly, feeling “at one” with nature is a commonly-reported context of childhood spiritual experience and seems to be an illustration of this type of awareness (Hay, 1998, 63). A fourth sub-category is focusing. This kind of experience can be called the “felt sense” (Hay, 1998, 65).

The second category of spirituality or spiritual sensitivity is mystery-sensing, which may open up to us with the experience of wonder and awe. Young children initially sense that much of life is incomprehensible and therefore mysterious. Hay uses the examples of sunrise and sunset as experiences that can be explained scientifically. However, the beauty and wonder of these phenomena include the sense of mystery even after the scientific explanations are presented. Imagination is another way to transcend everyday experience. Imagination is central to religious activity through the metaphors, symbols, stories and liturgies that respond to the otherwise unrepresentable experience of the sacred.

According to Hay, the third category of spirituality or spiritual sensitivity is value-sensing. That category emphasises the importance of feelings as a measure of what we value. Value-sensing is experienced as an emotion. Hence, those things that matter to us most are associated with feeling at its most profound. For this reason, Hay has identified the experience of delight and despair as subcategories in value-sensing.

In the pilot studies, a common indicator of wider despair was children’s great interest in environmental concerns. According to Hay, this phenomenon may be a tool in advancing a shift from seeing things primarily from the perspective of personal gain and worth, to

appreciating a wider, holistic perspective (Hay, 1998, 70-71). The sense of ultimate goodness is present in the lives of young children. Delight is in a sense closer at hand, mediated by the mother or by both parents. The loving care of parents presents the source of all-powerful goodness in the lives of children. Meaning is a subcategory in value-sensing that may form an aspect of developing spirituality. In childhood, as in all ages, we raise the essentially spiritual questions: Who am I? Where do I belong? What is my purpose? To whom or what am I connected or responsible? Since Hay deals primarily with educational issues, he emphasises the task of spiritual education to give tools to help children to investigate their identity, and to delight in other forms of meaning-making and meaning-sensing (Hay, 1998, 74).

Adding new dimensions to understand spiritual sensitivity as a holistic human capacity, John Bradford (1995) has identified three types of spirituality. Human spirituality refers to the needs of care, love, security and responsibility we all desire. Devotional spirituality is built upon this human spirituality, and it is expressed within a certain religious tradition, culture and language. The third type of spirituality is practical spirituality in which both other types of spiritualities merge. Practical spirituality is shown in our everyday lives, giving us direction and influencing our social responsibilities and concerns (see Bradford, 1995).

Alongside the overall Gardnerian intelligence profile of Finnish peacekeepers in this study, particularly the spiritual aspects outlined by the above mentioned theorists are examined as sensitivity in the sample of Finnish peacekeepers. After publishing the article and after evaluating the concept, "The Spiritual Intelligence Profile of Finnish Peacekeepers", used as the title and a main subject in one of the articles included in this study, it is noted later that the concept of "spiritual intelligence" creates too much vagueness and could be replaced by a better expression: spiritual sensitivity – at least in

the sample of Finnish peacekeepers. The concept of spiritual sensitivity is more helpful in order to understand the combination of Hay's and Bradford's basic points of spirituality, outlined as a theoretical framework in this study. Moreover, the term "sensitivity" emphasises the broad variation of spirituality.

3. Peacekeeping as a moral call

3.1. Orientation towards goodness as peacekeeping professionals

Formally, every peacekeeping mission is based on a detailed peacekeeping mandate. Depending on the nature of the crisis, the peacekeeping mandate is formulated unambiguously in detail by the United Nations Security Council. The mandate concerning peacekeepers in this study outlines the peacekeeping task of Finnish peacekeepers in KFOR: the Finnish Battalion provides a secure environment around Lipljan and contributes to providing humanitarian assistance (KFOR, 2004.). SFOR peacekeepers in Bosnia were authorised to implement the military aspects of the Peace Agreement as the legal successor to IFOR (UNITED NATIONS 1996). Later, according to the SFOR mandate, the Finnish involvement was focused on civil and military co-operation (CIMIC), establishing contacts between the military and local inhabitants and citizens' organisations or the military and various levels of relief organisations. In summary, the official peacekeeping mandate is precise but it can evolve as the situation in the crisis area changes.

Putting aside the formal way to define the task of a peacekeeping mission, the very word "peacekeeping" or "peacekeeper" is powerfully charged with meanings and connotations. One can assume that there could be a general agreement on the fact that every peacekeeper is sent to a mission to advance peace. In this sense, to become a peacekeeper is very much a moral endeavour for any individual. In order to become a

responsible professional peacekeeper, loyal to the UN general goals of peacekeeping and loyal to the national peacekeeping traditions, every peacekeeper assumes a proper attitude. In an individual peacekeeper's life, this phase is in many ways morally charged: peacekeeping is a moral commitment.

The moral horizon of a peacekeeper is not stable. It involves relations to the peacekeeping mission's task, namely the very nature of a crisis requiring peacekeeping at a particular time and place. The moral horizon involves relations with co-peacekeepers, the individual peacekeeper's personal life situation and, perhaps even most importantly, mastering the particular professional requirements that are always high. Assessing the moral horizon of peacekeepers, it must be born in mind that every peacekeeper has a specific, clearly defined job description. In this professional sense, it could be assumed that the moral horizon is nearly the same as working in a similar job in Finland, but de facto the moral relations, that is the multitude of moral scenery, is far more versatile in a peacekeeping mission.

Peacekeeping is a job, but at the same time peacekeeping offers and compels the peacekeeper to assess his/her personal identity. From the very thought of applying for training until the homecoming from a peacekeeping mission, an individual is involved in a process of finding out what it means to be a peacekeeper. That process is moral. In addition to the official mandate of the peacekeeping mission, peacekeepers evaluate the kind of peacekeeper he/she is and the kind of peacekeeper he/she wants to be. This process is connected to the peacekeeping mission as an exceptional period in their lives. This process includes the moral relations they have to the work and to other people. The process can also be described as a period of relational morals, in the sense that the moral approach assumed during peacekeeping time also formulates identity.

This multitude of moral voices, or moral approaches, to peacekeeping leads the way to understanding the moral horizon of peacekeeping, from the individual peacekeeper's viewpoint. Charles Taylor has studied relational morals as part of narrative identity. By applying Taylor's approach to identity as a moral horizon, the multitude of moral voices of peacekeepers, the moral horizon, enables an orientation towards goodness and provides an insight into the meaning of one's life (Taylor 1989, 47–48). Although Taylor's view could have a somewhat idealistic echo, the general point is referred to accurately. At least the narrative approach, peacekeepers narrating their peacekeeping experiences, illuminates Taylor's views of orientation to goodness, and the search for meaning of life is clear. The moral horizon of a peacekeeper can be understood as a versatile horizon, including the multitude of peacekeepers' moral voices.

Relational moral and the term morality are used in the context of narrativity, identity building and in the context of professionalism. Referring to the theoretical literature in this field in the educational setting, the term "morality" is used, and interpreting this, the term "the morality of peacekeepers" could also be considered useful here. However, there are too many possibilities for the term "morality" to be misunderstood.

David T. Hansen deals primarily with teaching practices. He explores the practise and work in a moral horizon. Hansen argues that the use of the term "the moral" may be preferable to the term "morality" referring teaching. The latter word, "morality", often conjures up images of a particular set of values embraced by a particular group, community or society. However, the idea of teaching as a moral endeavour points as much to an orientation toward practice, to a way of perceiving the work and its significance, as it does to a specific family of values (Hansen 2001, 827). Interpreting Hansen, the use of the term moral in the context of a multitude of peacekeepers' moral voices, rather than morality, describes peacekeepers' versatile relational moral voices: the relation to work

and to other people and moral identity building in this context. In this research, the choice of “moral” over “morality” can be defended because peacekeeping, as an influential phase of life, is studied by examining the individual peacekeeper’s narrative identity building. The interest does not lie so much in the particular set of values embraced by a particular group. The focus is on peacekeeping and on the individual peacekeeper as a professional expert.

3.2. Orientation to the ethic of justice and to the ethic of care

The term moral, or the utterance used in this context “the multitude of moral voices of peacekeepers”, usually evolves from the contexts in which researchers categorise ethics in two distinct approaches. The theoretical concepts of an ethic of justice and an ethic of care are primarily discussed and debated in the literature as gender aspects of moral voices (Kohlberg 1969, 1984 and Gilligan 1982). In this study the angle is different. Moral orientations, the multitude of moral voices are allowed to be heard in order to find out what guides and enables peacekeepers to carry out their work. The theoretical aspects of different moral voices connected with peacekeeping are allowed to be heard in order to find out in a wider spectrum, what those moral voices are like and how they interact with the theoretical studies conducted earlier.

Primarily, the male ethical code is considered to focus on rules and abstractions. It appeals to loyalty, justice, obedience and honour and underlines the commitment to fulfil one’s obligations (Farley 1996, 89). These views derive their origin from earlier studies. Lawrence Kohlberg (1969) has studied the cognitive-developmental theory, focusing on moral development especially among men. His work on duty and rule-following mainly describes male moral development. In many ways, the same idea outlined by Farley, mentioned above, namely “doing it right”, guides male moral decision-making according to

Kohlberg. Kohlberg's theory, which is often pertinently called the ethic of justice, underlines justice-oriented moral reasoning. The studies of Kohlberg concentrate on the individual development of a human being. From the early stages in which punishment is to be avoided and authorities are to be respected, his theory describes moral development towards a stage when an individual's guiding moral principles and moral actions are more and more formed by relationships with the environment and social systems. Appropriateness of moral actions is to be established through equal exchange, a fair deal and mutual agreement. In a later stage of moral development, individuals become more aware of their duties, the relativity of their values and of rules. Equality and human rights are valued on the highest level of Kohlberg's model (Kohlberg, 1984). Kohlberg's focus, the ethics of justice, is a viable theory describing the most evident moral voice of peacekeepers.

The other extreme of the dichotomy is the ethics of care concerning interpersonal relations, emotions and attitudes, and meanings in social interactions. Nel Noddings (1986, 498; 2001, 100) and Carol Gilligan (1982) have pointed out that cultural differences are of importance in the latter moral orientation. It is claimed, that although the ethics of care is more likely to be female than male, this is only due to our cultural presuppositions: the ethics of caring have been limited to the intimacy of the family, privacy and women's lives (Freedman 1987, 78).

The practicability and usefulness of the ethics of care attempt to discern, what professional use the literature has to offer. Interestingly, the need to utilise the ethics of care orientation professionally is found in an other context. Research has shown that the everyday life of people working in jobs involving interpersonal relations is full of unique moral challenges. Teachers, for example, are representatives of these jobs (Silfverberg 1996, Tirri & Husu 2002).

The gender aspects of morals outlined by Kohlberg and Gilligan, are debated by K. Helmut Reich in the context of religious development (Reich 1997). Reich is in agreement with Gilligan's view that Kohlberg's theory on morals is biased, but Reich does not agree with Gilligan (Reich 1997, 71–72). Reich emphasises that differences in female and male moral evaluations are grounded in specific social roles in specific situations. Moreover, the personal commitment defines the appropriate moral attitude. In the context of the family, women choose the ethics of care, but in working life they assume the ethics of justice. An interesting view of Reich's criticism underlines the contextual sensitivity of morals (Reich 1997, 72). Reich can be applied referring to the aims of this study: gender is not the only decisive element in moral reasoning. Social and contextual agents are important as well (Reich 1997,71–72).

In this research the moral voices of justice and care constitute a framework to understand the importance of the peacekeeping task and the impact of the peacekeeping community. These voices can be heard simultaneously; they can appear in an overlapping manner or they can be heard in contrast to each other.

Putting aside the gender aspects, these two extremes of moral approaches or utterances of the multitude of moral voices, may be well suited to the moral aspects applied in peacekeeping research. Considering military organisations, Farley perfectly defines one aspect of peacekeeping: it is indeed a very male trait to underline a commitment to fulfil one's obligations. But, in addition to this, within the peacekeeping troops the ethic of care is a surprisingly loud moral voice and moral orientation. A peacekeeping mission is surprisingly replete with situations where written rules do not apply. Intuition and situational insight must be used deemed the female aspect of moral orientation. This multitude of moral voices calls for a moral orientation where an individual peacekeeper, in Kohlbergian term, "does it right" but at the same time is able to improvise,

learn to be socially apt, manoeuvre cleverly with people or "learn to play the game" in the broadest sense.

4. Data and methods

4.1. Data: peacekeepers in this research

Since 1956, more than 45,000 Finns have served as peacekeepers. The data in this research examines Finnish peacekeepers in Kosovo and Bosnia. Peacekeeping forces are organised militarily and military ranks mainly describe the responsibility level of the job. However, individual job descriptions may vary, depending on the operation and on the individual professional skills.

The majority of peacekeepers in this study are male. In the Kosovo (KFOR) sample 94.9% of the peacekeepers were male, and in the Bosnian (SFOR) peacekeepers in this research all peacekeepers were male. All SFOR CIMIC peacekeepers were also officers, since the nature of the civil and military co-operation task required active military officers or reservist officers.

4.1.1. Peacekeepers in Kosovo: KFOR

The Kosovo Force (KFOR) is a NATO-led international force responsible for establishing and maintaining security in Kosovo. KFOR troops come from 30 NATO and non-NATO nations (KFOR, 2004.). The Finns have been engaged in the mission in Kosovo since 25 August 1999. The Finnish Battalion ("FINBAT") unit was specifically created for the Operation "Joint Guardian", the Finns being responsible for the Area of

Operation (AO) centred around Lipljan. The aim of the Finnish Battalion was to provide a secure environment and to contribute in providing humanitarian assistance (KFOR, 2004.).

In Finland the Kosovo peacekeeping operation was considered particularly challenging. The total number of Finnish peacekeepers sent to Kosovo was 800. In recruiting peacekeepers, the emphasis was on experience, good physical condition and health, a stable character, high stress management, and good co-operation skills and social behaviour, and overall good professional eligibility within the new peacekeeping mission. In addition, to be selected for a KFOR peacekeeping operation, one either had to have done one's military service in the Finnish Rapid Deployment Force or to have had previous experience in peacekeeping operations (Hinkkala 2000, 8-9). Later it became evident that all these requirements could not be met and men and women with no previous peacekeeping experience were also recruited.

Table 1 presents the sample of peacekeepers in the Kosovo, KFOR operation used in this study.

Table 1. Peacekeepers in KFOR, MI instrument and spiritual sensitivity (N=195)

Sex	Rank	Experience level (number of peacekeeping missions)
Male 185 (94.9%).	Crew 114 (58%),	"Novice" (first mission) 161 (83%).
Female 8 (4.1 %)	Subaltern 50 (26%),	"Experienced" (second mission) 20 (10%)
	Officer 19 (10%)	"Veteran" (more than two missions) 12 (6%)
	Special crew 7 (4%).	
Data missing 2 (1%)	Data missing 5 (2%)	Data missing 2 (1%)

The empirical sample was collected with a MI instrument in 2003. As presented in Table 1, the sample consists of 195 Finnish peacekeepers of which eight are females (4.1%) and

185 males (94.9%). Two peacekeepers did not clarify their sex. The peacekeepers' ages vary from 18 to 50 years; the median age is 26 years.

The ranks during the operation were distributed as follows: "crew" (N=114, 58%), "subaltern" (N=50, 26%), "officer" (N=19, 10%) and "special crew" (N=7, 4%). Five peacekeepers' ranks remained unknown due to missing data (2%). The crew consisted of various reservists in civilian professions, such as building worker, cook, carpenter, car driver, physiotherapist, guard, dog trainer or car mechanic. Subalterns consisted of reservists responsible for their teams (civilian professions, for example, fire and rescue professional, clerical personnel). Officers are in a leading position regarding the peacekeeping mission's mandate. Officers are responsible for the commanding officer of the Finnish contingent. Typical officers' tasks were liaison officer, intelligence officer, transport officer, explosive ordnance disposal officer, travel agency director, logistics professionals or operation centre's military personnel. A special crew consisted of physician (medical officer), dentist, military lawyer, chaplain and CIMIC officers (civil and military co-operation: professional military personnel and reservist officers such as police, prison-warden, teacher). All officers' duties require good negotiation skills in English.

As presented in Table 1, clearly the biggest number of peacekeepers were on their first mission with a "novice" status (N=161, 83%). Twenty respondents' status was "experienced" (10%) as they were on their second mission. Twelve peacekeepers' status was "veteran" (6%) as they had been attached to more than two missions before the peacekeeping mission in question. The experience level of two peacekeepers remained unknown due to missing data (1%). Though the number of "novice" peacekeepers was high (N=161), they were regarded as peacekeepers. Due to the pre-selection of men and women who finally are trained to work as peacekeepers, it is common that all persons that are involved in their training period in Finland are already regarded as peacekeepers. This

assumption proved to be correct, since only one novice peacekeeper (candidate), who participated in the training period, later postponed the beginning of his peacekeeping mission to a later date. All others were sent to the KFOR peacekeeping mission after the training period.

4.1.2. Peacekeepers in Bosnia: SFOR

On December 1995, based on a United Nations Security Council Resolution 1031 (UNITED NATIONS, 1995), NATO was given the mandate to implement the military aspects of the Peace Agreement to end the conflicts in the former Yugoslavia. A NATO-led multinational force, called the Implementation Force (IFOR), started the peacekeeping mission on 20 December 1995. IFOR was given a one-year mandate. Under the United Nations Security Council Resolution 1088 of 12 December 1996, SFOR, The Stabilisation Force, was authorised to implement the military aspects of the Peace Agreement as the legal successor to IFOR. Finland sent peacekeepers for IFOR and later for SFOR (UNITED NATIONS 1996).

Since the beginning of the millennium, especially in the Balkans, the Finnish involvement in peacekeeping has taken the form of civil and military co-operation (CIMIC). CIMIC peacekeepers have assisted people who have lost their future in the civil war in the Balkans and who have been forced to flee their homes. Before international aid organisations can contribute to establishing stable societies, CIMIC peacekeepers' work can be characterised as first-aid. The CIMIC task includes establishing contacts between the military and local inhabitants and citizens' organisations or the military and various levels of relief organisations. CIMIC requires personal involvement and diplomatic skills in coping with negotiations where contradictory interests of minority ethnic groups are

present. One of the aims of CIMIC operations is to co-ordinate the goals of crisis management (see www.defmin.fi).

Regarding this study, the number of Finnish CIMIC peacekeepers in Bosnia varied between 78–120 men. They aimed to promote reconstruction and the return process. They helped refugees abroad or displaced people within the country to settle back in their pre-war homes (see <http://tietokannat.mil.fi/>). CIMIC peacekeepers closely experienced the consequences of civil war. This offered a unique opportunity to study the Finnish CIMIC peacekeepers in the Bosnia SFOR CIMIC operation. According to the experience of the author of this study, the nature of CIMIC peacekeeping made peacekeepers highly receptive and sensitive to evaluate their overall orientation to life.

Table 2 presents the peacekeepers studied in the Bosnia –SFOR operation.

Table 2. Peacekeepers in SFOR, interviews of CIMIC peacekeepers (N=6)

Sex	Rank	Job description	Duration of SFOR mission
Male 6 (100 %)	Officer 6 (100 %)	CIMIC officer 5	12 months: 4
Female 0		CIMIC liaison officer 1	12-16 months: 2

As presented in Table 2, the total number of interviewees was six. The key interviewees were Finnish men between 30–42 years of age. They worked as CIMIC officers and in CIMIC liaison duties, co-operating with international aid organisations in Bosnia. Their civil professions are student, construction engineer, engineering officer, self-employed, policeman and active officer. Their SFOR CIMIC-peacekeeping mission lasted at least 12 months. The data considering SFOR peacekeepers included in-depth interviews of six key interviewees.

Two criteria was applied to choose the six interviewees: (1) to get an insiders' view, the researcher wanted to carefully interview peacekeepers with whom the author of this study had served in the Bosnia CIMIC operation in 2000–2001, from a CIMIC company that consisted of 50 CIMIC officers; and (2) the six interviewed men prepared themselves mentally before the interview by written stories and based on these essays, they were regarded as key interviewees.

The above mentioned narrative interviews motivated the researcher to explore peacekeepers' experiences in greater depth. Inspired by the findings concerning the moral orientations of Finnish peacekeepers (Ryhänen, 2005), it became clear that a closer, deeper, and if possible more accurate picture reflecting the peacekeeping mission was needed. The article "The Moral Orientations of Finnish peacekeepers", indicated the essential role of religion as a domain of spiritual searching playing an important role on the individual level of peacekeepers' lives.

This was the starting point to study one of the peacekeepers as a case study. The case study of a former SFOR CIMIC peacekeeper involved a close working period, starting in July 2004 and lasting for six months. The data of the case study was based on the following co-operation (see more in detail Chapter 4.2.6): a comprehensive interview, including the former CIMIC peacekeeper's reflective narratives about the peacekeeping mission; meetings with the informant and the researcher's notes documenting these meetings; and the researcher's notes on the informant's essay papers. The goal of the case study was to find out more in detail, what coping in a peacekeeping mission's context means and what the role of religion is in coping in the peacekeeping mission.

4.2. Research paradigm, data and methods

4.2.1. Quantitative, qualitative and mixed methods paradigm

The classical dichotomy between research paradigms is between a quantitative research paradigm and a qualitative research paradigm. Most often within the quantitative research paradigm, scientists articulate assumptions that are consistent with what is commonly called a positivist philosophy (i.e. Maxwell & Delaney, 2004). Applied in social observations, according to the quantitative research paradigm, objectivity is important. In a closer perspective, this means that social observations should be treated as entities in the same way as physical scientists analyse physical phenomena. According to the classical quantitative research paradigm, the observer is supposed to be separate from the entities that are subject to observation. A logical conclusion of a quantitative research paradigm is that optimally time and context-free generalisations are desirable and possible, and real causes of social scientific outcomes can be determined reliably and validly (Nagel, 1986). According to positivist philosophy, researchers should be able to eliminate their biases, remain emotionally detached and uninvolved with the objects of study, and test or empirically justify their stated hypotheses.

The qualitative research paradigm rejects positivism. The qualitative research paradigm is most often associated with a phenomenological-hermeneutic approach, arguing for the superiority of constructivism, idealism, relativism, humanism and sometimes postmodernism (i.e. Lincoln & Guba, 2000; Schwandt, 2000). According to the qualitative research paradigm, time and context-free generalisations are neither desirable nor possible. Research is value-bound. It is impossible to fully differentiate causes and effects, and logic flows from specific to general. In other words, explanations are most often

generated inductively from the data. Characteristic for the qualitative research paradigm is that the knower and the known cannot be separated, because the subjective knower is the only source of reality (Guba, 1990). These two classical dominant research paradigms have resulted in two research cultures, one emphasising the superiority of “deep, rich observational data” and the other concentrating on the virtues of “hard, generalisable” data (Sieber, 1973, p. 1335).

In the research literature, the differences between the above-mentioned research paradigms have been emphasised. However, there are many similarities between the quantitative research paradigm and the qualitative research paradigm. Applied to this research, it is evident that both the quantitative and the qualitative research paradigm’s empirical observations are used to address the research interest and the research questions. This is in line with Sechrest and Sidana when they point out that in both research paradigms, researchers describe their data, construct explanatory arguments from their data and speculate about why the outcomes they observed happened as they did (Sechrest and Sidana 1995, 78). In addition, both sets of research paradigms incorporate safeguards into their inquiries in order to minimise the confirmation bias and other sources of invalidity that potentially can exist in every research (Sandelowski, 1986). The bridge over different research paradigms is outlined by Dzurec and Abraham when they point out that the objectives, scope and nature of inquiry are consistent across methods and across paradigms (Dzurec and Abraham 1993, 75).

In many cases, the general research interest does not accompany the main stream of research paradigms. Finnish peacekeepers and their experiences comprise an extensive field of research interests, and they do not comply well either with the classic quantitative research paradigm or with the classic qualitative research paradigm. Concerning peacekeepers, many research questions and combinations of research questions are best

and most fully answered through mixed research solutions. This has been the case paradigmatically in this research. The aim has been to obtain the best chance to illuminate the research interests and research questions, namely the general picture of Finnish peacekeepers and a qualitative understanding of their inner worlds under the umbrella concept of spirituality. The author of this study is aware that this paradigmatic approach is somewhat creative. However, this approach is in line with Kenneth R. Howe, when he claims that although many research procedures or methods typically have been linked to certain paradigms, this linkage between research paradigm and research methods is neither sacrosanct nor necessary (Howe, 1988, 1992).

Methodological evolution and debate on the mixed-methods research paradigm can be seen in recent literature (Brewer & Hunter, 1989; Creswell, 2003; Greene, J. C., Caracelli, V. J., & Graham, W. F. 1989; Johnson & Christensen, 2004; Newman & Benz, 1998; Reichardt & Rallis, 1994; Tashakkori & Teddlie, 1998, 2003). In summary: the goal of the mixed methods research paradigm in this study is not to replace either of the classical approaches but rather to draw from the strengths and minimise the weaknesses of both quantitative and qualitative research approaches.

4.2.2. Research questions

The purpose of this study is to explore the spirituality of Finnish peacekeepers in the context of Howard Gardner's theory of multiple intelligences settings (Gardner, 1993, x), in the context of moral voices, and in the context of religion and coping. The following research questions are formulated to find answers to the general research task.

1. What kind of intelligence profile and spiritual-sensitivity profile do peacekeepers possess?
2. How do peacekeepers view their moral call?
3. How do religion and spirituality help an individual peacekeeper in his challenges?

4.2.3. Mixed-methods approach

In this study, the mixed methods approach is used to form a versatile information of the spirituality of Finnish peacekeepers. The research setting in this study does not fall tidily into any of the major categories of mixed methods presented in the literature. Merely the presentation of the study through sub-studies in articles emphasises the overlapping setting of the research issues and the different distinctions between them. Therefore, both co-ordination (co-operation) and integration (synthesis) can be seen through a mixed-method approach in this research design (see Greene & Caracelli 1997; Greene 2001, 253).

In order to orientate the reader, the overall phases of this research is presented in

Table 3: “Phases of the mixed methods approach”.

Table 3: Phases of the mixed methods approach.

Phase 1: Qualitative method. Interviews (N=6) and a case study of one peacekeeper (N=1). Increasing the subjective, qualitative information of spirituality
Phase 2: Quantitative method. The intelligence and spiritual sensitivity profile (N=195). Highlighting the general overview of intelligence traits and spiritual sensitivity.
Phase 3: Combining data sets. Interpretation of the entire analysis

In the mixed methods strategy, the most general and clear-cut choice deals with the implementation of data collection. In mixed method procedures, the data is collected either in phases (sequentially) or it is collected at the same time (concurrently). Also, the question of priority or weight given to the quantitative or the qualitative approach is to be noted in a mixed methods strategy. Integration or mixing the data can occur at several stages in the research process: the data collection, the data analysis, interpretation, or some combination of the phases (sequential or concurrent). Finally, concerning the mixed methods strategy, it is important to consider the theoretical perspectives or implicit theories guiding the framework of the study (Creswell 2003, 211-213).

As presented in Table 3, the data collection of this study advanced in two phases. The first phase included the interviews of the key informants and a case study of one peacekeeper. This first phase began with the interview of six key interviewees, former SFOR peacekeepers. The data was collected and analysed. Inspired by the findings of these interviews, the data for the case-study was collected in co-operation with a former SFOR peacekeeper. The findings of the first phase of the data collection were published in

two sub-studies, “The moral orientations of Finnish peacekeepers” (Ryhänen, 2005) and “Religion and coping, a case study of one peacekeeper” (Ryhänen, 2006).

The second phase of the data collection in this study included the quantitative surveys (see Table 3). In the second phase, the data was collected from 195 KFOR peacekeepers through a quantitative MI Survey and a spiritual sensitivity survey. The questionnaire for these two surveys was presented concurrently. The findings of this phase were published in two sub-studies, “The Intelligence Profile of Finnish Peacekeepers” (Tirri, Ryhänen, Nokelainen, 2005) and “The Spiritual Intelligence Profile of Finnish Peacekeepers” (Ryhänen, Nokelainen, Tirri, 2006).

In phase three, the above mentioned data sets were combined and the interpretation of the entire analysis is presented in this report (see Chapter 7. Spirituality as a moral endeavour).

The intractability and complexity of the research issues in this study affirmed the original anticipation of the researcher, that the use of one particular method was not scientific enough to find any plausible answer to research issues. The qualitative method enabled the researcher to get close to the individual peacekeeper’s world. However, the study based only on the interviews would have provided incomplete, fragmentary or biased information (N=6). On the other hand, a quantitative method provided a general overview of the intelligence profile and of the spiritual sensitivity in a large sample of peacekeepers (N=195). However, it was necessary to obtain corroborative and complementary information of what the above-mentioned profiles of peacekeepers were like when inspected qualitatively more closely. These views are in line with the basic idea of the mixed-methods approach, seeking convergence across qualitative and quantitative methods (Creswell 2003, 15).

At the beginning of the research process, the researcher was very enthusiastic to gain all possible data concerning Finnish peacekeepers. The broad perspective of the above-mentioned mixed-methods approach was outlined at the beginning of this research process, but the precise advancement was finally formed when the data collections process evolved. When it became evident that former peacekeepers of the Bosnia SFOR operation were motivated to take part in this study, the scheduling of the interviews was dictated mostly by the participants. The former SFOR peacekeepers' interview process commenced in May 2003 and ended in August 2003. At the time of the interview process, the possibility to obtain survey data in September 2003 from the whole rotation, namely the new peacekeepers of the Kosovo KFOR operation, was presented by the Finnish Defence Forces International Centre. Later, in 2003 when analysing the interviews, the primary findings of the six key interviewees provided inspiration to plan a case study. This involved the researcher and an interviewee, a former SFOR peacekeeper, in a considerably-long process lasting six months, in the later half of 2004. In order to form a general overview of peacekeepers and to increase an understanding of peacekeeping, these above-mentioned possibilities to gain different kinds of data to answer the research issues formed a blueprint for a mixed methods approach.

The main stream of mixed methodology emphasises the use of either sequential or concurrent strategies. Within sequential research design, the mixed-methods procedure is usually subdivided into categories of an exploratory or transformative nature (Creswell 2003, 213). The mixed-methods approach in this research emphasises quite straightforward methodology (see Table 3). First, the qualitative data was collected and analysed and then the quantitative data was collected and analysed. Outlining the first steps of the methodological decisions, it was assumed that the qualitative findings could assist in explaining and later interpreting the quantitative findings. This anticipation turned out to be

accurate, though it was impossible to take the sample of peacekeepers from the same SFOR operation, because the SFOR operation no longer included Finnish peacekeepers in the later phase of the quantitative data collection.

In the mixed-methods methodological literature, the concurrent strategy is subdivided into categories of triangulation, nested and transformative strategy (Creswell 2003, 213). In the classical textbook advancement, the data collection process happens concurrently, quantitatively and qualitatively.

Concerning the data collection, this study differs from the classical concurrent triangulation strategy. Data gathered quantitatively to benefit this study, in a concurrent survey study, consisted of a MI survey and a spiritual-sensitivity survey. Thus, the concurrent data collection did not involve any qualitative data. The data concerning qualitative interviews was gathered 1- 4 months earlier and the data concerning the case study was gathered about 9 months later.

The concurrent triangulation approach is usually selected as a mixed-method model, when a researcher uses two methods in an attempt to confirm, cross-validate or corroborate findings within a single study (Greene et al. 1989). The aim of this idea benefits this study, because it is generally used to separate quantitative and qualitative methods as a means to offset weaknesses inherent within one method with the strengths of the other method. The concurrent triangulation approach usually integrates the results of the two methods during the interpretations phase. This interpretation can either note the convergence of the findings as a way to strengthen the knowledge claims of the study or explain any lack of convergence that may result. The idea of the concurrent triangulation approach also enables the validation and substantiation of the findings in this study (Creswell 2003, 217).

In order to illuminate the research questions, the mixed-methods approach of this research was the best possible one though the classical textbook advancement of the mixed-methods approach is usually either sequential or concurrent (Creswell 2003, 213-214). Concerning the mixed-methods approach in this study, it is somewhat creative. This interpretation of the mixed-methods approach can be defended because even more unorthodox mixed-method approaches are introduced in the research literature. In one case Brewer and Hunter introduce an idea of playfully meshing data collection in order to encourage an openness to new ideas (Brewer & Hunter 1989, 88-89). This view emphasises the fact that a mixed-methods approach evolves as the data collection and analysis are carried out. This view also encouraged the researcher, especially in the early stages of the research, to gather as much data and information as possible in many different ways, to benefit the general goals of this study. Reviewing the long research process now, in the phase of completing the empirical research, the author of this study finds himself even more gladly agreeing with the view of Brewer and Hunter concerning the playful meshing of the data and the openness to new ideas.

Concerning the priority of the methodology (Creswell 2003, 212) used in my research, the priority is equal since qualitative and quantitative approaches are used in different domains of data, and the peacekeepers' population did not represent the same operation. The data involves SFOR peacekeepers who served in Bosnia (N=6 qualitative method, narrative approach and one former SFOR peacekeeper, the case study) and KFOR peacekeepers (concurrent survey, N=195, quantitative method) about to serve in Kosovo. Combining the data sets and the interpretation of the entire process, an analysis was carried out in the analytical phase (see Table 3). The theoretical perspective concerning the qualitative data (the interviews and the case study) highlights the insider's subjective participatory lens, or to be more precise, the insider's, namely the former peacekeeper's,

view of the peacekeepers' world. In the quantitative data, the general overview of the intelligence profile of peacekeepers, the spiritual sensitivity being a part of this, was outlined. This general overview depicts the intelligence profile traits and the spiritual sensitivity of peacekeepers.

Reviewing closer the mixed method literature, it became evident that special mixed-methods projects systematically employ various combinations of methods (Brewer & Hunter 1989, 27-28, 110). In this study, mixing methods was an appropriate way to illuminate the research issues. A mixed-methods approach enables one to plan, execute and utilise the most appropriate ways to gather and analyse the data. In this research, a mixed methods approach enabled the researcher to obtain data to be analysed through quantitative methods to shape a general overview of the intelligence profile and of the spiritual sensitivity of Finnish peacekeepers. On the other hand, a mixed methods approach enabled the researcher to take a different stance: to get close to former peacekeepers in order to increase a qualitative and more subjective understanding of the phenomenon.

In empirical research, different research paradigms (see Chapter 4.2.1.) have their strengths and weaknesses. Furthermore, many methodological decisions can be questioned. This argument can be defended by the mere observation of the reality. In empirical science, all claims of knowing something, actually involve the interdependence of different methods (Greene 2001: 251-252). Also, there are ontological and epistemological assumptions about reality that contribute to methodological decision-making (House 1994: 15). Choosing a mixed-methods approach, the author of this study agrees with Fielding and Fielding, who claim that micro and macro levels of social life are integrated in daily life and make indirect reference to each other (Fielding and Fielding 1986, 20-21). In their views, the micro and macro levels are represented as different

aspects of the same phenomenon. Qualitatively, the subjective understanding increases the micro level understanding of the nature of the holistic spirituality of Finnish peacekeepers. This micro level includes the understanding of moral orientations, and the role of religion in one peacekeeper's coping in the peacekeeping mission. Quantitatively, the general overview of the intelligence profile of peacekeepers, the spiritual intelligence profile being a part of this, creates new macro level information of the spirituality of peacekeepers. The researcher claims, referring to Fielding and Fielding, that these above-mentioned micro and macro level phenomena are more than indirectly in relation to each other. But at the same time, justifiable claims could be put forward that they are at most only facets of the same entity, and almost distinct phenomena in themselves.

Brewer and Hunter claim that a mixed-method approach could bridge differences and bring about a common understanding. According to them, a mixed method perspective also includes scepticism about any and all claims to have discovered the truth (Brewer and Hunter 1989, 178, 195, 197). Adhering to Brewer and Hunter, the mixed-methods approach applied in this research could aim to provide leads and insights to better understand the Finnish peacekeepers' world.

In summary: at its best a mixed-methods approach encourages the discussion of the empirical findings. The incontestable benefit of a mixed-methods approach, also in this research, challenges not only the researcher but every reader of this research to evaluate any claim made in this study.

4.2.4. Quantitative surveys

The strength of the use of a quantitative method in this research is to provide a general overview of the intelligence profile of peacekeepers, the spiritual sensitivity being a part of this: what kind of professionals they are, how they describe their intelligence traits, what kind of spiritual sensitivity can be outlined among the peacekeepers.

Regarding the methodology in empirical research, the research strategies are traditionally divided to three alternative strategies: experiments, survey-research and case study (Robson 1995, 40). In the survey-study strategy, data is collected in a standardised form from a sample of people. In the survey-study, the sample can be relatively small and often the questionnaire or structured interview is used in data collection. The data is analysed in order to describe, compare and explain the phenomenon (Hirsjärvi et al 2003, 122). In an empirical research, the survey research design provides a quantitative or numeric description of trends, attitudes or opinions of a population by studying a sample of that population. From the sample results, the researcher generalises or makes claims about the population (Creswell 2003, 153).

According to the Finnish law, a maximum of 2000 Finnish peacekeepers can serve in various peace operations (<http://www.mil.fi/rauhanturvaaja/perustiedot/index.dsp>). The total number of Finnish Kosovo (KFOR) peacekeepers is 450 (<http://www.mil.fi/rauhanturvaaja/operaatiot/kosovo.dsp>). The population of peacekeepers was studied in this research through a sample of 195 KFOR peacekeepers. Therefore, the sample of Finnish KFOR peacekeepers in this research was relatively big. However, if the sample is viewed in the context of the theoretically maximum number of peacekeepers, the sample size is small.

In the overall research design, the quantitative part of the mixed-methods approach is a typical survey-type research. The benefit of the quantitative method and merely numeric description of the sample is to generalise from a sample to a population. In this research, it was from a sample of Finnish KFOR peacekeepers to a population of Finnish KFOR peacekeepers, so that inferences could be made about a particular characteristic of this population (Babbie, 1990). The characteristic in question is the intelligence profile and the spiritual sensitivity of peacekeepers.

The form of the data collection and the details around it, in empirical research, are important. In a nutshell, Fink (1995) identifies four types of data collection: self-administered questionnaires, interviews, structured record reviews and structured observations. The rationale of the utilisation of the self-rated intelligence-profile inventory as a questionnaire based its derivation on the theoretical framework. Also, the data availability from quite a large number of peacekeepers, namely the whole new population of KFOR peacekeepers, often called the rotation of peacekeepers (N=195), and the previous testing of this questionnaire (Tirri, K., Komulainen, Nokelainen and Tirri, H., 2002), advocated the use of the questionnaire with the sample of peacekeepers.

The self-rated intelligence-profile inventory was developed to test Gardner's theory in practice (Tirri, K., Komulainen, Nokelainen and Tirri, H., 2002). This inventory was developed on the basis of multiple intelligences (Table 4). In the model, linguistic intelligence is operationalised to include both verbal and written expressions. It was assumed that people whose intelligence profile include a strong linguistic component would give themselves high ratings on learning and entertaining themselves with words and verbal games (for example, item lingu_4, "Metaphors and vivid verbal expressions help me learn efficiently"). Logical-mathematical intelligence consisted of items that measured both individuals' perceptions on their mathematical ability and logical thinking

skills (for example, item logic_4, “I am good at games and problem solving, which require logical thinking”). Musical intelligence was the most reliable and homogeneous of all the Gardnerian scales (Tirri, K., Komulainen, Nokelainen and Tirri, H., 2002). The items of the scale measured the musical ability of hearing and producing music (for example, item music_4, “I notice immediately if a melody is out of tune.”). Spatial intelligence measured individuals’ views on their abilities to visualise and work with multidimensional objects. This intelligence consisted of two components. One of them dealt with visual imaging (item spati_4, “When I read, I form illustrative pictures or designs in my mind”) and the other with spatial perception (item spati_3, “I can easily imagine how a landscape looks from a bird’s-eye view”). Bodily-kinesthetic intelligence was operationalised to include items measuring individuals’ views on their abilities related to working with their hands. This scale consisted of a “Handyman” component including, for example, item bodki_4, “I was good at handicrafts at school” (see Table 1). Interpersonal intelligence was the second most homogeneous of the Gardnerian scales. The items measured individuals’ perceptions of their abilities in social relations (for example, item inter_2, “I get along easily with different types of people”). Intrapersonal intelligence consisted of two components. The “self-reflection” component measured individuals’ views on their ability to reflect on important issues in life and deep psychological and philosophical issues (for example, item intra_3, “I spend time regularly reflecting on the important issues in life”). The other component “self-knowledge”, dealt with issues concerning individuals’ ability to analyse themselves and the courage to express their own opinions (for example, item intra_1, “I am able to analyse my own motives and ways of action”).

The sub-study, “The Intelligence Profile of Finnish Peacekeepers”, explores the self-rated intelligence-profile inventory based on the aforementioned seven dimensions of Howard Gardner’s theory of multiple intelligences, applied to the sample of Finnish

peacekeepers in Kosovo. The MI instrument, the questionnaire, was presented to peacekeepers in their final training period, shortly before being engaged in the peacekeeping mission in the Kosovo KFOR operation in September 2003.

Developing and testing the self-rating instrument, measuring the seven intelligences, has been reported earlier (Tirri & Komulainen, 2002; Tirri, K., Komulainen, Nokelainen & Tirri, H., 2002; 2003). As the result of the assessment of the questionnaire and especially the instrument's psychometric properties, the total number of appropriate items was 28. The peacekeepers were asked to use the five-point Likert-scale (1 totally disagree – 5 totally agree) to evaluate their attitude towards these 28 statements measuring multiple intelligences.

The sample was taken from an experienced and a mainly, in a military context, merited population. All peacekeepers in the sample (reservists or professional soldiers) were more or less representatives of the elite of their profession. This sample had already been investigated thoroughly in a preliminary assessment of their military service records and/or civilian professional capability status. This means that this sample in part consists of the most skilled craftsmen and in a wider perspective is a reflection of the Finnish education system. This sample is a broad representation both of academic professions and practically-orientated education paths.

All self-evaluation tests have theoretical and practical problems. Usually, the most common constituents of distortion are: limited evaluation, conforming to socially-acceptable behaviour and situational aspects (Anastasi 1988). Concerning the self-evaluation instruments used in this study, one could ask, in particular in the context of a limited evaluation: what would the questionnaire look like, if a peacekeeper presented answers referring to attitudes or observations he himself simply did not possess? This criticism is valid because a peacekeeper, deliberately or not, can limit what he/she is

willing or able to reveal of him/herself. Reasons for such behaviour could be rooted in personality features, for example shyness or limited introspection. Reasons for such actions may also be found in contextual features. In this study in particular, KFOR peacekeepers were in their training period and they were in a position to assure their superiors that the peacekeeping organisation had chosen the right peacekeeper, and that he/she was the best choice for the available peacekeeping position. This assumption could limit what a peacekeeper actually would be willing to reveal of him/herself. Closely related to contextual agents, conforming to socially acceptable-behaviour may take place when a peacekeeper presents views he/she actually does not hold. Referring to this criticism of self-evaluation, one could ask: is, for example, the item "I want to advance peace with my own actions" (see Table 5), in the context of peacekeeping, an item that as a general opinion needs to be rated high because, within the population of peacekeepers, it is socially acceptable (or even necessary) to possess such a view? It is assumed that the test situation itself can turn into a learning opportunity. In this case, the self-evaluation becomes a situation in which a peacekeeper creatively produces new opinions on the test occasion, because he/she is simply asked to do so.

Using any self-evaluation questionnaire, all the above mentioned facets also affect the validity of the test. Such situational aspects as difficulties in understanding the rating instrument or the level of fatigue, may affect the validity. However, since the author of this study was present during the test occasion, all peacekeepers had a chance to ask the author about the test if there was any problem. Therefore, situational aspects were controlled quite well. During the test, the author of this study had the opportunity to correct misunderstandings that could have lowered the validity of the test.

Viewing the literature on rating systems, Fred Kerlinger in particular, claims that any rating system has an intrinsic defect, its proneness to constant or biased error (Kerlinger,

1973). These defects are also relevant to self-ratings and it is hard to avoid them totally. There are mainly three types of errors associated with rating systems, and thus relevant to self-ratings. The error of severity means a general tendency to rate everything too low on all characteristics. The error of leniency means the opposite tendency, to rate everything too high. The error of central tendency means a general tendency to avoid all extreme judgements and rate right down the middle of the rating scale (Kerlinger 1973, 548-549).

Table 4.

Part 1 of the questionnaire presented to peacekeepers. Items measuring the seven intelligences of Howard Gardner's Multiple Intelligence theory: linguistic, logical-mathematical, musical, spatial, body-kinesthetic, interpersonal and intrapersonal

Lingu_1	Writing is a natural way for me to express myself.
Logic_1	At school I was good at mathematics, physics or chemistry.
Spati_1	At school, geometry and various kinds of assignments involving spatial perception were easier for me than solving equations.
Bodki_1	I am handy.
Lingu_4	Metaphors and vivid verbal expressions help me learn efficiently.
Music_1	After hearing a tune once or twice I am able to sing or whistle it quite accurately.
Inter_1	Even in strange company, I easily find someone to talk to.
Lingu_2	At school studies in native language or social studies were easier for me than mathematics, physics and chemistry.
Logic_2	I can work with and solve complex problems.
Spati_2	It is easy for me to conceptualize complex and multidimensional patterns.
Bodki_2	I can easily do something concrete with my hands (e.g. knitting and woodwork)
Music_2	When listening to music, I am able to discern instruments or recognize melodies.
Inter_2	I get along easily with different types of people.
Intra_1	I am able to analyze my own motives and ways of action.
Lingu_3	I have recently written something that I am especially proud of, or for which I have received recognition.
Logic_3	Mental arithmetic is easy for me.
Spati_3	I can easily imagine how a landscape looks from a bird's-eye view.
Bodki_3	I am good at showing how to do something in practice.
Music_3	I can easily keep the rhythm when drumming a melody.
Inter_3	I make contact easily with other people.
Intra_2	I often think about my own feelings and sentiments and seek reasons for them.
Intra_3	I spend time regularly reflecting on the important issues in life.
Logic_4	I am good at games and problem solving, which require logical thinking.
Spati_4	When I read, I form illustrative pictures or designs in my mind.
Bodki_4	I was good at handicrafts at school.
Music_4	I notice immediately if a melody is out of tune.
Inter_4	In negotiations and group work, I am able to support the group to find a consensus.
Intra_4	I like to read psychological or philosophical literature to increase my self-knowledge.

The item-level descriptives were analysed and an all-item distribution was calculated in order to study the peacekeepers response tendency (Tirri, Ryhänen, Nokelainen, 2005). The general response tendency indicated that the peacekeepers had used all five response options. Going deeper into the data, the inter-item correlations were investigated in order to analyse the items' psychometric properties and their statistical relationships.

After analysing the data in descriptive statistics and a correlation analysis, it became evident that the need to produce the most plausible structure for the eight intelligence scales in the sample of peacekeepers was to be achieved in order to allow all the data to enter the analysis. This seemed to present some methodological challenges. A Bayesian network (Heckerman, Geiger & Chickering, 1995) was found to be a viable and useful way to examine dependencies between variables, by both their visual representation and the probability ratio of each dependency. The Bayesian network analysis confirmed that the model is valid (with restrictions, see Tirri, Ryhänen, Nokelainen, 2005) with this sample, as all the seven unique dimensions are present in the model but not connected to each other.

The second part of the instrument, measuring spiritual sensitivity, reflected Hay's (1998) and Bradford's (1995) four categories: (1) awareness-sensing, (2) mystery-sensing, (3) value-sensing and (4) community-sensing. This part of the instrument, presenting a dimension measuring spiritual sensitivity, consisted of 12 items (Table 5) and it can be used as a self-assessment tool to evaluate one's spiritual sensitivity. The questionnaire was designed to be used with people from different religious backgrounds and cultures. This allows us to use the instrument in a multicultural society and in cross-cultural studies (Tirri, Nokelainen, Ubani, 2006).

The definitions of Hay (1998) and Bradford (1995) have guided the development work of the spiritual intelligence. The two definitions provide the study with a framework that

covers not only the experiential and emotional aspect of spirituality, but the devotional and moral aspects, too.

The statements described the issues and values that the respondent finds important for him/her. They were operationalised from the three categories of spiritual sensitivity as identified by Hay (1998). Every category was presented in the questionnaire with 2-4 statements (see Table 5). For example, the category of awareness-sensing was measured by the statement: "In midst of busy everyday life I find it important to contemplate". Mystery-sensing was measured with the statement: "I admire the beauty of nature, for example, the sunset", and the category of value-sensing was measured with the statement: "I reflect on the meaning of life". The categories of spiritual sensitivity by Hay do not express the aspects of social dimension explicitly. Hence, we added some statements measuring the social dimension of spirituality, as identified by Bradford (1995). These statements included items such as "I want to find a community where I can grow spiritually".

Reliability of the spiritual intelligence dimensions and psychometric properties of the items, with numerous empirical samples, has been reported in earlier studies (Tirri, Nokelainen, 2005 and Tirri, Nokelainen, Ubani, 2006). In the Finnish Academy research project "Actualising Finnish giftedness", spiritual intelligence was studied empirically with numerous samples (Tirri, 2004). In the context of this research project, the spiritual intelligence (SQ) instrument itself was tested and developed. Concerning the definition of spiritual sensitivity and concerning the empirical validation of the spiritual sensitivity, the instrument was tested thoroughly with an empirical sample of Finnish preadolescents, adolescents and adults (N=496), and the results concerning the instrument were published. While testing the instrument, the number of items was optimised and the results of a confirmatory factor analysis showed good generalisability characteristics of the

spiritual sensitivity scales (Tirri, K., Nokelainen, P., Ubani, M. 2006). Because of the promising results concerning the empirical validation of the spiritual sensitivity instrument, it was also supposed to be beneficial with Finnish peacekeepers.

Table 5

Part 2 of the questionnaire presented to peacekeepers. Items measuring the spiritual sensitivity

Sp1_1	In midst of busy everyday life I find it important to contemplate.
Sp1_5	I try to listen to my body when I study and work.
Sp2_2	I admire the beauty of nature, for example, the sunset.
Sp2_14	Narratives and symbols are important things for me in life.
Sp2_18	Even ordinary every-day life is full of miraculous things.
Sp3_3	I often reflect on the meaning of life.
Sp3_15	I am searching for goodness in life.
sp3_19	I endeavour to rejoice in the beauty of life wherever possible.
sp4_8	I want to advance peace with my own actions.
sp4_12	I want to help those people who are in need.
sp4_16	It is important to me to share a quiet moment with others.
sp4_20	I want to find a community where I can grow spiritually.

Statistical procedures for this study were conducted as follows: in the first stage, item-level descriptives were analysed and all-item distribution was calculated in order to study peacekeepers' response tendency. In the second stage, inter-item correlations were investigated in order to analyse the items' psychometric properties and their statistical relationships. In the third stage, Bayesian network modelling was conducted in order to study statistical dependencies between variables.

4.2.5. Interviews of key informants

In the overall mixed-methods research approach, the interviews of key informants and the case study approach represent the qualitative research. The benefit of the qualitative method is to create a local understanding of the nature of peacekeepers' spirituality

(Denzin & Lincoln, 2000), instead of claiming universal truths or looking for eternal answers concerning the research issues.

Concerning the distinctions and utility of the two empirical approaches, namely quantitative and qualitative, there seems to be a constant debate. In line with the mixed-methods research design applied here, the main stream of the research literature emphasises the continuity of the qualitative and quantitative approaches (Eskola and Suoranta 1996, 7). There is no clear-cut dichotomy between qualitative and quantitative approaches. It is to be noted that in English research literature, the confrontation and rivalry juxtaposition of the qualitative and quantitative research approaches create misunderstandings. Although the term qualitative could be accurate in many ways, there are views of understanding the qualitative research, opposite to quantitative, as qualitatively *high* research, something that is particularly excellent in a qualitative manner (Tesch 1992, 3).

The qualitative research is not just an endeavour of one kind. Interpreting Gubrium (1988), qualitative research may mean a number of diversified and multiple studies (Gubrium 1988, 23). Outlining the overall research design in this study, it is emphasised that the empirical reality of the peacekeepers' world cannot be shattered or fragmented so that it could be investigated merely in quantitative methods. Respecting the methodological continuity between the quantitative and qualitative method, the qualitative approach was used in this research to gain at least some comprehensive understanding of the peacekeepers' world (Hirsjärvi et al 2003, 152).

The strength of the use of qualitative method in this research is the possibility to take the former peacekeeper's stance in the research design in order to gain a closer and deeper understanding of what it is like to work as a peacekeeper; what enables a person to work as a peacekeeper in a foreign land and how religion helps within peacekeeping

challenges. In the qualitative research, the narrative approach was used to identify the moral voices of Finnish peacekeepers working in the Bosnia SFOR operation in the field of civil and military co-operation.

Though the number of interviews was only six, the content of the experiences and the nature of the sincerity in the interviews presented many challenges. According to narrative research traditions, reading and hearing the narratives of peacekeepers in order to find the appropriate scientific interpretative angles in them offered many possibilities. For the researcher, this meant a process of comprehensive acquaintance with the narrative research literature when analysing the data. The aim of using a narrative approach was to understand the contextual meanings of peacekeepers' individual stories: how the narratives were linked with the processes of building identity and personality. The sensitive nature of the narratives reflected in the other extreme the idealistic views of pre-heard stories of peacekeepers as "tough guys" and, in the other extreme there was the clear undercurrent of personal uncertainty facing the difficult task and demanding situation as a peacekeeper. Narratively, this offered a possibility to understand peacekeepers' narratives as the phenomenon of "ventriloquism", i.e. the process whereby one voice speaks through another (Wertsch 1991, 59 citing Bakhtin).

But that was only one of the many interpretative angles. Going deeper into the narratives meant creating an interpretative window for the peacekeeping experience. In particular, the context had to be understood, because individual words and phrases that are used to describe moral thought, feeling and action are meaningless, in and of themselves, to explain a particular meaning (Bakhtin, 1981, 276). During the interpretative process, the author of this study acknowledged the nature of language. A living language only exists in a web of interrelationships that allow a narrator's meaning to become clear only if the context, the narrative, is maintained (Brown et al., 1991, 27). The author of this

study concentrated on understanding the peacekeepers' personal language and expressions as untidy and as rough as they actually existed in their narrative relationships, enabling the interpretative process to deepen the loyalty to the data.

As the researcher, trying to find the most essential voices of peacekeepers was the hardest and the most challenging task. It became clear that the location and the importance of the peacekeeper's voice were not easy to identify,. Polkinghorne's basic guideline of dividing narrativity into two separate categories as a way of analysing material (the analysis of narratives and the narrative analysis), was problematic (Polkinghorne, 1995, 6–8) because the ultimate goal was to distinguish or analyse. Because not all voices in narratives were equally loud, the need to find a logical narrative synthesis was important. Methodologically, this need was supported by educational research, which has shown that the teacher's voice may not be audible (Elbaz, 1991). This concept made the researcher ask what was hidden between the lines in the silent moments of the interviews or in metaphorically-thick expressions of few words. As a researcher and as a former peacekeeper chaplain, this setting presented a challenge: the researcher wanted to challenge himself to grasp these almost silent voices in order to benefit this study and to understand the individual informant.

Rogers et al. (1999) opened the analytical perspective towards identifying ways of expressing things that are hard to talk about. The analysis of the language discourse is important because of how language is used to express such things as the process of remembering, uncertainty and the process of imagining, identifying and selecting. In addition, the peacekeepers' subculture, symbolic language and expressions are interpreted as metaphorical language reflecting human experience, in line with the ideas of Lakoff and Johnson (1999).

In the narrative research context, it is postulated that people make sense of their lives in terms of special events or critical events. Connections between critical events can even constitute the very meaning of narrative (Richardson, 1995). Riessman sees divorce as a critical incident (Riessman, 1990). Adhering to this, the author of this study interpreted the narrative angle in peacekeeping as the possibility of studying one important phase of life as a part of the whole continuity of a life's story. For an individual peacekeeper, a peacekeeping mission is a versatile phase of life. The analytical starting point was the understanding of the entire CIMIC peacekeeping mission (of at least 12 months) as a critical incident. The concept of a critical incident is a door to discovering a turning point or especially influential phase in assessing one's life. Miles and Huberman used a chart to list those events seen as critical, influential or decisive in the course of a particular process (Miles & Huberman, 1994, 115).

The time gap between homecoming and the interview varied between 14 to 18 months. Thus, the narratives were retrospective and they were interpreted in contemporary circumstances, because the purpose of and the audience for the retelling might colour what is told (Mitchell & Weber, 1999, 12). Narratives also projected the process of forming one's personal identity as a peacekeeper. Clearly, there was the purpose of identity construction in the broader sense as well: identity as a representative of an efficient and responsible man. This is in line with Ricoeur, who argues that narrative identity is a told and retold story, in which the life and the story told about interact in a hermeneutic circle. Building on Ricoeur's thoughts, the narrative approach applied while working with the narratives of peacekeepers can be described as "discordant concordance" (Ricoeur 1984, 71-74). This formulation of a narrative approach refers well to the peacekeeper's multi-layered and multi-voiced constructed narrative identity and spirituality. Peacekeeping is a

temporary phase in life. Therefore, it can be seen as a process in which the sense of change and sense of sameness are simultaneously present (see Ricoeur 1984).

The concept of voice and voicing, one of the important concepts in narrative research, is relevant in this research. The masculine culture is not primarily a culture of opening up and letting the intimate stories flow. Voicing one's life, telling about one's inner world requires trust, an open atmosphere and a sincere feeling of unconstraint. Acknowledging this was a challenge for the interview situation, a challenge for the research design and a challenge for the narrative approach. According to Bakhtin, voice is a general phenomenon of the speaking personality (Wertsch 1991, 12-13). Bakhtin also claims that, although a speaking personality always has a voice, the voice only comes into existence in a dialogue. When narrative research deals with the multitude of voices, there is no one and only way to represent reality (Wertsch 1991, 13-14). This was very true in this research. It is to be remembered that the structure and content of the story are also shaped by cultural ways of telling a story. At the same time, the ways of telling a story also make some voices louder and some quieter. Going deeper, exploring narrative voicing, according to Bakhtin, no general voice that exists could be "divorced from a specific saying" (Bakhtin 1990, xx-xxi). Summarising these points, the multi-voiced nature of the narratives in this research is an interesting phenomenon in itself. It is also a challenge to the narrative analytical approach.

The data considering SFOR peacekeepers include in-depth interviews of six key interviewees, with whom the author of this study served as a peacekeeper in Bosnia. Choosing these six men involved two criteria: (1) to get the insiders' view, the author of this study wanted to carefully interview peacekeepers with whom he served in the Bosnia CIMIC operation, from a CIMIC company that consisted of 50 CIMIC officers; and (2) the six interviewed men prepared themselves mentally for the interview through written stories before the interview, and therefore they were regarded as key interviewees. Building on

the written stories, the actual data-interviews were oral. The interviewees were given a chance to freely relate their stories concerning their personal experiences in the peacekeeping mission. Due to the high motivation of the interviewees, they presented their stories without stress or tension. At that point the role of the interviewer was just to ask clarifying questions and to take care of the recording.

The interviews lasting from 75 to 120 minutes were conducted between June and August 2003. The key interviewees were Finnish men, between 30–42 years of age, with peacekeeping experiences of at least 12 months. They worked as CIMIC officers and in CIMIC liaison duties, co-operating with international aid organisations in Bosnia. Their civil professions in Finland were: a student, construction engineer, engineering officer, self-employed man, policeman and active officer.

4.2.6. A case study of one peacekeeper

As mentioned before (see Chapter 4.2.4.) regarding the methodology in empirical research, the research strategies are divided traditionally into three alternative strategies: experiments, survey-research and case study (Robson 1995, 40). The benefit of the case-study approach is to get detailed, intensive data of one case. Characteristically, the case study approach examines a single case, for example one person, and the connections to his/her context. In a case study, the data is often collected using multiple methods in order to get a detailed description of the phenomenon or phenomena in question (Hirsjärvi et al 2003, 123).

The case study methodology has been identified mostly in the 1990s as a distinctive empirical methodology. So far, the case-study approach has been seen as a part of a participant observation or as a data collection technique, leaving the further definition of

the distinctive case-study method in suspension. Jennifer Platt (1992) disassociates the case study strategy from the limited perspective of carrying out participant observations. According to Platt, the case study begins with a logic of design, a strategy to be preferred when circumstances and research problems are appropriate rather than an ideological commitment to be followed, whatever the circumstances (Platt 1992, 46). Deriving from this definition, Yin (2003) outlines the technical definitions of a case study. In his view, a case study is an empirical inquiry that investigates a contemporary phenomenon within its real-life context, especially when the boundaries between phenomenon and context are not clearly evident (Yin 2003, 13). The phenomenon and context are not always clearly distinguishable in real-life situations. One-dimensional (quantitative) data points do not give the qualitative information that can be obtained through a case study that considers many more variables of interest. Further, the case study enables us to rely on multiple sources of evidence. In this particular research, the clearest benefit of the case-study approach involved the prior development of theoretical propositions of spirituality, characterising the holistic aspect of a human being. In this research design, the mixed-methods approach highlighted the fact that the theoretical frame of spirituality and the ways of analysing empirical material evolved along with the progress of the research. This development of theory also guided the case-study data collection and analysis (Yin 2003, 14). The case study as a research strategy is comprised of the methodology, the logic of research design, data collection techniques and specific approaches to data analysis. In summary, the case study is neither a data collection tactic nor merely a design feature but rather a comprehensive research strategy (Stoecker, 1991).

To orientate a reader concerning the emergence of a case study in this research requires further clarification. There are three major ways to combine a case study with a broader mixed methods research design. First, the larger study may have called for

multiple methods simply to determine whether converging evidence might have been obtained, even though different methods might have been used (Datta, 1997). According to the research literature in this field, the need for a case study may emerge after the survey or archival data has been analysed. In the second setting, the need, timing and direction of the case study depend on the progress and findings of the other inquires (Yin, 2003, 150). Thirdly, the larger study may have called for a case study to elucidate an underlying process. In this scenario of a complementary case study, questions are likely to be closely co-ordinated with those of the other methods (Yin, 2003, 151).

In this research design, the combinations of the above-mentioned major ways to combine a case study with the broader mixed-methods approach was appropriate. The analysis of the existing data, particularly the narrative data, called for a more intensive plunging into the issues raised by the narratives. The data including the spiritual profile of peacekeepers suggested that some things are characteristic for their spiritual sensitivity (see Chapter 5.2.). The narrative interviews of six former peacekeepers raised the need to understand closer the underlying process of how an individual peacekeeper is able to work and how a peacekeeper copes personally in the midst of the challenges of the peacekeeping mission. The need for a case study was quite obvious. In this context, as a part of the mixed-methods research approach, the case study encompasses the larger mixed-methods approach and should be viewed as a part of this entirety.

The nature of the data in the case study was narrative. The researcher considered the case study's reflective narratives as a process involving the future, present and past in interaction: the road is as important as the destination (Melucci 1996, 4). The effort to get as close as possible on a sensitive personal level, to understand one peacekeeper, was very much a process of reflecting on the voices of the interviewee's story as well as on the voice of the researcher and the interconnections between them (see Bentz and Shapiro,

1998). Mutual experiences of the same area of operation in Bosnia, living in the same base camp in Dobj, doing more or less the same peacekeeping work, helped the researcher to understand the context of the case study.

The views of Hatch and Wisniewski, concerning the close co-operation between the researcher and the interviewee resulting in a shared understanding of the content of the interview, helped the researcher in two ways (Hatch & Wisniewski 1995, 117). First, for the researcher as a former peacekeeper, it was easier to see the similarities between the coping process and the nature of religion in it. Secondly, as a researcher it was easier to take the necessary distance to see the benefits for this research. All this promoted the ultimate goal of the case study: to understand how spirituality and religion help peacekeepers in their challenges.

In 2003, ten former SFOR peacekeepers wrote an essay about their experiences with peacekeeping. The interviewee of the case study was one of those ten peacekeepers. The author of this study has given him the name Ted. Based on the content of his essay, he was considered as the key interviewee for the case study. At the start of the mission, Ted was 37 years old.

A good starting point for the close co-operation that developed with him, which benefited this study, was the sincere willingness of Ted to open up with his peacekeeping experiences. He appreciated the general goals of this research and he wanted to contribute his share, in order to increase the understanding of what peacekeeping could mean to an individual peacekeeper and how he coped personally during the peacekeeping mission. Considering the goals of this research, this was an ideal attitude to proceed with the narrative process. The case study was based on the following co-operation:

- 1) an interview and Ted's reflective written essays about the peacekeeping mission;
 - 2) meetings and my notes documenting these meetings;
-

3) my notes on Ted's essay papers.

The three above mentioned ways to obtain data created the case-study database.

The case-study research literature introduces a wide range of possibilities to gain data for a case study. Before the case study was seen as a specific methodology in the 1990s, collecting data relevant for case studies created three clear headings: "fieldwork" (Murphy, 1980; Wax, 1971), "field research" (Bouchard, 1976; Schatzman & Strauss 1973) and "social science methods", which also involved other broader executive possibilities (Kidder and Judd, 1986; Webb, Campbell, Schwatz, Sechrest and Grove, 1981). These data-collecting techniques did not focus on case studies alone. They were relevant to many other research approaches.

The more contemporary data-collection guidelines for a case study seem to have a surprisingly clear disciplinary orientation. Examples of these can be found in clinical research or in research on care settings (Crabtree & Miller, 1999), or social work research (Rubin & Babbie, 1993). One clear development trend appears to be that contemporary data-collection guidebooks have become more specialised on a single source of evidence alone, such as interviewing (Rubin & Rubin, 1995), participant-observation (Jorgensen, 1989) or using documentary evidence (Barzun & Graff, 1985).

Robert K. Yin summarises the contemporary data-collection methods (Yin, 2003). He mentions six ways to collect case-study data: documents, archival records, interviews, direct observation, participant-observation and physical artefacts (Yin 2003, 83). Interpreting his extensive presentation on six sources of evidence (Yin 2003, 86), the strengths and weaknesses of the case study of one peacekeeper is presented in Table 6.

Table 6: Strengths and weaknesses of case-study data (Yin 2003, 86)

Source of data	Strengths	Weaknesses
<p>Written narratives</p> <p>Interviews based on essays (=meetings and my notes documenting them)</p>	<ul style="list-style-type: none"> • Stable – can be reviewed repeatedly • Exact – contains references (names, events) that can be reviewed in detail • Access to deeply personal issues • Broad coverage – many events, long time of serving as a peacekeeper • Suited interviewee’s time-table • Essays gave time to prepare for additional interviews • Target orientated – focused on topics outlined in essays and deepened them in order to benefit the study • Insightful – provided additional inference to essays 	<ul style="list-style-type: none"> • Author bias • Writing bias • Bias because of both being former peacekeepers • Reflexivity – informant gives what the interviewer wants • Time consuming

As presented in Table 6, the data for the case study proved to be useful, but there were weaknesses as well. The data collection was an interaction between written reflective essays and open interviews based on these essays.

After the first interview with Ted, his reflective narrative essays about the peacekeeping mission constituted the main data source. They were particularly useful because they were in a well-written essay form and therefore it was possible to review them repeatedly. The essays involved quite exact information, and they contained references (names, events) that could be reviewed in detail during the interviews that took place after the researcher had read one or two essays. The strength of this working method was that it opened a

possibility to deal with deeply personal issues in essays and through interviews. The suitable time table for Ted to write narrative essays was an important agent in the phase of data collection, and at the same time it was possible to assess the preparation time for further interviews. As presented in Table 6, the interviews, after reading the essays, were clearly target-orientated. They focused on topics outlined in the essays and deepened them in order to benefit the study. Interviews also gave insightful additional inference to the essays. The nature of these case-study interviews can be characterised, in line with Yin, as satisfying the needs for my line of inquiry while simultaneously putting forth “friendly” and “non-threatening” open-ended questions (Yin 2003, 90).

The data collection process and the progression of the case study can be described as a two way interaction: analysing the essays and analysing the interviews. Therefore the strengths and weaknesses concern both these phases. As presented in Table 6, the weaknesses deal mostly with the bias or prejudice of the data. However, due to the nature of the overall research design, this is considered to be of minor importance. The goal of the whole qualitative research approach was to get as close as possible to the peacekeepers and, particularly in the case study, as close as possible to one peacekeeper. The qualitative research aimed to increase a subjective understanding of the peacekeepers' world.

Concerning the data-collection process and the progression of the case study, the possibility to get more information from the informant in a flexible way was considered to be beneficial to this research. In other words, if there was an inaccuracy in the essay data, it was corrected or clarified in the interviews. This way of using complementary information from other sources is in line with Yin's basic guidelines of data collection in case studies (Yin 2003, 92).

Because the case study in the overall mixed-methods research approach studied one former peacekeeper, the preparatory steps to select the informant was quite straightforward. The research literature introduces very little of the procedure for selecting an informant for a case-study. Yin opens up the possibility to screen as many as 30 possible candidates, but he also underlines the overall “special arrangement or access” that a researcher could have concerning the case to be studied (Yin 2003, 78). The special arrangement frame in this particular case study dictated the following: the case-study informant must have previous peacekeeping experience, he/she must volunteer for the study and, most importantly, he/she must be motivated to participate in this research.

Ted was one of the ten peacekeepers who wrote a preliminary essay about his peacekeeping experiences in 2003. In detail, his essay dealt with the issues of how to cope in a peacekeeping mission. It also contained spiritual issues, mostly in the religious domain. Based on this, shortly after introducing the general goals of the case study to the case-study informant, he engaged himself in the case study. However, it must be emphasised that Ted was not appreciated as an interviewee because of the presupposition of his exceptional devotional life during his peacekeeping mission. On the contrary, working in the building trade in supervision on management duties, raising three children and balancing matrimonial turbulence was perceived as a convincing impression of a typical down-to-earth Finnish man: a sensible person with an interest in mechanics and sports, a little shy in unknown company and meticulous in professional issues.

The content analysis was used as an analytical tool in the case study. However, after several re-readings of Ted's narratives the author of this study became more and more suspicious that he was not able to discover anything essential. The researcher found himself constantly asking: what if religiously coloured spiritual issues were only an escapist way to cope with stress, running away from the real world? Could it be that as a former

peacekeeping chaplain the researcher refused to see no other result than mainly religiously coloured spiritual issues promoting coping? After publishing the article “Religion and coping, a case study of one peacekeeper”, the findings, the ontological and epistemological position had to be re-evaluated. What had to be asked was: ask: what if mainly religiously coloured spiritual issues were a crutch, an accessory device only used for coping in a peacekeeping mission and unusable after it, and the researcher just did not understand this (see Chapter 8.2.)?

In the final phase of completing this research, and after several re-readings of the research material in a narrative form, the researcher did come to the same conclusions as in the original analytical phase of the case-study.

II Empirical findings

5. The profiles of peacekeepers

In order to explore the spirituality of Finnish peacekeepers as the general research task, quantitative surveys were used to answer the research question:

1. What kind of intelligence profile and spiritual-sensitivity-profile do peacekeepers possess?

5.1. The intelligence profile

In the following, the results of the intelligence profile of peacekeepers are presented. Statistical tables and figures are used to illustrate the findings.

Table 7 introduces the abbreviations of the names of intelligence scales, items, means and standard deviations of linguistic, logical-mathematical, musical, spatial, body-kinesthetic, interpersonal and intrapersonal intelligence items.

Table 7. Descriptive statistics of the names of intelligence scales, means (M) and standard deviations (SD) of linguistic, logical-mathematical, musical, spatial, body-kinesthetic, interpersonal and intrapersonal intelligence items (Finnish peacekeepers, N=195).

Name	Item	M	SD
Lingu_1	Writing is a natural way for me to express myself.	2.7	1.1
Logic_1	At school I was good at mathematics, physics or chemistry.	2.7	1.1
Spati_1	At school, geometry and various kinds of assignments involving spatial perception were easier for me than solving equations.	3.0	1.2
Bodki_1	I am handy.	3.9	0.9
Lingu_4	Metaphors and vivid verbal expressions help me learn efficiently.	3.5	1.0
Music_1	After hearing a tune once or twice I am able to sing or whistle it quite accurately.	2.9	1.3
Inter_1	Even in strange company, I easily find someone to talk to.	3.8	0.9
Lingu_2	At school studies in native language or social studies were easier for me than mathematics, physics and chemistry.	3.2	1.2
Logic_2	I can work with and solve complex problems.	3.5	0.9
Spati_2	It is easy for me to conceptualize complex and multidimensional patterns.	3.5	0.9
Bodki_2	I can easily do something concrete with my hands (e.g. knitting and woodwork)	4.0	1.0
Music_2	When listening to music, I am able to discern instruments or recognize melodies.	3.3	1.3
Inter_2	I get along easily with different types of people.	4.3	0.8
Intra_1	I am able to analyze my own motives and ways of action.	3.9	0.8
Lingu_3	I have recently written something that I am especially proud of, or for which I have received recognition.	2.0	1.2
Logic_3	Mental arithmetic is easy for me.	3.5	1.0
Spati_3	I can easily imagine how a landscape looks from a bird's-eye view.	3.3	1.0
Bodki_3	I am good at showing how to do something in practice.	3.9	0.8
Music_3	I can easily keep the rhythm when drumming a melody.	3.2	1.3
Inter_3	I make contact easily with other people.	3.8	0.8
Intra_2	I often think about my own feelings and sentiments and seek reasons for them.	3.4	1.1
Intra_3	I spend time regularly reflecting on the important issues in life.	2.9	1.1
Logic_4	I am good at games and problem solving, which require logical thinking.	3.4	0.9
Spati_4	When I read, I form illustrative pictures or designs in my mind.	3.5	1.1
Bodki_4	I was good at handicrafts at school.	4.0	1.0
Music_4	I notice immediately if a melody is out of tune.	3.1	1.3
Inter_4	In negotiations and group work, I am able to support the group to find a consensus.	3.7	0.7
Intra_4	I like to read psychological or philosophical literature to increase my self-knowledge.	2.3	1.1

Note. 1 “*lingu_*” = “*Linguistic*”, “*logic_*” = “*Logical-mathematical*”, “*spati_*” = “*Spatial*”, “*bodki_*” = “*Bodily-Kinesthetic*”, “*music_*” = “*Musical*”, “*inter_*” = “*Interpersonal*”, “*intra_*” = “*Intrapersonal*”.

Table 7 presents means (M) and standard deviations (SD) of the intelligence profile of peacekeepers. The descriptive statistics give the detailed information of each item. Viewing the statistics closer, peacekeepers value most their interpersonal and body-kinesthetic skills, since they rate themselves high in these intelligences compared to other intelligence dimensions. This tendency is indicated in the highest rated items: “I get along easily with different types of people” (M=4.3, SD= 0.8) and “I can easily do something concrete with my hands” (M=4.0, SD= 1.0).

Items measuring linguistic and intrapersonal intelligence do not stand out in this population in this statistical inspection. On the contrary, linguistic and intrapersonal intelligences seem to be less valued among peacekeepers. This interpretation is supported by the lowest-rated items: “I have recently written something that I am especially proud of, or for which I have received recognition” (M=2.0, SD= 1.2), and “I like to read psychological or philosophical literature to increase my self-knowledge” (M=2.3, SD= 1.1).

The above-mentioned results open a possibility to understand bodily-kinesthetic and interpersonal intelligence as practical and social aspects of peacekeepers’ concept of their intelligence traits. On the other hand, somewhat surprisingly, peacekeepers do not emphasise their linguistic talents and, interpreting the intrapersonal intelligence profile based on the above-mentioned statistic, they do not turn to their inner world to contemplate.

The question of the reliability of the instrument should be addressed. In order to evaluate the reliability of the intelligence traits, the intelligence dimensions are viewed.

In Table 8, the intelligence dimension and alpha values for linguistic, logical-mathematical, musical, spatial, body-kinesthetic, interpersonal and intrapersonal intelligence scales are presented (Finnish peacekeepers, N=195).

Table 8: Intelligence dimension and alpha values for linguistic, logical-mathematical, musical, spatial, body-kinesthetic, interpersonal and intrapersonal intelligence scales (Finnish peacekeepers, N=195).

MI-Scale dimension	Items	Alpha
Linguistic	lingu_1, lingu_2, lingu_3, lingu_4	.59
Logical-mathematical	logic_1, logic_2, logic_3, logic_4	.63
Musical	music_1, music_2, music_3, music_4	.89
Spatial	spati_1, spati_2, spati_3, spati_4	.54
Body-Kinesthetic	bodki_1, bodki_2, bodki_3, bodki_4	.84
Interpersonal	inter_1, inter_2, inter_3, inter_4	.80
Intrapersonal	intra_1, intra_2, intra_3, intra_4	.76

High alpha values (musical .89, bodily-kinesthetic .84 and interpersonal .80) support the interpretation that, especially here, the consistency and reliability of the instrument are quite good. These high alpha values can be considered as consistent and reliable figures. On the other hand, low alpha values (in spatial .54, linguistic .59 and logical-mathematical .63) underline the fact that this sample is even startlingly multidimensional. Also these self-rated intelligence dimensions appeared to be especially difficult to interpret, at least in this sample. Concerning the consistency and reliability of the instrument, all aspects cannot be considered good, at least with this sample.

The above-mentioned findings draft the general overview of peacekeepers. This general overview of peacekeepers' intelligence profile needed to be viewed in more detail. In order to illustrate the most plausible structure for the intelligence traits of peacekeepers, the Bayesian network modelling was performed. According to the research literature, the

Bayesian network (Heckerman, Geiger & Chickering, 1995) is a viable way to examine dependencies between variables both by their visual representation and the probability ratio of each dependency. A Bayesian network is a representation of a probability distribution over a set of random variables. It consists of a directed acyclic graph, in which the nodes correspond to domain variables and the arcs define a set of independence assumptions which allow the joint probability distribution for a data vector to be factorised as a product of simple conditional probabilities. A graphical visualisation of the Bayesian network (Myllymäki, Silander, Tirri & Uronen, 2002) contains two components: (1) observed variables visualised as ellipses and (2) dependencies visualised as lines between nodes. The darker the line, the stronger the statistical dependency between the two variables, and the more important the dependency is for the model. A variable is considered independent of all other variables if there is no line attached to it.

In Figure 1, the Bayesian network model illustrates the seven multiple intelligences (linguistic, logical-mathematical, musical, spatial, bodily-kinesthetic, interpersonal, and intrapersonal). The darker arrows indicate stronger inter-item dependency.

Figure 1: Bayesian network model of seven multiple intelligences (linguistic, logical-mathematical, musical, spatial, bodily-kinesthetic, interpersonal, and intrapersonal). The darker arrows indicate stronger inter-item dependency.

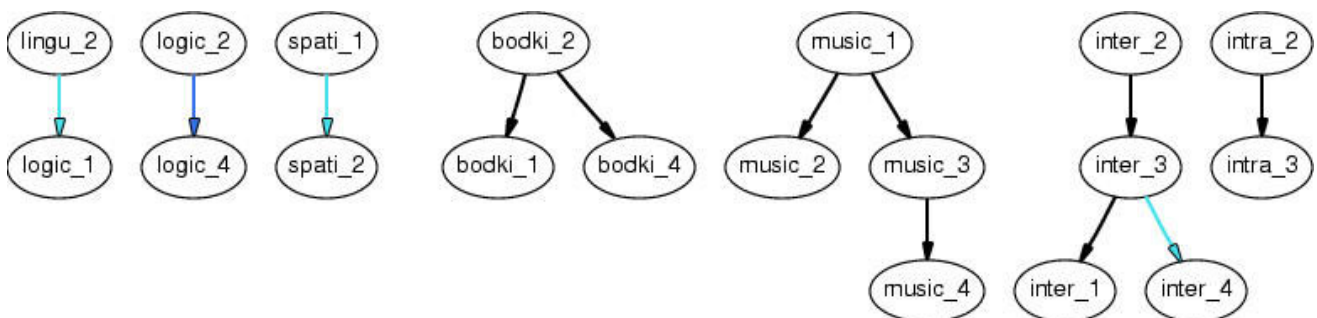


Figure 1 shows that the model is valid with this sample, as all the seven unique dimensions are present in the model but not connected to each other. However, the model is not perfect, as nine items are omitted from it: “lingu_1”, “lingu_3”, “lingu_4”, “logic_3”, “spati_3”, “spati_4”, “bodki_3”, “intra_1” and “intra_4” (see Tirri, Ryhänen, Nokelainen, 2005, exact descriptions in Table 1, note third column “BN” indicating acceptance or rejection). In this figure, no variable was independent. All variables had a line or several lines attached to them.

The model above gives additional information on the intelligence profile of the peacekeepers. The strongest inter-item dependencies were found between the dimensions of bodily-kinesthetic, musical, interpersonal and intrapersonal items. The weakest inter-item dependencies between the dimensions were between the dimensions of linguistic, logical-mathematical and spatial items. Combining these findings with the basic statistical overview of strong inter-item dependencies confirms the bodily-kinesthetic and interpersonal intelligence profile as accurate. In addition, it should be noted that strong inter-item dependencies in the musical intelligence dimension were also outlined and, surprisingly compared to previously presented statistical findings (see Table 7), strong inter-item dependencies in the intrapersonal intelligence profiles were also outlined. Figure 1 shows weak inter-item dependencies between linguistic dimensions, and this finding supports previously presented statistical findings (see Tables 7 and 8).

Howard Gardner defines “intelligence” as “the ability to solve problems, or to create products, that are valued within one or more cultural settings” (Gardner, 1993, x). The cultural setting here is the peacekeeping mission, working as a peacekeeper. The holistic understanding of one’s own intelligence profile is to be understood mainly in this cultural setting.

Bearing this in mind, the above-mentioned overall results encouraged the researcher to interpret the results in the practical context of a peacekeeping mission and also to view them in the light of the experiences of the researcher. The highlighted bodily-kinesthetic intelligence profile, understood as a “handyman” component meant more or less the measurable accomplishments in a peacekeeper’s task. It could mean a professional, target-orientated handyman’s skill to build a barrack for a peacekeeper to live in or it could mean other achievements of a practically-orientated craftsmanship in a self-supporting peacekeeping force. The interpersonal aspect of the intelligence profile outlined a person’s perceptions of his/her abilities for social relations. This intelligence profile was highlighted with the sample of peacekeepers. A high interpersonal intelligence profile may mean successfully-led negotiations with aid organisations (for example, in civil and military co-operation), and an ability to solve problems and maintain a good team spirit within the peacekeeping community. In this field, peacekeepers rate themselves as able, as far as their interpersonal intelligence profile is concerned.

5.2. The spiritual-sensitivity profile

After publishing the article “The Spiritual Intelligence of the Finnish Peacekeepers“, and after reconsidering and evaluating the concept “The Spiritual Intelligence” used as a key concept in the article, it was noted later that the concept of “spiritual intelligence” was too vague and could be replaced by a better expression: spiritual sensitivity, at least this concept seemed to better describe the phenomenon studied in the sample of Finnish peacekeepers.

Viewing the general response tendency of peacekeepers, it was noted that the peacekeepers used all the five response options of the Likert scale. Table 9 introduces the

abbreviations of the names of spiritual sensitivity items and the means and standard deviations of spiritual-sensitivity items.

Table 9. Descriptive statistics of the abbreviations of spiritual-sensitivity items, means (M) and standard deviations (SD) of spiritual-sensitivity items (Finnish peacekeepers, N=195).

<i>Name¹</i>	<i>Item</i>	<i>M</i>	<i>SD</i>
sp1_1	In midst of busy everyday life I find it important to contemplate.	3.3	1.1
sp2_2	I admire the beauty of nature, for example, the sunset.	4.2	0.8
sp3_3	I often reflect on the meaning of life.	2.9	1.1
sp1_5	I try to listen to my body when I study and work.	3.1	1.0
sp4_8	I want to advance peace with my own actions.	4.0	0.9
sp4_12	I want to help those people who are in need.	3.6	0.8
sp2_14	Narratives and symbols are important things for me in life.	3.0	1.1
sp3_15	I am searching for goodness in life.	3.4	0.9
sp4_16	It is important to me to share a quiet moment with others.	2.1	1.0
sp2_18	Even ordinary every-day life is full of miraculous things.	3.6	1.0
sp3_19	I endeavour to rejoice in the beauty of life wherever possible.	3.8	0.9
sp4_20	I want to find a community where I can grow spiritually.	2.5	1.0

Note. 2 “sp1_” = “Awareness-sensing”, “sp2_” = “Mystery-sensing”, “sp3_” = “Value-sensing”, “sp4_” = “Community-sensing”.

Table 9 outlines the means and standard deviations of spiritual sensitivity items of peacekeepers. The single items point out that there were three strong tendencies towards the spiritual sensitivity. Table 9 illuminates these trends with the three highest rated items. They were sp2_2 “I admire the beauty of nature, for example, the sunset” (M=4.2; SD=0,8); item sp4_8 “I want to advance peace with my own actions” (M=4.0; SD=0,9); and the item sp3_19 “I endeavour to rejoice in the beauty of life wherever possible” (M=3.8, SD=0.9).

Interestingly, viewing the single items, the peacekeepers’ community-sensing was estimated surprisingly low. This indication was presented in the following items: 1) item sp4_16 “It is important to me to share a quiet moment with others” (M=2.1, SD=1.0) and 2)

item sp4_20 “I want to find a community where I can grow spiritually” ($M=2.5$, $SD=1.0$). A closer inspection of the response matrix showed that some items, like “I endeavour to rejoice in the beauty of life wherever possible” correlate at least moderately positively with all the other items (Ryhänen, Nokelainen, Tirri, 2006).

Combining the above-mentioned findings with the inter-item dependencies of the intelligence-profile provides interesting additional information. Inter-item dependencies concerning the intelligence profile of peacekeepers, indicated that peacekeepers have the musical ability to hear and produce music. The same inter-item dependencies showed that peacekeepers have an intrapersonal “self-reflection” component, and that peacekeepers reflect on issues concerning individuals’ ability to analyse themselves and courage to express their own opinions.

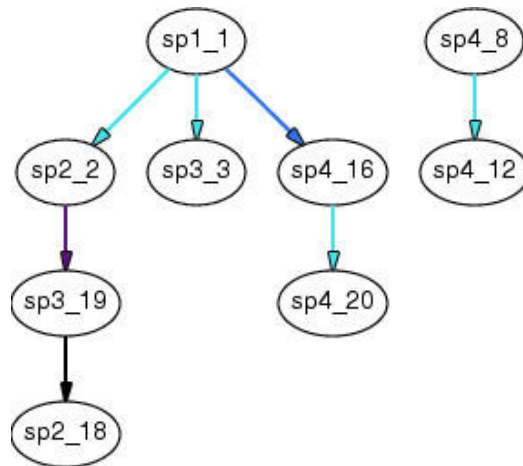
Combining these above-mentioned findings creates a possibility to profile peacekeepers from another point of view. This information offers a possibility to see dominantly male peacekeepers’ sharp-eyed perceptiveness to matters of a non-material nature, be it arts, music, nature, literature or matters of clearly spiritual nature, as a gateway to re-evaluate the general overview of their lives involving morality, spirituality and religion. The “self-reflection” component is viewed more closely in the qualitative sub-studies of this research (Ryhänen, 2005, 2006).

To get more information about the spiritual sensitivity, the Bayesian network analysis confirmed that spiritual sensitivity, based on Hay’s (1998) three categories of spiritual sensitivity and Bradford’s (1995) definition of practical spirituality, consisted of the following four dimensions in the sample: (1) awareness-sensing, (2) mystery-sensing, (3) value-sensing and (4) community-sensing.

In Figure 2, the four spiritual dimensions are presented in the Bayesian network model. The closer description of constructing the model, and items not accepted in the model, is

explained in detail in the sub-study, “The Spiritual Intelligence Profile of Finnish Peacekeepers” (Ryhänen, Nokelainen, Tirri, 2006).

Figure 2. Bayesian network model of spiritual sensitivity with four dimensions (awareness-sensing, mystery-sensing, value-sensing, and community-sensing). The darker arrows indicate stronger inter-item dependency.



Performing the Bayesian network model analysis, the spiritual-sensitivity model was expected to be coherent, and it was assumed it would appear in the model as a one dimensional form. However, Figure 2 shows that the model has two sub models.

The first sub-model depicts quite well the four dimensions of spiritual sensitivity: awareness-sensing, mystery-sensing, value-sensing and community-sensing. The second sub-model emphasises a strong will to advance peace (sp4_8 "I want to advance peace with my own actions") and help people who are in need (sp4_12 "I want to help those people who are in need"). This finding did not fall tidily into the theoretical framework. In this sample, the community-sensing was two-dimensional. This construct can be explained by the fact that the two separate above mentioned items (sp4_8 and sp4_12) measure things that are “close to the heart” of the peacekeepers, namely questions about advancing peace with one’s own actions and helping people in need. The two-dimensional community-sensing, emphasising advancing peace and helping those in need, completes

the previous finding of intelligence-profile, outlining the importance of interpersonal and bodily-kinesthetic intelligence traits, the practical and social aspects of peacekeepers. This finding offers a combined interpretation of findings that could be summarised as: peacekeepers want to accomplish something concrete to advance peace and they value their moral individual contribution within the peacekeeping mission's official mandate to help people in need. Accomplishing this, peacekeepers consider themselves socially-talented and they emphasise the concrete, manual aspects of advancing peace with their own actions.

As a one-way exploration between-groups, the MANOVA was performed to investigate rank differences and experience level differences in the four dimensions of the spiritual sensitivity (Ryhänen, Nokelainen, Tirri, 2006). When investigating rank differences, findings were affected by the variation of sample size: crew (114), subaltern (50), officer (19) and special crew (7). The smallest group (special crew) was omitted when awareness-sensing, mystery-sensing, value-sensing and community-sensing were used as dependent variables, and the peacekeepers' rank was the independent variable. The results showed no statistically-significant main effect for the rank.

Investigating the experience level, differences in spiritual sensitivity (first mission "novice", N=161; second mission "experienced", N=20 and more than two missions "veteran", N=12) results showed no statistically significant main effect for the experience level. However, peacekeepers who had participated in more than two missions before had the highest mean scores on all aspects of spiritual sensitivity: awareness-sensing (3.4), mystery-sensing (3.8), value-sensing (3.8) and community-sensing (3.1). In addition, there is an interesting result: first-timers and veterans profiles on spirituality sensitivity are more alike than second-timers and veterans. So, does the second mission in particular, regardless of the rank, influence the spirituality sensitivity? According to the data, this

question can be raised with good reason but nevertheless it remains unanswered on the basis of this data.

In the analysis of Finnish peacekeepers' rank (crew, subaltern, officer, special crew) and experience (first-timer, second-timer, veteran), against all the twelve items measuring spirituality sensitivity, there was not significant main effect, neither for the rank nor for the experience level. It is concluded that the rank or the experience level do not create or make a difference in the overall spirituality sensitivity of Finnish peacekeepers.

The statistically significant differences were found in two details.

1. Officers ($M=4.47$, $SD=.51$) reported higher levels than crew ($M=3.88$, $SD=.87$) on the item "I want to advance peace with my own actions" ($[F(3,189)=3.401$, $p=.019$, $\eta^2=.05$].
2. Peacekeeping mission veterans reported higher levels ($M=3.75$, $SD=.97$) than first-timers ($M=2.84$, $SD=1.04$) on the item "I often reflect on the meaning of life" [$F(2,192)=4.143$, $p=.017$, $\eta^2=.04$].

The above mentioned findings of statistically-significant differences are not easy to interpret. The first statistically-significant difference concerns one item of community-sensing, and the second statistically-significant difference concerns one item of value-sensing. It is to be remembered that the sample sizes also differ greatly. It is cautiously suspected that the community-sensing and the value-sensing of officers and veterans are somewhat different from the first-timers to the second-timers and to the crew. These results point out without controversy that further research is needed in order to better discern what the differences are (if any). However, previous peacekeeping experience and longer military training (officers) seem to affect community-sensing and value-sensing. It is noted surprisingly that the analysis of peacekeepers' rank (crew, subaltern, officer, special crew) and experience (first-timer, second-timer, veteran), against all twelve items

measuring spiritual sensitivity, did not reveal many differences on any specific indisputable characteristics. Certainly the research group does have different features, but the instrument used in this research was unsuccessful to clarify them.

The qualitative findings in this research clearly indicate that the statement “I often reflect on the meaning of life” involves dimensions of spirituality sensitivity that is better grasped by the qualitative research approach (see Chapters 4.2.5 and 4.2.6). In this perspective, the mixed methods approach offers additional information to understand the nature of the spiritual sensitivity outlined here.

The reliability and consistency of the instrument concerning the intelligence profile was good (see Table 8), but this was not exactly the case with the instrument measuring the spiritual sensitivity. In Table 10, the factor structure of the spiritual sensitivity, items and alpha values (Finnish peacekeepers, N=195) are presented.

Table 10. The factor structure of the spiritual sensitivity, items and alpha values (Finnish peacekeepers, N=195)

Spiritual sensitivity	Items	Alpha
Awareness-sensing	sp1_1, sp1_5	.60
Mystery-sensing	sp2_2, sp2_14, sp2_18	.51
Value-sensing	sp3_3, sp3_15, sp3_19	.66
Community-sensing	sp4_8, sp4_12, sp4_16, sp4_20	.68

The reliability values shown in Table 10 range from .51 to .68. They can be considered satisfactory. It is suspected that one reason for quite low alpha values is because the spiritual sensitivity was measured with only two to four items per dimension. The earlier version of the instrument consisting, of 20 items used with Finnish elementary school 5th and 6th graders (N=183), showed alpha values from .59 to .78 (Nokelainen, Tirri & Ubani, 2004).

6. The voices of peacekeepers

In order to explore the spirituality of Finnish peacekeepers as the general research task, the qualitative research methods were used to find answers to the following research questions:

2. How do peacekeepers view their moral call?
3. How do religion and spirituality help an individual peacekeeper in his challenges?

6.1. Moral voices

By identifying the multitude of moral voices of Finnish peacekeepers and studying religion and the coping of peacekeepers, the researcher has taken quite a different stance in the research design. The aim has been to get as close as possible to the former peacekeepers to illuminate qualitatively the research issues.

Viewing the results on the moral voices of peacekeepers, the basis for a theoretical point of view in earlier studies was about the moral orientation of adults. This theoretical framework guided the author of this study to clarify first the nature of the moral voices of CIMIC peacekeepers, guiding and enabling them to do their work.

Ethics of justice empower the fulfilment of tasks. Lawrence Kohlberg's (1969) studies on cognitive-developmental theory focus on moral development among men. His work on duty and rule-following mainly describes male moral development. The idea of "doing it right" guides male moral decision making. Kohlberg's theory, which is often called an ethic of justice, underlines justice-oriented moral reasoning. From the early stages, in which punishment is to be avoided and authorities are to be respected, his theory describes

moral development towards a stage when an individual's guiding moral principles and moral actions are formed more and more by relationships with the environment and social systems. Appropriateness of moral actions is to be established through equal change, a fair deal and mutual agreement. In a later stage of moral development, individuals become more aware of their duties, the relativity of their values and of rules. Equality and human rights are valued on the highest level of Kohlberg's model (Kohlberg, 1984).

A male-centred view of moral orientation was criticised by a student of Kohlberg, Carol Gilligan (1982). An ethic of care empowers the deepening of human relationships. Gilligan focuses on connections between people, creating a concept of the ethics of care, which plays a crucial role, especially in women's everyday practices.

According to Gilligan, women construct moral problems as problems of care and responsibility. The development of an ethic of care is bolstered by comprehending the dynamics of social interactions and the cumulative knowledge of human relationships. Gilligan postulates that the voice of a caring woman is produced by social interaction. In this different voice, the truth of an ethic of care is constructed within connections between relationship and responsibility (Gilligan, 1982).

As demonstrated in Gilligan's (1982) theory, the role of family and significant others constitutes a central factor in women's lives. Moreover, Koro-Ljungberg and Tirri demonstrated the importance of family among academic male researchers (Koro-Ljungberg & Tirri, 2002). In the narrative data of this research, this was also the case within the male peacekeeping community.

The ethics of care had a strong and direct impact on the CIMIC task itself because deepened trusting relations enable men to work effectively in exceptional peacekeeping circumstances. This finding reflects Gilligan's statement on the ethics of care, when she claims that "the logic underlying an ethic of care is a psychological logic of relationships,

which contrasts with the formal logic of fairness that informs the justice approach” (Gilligan, 1982, p. 73). A challenge approach and a justice approach alone do not explain the nature of the high commitment to CIMIC peacekeeping.

Narratives concerning the nature of justice orientations and the care orientation of the CIMIC peacekeeping community reveal that these two ethical orientations, i.e. moral voices, appear together and contribute to each other. Strike (1999) suggests that there can be conflicts between these orientations, but in my data there were none.

As mentioned earlier, viewing the qualitative results, the stance of the researcher was to get as close as possible to the peacekeepers to get an insider’s view of the peacekeepers’ world. This is to say that the author of this study is aware of being a former peacekeeper himself. Working as a peacekeeping chaplain affected the same phase of life the researcher aimed to study. In this context, it should be emphasised that the purpose of the qualitative results is to create local understanding (Denzin & Lincoln, 2000) instead of claiming universal truths or looking for eternal answers.

Moral voices of justice and care orientations constitute a framework for understanding the importance of the peacekeeping task and the impact of the peacekeeping community. Kohlberg’s and Gilligan’s theories of moral orientation were regarded as separate spheres: how to fulfil the task and how to deepen the relationships between co-peacekeepers.

In Figure 3, the results of the nature of the moral voices of the Finnish CIMIC peacekeepers are presented as inner circles (see Figure 3)

Figure 3: The nature of the moral voices of the Finnish CIMIC peacekeepers

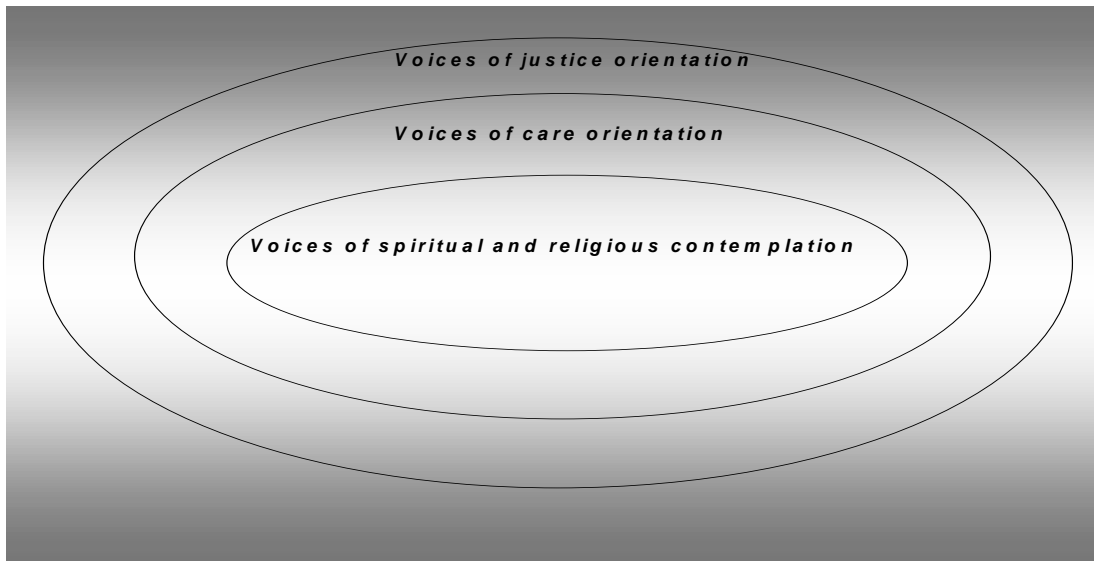


Figure 3 illustrates the moral voices of Finnish peacekeepers. The nature of moral voices is presented in Figure 3 as inner circles. The voices identified in this research are by no means equally loud. Figure 3 indicates that voices of justice orientation appear loudest in narratives. These voices of justice orientation, a challenge of the CIMIC peacekeeping mission, can be identified relatively easy, but that is not the case with the inner circles (see Figure 3): voices of care orientation and voices of spiritual and religious contemplation.

The justice-orientated voices can also be described as being quite close to the public image of Finnish peacekeeping presented in the media or in the politics highlighting the appreciation and know-how of Finnish peacekeeping: peacekeeping is something that the international community can rely on Finns to take care of. This perception of the high standards of peacekeeping can be heard surprisingly well in the narratives of the peacekeepers. Peacekeeping is experienced challenging in a justice-orientated way. A peacekeeping mission also offers a unique challenge for an individual peacekeeper to fulfil his/her duties. In this view, the highly respected peacekeeping traditions are also

presented in individual narratives and, as such, the narratives present an insider's point of view, promoting and underlining the official good image of Finnish peacekeeping.

In the analytical process, this result was the first finding. After identifying the justice orientation, the interpretation of the data became more and more challenging.

The author of this study argues that this is as far as a researcher can get in analysing the narrative material, without him/herself having experienced the peacekeeping mission as a whole. Identifying the loudest voices of justice orientation is a result as such, according to the data, but there was more to be found in the same narratives. Methodologically, the interwoven voices of moral orientations in narratives presented demanding challenges. This meant moving on from analysing the content of the narratives to the narrative analysis, to find the second inner sphere of voices of care orientation and the third inmost sphere, voices of spiritual and religious contemplation.

After finding the first sphere, justice orientation, in the interpretative process, the researcher observed the data as a whole. Going deeper into the narratives meant creating an interpretative window to the big picture of the peacekeeping experience. The context had to be understood, because individual words and phrases that are used to describe moral thought, feeling and action are meaningless, in and of themselves, to explain a particular meaning (Bakhtin, 1981, p. 276).

A living language only exists in a web of interrelationships that allow a narrator's meaning to become clear only if the context, the narrative, is maintained (Brown et al., 1991, 27). In this context, analysing and interpreting peacekeepers' narratives means understanding the insiders' humour, jokes and connotations of expressions, underlining, "you know what I mean". This context also means identifying indications or clear declarations of discordant political incorrectness, underlining the contrast with the official purposes of a peacekeeping mandate, frustration, disappointment, even using the

derogatory expressions of local people or fellow peacekeepers, and a lack of purpose of the whole peacekeeping mission. In the analytical narrative process, this opened the layers of inalienable undercurrents within the narratives.

Figure 3 illustrates the other moral voices, in addition to the justice-orientated moral voice. The impact of the community of peacekeepers, voices of care orientation, appeared to be important (see Figure 3, second sphere). In addition, the personal spiritual and religious contemplation appeared as the most intimate and hardest to find voice (see Figure 3, third sphere).

Finding the third and inmost sphere of the moral voices of peacekeepers (see Figure 3, third sphere: spiritual and religious contemplation) needs to be clarified. Although Kohlberg's and Gilligan's theories were very much in line with the justice orientation and care orientation of peacekeepers, the strong individual need to voice spirituality, religion and ethical issues in the context of peacekeeping remained unexplained. Each peacekeeper had to find the inner motivation to fulfil his/her duties, and at the same time develop as a human being. Peacekeeping requires fulfilling the task and taking care of fellow peacekeepers. For an individual peacekeeper, a CIMIC task clearly triggered quite intimate inner processes.

Voices of spiritual and religious issues are the most difficult to identify with the narrative approach, because they are hidden in thick expressions and silent moments. The mutual experiences between the researcher and the key interviewees definitely helped the interviewees to open up with this sensitive information, and this helped the researcher to identify these voices.

The increased cumulative stress makes peacekeepers sensitive to spiritual assessment. The essence of an individual moral voice is the deep contemplation of issues that are spiritual and religious.

Interpreting the voices' individual spiritual and spiritual contemplation as self-empowerment explains the sensitivity of peacekeepers in a particular phase of life. Rodwell explains the concept of empowerment: "In a helping partnership it is a process of enabling people to choose to take control over and make decisions about their lives. It is also a process which values all those involved" (Rodwell, 1996, p. 309). According to the narrative data, sensitivity to spiritual and religious contemplation, as a moral voice, adds a new element to Rodwell's definition of empowerment: spiritual and religious contemplation is the nature of peacekeepers' self-empowerment and the essential nature of their moral voice.

The voice of self-empowering spiritual and religious contemplation is heard in the peacekeepers' narratives, also because of the nature of the CIMIC task. CIMIC peacekeeping requires a neutral attitude and often involves solving the problems of people who have literally nothing to live on. Carrying out this duty means finding the right moral attitude, the inner empowerment to do so. The need to find empathy towards the local people who have been forced to leave their destroyed homes was revealed in the self-empowering spiritual and religious voices of the CIMIC peacekeepers shaping their individual moral call. In this context, a contemplative voice was an inalienable undercurrent within the narratives. Voices of self-empowerment, as religious contemplation, were underlined when telling about praying, memorising gospel lyrics and religious activities as being important self-empowering agents for the CIMIC peacekeepers.

The voice assessing life's big picture is evident when men evaluate their CIMIC mission actions and their own inner worlds. Zohar and Marshall point out that the full picture of human intelligence can be completed with the concept of spiritual intelligence or the intelligence of the soul (Zohar & Marshall, 2000, pp. 3–4). Intelligence of the soul means

making sensible choices concerning one's own life. It is used to solve problems of meaning and value, the intelligence with which we can place our actions and our lives in a wider, richer, meaning-giving context. This nature of contemplation describes quite well the voices of the moral voices and voices of self-empowerment of the CIMIC peacekeepers. The outcome of this contemplation can be described, according to Zohar and Marshall, as a deepened intelligence of the soul.

Previously published research on the moral orientation of Finnish scientists (Koro-Ljungberg and Tirri, 2002) is directly in line with the results of this study, and with the principles of Kohlberg's (1969, 1984) and Gilligan's (1982) concepts of the ethics of justice and the ethics of care. In this context, spirituality as a moral sensitivity in human relations, or empathy, plays a crucial role in peacekeepers' everyday practices. In Koro-Ljungberg and Tirri's research on the beliefs and values of successful scientists (Koro-Ljungberg & Tirri, 2002), the importance of family was highlighted in the context of the academic work. In the same way, the male peacekeeping community provides the same kind of empowering "family" in the peacekeeping context. To add to Gilligan's conclusions, the results show that an ethic of care is not only an orientation that characterises women, but it is also a surprisingly important moral orientation within the male peacekeeping community.

In these results, justice and care orientations overlap and contribute to each other and cannot only be applied in different domains. In addition, peacekeeping triggers individual spiritual and religious contemplation, the personally empowering moral call. Adhering to Koro-Ljungberg and Tirri's study, the results of this research outline further connections between self-empowerment and spiritual contemplation. Zohar and Marshall (2000) describe spiritual intelligence as the capability of assessing the meaningfulness of a course of action in one's life path. Working as peacekeepers, men assess their life path in a wider context, in line with Zohar and Marshall's concept of spiritual intelligence.

Self-empowerment has been defined in a nutshell by Garman: “When one talks about empowering people, the intent is to enable them to recognise, create and channel their own power” (Garman, 1995, pp. 30–31). Interpreting this principle, the results outlined here indicate that there are different spheres of moral voices empowering peacekeepers each in a special way. CIMIC peacekeeping in particular intensifies interconnections between religion and ethics. The spiritual and religious contemplation directed and channelled the peacekeepers’ own power into morally correct actions as peacekeepers.

The results reveal a deeper perspective of people committed to giving peace a chance: it is not only a question of getting the job done properly, but it is also a question of an individual going through a process of seeking and finding self-empowering moral elements within himself.

6.2. Spiritual and religious voices

The article about the moral orientations of Finnish peacekeepers (Ryhänen, 2005) indicated spiritual and religious issues as quite important on the individual level. The case-study approach illustrates in greater detail, what coping in the context of a peacekeeping mission means, and what the nature of religion and coping in the peacekeeping mission are (Ryhänen, 2006). In order to illuminate the spiritual and religious voices, and the above-mentioned issues, the purpose of the case study was to get as close as possible to one former peacekeeper.

The theoretical framework of the case study deals very much with the psychology of religion. In the field of the psychology of religion, Kenneth I. Pargament is an important researcher. In Pargament’s extensive book “The Psychology of Religion and Coping” (Pargament 1997), the research into the psychology of religion and coping, conducted so

far, has been summarised. He has put this area of research in a wide theoretical framework. Pargament's theory of religion and coping does not explore in detail the elements of stress, and therefore very few aspects concerning the existential perspectives of religion's role in coping can be seen. Existential questions often arise alongside the religious search. In this context, there is newer research in this field, done by David G. Myers. He outlines three types of stressors: catastrophes, significant life changes and daily irrational moments (Myers 1998, 518). The role of religion in coping was understood in this research, alongside Pargament, as a process of seeking significance on the personal level, especially in times of stress, such as engaging oneself in a peacekeeping mission for a year (or more).

The interviewee is called "Ted". The main reason why close co-operation with Ted could be initiated for the benefit of this study, was the sincere willingness to open up and share his peacekeeping experiences. He appreciated the general goals of this research and wanted to contribute in order to increase an understanding of what peacekeeping could mean to an individual peacekeeper and how he coped during the peacekeeping mission. Analysing the data, the first finding revealed that religion and coping were mentioned in the same factual connection. The nature of the connection varied. The case-study results indicate that the religious generalities known and remembered from childhood were deepened, that is, understood in a different light during the peacekeeping mission. In the seeking significance, the generalities of faith became personally modified, contemplated and internalised, particularly in a peacekeeping context.

Analysing the case-study data further, Pargament's way to illustrate the results were useful. Relating to quantitative research, Pargament points out two dimensions explaining the role of religion and coping: 1. religion and coping converging with each other and 2. religion and coping diverging from each other (Pargament 1997: 143,157).

Table 11: Religion as converging and diverging elements in the case study

(Pargament 1997: 143,157).

<i>Religion converging with coping</i>	<i>Religion diverging from coping</i>
Praying privately	Religion and ethnicity mixed in Bosnia
Bible reading	Religion as a key element of war
Attending to devotional meetings in base camp	Religious extremists lobbying for benefits for their own ethnicity
Feeling that prayers are answered; feeling of being highly empowered by the Christian faith in everyday life	Failure to live up to one's own moral principles; doubting the connections between morals and religious truth
Memorising gospel songs and hymns and contemplating on them	Dilemmas with Christian ethics

As indicated in Table 11, religion converged with coping, mainly on the personal level. Indications of this were praying privately, reading the Bible, attending to devotional meetings in base camp, memorising gospel songs and hymns and contemplating on them and the feeling that prayers are answered. Also, the feeling of being highly empowered by the Christian faith in everyday life seemed to converge with religion.

Religion as a diverging element in case-study results concerning coping was mentioned as a phenomenon that was hard to understand, mainly in relation to the Bosnian interpretation of religion. This territory of "religion as it stands outside this base camp", as Ted put it, was a diverging counterbalance to his personal religious search as a part of his coping.

The case-study results show that the way religion manifested itself in the Bosnian society was confusing (see Table 11). As a diverging element, the role of religion in coping

meant assessment of one's way of life, way of conduct and way of being truthful to one's own values in confusing surroundings. Moral principles are frequently highlighted in the case-study data. Failure to live up to these moral principles, according Christian ethics, leads to a re-evaluation of the connections between morals and religious truths. Dilemmas with ethics mean a constant re-evaluation in managing a peacekeeper's duties properly and helping according to Christian charity. In this context, understanding the peacekeeping mission as a personal moral endeavour was very clear.

After the above-mentioned helpful way to analyse the data by Pargament (Table 11), it became evident that the case-study narratives generated stressful experience dimensions. In order to identify the stressful experience dimensions, the mutual experiences between the researcher and the case-study informant, concerning the peacekeeping mission, were helpful. The representations of the stressful experience dimensions clarify in particular the context of peacekeeping in Bosnia. Peacekeeping is replete with situations of stressfulness.

Table 12: Stressful experience dimensions and a representation of them in a peacekeeping mission

<i>Dimension of stressful experience in a peacekeeping mission</i>	<i>Representations of stressful experience in peacekeeping mission</i>
The problem of suffering	Meeting war-afflicted people; facing the results of ethnical cleansing
Ethic of justice	High professional quality demands of peacekeeping; Personal integrity as a Christian
Religion in the Bosnian context	Lobbying benefits for one's own ethnicity

Table 12 indicates that compared with converging and diverging elements, there are

qualitatively overlapping characteristics. The overall results of the case study formed the strong impression that, in the Bosnian context, mainly religion constituted a key content of overlapping characterisations.

As shown in Table 12, the problem of suffering, which was present every day outside the Finnish base camp in the Bosnian society stricken by war, influenced the coping process. The case-study results indicate that this reality offered a window to appraise the problem of suffering in the midst of the peacekeepers' commonplace work. Particularly here Table 12 shows that the case-study results are in line with justice-orientated moral reasoning, originally identified by Lawrence Kohlberg concerning men's moral development (Kohlberg 1969). His theory, most often called an ethic of justice, emphasises duty, rule following and universally-acceptable moral judgements. Based on the previous findings of Finnish CIMIC peacekeepers (Ryhänen, 2005), somewhat similar outlines, from the case-study results concerning the Kohlbergian concepts of "doing it right", were expected. However, the researcher was surprised over Ted's story being totally in line with Kohlberg's theory. In this context, Ted's story adds religion-based nuances to the Kohlbergian concept of high duty-loyalty. The same kind of moral endeavour of "doing it right" is manifested in the results, through religious activities: praying, attending religious services and reading the Bible. In the case-study data, religious activities serve as tools to improve oneself morally, to achieve the right attitude to help people in need. This means maintaining holistically the peacekeeper's integrity as a professional and as a morally-respectable Christian.

As shown in Table 12, religion in the Bosnian context meant a stressful experience dimension because the phenomenon was mixed with ethnicity and ethnic controversies. The case-study results characterised CIMIC peacekeeping as a constant interaction with the local people. In the results, religion in the Bosnian society appeared as a stable set of

beliefs applied by the local people to create the image of a hostile enemy that had to be destroyed because of false beliefs and suspicious ethnical purposes. Moreover, religion and ethnicity were entangled when Bosnian secularised Muslims, Bosnian Serbs as Orthodox Christians or Bosnian Croats as Roman Catholic Christians tried to lobby shamelessly for financial benefits for their own ethnicity. The results painted a picture of an ongoing dilemma. The case-study results indicate one way to understand religion in Bosnian society, manifested in one historical situation in Bosnian reality. In other words, in the case-study results religion in the Bosnian context was understood to be only a pretence for cruelty. On the other hand, the strong moral endeavour was clearly present. The stressful experience dimension, namely religion in Bosnia, compelled Ted to find inner ethical and religious integrity and righteousness: if religion reveals all the possible negative aspects in Bosnia, what is the positive impact of the (Christian) religion on an individual peacekeeper? Experiences cumulated in CIMIC peacekeeping by the stressful experience dimensions created a compelling urge to find plausible solutions to existential questions, but above all the moral issues were in the foreground.

Appraising the results of the case study meant taking a different point of view of the data. It is emphasised that, though after obstinately trying to locate voices of religion as avoidance or religion associated with an array of what may be called desperate and generally unadaptive defensive maneuver (Dittes 1969, p. 636), no evidence supporting this was found in the case-study results. The case-study results indicate clearly that religion offers important positive agents for coping when facing peacekeeping challenges.

The theoretical literature offers several possibilities to understand the nature of religion in coping. According to McIntosh, religion can be understood as a cognitive schema or as a mental representation of the world making sense of the massive amounts of stimulation encountered in the peacekeeping mission (McIntosh 1995). Adhering to this, "making

sense of it all” could be a good characterisation of the moral endeavour process. In this context, the nature of religion meant coping with the moral challenges in the peacekeeping mission. Concerning the nature of religion in coping in a peacekeeping mission, another theoretical connection can be found, according to Kushner, when he claims: “Religion is not primarily a set of beliefs, a collection of prayers, or a series of rituals. Religion is first and foremost a way of seeing. It can’t change the facts about the world we live in, but it can change the way we see those facts, and in itself can often make a difference” (Kushner 1989, p 27). In this case study, the nature of religion in coping is a new way of seeing the agents affecting the religious, professional and above all moral development of a man. Orientating oneself effectively through various peacekeeping challenges underlines the moral aspects of an individual and of a professional peacekeeper. This moral call is intensified when dealing with civil war consequences, ethnic cleansing and utmost human anguish. The idea of orientating oneself effectively through various peacekeeping challenges supports Geertz’s argumentation, when he claims that bafflement, suffering and a sense of intractable ethical paradox, if they become intense enough, are all radical challenges to the proposition that life is comprehensible and that we can orientate ourselves effectively within it (Geertz 1966, p.14).

Exploring the latest research into the psychology of religion, especially considering Pargament’s basic thoughts from 1997, there are connections between the results of the case study and the critical voices of Stifoss-Hanssen in the discussion concerning the concept of sacred, as outlined by Pargament. Stifoss-Hanssen claims: “spirituality is expressed by atheists and agnostics, by people deeply engaged in ecology and other idealistic endeavours, and people inspired by religious impulses not easily understood by classic religious concepts (for example sacredness)” (Stifoss-Hanssen 1999). Stifoss-Hanssen’s claim pertinently reflects the case-study findings. Stifoss-Hanssen’s

enlargement of the concept of sacred, crystallises the essence of the nature of religion, the role of the search for significance, a deep morally-charged spiritual battle and a commitment to the CIMIC peacekeeping and the character of the coping process. Adhering to Stifoss-Hanssen's above-mentioned idea, spirituality was expressed in the case-study results, when a peacekeeper was deeply engaged in the idealistic endeavour of enabling the peace, which is clearly a morally-charged endeavour.

Adhering to the theorists mentioned in this research, the results of the nature of religion and coping in a peacekeeping mission paint a picture of a quest-orientated process, a process of expanding the understanding of the domain of spirituality as a moral endeavour. The moral process is open ended and the quest is ongoing. The quest involves the overall search for a morally-sound life. According to the case-study results, this entire spiritually loaded moral quest is linked with the Christian faith and its basic dogmatic contemplation.

In the case-study, the spiritual and religious voices surfaced exceptionally loudly. In this context, the results of the case study indicate that coping is not just a way to keep up one's masculine credibility during and after a peacekeeping mission. Concerning the case-study approach, the spiritual and religious voices mean the following:

1. relating to what one truly believes in
2. evaluating constantly the individual moral principles
3. evaluating morally-sound ways to carry out CIMIC peacekeeping.

7. Spirituality as a moral endeavour

In a mixed-methods approach, the integration of the data can occur at several stages in the process of research. Adhering to Cresswell, the larger, theoretical perspective, guiding

the entire mixed-methods approach, is to be illuminated (Creswell 2003, 213) including the integrative features of the sub-studies that are also to be considered.

In this chapter, the results of the data sets are combined and interpreted as the moral endeavour, which characterises the peacekeepers' spirituality. As the combining result of different data sets, the moral perspective of the peacekeepers' spirituality is highlighted.

When combining the data sets, the overview of the intelligence profile of the peacekeepers highlighted the bodily-kinesthetic and interpersonal dimensions as the practical and social aspects of peacekeepers. Strong inter-item dependencies in the intrapersonal intelligence profile mean that peacekeepers possess a self-reflection and self-knowledge component and they reflect on deep psychological and philosophical issues in life. These findings alone do not constitute enough evidence to postulate the particular moral element in peacekeepers' spirituality, but they do guide the interpretation: spirituality as a holistic human capacity means looking out (interpersonality) and looking in (intrapersonality).

Claiming that peacekeepers' spirituality is characterised as moral is pointed out in qualitative findings. Regarding the spiritual sensitivity, the overview suggests that peacekeepers' community-sensing is a model emphasising the strong will to advance peace and to help people who are in need: things that are close to the heart of the peacekeepers. Combining this data depicts practicality, being socially capable, and reflecting on one's inner world as essential to peacekeepers. In addition to this spirituality, peacekeepers' moral endeavour becomes clearer, because the sub-model of their community-sensing describes morally-charged destinations: spiritual sensitivity as advancing peace and helping people in need.

The qualitative data provided additional information on the moral aspects of peacekeepers' spirituality. The qualitative data aimed to create local understanding

(Denzin & Lincoln, 2000), instead of claiming universal truths or looking for eternal answers about the peacekeepers' world. In this sense, the local understanding of the peacekeepers' world suggests strongly that the moral voice of peacekeepers was the common denominator of the data. The language and words peacekeepers used gave a sense of peacekeeping and echoed their adopted ideological commitment (Bakhtin, 1986, p. 88), that can be best described as moral or at least morally-charged.

Peacekeepers clearly articulated a justice orientation and rule-following characterising the nature of peacekeepers' moral attitudes and moral call (Kohlberg, 1969). According to the loudest voice of the peacekeepers, the basic peacekeeping work had to be done as well as possible. Kohlberg's concepts of "doing it right" and the assumption of men being more concerned with justice and individual rights described quite well the nature of the peacekeepers' voice.

Additional information about the peacekeepers' spirituality as mainly moral was supported by the impact of the peacekeeping community. In Koro-Ljungberg and Tirri's research on the beliefs and values of successful scientists (Koro-Ljungberg and Tirri, 2002), the importance of the family was highlighted in the context of academic work. Similarly, the male peacekeeping community enabled peacekeepers to do their work. An ethic of care (Gilligan, 1982) describes a mainly female moral orientation, but the findings of this research reveal that an ethic of care is also an important agent strongly supporting male peacekeepers in their aim to carry out qualitatively good peacekeeping work. The moral aim to act as a good peacekeeper reflects Gilligan's statement on the ethics of care, when she claims that "the logic underlying an ethic of care is a psychological logic of relationships, which contrasts with the formal logic of fairness that informs the justice approach" (Gilligan, 1982, p. 73).

Kohlberg emphasises the justice orientation (Kohlberg, 1969 and 1984), and Gilligan underlines the care orientation (Gilligan 1982). These orientations describe well the nature of various holistic human capacities that are defined in this study under the concept of spirituality. In other words, peacekeepers orient themselves morally in their work by “doing it right”, and at the same time peacekeepers tune their moral attitudes through the caring community. In addition, peacekeepers emphasised a strong individual need to voice spiritual issues connected with personal coping, religious issues concerning their personal conviction and ethical issues concerning the right way to do their work. Each of these voices consisted of fibres connected with moral contemplation: personal coping issues, issues connected with Christianity, issues assessing the inner sources and tuning in the moral attitude appropriate for the job.

To claim that all this is spiritual indicates that all definitions of the concept of spirituality (including religious expressions) manifest themselves in the data charged with moral aspects. In this light it is well-grounded to postulate that Kohlberg’s and Gilligan’s theories described well the peacekeepers’ spirituality as moral, in the perspectives of justice orientation and care orientation. However, referring to Kohlberg’s and Gilligan’s theories, the deep voices of an individual need to make sense of the peacekeeping work as a personally-challenging time remained unexplained. New aspects of the moral endeavour of peacekeepers became even more evident when the results of the six key informants’ interviews and the case study were combined with the above-mentioned traits. The qualitative research in the mixed-methods approach gave the chance to identify in particular the personal voices of peacekeepers. Here the voices of spirituality, in the context of coping, religious issues and morals were related and appeared to be entangled.

The narrative approach opened new possibilities to interpret the voices of peacekeepers. A perspective to identify expressions that are hard to talk about, for

example uncertainty, opened the window to understanding the moral nature of peacekeepers' voices (Ryhänen, 2005). The findings of the narrative approach revealed that it was highly important for peacekeepers to find the inner motivation to fulfil their duties and at the same time to evaluate the personal spiritual issues. Various challenges of peacekeeping triggered this ethical, spiritual and religious contemplation. The more subjective the stance that the author of this study took, the more audible the religious, contemplative voice, and the moral endeavour, was within the narratives. According to the findings of the qualitative research in the mixed-methods approach, peacekeeping, at least the Bosnian CIMIC, intensifies interconnections between spiritual, religious and ethical contemplations aiming at a morally correct and appropriate way to work as a peacekeeper.

The data set of the case study of one peacekeeper underlines the interpretation of peacekeeping as a moral endeavour (Ryhänen, 2006). The nature of religion in coping, as the moral endeavour, manifested itself when the role of religion in coping meant the assessment of a way of life, a way of conduct, and a way of being truthful to one's own values in confusing surroundings. Spiritual and religious voices were clear and audible in the case-study data. The stressful experiences within the peacekeeping mission became an opportunity to link morally-sound decisions and religious life. The findings of the case study approach add religion-based nuances to the Kohlbergian concept of high duty following, "doing it right": one wants to improve morally, and one wants to holistically maintain his integrity as a professional, as a peacekeeper, and one wants to confront spiritual issues as a Christian.

In the findings of the case study of one peacekeeper, the moral endeavour in the context of religion and coping was an embedded phenomenon. Combining the above-mentioned findings, the case study of one peacekeeper strengthens the claim that personal voices of peacekeepers reveal the morally charged spirituality within Finnish

peacekeepers. Peacekeeping sets forth the re-evaluation of values. It intensifies the moral endeavour to act professionally and individually so that one can be proud of oneself.

Combining all the data of this research, it is postulated that peacekeeping is a spiritually-orientated moral battle. In this context, working in a peacekeeping mission challenges the evaluation of what a peacekeeper truly believes in. The peacekeeping task motivates the justice-orientated moral search, peacekeeping community motivates to be a morally good peacekeeper in the “family” of peacekeepers and the voices of individual commitment in peacekeeping echo a morally charged spiritual quest. All these aspects of the findings describe the spirituality of Finnish peacekeepers as moral or at least as morally charged endeavour.

8. Discussion

8.1. Discussion on the results

This research is part of the Finnish Academy research project “Actualising Finnish giftedness”. In this project, multiple intelligences (linguistic, logical-mathematical, musical, spatial, body-kinesthetic, interpersonal and intrapersonal intelligence items) were studied with different empirical data. Evolving from this project, the intelligence profile of peacekeepers was studied in this research with complementary views, in the framework of the concept of spirituality.

The purpose of this research focused in two dimensions. First, the aim was to outline the intelligence profile and the spiritual sensitivity profile of peacekeepers. Second, the aim was to understand qualitatively the nature of peacekeepers’ spirituality: how do

peacekeepers view their moral call and how do religion and spirituality help peacekeepers in their challenges?

The key to understanding the intelligence profile is to put the results in the light of the peacekeeping mission. Howard Gardner defines "intelligence" as "the ability to solve problems, or to create products, that are valued within one or more cultural settings" (Gardner, 1993, x). The cultural setting of this research is a particular peacekeeping mission, working as a peacekeeper; being a peacekeeper in a peacekeepers' community. The holistic understanding of one's own intelligence profile and the holistic understanding of the spiritual sensitivity concern this particular cultural setting. Finnish men and women evaluated themselves in the midst of peacekeeping training. Everything they were taught and everything they were trained in was targeted for the specific Kosovo operation (KFOR). Therefore, their evaluation of themselves must be understood in this training context: what is the intelligence profile and the spiritual sensitivity of me as a *peacekeeper*? It is postulated that the results, even if they could be tested with the same population, could be somewhat different if the same questionnaire was presented in some other context.

What kind of people are Finnish peacekeepers, in the light of Gardner's multiple intelligence theory? Peacekeepers rate themselves high in bodily-kinesthetic and in interpersonal intelligence. They consider themselves "handy", and they cope interpersonally in diverse social situations. Results also offer clear indications that peacekeepers do not consider themselves linguistically talented.

There is an interesting finding concerning the theory of multiple intelligences, the operationalisation of this theory into a questionnaire and the results. Musical intelligence has been considered the most reliable and homogeneous of all the Gardnerian scales. The interpersonal intelligence has been considered the second most homogeneous of the

Gardnerian scales (Tirri, K., Komulainen, Nokelainen and Tirri, H., 2002). Considering the inter-item dependencies, these two, musical and interpersonal scales, had the strongest inter-item dependencies in the results. Therefore, these intelligence profiles can be considered to have been accurately measured in the light of the original theory and in the light of its operationalisation.

The inter-item dependencies create a somewhat different picture of the peacekeepers intelligence profile (see Figure 1). In the light of the inter-item dependencies, bodily-kinesthetic, musical, interpersonal and intrapersonal intelligence profiles stand out. It can be argued that peacekeepers consider themselves interpersonally and bodily-kinesthetically talented. This also seems to be an incontestable fact when viewing the inter-item dependencies. But in addition to this, peacekeepers possess the musical ability to hear and produce music. Furthermore, peacekeepers possess the first component of intrapersonality, namely a “self-reflection” component. Viewing the results in the light of inter-item dependencies, it is postulated that peacekeepers reflect on important issues in life and deep psychological and philosophical issues. The other component of the intrapersonal intelligence profile is “self-knowledge”. Referring to inter-item dependencies, it is postulated that peacekeepers have the component which deals with issues concerning individuals’ ability to analyse themselves and the courage to express their own opinions.

The weakest inter-item dependencies, between the dimensions of linguistic, logical-mathematical and spatial intelligences, outline that these components of the intelligence profile are not in the foreground among peacekeepers (see Figure 1). Peacekeepers do not consider themselves as high in learning and entertaining themselves with words and verbal games. Peacekeepers’ perceptions of their mathematical ability and their logical thinking skills are not considered to be the strong points. Weak inter-item dependencies, in a spatial intelligence profile, outline that peacekeepers do not rate as high their abilities to

visualise and work with multidimensional objects. They do not consider themselves to be talented in visual imaging or spatial perception.

Results outlining the spiritual sensitivity of peacekeepers were affected by some problems.

The version of the instrument consisting of 20 items was used with Finnish elementary school 5th and 6th graders (N=183). The instrument, consisting of 20 items, showed alpha values from .59 to .78 (Nokelainen, Tirri & Ubani, 2004). It is noted that the instrument testing spiritual sensitivity was used in the same research project as this study, but with a different sample. In the Finnish Academy research project "Actualising Finnish Giftedness", spiritual intelligence (later called spiritual sensitivity) is studied empirically with numerous samples (Tirri, 2004). One of the most promising tests of the instrument was made with an empirical sample of Finnish preadolescents, adolescents, and adults (N=496) and the results concerning the instrument were published (Tirri, K., Nokelainen, P., Ubani, M. 2006). During the test it became quite evident that, since concerning adults (N=227) the alpha values were satisfactory ranging from .58 to .73. (Tirri, K., Nokelainen, P., Ubani, M. 2006., 49), further testing with this instrument was advocated. However, the previously-tested instrument did not seem to work at its best with the sample of peacekeepers, since the alpha values in this research varied from .51 to .68.

In addition, the previously presented suspicion (see Chapter 5.2.) of quite low alpha values may be the result of the spiritual sensitivity being measured with only two to four items per dimension. But the actual research situation may also have some effect on these results. Since the questionnaire measuring the spiritual sensitivity (see Table 5) was presented at the same time and in the same session as the previous questionnaire measuring the peacekeepers' intelligence profile consisting of 28 items (see Table 4),

peacekeepers got tired and were clearly no longer so observant when filling in the questionnaire on spiritual sensitivity.

When investigating rank differences, the results were affected by the variation of the sample size: crew (N=114), subaltern (N=50), officer (N=19) and special crew (N=7). When investigating the experience level, the problem of the sample size also existed: first mission “novice”, N=161, second mission “experienced”, N=20 and more than two missions “veteran”, N=12.

The general overview of the peacekeepers’ spiritual sensitivity describes quite well the theoretical framework: peacekeepers find awareness-sensing, mystery-sensing, value-sensing and community-sensing important. However, peacekeepers’ spiritual sensitivity has a special feature that depicts their community-sensing: a strong will to advance peace and a strong will to help people who are in need. Can this special feature of Finnish peacekeepers’ spiritual profile be understood as a product of a quite comprehensive Finnish education system and especially as the product of religious or value education?

The different ranks (crew, subalterns and officers) and different experience levels (first mission “novice”, second mission “experienced”, more than two missions “veteran”) had no special features of the overall picture of spiritual sensitivity. With this sample, the rank or experience level did not make any difference in the overall spiritual sensitivity of Finnish peacekeepers. This result is surprising, since surely these independent variables should cause at least some difference. Further research is certainly needed.

The results of different kinds of data sets (quantitative surveys and interviews) complement each other. Socially-talented and handy peacekeepers reflect issues concerning individuals’ ability to analyse themselves. Regardless of the rank or the experience-level, peacekeepers find spirituality, such as awareness-sensing, mystery-sensing, value-sensing and community-sensing as equal within themselves. Moreover, the

moral call of peacekeepers is seen in the findings of this research as a strong will to advance peace and help people who are in need. These are clearly matters that are close to the heart of peacekeepers.

Completing the above-mentioned findings, the qualitative interviews of peacekeepers provide additional information of the nature of the spirituality as a versatile moral endeavour. The results of the interviews increased the subjective information of the research interests. The voices of the peacekeepers indicated quite clearly the importance of justice-oriented moral reasoning (Kohlberg, 1969 and 1984), fulfilment of the peacekeeping task in the context of the CIMIC peacekeeping.

The findings of this research are more understandable in the light of the theoretical framework of the ethic of care. Gilligan (1982) emphasises the role of the family and significant others in women's lives. Supporting Gilligan's basic ideas regarding the ethics of care, the importance of family among academics was underlined by the male researchers as enabling their work (Koro-Ljungberg and Tirri, 2002). The findings of the interviews of this research were in line with the care-orientation as a moral call for peacekeepers, supporting Gilligan's theory of the ethics of care. The importance of significant co-peacekeepers emphasised the deepened trusting relations. The peacekeeping community, the family of peacekeepers, enabled men to find and evaluate their moral call as peacekeepers, to work effectively in exceptional peacekeeping circumstances (Ryhänen 2005). Therefore, the voice of the ethic of care completes the above-mentioned aspects of spirituality as a moral call, which cannot be understood fully, only through the Kohlbergian passionate attitude toward CIMIC tasks, highlighting peacekeepers' concepts of duty and rule-following, or doing it right.

Kohlberg's and Gilligan's above-mentioned theories tidily describe the moral call of peacekeepers as justice-orientated and care-orientated. In addition, peacekeepers voiced

the strong individual spiritual and religious issues, and thus these voices formed a separate way to understand the spirituality as a moral call of peacekeepers. Moreover, religion and spirituality clearly helped peacekeepers in their challenges, though there were converging and diverging elements as well (Ryhänen, 2005, 2006).

In striving to increase the subjective understanding of the nature of the spirituality of peacekeepers, spiritual and religious voices appear as voices of contemplation. These contemplative voices include very much the of moral call on the individual level. The practical level of this spiritual and religious contemplation was voiced as morally charged inner motivation to fulfil one's duties, and at the same time to cope with various peacekeeping challenges.

The results of different kinds of data sets describe Finnish peacekeepers as not only dedicated to the peacekeeping task but, moreover, as professionals, individuals contemplating personal ethical and religious issues. If the research interest is viewed in the light of the qualitative findings, the moral call to work as a good peacekeeper was deeply personal, spiritual and religious.

The results of this research illuminated the initial state of the intelligence profile and the spiritual sensitivity of an individual peacekeeper shortly before a mission. Practical implications of profiling peacekeepers' intelligence and spirituality point out possibilities for peacekeeper candidates to self-evaluate their relevant gifts, talents and holistic spirituality when working as a peacekeeper. The results describe peacekeepers just before they were engaged in their peacekeeping mission. This fact extends possibilities for further studies. When a Finnish man or woman works as a peacekeeper, there is an inevitable need to reconsider the intelligence profile and spiritual sensitivity holistically during the peacekeeping mission. The conclusion is to ask: what (if any?) is the impact of the

peacekeeping mission on the intelligence profile, on the spiritual profile and on other findings outlined in this research?

The theoretical framework in this study aimed to outline borderlines, descriptions and differentia of the multidimensional umbrella concept of spirituality. At the completion stage of this study at least one thing has been crystallised: spirituality has various meanings and connotations. However, each sub-study offers a unique viewing angle on spirituality, understood as a holistic human capacity. Spirituality as an umbrella concept was constantly under re-evaluation: different data sets revealed something of peacekeepers' spirituality. A deeper theoretical understanding of spirituality and how to analyse different data sets evolved along with the progress of the research.

The dichotomy of the data sets in this research offers yet more possibilities for further studies. The quantitative surveys outline the initial understanding of what one is like as a peacekeeper. The interviews underline the experiences after the peacekeeping mission. The most promising line of future research could concentrate on the time lines of this research: what happens to an individual man or woman *during* the peacekeeping mission? There could also be promising lines for further studies in comparing the impact of different peace operations on different peacekeeping specialists, for example military observers. Research interests could also focus on those peacekeepers who did not succeed in their peacekeeping mission. How do the men and women who interrupt their peacekeeping mission describe their experiences and how did they cope in their peacekeeping mission and after it? When the number of female peacekeepers increases, the gender aspect could be a highly interesting angle for future peacekeeping research.

8.2. Discussion on validity

The research interests, research questions, epistemology and ontology of the research design comprise a draft for the utilisation of methods. Also, a contemporary empirical research process, both quantitative and qualitative, regenerates, over and over again the question: what kind of scientific method is the most appropriate to benefit the research design? This means a constant evaluation of research questions, the study conducted so far and the future plans of the research.

The constant evaluation of research questions, the study conducted so far and the future plans of the research were apparent in this research. The starting point and motivation for this research was the personal intuition and observation of the researcher as a military chaplain, working more than two years with Finnish peacekeepers: peacekeepers very seldom come home from a mission unchanged. Something happens in their minds. Something of that phenomenon and process is general, common to every peacekeeper, and other things are deeply personal, intimate and they vary, both quantitatively and qualitatively. This personal intuition suggests that a combination of varied methods was to be found to get the best possible results regarding the phenomenon of the spirituality of Finnish peacekeepers.

Regarding mixed-methods methodology, the research literature introduced a variance in terms. This variance can be seen as an indication of constant change in the mixed methods practise and theory. Mostly multi-methods or mixed methods and triangulation were the basic terms. The distinction and the purpose of the research design is the most appropriate way to define (and if necessary redefine) the most appropriate term in this context. One classical rule of thumb for methodological triangulation is that a multiple set of data is used for the same research question (Brewer and Hunter 1989, 83). In this

sense, triangulation and mixed methods do not differ much as methodological terms, and surprisingly they are used in a shuffled manner within the mixed-methods methodological literature.

Greene et al. draw quite a clear picture of the practical aspects of mixed methods, and they outline further purposes for applying a mixed method approach. In their view, there is the classical setting of triangulation; development designs can use different methods sequentially; and there may be purposes for expansion or research designs to discover paradoxes and contradictions (Greene & al 1989).

The traditional approach to validity is to demonstrate that a particular instrument measures what it claims to measure (Cohen 2003, 105). It is also noted that the discussion concerning the validity should be explored in the framework of the paradigm that is being used (Cohen 2003, 106). Though the mixed methods approach, the paradigm in question here, could be understood as a method itself, the mixed-methods approach is so far understood primarily as a combining agent for the whole study. The very idea of mixing research methods emphasises the need to create understandable designs out of complex data and analyses (Creswell 2003, 208). Details concerning reliability and validity are directed, to be evaluated within the methods used in the data collection and data analysis (Creswell 2003, 157-158).

Concerning the overall validity of this research, mixing quantitative and qualitative methods was used to increase the validity. The general overview of peacekeepers' intelligence profile and of their spiritual sensitivity outlined through a quantitative data set, would only have given general information concerning peacekeepers' spirituality, without any qualitative understanding of the phenomenon. In the same perspective, the qualitative findings of the interviews alone would have provided imperfect and incomplete information of the spirituality of peacekeepers, which could not be generalised. This manner of using

various methods to specify the validity can be used both in qualitative and quantitative research (Hirsjärvi et al 2003, 215).

The mixed-methods research process advanced in three phases. The first two phases dealt with collecting the data, and in the third phase the data sets were combined and the interpretation of the entire analysis was presented.

The clearest benefit of the mixed-methods approach was the possibility to obtain quite different kinds of data sets through quantitative surveys and through interviews. The data set of the quantitative surveys made it possible to create the general overview of peacekeepers. The qualitative data set enabled an increase in the subjective understanding of the peacekeepers world.

Probably the biggest problem with the mixed-methods approach in this research concerns the generalisation of the quantitative data set. To validate the findings of the KFOR peacekeepers' sample (N=195) and to generalise them into other KFOR peacekeepers (N=450) presents no problem. But when the question of generalisation is viewed in the light of a theoretical maximum number of 2000 Finnish peacekeepers, who usually serve in different kinds of peace operations, the validity of generalisation is not so good. Therefore, the generalisation of the quantitative surveys refer best to those peacekeepers who were serving in the KFOR operation at the time the survey was conducted (in autumn 2003). However, the surveys do provide a valid general overview of the intelligence profile and of the spiritual sensitivity of all Finnish peacekeepers, if the KFOR operation is considered to represent one of the typical contemporary peacekeeping operations.

Especially in quantitative research, reliability is a synonym for consistency and replicability over time, over instruments and over groups of respondents (Cohen 2003,

117). Views concerning the reliability of the quantitative method used in sub-studies is discussed mainly within the sub-studies, and also in this report in Chapters 5.1. and 5.2.

Evaluating the reliability of the quantitative sub-studies, the internal consistency of the questionnaires was in the foreground. To test specifically the internal reliability, the Cronbach alpha values were calculated and an alpha value over .70 was considered to indicate good internal consistency. The following comments apply to the sample of KFOR peacekeepers (N=195).

The results of this reliability analysis showed that the overall operationalisation of Gardner's theory on the questionnaire was considered to be quite adequate to describe the seven multiple intelligence dimensions. The Cronbach alpha values ranged from .54 to .89. However, the multidimensionality of the sample produced some surprisingly low alpha values (in "spatial" .54, "linguistic" .59 and "logical-mathematical" .63) that were hard to interpret precisely. On the other dimensions, high alpha values ("bodily-kinesthetic" .84 and "interpersonal" .80) highlighted the reliability of the instrument. In other words, the consistency of the instrument can be considered to be good.

Evaluating the reliability of the instrument used to describe the spiritual sensitivity of peacekeepers, the reliability values (ranging from .51 to .68) were not as good as was expected, but still quite satisfactory. However, the relatively low alpha values were surprising, since the instrument was tested thoroughly with an empirical sample of Finnish preadolescents, adolescents and adults (N=496) and the results concerning the instrument were published (Tirri, K., Nokelainen, P., Ubani, M. 2006). In retrospect, it is suspected that the operationalisation of the questionnaire measuring the spiritual sensitivity could have been composed differently, at least in this population. Low alpha values, indicating low reliability, is suspected to derive from the low number of items for the four dimensions of spiritual sensitivity (two to four items per scale). It is suspected that the questionnaire of

the spiritual sensitivity could have included more items, at least in this population, describing the dimensions of the theoretical framework of spiritual sensitivity. The consistency of the instrument measuring spiritual sensitivity was at its best satisfactory and the predictability of this instrument cannot be evaluated as very high. On the other hand, it is to be remembered that the peacekeepers involved in this research were faced with quite a long questionnaire at the end of the long training week. The last part of this questionnaire was the spiritual sensitivity survey. Apparently, peacekeepers were physically and mentally tired. It is estimated that they would not have been able to concentrate on longer questionnaire.

When evaluating the predictive validity, content validity and even construct validity, it has to be taken into consideration that the sample of peacekeepers was in their training period when the questionnaire was presented to them. Their acceptance as peacekeepers was not yet clear. The peacekeeper candidates were in the process of being trained and at the same time they were in the process of a constant eligibility assessment. If a peacekeeper candidate showed good physical condition, good professional skills and good negotiation and social skills, described mainly according to the MI theory in the category of “bodily-kinesthetic” and “interpersonal”, he or she was almost certainly approved as a peacekeeper. Even if the peacekeeper candidates in fact would have considered themselves more “linguistic”, “musical” and/or “intrapersonal”, or even something totally different, those dimensions were of lesser importance considering the eligibility assessment of the peacekeepers. This aspect of the situation that the peacekeeper candidates were in is suspected of clearly being in the background, explaining the high and low standard deviations of some dimensions.

Concerning the qualitative sub-studies, being a researcher and a former peacekeeper and peacekeeping chaplain the most demanding methodological challenge in the narrative

approach was to identify the silent and almost inaudible voices of the peacekeepers. The position of the researcher can be questioned depending on the research orientation and the ontological and epistemological viewpoints. In one sense, it could be argued that the qualitative findings of this research are too biased and their scientific validity is not high. In another sense one could argue that the position of the researcher, in the qualitative research, enabled the emergence of scientific findings that could not have been obtained in any other way.

If the data of this research had been analysed by someone else, there is no doubt that at least some different outcomes could have been postulated. However, in the mixed-methods approach, taking a subjective stance and highlighting an insider's point of view were appropriate in order to illuminate the research interests. The previous experience of the researcher as a peacekeeping chaplain helped to identify voices and meanings that would otherwise have been hard to discern.

Working with the narrative approach in the interviews, it became evident that qualitative research can only provide a deeper understanding of any phenomenon as mere fragments. The phenomenon of being a peacekeeper and all the aspects concerning this phase of life are the truth of the day in which they are told. Getting acquainted with the narrative approach research literature and with the analysis practises the process of telling and remembering; the process of identity building are only facets of the big picture. The author of this study experienced the narrative approach, storytelling and a narrative analysis, as a suitable tool to understand the process in an important phase of life, and to make some of it understandable to others. The truthfulness of what it means to be a peacekeeper is the truth of the day in which the stories are told. This truth is the interpretation of the past, told in contemporary circumstances. In this research, the facets of this truth appear as voices dealing with spirituality, mostly as a moral call. Other facets

of the narrative truth appeared as voices of spirituality, connected with religion in peacekeeping challenges. These voices were the voices of the day, i.e. voices produced safely in Finland, voices heard in a situation when peacekeeping as a phase of life was safely (and in general successfully) behind. As reflective tools stories and narrativity are adequate, nevertheless the point of contemporary understanding must be taken into consideration: they are the truths of the day, not accurate truths of the time spent as peacekeepers and certainly not the truth of what is to come.

The validity of the case study concerning one peacekeeper was evaluated by the informant himself. Before the official peer-review process of the case study report, the draft report was also reviewed by the case study informant himself. This was done to validate the procedure of the conclusions of the case study. The pre-reading of the case study report was not done to find out if the informant of the case study agreed or disagreed with the conclusions or the theoretical interpretations of the case study. The informant corroborated the essential facts and evidence presented in the case study report (Schatzman and Strauss 1973, 134). The pre-reading did not happen only once. He even read the text in the early stages of drafting the case study interview report, and as a result of this corroboration of the results of the case study conducted so far, further data was obtained. In this perspective, the validation process took place at the same time as the additional data-gathering process. This process was considered to be beneficial in two ways: the case-study informant affirmed the validation of the research process up to that point, and further data was obtained. According to Yin, this process enhances the accuracy of the case study and increases the construct validity of the case study (Yin, 2003, 159).

The validation of the case-study analysis, the content analysis and the narrative approach of the case study were also done after publishing the case study of the one

particular peacekeeper. The reason for this was the tentative suspicion of the position of the researcher: did the author of this study really manage to find out what the case-study informant was saying (Ryhänen, 2006)? When the researcher dared to ask this, it led to a re-listening and re-reading of the previous narrative data of six peacekeepers (Ryhänen, 2005).

The qualitative and narrative approach applied in the case study began with a content analysis. The more the case-study narratives were read, the more suspicious the researcher became that something essential was not found. This led to the question: what if religion was only an escapist way to cope with stress, to run away from the real world? Could the stance of the author of this study have been biased and only the positive voices concerning spirituality and religion taken into account?

Taking the above-mentioned questions seriously meant analysing the qualitative data again. At that point, the case-study data concerning the one peacekeeper, and all the other six narratives of the former SFOR CIMIC peacekeepers, had to be listened to and the transcriptions had to be read through carefully again to find out if something had been missed. The narrative approach's basic terms had to be taken into account and applied in this re-listening and re-reading process. At this point, the most important of them was related to voicing. Voicing gave the guideline for re-listening, re-reading and analysing again all the quite different narratives of the peacekeepers (Ryhänen, 2005, 2006).

This process required a deeper familiarisation with the narrative research literature. At this stage, the views of Bakhtin as a guide to narrativity were found particularly useful. Concerning the narrative analysis, the voice is a central concept throughout Bakhtin's work. He begins his definition of voice by observing the internal stratification of language, which he also calls heteroglossia (Bakhtin 1981, 263). Interpreting Bakhtin, speaking with a particular voice means using words that index different positions and meanings, because

these words are characteristically-used by some members of a certain group. All words have the “taste” of a profession, a genre, a tendency, a party, a particular work, a particular person, a generation, an age group, the day and the hour. Each word indicates a taste of the context and contexts in which it has lived its socially-charged life (Bakhtin 1981, 293).

Putting it as shortly as possible, Bakhtin’s thoughts were the guidelines for re-reading all the narrative data after publishing the qualitative articles. This re-reading process meant taking a different analysis stance and looking at the narrative material from a different angle of voicing. Whenever possible, the author of this study tried to pinpoint all the different voices of the peacekeepers. This was done in order to discern if something new could be found that would benefit the previous findings.

As a result, it should be noted that all the claims presented in this research remained the same, even after the long re-listening, re-reading and re-analysis process of the qualitative interviews. There was no reason to come to any new conclusions. Referring to the narrative approach, this manner of re-reading the data from a different analytical point of view and using the narrative methodology, in addition to the content analysis, served as a tool to eliminate the suspicions of having overlooked something essential. In the opinion of the researcher, this should be taken into consideration when evaluating the validation of the narrative approach and the case-study approach applied in this research.

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Abbreviations

CIMIC = Civil and Military Co-operation

IEBL = Inter Entity Boundary Line. The front line dividing Muslim/Croat-controlled Federation and the Serb-controlled Republika Srpska (RS) in former Yugoslavia.

KFOR = The Kosovo Force (in Kosovo)

NATO = North Atlantic Treaty Organisation

SFOR = United Nations Stabilisation Force (in Bosnia)

UNHCR = United Nations High Commissioner for Refugees

UNPROFOR = United Nations Protection Force (in former Yugoslavia)

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