MILITARY IDENTITY AS A PREDICTOR OF EUDAIMONIC (EUDEMONIC) WELLBEING OF SOLDIERS IN 302 ARTILLERY REGIMENT, ONITSHA, NIGERIA

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ABSTRACT: *This study examines military identity as a predictor of Eudaimonic (Eudemonic) wellbeing among soldiers in the 302 Artillery Regiment, Onitsha, Anambra State, Nigeria. Eudaimonic (Eudemonic) wellbeing, characterized by fulfillment, optimal functioning, and psychological vitality, is crucial for soldiers facing unique stressors such as military demands and societal pressures. The study, anchored on the Big Five Personality Theory, employed a predictive and cross-sectional design, utilizing hierarchical linear regression for analysis. The statistics was hierarchical regression statistics. Both descriptive and inferential statistics were employed in data analysis using IBM SPSS version 25. A sample of 219 soldiers (155 males and 64 females) aged 25–59 (mean age = 37.42, SD = 8.59) was selected using purposive, incidental, and cluster sampling techniques. Data were collected using the Eudaimonic (Eudemonic) Wellbeing Scale, and Military Identity Scale. Findings revealed that military identity ($R^2 = 0.138$, $p < 0.01$) significantly predicted Eudaimonic (Eudemonic) wellbeing. Specifically, professionalism ($\beta = 0.532$, $p < 0.01$) and individualism ($\beta = 0.702$, $p < 0.05$) dimensions of military identity were significant predictors, while idealism ($\beta = 0.122$, $p > 0.05$) was non-significant. Findings showed that military identity significantly predicted Eudaimonic (Eudemonic) wellbeing of Nigerian soldiers in 302 artillery regiment, Onitsha, Nigeria. Professionalism and individualism dimensions of military identity were significant predictors of Eudaimonic (Eudemonic) wellbeing. However, idealism dimension was a non-significant predictor of Eudaimonic (Eudemonic) wellbeing. Furthermore, military identity itself, idealism dimension, professionalism dimension and individualism dimension of military identity had positive and significant relationship with Eudaimonic (Eudemonic) wellbeing. By implications the findings underscore the importance of fostering ideal military culture that strengthens identity. It is therefore recommended for efforts to be made to strengthen military identity among Nigeria military. As a contribution to knowledge, the study gives insights to practical applications of military identity in military training and policy formation, particularly among the African military.*

KEYWORDS: Military Identity, Eudaimonic (Eudemonic) Wellbeing, Soldiers, 302 Artillery Regiment, Onitsha, Anambra State, Nigeria.

INTRODUCTION

Eudaimonic (Eudemonic) wellbeing is a crucial aspect of human flourishing, as well as pressing concern for soldiers who often faces unique challenges that can compromise their mental health and overall quality of life. In Nigeria, this issue is particularly pertinent, as soldiers confront various stressors that can erode their sense of purpose, fulfillment and wellbeing against this backdrop this study aims to explore

the relationship between military identity, psychosocial discrimination and Eudaimonic (Eudemonic) wellbeing of Soldiers in the 302 Artillery Regiment, Onitsha, Nigeria by examining the predictive role of military identity and psychosocial discrimination on Eudainonic wellbeing.

Eudaimonic (Eudemonic) wellbeing is a state of flourishing, fulfillment, optimal human experience and psychological functioning that is concerned with physical, and psychological. APA (2023) observed that Eudaimonic (Eudemonic) wellbeing provides a buffer for those who are lacking in psychological strengths and social wellness. Eudaimonic (Eudemonic) wellbeing can as well be refers to the subjective experiences associated with Eudaimonia or living of virtue in the pursuit of human excellence (Ryff, 2018). However, soldiers often face challenges that can undermine their Eudaimonic (Eudemonic) wellbeing which may be as a result of military identity and psychosocial discrimination.

Military identity in this work has to do with idealism, professionalism, and personal values, the Military identity of idealism is related to institutional military values such as collectivism, patriotism, and altruism (De Reuver 2022), this aspect of the military is what is expected to give the soldiers. Eudaimonic (Eudemonic) wellbeing. Military identity also encompasses soldiers' sense of belonging, pride, and self-esteem related to military service, can play a crucial role in mitigating or exacerbating the effect of psychosocial discrimination on Eudaimonic (Eudemonic) wellbeing.

A strong and positive military identity can provide soldiers with a sense of purpose and meaning, help them cope with stress and adversity and foster a sense of community and belonging, however a threatened or conflicted military identity can leave soldiers vulnerable to the negative effect of psychosocial discrimination which will affect the soldiers eudaiomonic wellbeing.

Military identity also has to do with personal values, such values have been characterized as necessary conditions for the development and maintenance of the military organization. A soldier before going into the military has his or her own goal which is of essence to him, even though it is been argued that personal values in the military might lead to individualism and self-interest which may weaken the authority and collective values of the military. Ulriksen, (2002). Argued that the shift of military service from being a calling of vocation to a regular occupation might potentially hurt the military as the armed forces are collective by nature, still the setting of personal values is what will likely give the soldier a sense of self-fulfillment which might likely give Eudaimonic (Eudemonic) wellbeing.

Professionalism in the military is a strong military identity which is what propels the necessity and willingness to participate in combat with a strong instrumental focus, with emphasis on the conduct of operations and combat skills team cohesion, and war (Stensones, 2012; Wong & Johnsen, 2011). It is this aspect of military identity that can move a soldier to be ready and willing to sacrifice himself in war if the need be, to master his skills, be willing to go for peacekeeping mission if the need be, and be a battle and warrior ready.

Therefore, it is no wonder that military identity also plays a role in the military and on its soldiers, military identity is what makes the military unique, military identity is what the military has been trained to believe in and they will give anything to defend the identity, military identity is of relevance to every armed military personnel. Among the soldier's idealism, professionalism, personal values like combat experience, self-esteem, degree of positive experiences and mistreatment in the military, societal/civilian perception, and gender issues all can define a soldier's military identity.

The service member does not however lose all of their civilian identity, only that the military identity becomes the most prominent and salient of the individual's many identities and they do not live wholly in a military society. Cooper et al, (2017) describe the temporary transitions that take place whilst on leave and the civilian life events such as getting married and having children and that a complex cultural transition must be navigated when moving between military and civilian environments.

An individual's exposure to combat or active duty was also highlighted as a factor in military identity. Libin et al, (2017) analysis of 8

ex-service personnel highlighted how combat may lead to individuals doing things that may be in contradiction to their sense of morality, and as a result, they may experience a type of moral injury.

This moral injury may then lead to a sense of alienation, with the individual perceiving their past actions in direct defiance of moral codes and norms expected in society thereby affecting their eudemonic wellbeing. Libin et al, (2017) have suggested that as a result, an individual's military identity may become affected, as doing so may allow them to maintain some sense of being a moral person and having worth. Grimell (2020) suggested that the military identity may be significantly influenced by factors like societal perceptions if society sees the military as truly representing their job description it will boost their morale thereby producing Eudaimonic (Eudemonic) wellbeing.

This state of wellbeing motivates the development of life skills that enable individuals, families, or communities to understand and engage with their environment and make healthy, but when psychosocial discrimination sets in, psychosocial wellbeing may be altered among the soldiers.

In the Nigerian armed forces, there could be psychosocial discrimination in their workplace and it could be informed of perceived social discrimination and, a case of burnout, which is an imbalance between perceptions of external demands and internal resources. Taris et al, (2005) defined burnout as a state of fatigue or frustration brought about by devotion to a cause a way of life, or a relationship that failed to produce the expected reward. However, a commonly used definition is that by Maslach 2006 which described burnout as a syndrome of three constructs: emotional exhaustion, depersonalization, and personal achievement.

Emotional exhaustion refers to feelings of being overwhelmed by one's job demands. Depersonalization (also called cynicism) refers to the development of negative feelings and attitudes toward one's clients, which can lead to "blaming the victim." Finally, a reduced sense of accomplishment refers to negative reports of one's occupational efforts and associated outcomes thereby causing psychosocial discrimination in the workplace and the presence of burnout in the military jeopardizes attainment of the military mission by stifling initiative and impairing performance. It also poses a threat to military performance in noncombat as well as combat situations which may likely jeopardize the attainment of Eudaimonic (Eudemonic) wellbeing among the soldiers.

Sometimes as a result of mental health conditions like depression or anxiety experienced in the military, the soldiers may experience perceived psychosocial discrimination even in their environment; it can come in the form of exclusion, avoidance, or harassment from coworkers, and a soldier feeling this way may not be able to experience Eudaimonic (Eudemonic) wellbeing.

Statement of Problem

In the course of interactions with some Nigeria military personnel, many of the soldiers were able to open up to the researcher about some of their military experiences and encounter. From the discussion with them, the researcher observed that most of them have not truly find fulfillment in their work which was contrary to their expectations before joining the Nigerian military. The researcher also discovered that a lot has happened to the core values attached to military identity. Yet, they endure it in the spirit of bravery and endurance which is part of their training.

Recently, there has been a wave of voluntary (Onje, 2024) and compulsory personnel retirement (Isanotu,2024) and abscondment in the Nigerian military. This is a challenge to the military identity of the Nigerian military. Military identity is what makes the military profession unique, prestigious, courageous, brave, and disciplined. The extent of these professional attributes in the Nigerian military is questionable. Military identity imposes responsibility on members of the armed forces. Through military identity, soldiers acquire fulfillment and a sense of belonging.

It is the goal of the current study to investigate the role of military identity on Eudaimonic (Eudemonic) wellbeing of soldiers in the 302 Artillery Regiment, Onitsha, Nigeria. the study examines the predictive role of military identity and psychosocial discrimination on Eudaimonic (Eudemonic) wellbeing. this research aims to shed light on the complex factors

that shapes soldiers experience and inform evidence-based strategies to promote their Eudaimonic (Eudemonic) wellbeing.

Purpose of the Study

The purpose of the study is to investigate:

1. If military identity will predict the Eudaimonic (Eudemonic) wellbeing of soldier in artillery regiment.
2. To examine the extent various perspectives of military identity (idealism, professionalism, and individualism) will predict eudemonic wellbeing of the soldiers in artillery regiment.

Research Questions

1. How will military identity predict the Eudaimonic (Eudemonic) wellbeing of the soldiers?
2. To what extent will the perspective of military identity predict the Eudaimonic (Eudemonic) wellbeing of the soldiers?

Significance of the Study

The Theoretical Significance: the study is very important in the sense that it will enrich knowledge on the psychological wellbeing of the military, military as a whole especially the Nigerian soldiers to be assessed for a study of this nature, this is because of the secretive nature of the military institution so the study having succeeded in studying the soldiers to this extent has contributed knowledge in that area.

Practical Significance: the study will be necessary for improving the Eudaimonic (Eudemonic) wellbeing of the soldiers. Eudaimonic (Eudemonic) wellbeing is a very important psychological facilitator in the military. So, the study will contribute worthwhile knowledge on how to bolster the psychology of the soldiers.

Operational Definition of Terms

Military identity: This entails the overall prestige, uniqueness and improved sense of worth of being a soldier and duties associated with the military, as measured with Military Identity Scale by Johansen, Laberg, and Martinussen (2013).

Eudaimonic (Eudemonic) wellbeing: It is a state of positive mental, physical, and emotional health that is based on a sense of fulfillment, purpose, and meaning in life, as measured with Eudaimonic (Eudemonic) Wellbeing Scale by Keyes, Shimotkin, and Ryff (2002).

LITERATURE REVIEW

Conceptual Review

Military Identity

Military identity refers to the way that military personnel see themselves and their connection to the military this can include idealism, professionalism, a sense of duty, honor, and loyalty to the military and their country it also includes beliefs that are associated with being a military member of the military another aspect of military identity is the sense of belonging that comes with being part of the military. It has even been suggested that military identity can be so all-consuming that it can even be understood as similar to ethnicity, with the culture of the forces enmeshed with the individual's sense of self (Daley, 1999).

Dimensions of Military Identity:

Idealism: Idealism is that aspect of a soldier which involves the soldier believes in the military's mission and the importance of their work. Strong idealism may improve motivation of a soldier and give him a sense of meaning thereby promoting wellbeing, idealism makes makes a soldier to believe in the military's mission and purpose, gives the soldier the conviction that their work is making a positive impact, it also encourages loyalty to the military aim and its goals. The idealism aspect of military identity gives a soldier a sense of responsibility to protect and serve

This dimension can influence how soldiers perceive themselves and their role within the military. A soldier with a high sense of idealism may feel a strong sense of purpose and fulfillment which in turn affects their Eudaimonic (Eudemonic) wellbeing.

Professionalism: Professionalism reflects a soldier's commitment and diligent to duty and his role. Adherence to military values and standards, and dedication to their duties, high professionalism may foster a sense of purpose and pride, professionalism among soldiers includes strict adherence to military values and ethics, commitment to excellence in performance and duties, respect for hierarchy and chain of

commands, dedication to continuous learning and improvement and finally pride in wearing the uniform and representing the military, these can contribute positively to a soldiers Eudaimonic (Eudemonic) wellbeing.

Individualism: Individualism aspect of military identity encompasses a soldier's sense of autonomy, self-reliance, and personal values, individualism gives a soldier autonomy and independence in decision making and actions, it gives the soldier ability to have a sense of his own. to have personal values and belief that may differ from the military norms, it makes the soldier to be self-reliable and resourceful in challenging situations, it makes the soldier to desire for recognition and individual achievement. A balance between individualism and military vision may support Eudaimonic (Eudemonic) wellbeing of the soldiers while excessive individualism might lead to conflict.

Eudaimonic (Eudemonic) Wellbeing

Eudaimonic (Eudemonic) wellbeing as a function or orientation toward "growth, authenticity, meaning, and excellence" (Huta & Waterman 2014). Eudaimonic (Eudemonic) wellbeing is defined by Waterman and colleagues (2010: 41) as: *"quality of life derived from the development of a person's best potentials and their application in the fulfillment of personally expressive, self-concordant goals (Sheldon, 2002; Waterman, 1990; 2008) In their study, they give several examples of EWB (Norton, 1976; Waterman et al, 2010).

Theoretical Reviews

Military Identity

Role Identity Theory: Role identity theory was developed by George Herbert Mead an American philosopher and social psychologist in the year 1834 it was originally called self-theory but is now commonly known as role identity theory the theory is based on the idea that a person's sense of self is formed through interaction with others and that a person's identity is made up of the roles they play in societies, the theory is made up of three components the first is role identity which is the way a person sees themselves to the roles they play, the second is role performance which is the way a person acts in a given role, the third

component is role exit which is the process of leaving a role and the fourth component is role repertoire which is the collection of roles a person has at any given time, the theory also emphasizes the importance of social interaction in shaping a person's identity.

Role identity theory focuses on the idea that individuals define themselves based on the roles they occupy in society. In military identity context, this theory suggests that the role of a soldier is central to the self-concept of individuals in the military. The responsibilities, expectations, and behaviours associated with the soldier's role become integrated into the soldier's identity.

This theory provides insight into how the specific roles and duties associated with being a soldier contribute to the formation and reinforcement of a military identity, it emphasizes the importance of role expectation and the internalization of these roles in shaping military identity.

Eudaimonic (Eudemonic) Wellbeing

Maslow's Hierarchy of Need Theory

Abraham Maslow first introduced the concept of a hierarchy of needs in his 1943 paper, titled "A Theory of Human Motivation," and again in his subsequent book, Motivation and Personality. This hierarchy suggests that people are motivated to fulfill basic needs before moving on to other, more advanced needs.

While some of the existing schools of thought at the time such as psychoanalysis and behaviourism-tended to focus on problematic behaviours, Maslow was more interested in learning about what makes people happy and what they do to achieve that aim.

As a humanist, Maslow believed that people have an inborn desire to be self-actualized, that is, to be all they can be. To achieve this ultimate goal, however, several more basic needs must be met. This includes the need for food, safety, love, and self-esteem.

Maslow believed that these needs are similar to instincts and play a major role in motivating behaviour there are five different levels of Maslow's hierarchy of needs, starting at the lowest level known as physiological needs.

Physiological Needs: The physiological needs include those that are vital to survival.

Some examples of physiological needs include: Food, Water, Breathing, and Homeostasis. In addition to the basic requirements of nutrition, air, and temperature regulation, physiological needs also include shelter and clothing. Maslow included sexual reproduction in this level of the hierarchy as well, since it is essential to the survival and propagation of the species.

Security and Safety Needs: At the second level of Maslow's hierarchy, the needs start to become a bit more complex. At this level, the need for security and safety becomes primary. People want control and order in their lives. Some of the basic security and safety needs include: Financial security, Health and wellness, Safety against accidents and injury. Finding a job, obtaining health insurance and health care, contributing money to a savings account, and moving to a safer neighborhood are all examples of actions motivated by security and safety needs.

Social Needs: The social needs in Maslow's hierarchy include love, acceptance, and belonging. At this level, the need for emotional relationships drives human behaviour. Some of the things that satisfy this need include: Friendships, Romantic attachments. Family relationships, Social groups, Community groups, Churches and religious organizations

To avoid loneliness, depression, and anxiety, it is important for people to feel loved and accepted by others. Personal relationships with friends, family, and lovers play an important role, as does involvement in groups such as religious groups, sports teams, book clubs, and other group activities.

Esteem Needs: At the fourth level in Maslow's hierarchy is the need for appreciation and respect once the needs at the bottom three levels have been satisfied, the esteem needs begin to play a more prominent role in motivating behaviour.

At this level, it becomes increasingly important to gain the respect and appreciation of others. People need to accomplish things, and then have their efforts recognized. In addition to the need for feelings of accomplishment and prestige, esteem needs include such things as self-esteem and personal worth.

People need to sense that they are valued by others and feel that they are contributing to the world. Participation in professional activities, academic accomplishments, athletic or team participation, and personal hobbies can all play a role in fulfilling esteem needs.

People who can satisfy esteem needs by achieving good self-esteem and the recognition of others tend to feel confident in their abilities. Conversely, those who lack self-esteem and the respect of others can develop feelings of inferiority.

Maslow's hierarchy of needs is often displayed as a pyramid. The lowest levels of the pyramid of needs are made up of the most basic needs while the most complex needs are at the top.

Once lower-level needs have been met, people can move on to the next level of needs. As people progress up the pyramid, needs become increasingly psychological and social.

At the top of the pyramid, the need for personal esteem and feelings of accomplishment take priority. Like Carl Rogers, Maslow emphasized the importance of self-actualization, which is a process of growing and developing as a person to achieve individual needs Maslow's hierarchy of needs can be separated into two types of needs: deficiency needs and growth needs.

Deficiency Needs

Physiological, security, social, and esteem needs are deficiency needs, which arise due to deprivation. Satisfying these lower-level needs is important to avoid unpleasant feelings or consequences.

Growth Needs

Maslow called the needs at the top of the pyramid growth needs. These needs don't stem from a lack of something, but rather from a desire to grow as a person. Maslow's theory suggests that individuals progress through a hierarchy of needs, from basic physiological needs to higher order psychological needs like sell actualization, Eudaimonic (Eudemonic) wellbeing is closely associated to achieving self-actualization where individuals find meaning and purpose in their lives.

For soldiers, achieving Eudaimonic (Eudemonic) wellbeing involves more than just meeting basic needs like safety and belonging, it requires opportunities for self-actualization, where they can find meaning in their services,

develop their skills, and contribute to something larger than themselves. This can be facilitated by leadership that recognizes and nurture the potential of each soldier,

Empirical Review

Military Identity

A study carried out by Lindsey Anne Lile 2008 on Military Identity, Psychological Flexibility, and Reintegration Experiences of Post 9/11 Service Members and Veterans The study was conducted using a sample of 189 post-9/11 combat Veterans (N = 115) and active-duty Service Members (N = 74). Participants were recruited to xiii complete an online survey about their reintegration experiences via Face book and Amazon Mechanical Turk.

The proposed model for Veterans hypothesized identity conflict would mediate the effects of psychological flexibility and military identity on reintegration experiences. The model for Service Members hypothesized identity conflict would mediate the effect of psychological flexibility on reintegration experiences. Military identity was included as a covariate for positive reintegration experiences. The mediation models were evaluated using Process v3.0 (Hayes, 2018).

The meditational hypotheses were supported in three of the Veteran models, as significant indirect effects were identified for work-negative, family-negative, and personal-negative reintegration experiences. Findings indicate psychological flexibility and military identity transmit a significant effect on these outcome variables through the mediator, identity conflict. The hypothesized mediation models for active-duty Service Members were not supported. For both groups, psychological flexibility was significantly and positively associated with better reintegration outcomes (lower scores on measures of negative reintegration experiences and higher scores on measures of positive reintegration experiences).

Increases in identity conflict were associated with increases in negative reintegration experiences in both samples. For Veterans and Service Members, stronger military identity was associated with increases in measures of positive reintegration experiences, as well as higher levels of identity conflict. Within the Service Member sample, stronger military identity was also associated with increases in reintegration difficulty and negative work experiences.

Results from the study indicate the relationships between military identity, psychological flexibility, and identity conflict influence the reintegration process for Service Members and Veterans. These findings can be used to guide the development of an intervention to improve reintegration outcomes. An intervention capable of increasing psychological flexibility and decreasing identity conflict would theoretically result in more positive reintegration experiences and less reintegration difficulty for both Service Members and Veterans.

Results also imply that targeting military identity as a point of intervention in the reintegration process may be ineffective, as it is linked to increases in both positive and negative outcomes. This study adds to the current understanding of reintegration by examining the process through a cultural lens. Previous research has conceptualized reintegration in terms of the difficulties experienced by military personnel following separation from service or return from a deployment. Post-9/11 reintegration experiences are often portrayed as combat exposure, trauma history, negative psychological symptoms, and mental health diagnoses.

This study examined the reintegration process through a less stigmatizing lens by exploring both positive and negative experiences about personality, military culture, and psychological flexibility. In doing so, the present study normalizes reintegration as a cultural transition and establishes a foundation on which future interventions can be built.

The need to hide or suppress elements of identity to fit in resulted in a range of negative mental health outcomes. A total of 15 studies discussed negative outcomes, with emotional suppression being the most common and with one study describing military personnel as "lacking a language of distress." Anger in response to hiding elements of identity was described in studies. Women in hiding their femininity reported feeling harassed and threatened, betrayed, and excluded. Additionally, women described the negative consequence of role confliction self-esteem and the

internalization of inferiority. Two articles described the use of substances to cope with the impact, whereas positive mental health outcomes of resilience, optimism, and pride, despite hiding their femininity, were highlighted in 3 studies.

Disruptions to loyal and warrior identities that were perceived to have failed often led to feelings of guilt, shame, emasculation, and perceiving oneself as weakThe disrupted loss of identity because of reintegration struggles resulted in distress and adverse mental health impacts such as anger or destructive behaviours, alcohol use, disconnection and poor life satisfaction, and suicidal ideation. Identity crises, especially of feeling senseless and lacking purpose, were reported most frequently for the lost identity and were linked to lost self-worth.

The morally injured identity, predominantly exhibiting symptoms related to moral injury, such as shame, guilt, self-stigma, poor self-compassion, struggles with meaning making and forgiveness. Additionally, common mental health disorders were described in 11 studies along with PTSD and trauma-related symptoms (10 studies), suicidal ideation and behaviour (11 studies), and problematic substance use (11 studies). Other adverse mental health impacts were noted in 11 studies and included anger, compartmentalization of emotions, negative cognitions, self-esteem impacts, withdrawal, and interpersonal difficulties.

While the majority of studies focused on the negative mental health consequences associated with moral injury, 5 studies examined positive outcomes, primarily focusing on post-traumatic growth. One publication outlined the role a sense of purpose in life plays in mitigating suicide risk following transgressive experiences by others, whereas another highlighted the involvement in prosocial actions as ways for individuals to find meaning and compensate for past moral transgressions.

Eudaimonic (Eudemonic) Wellbeing

Participation in physical activity and sport is an essential tool to improve human wellbeing. Military officers' mental health issues have been significantly increasing, and suicide prevention is a top priority for Canadian Armed Forces (CAF). The present study investigated how the profiles based on military officers' mental health are associated with their active sport participation level and hedonic and Eudaimonic (Eudemonic) motives for sport participation. Participants of the study were 1,168 CAF officers.

By applying latent profile analysis to mental health-related variables, we found two clusters, which were named: (a) unfulfilled life (less adaptive mental health) and (b) fulfilled life (adaptive mental health). The results of binary logistic regression demonstrated that active sport participation level and Eudaimonic (Eudemonic) motives, but not hedonic motives, were significantly associated with the military officers' mental health profiles. The present results suggest that the amount of sport participation and Eudaimonic (Eudemonic) motives for sport participation might be the essential factors for the adaptive mental health of military officers.

Based on the odds ratio, Eudaimonic (Eudemonic) motives were a more significant factor associated with the mental health profile. The present findings can provide insight into the importance of Eudaimonic (Eudemonic) motives for sport participation on positive mental health. Studies done by (Kinoshita, et al,2022).

Preliminary evidence suggests different dimensions of subjective wellbeing (SWB) may be differentially associated with reduced suicide risk when measured at the person versus group level. In this longitudinal study, 2055 military personnel and civilian government employees completed self-report surveys administered 6 times from January 2020 to November 2021. Generalized estimating equation (GEE) models were used to examine associations among life satisfaction, perceptions of life being worthwhile, happiness, negative effect, and suicidal ideation.

At the participant level, life satisfaction and worthwhile life were significantly correlated with reduced suicidal ideation whereas negative affect was significantly correlated with increased suicidal ideation. At the unit level, happiness was significantly correlated with reduced suicidal ideation. When co varying for participant-level depression and hopelessness, participant-level life satisfaction was no longer statistically significant. Results suggest Eudaimonic (Eudemonic) SWB may be protective at the

individual level whereas hedonic SWB may be protective at the group level. (Bryan et al, 2024).

Demanding and complex work within mental health care organizations places employee wellbeing at risk and raises the question of how we can positively influence the psychological wellbeing and functioning of these employees. Der Kinderen, (2023) carried out a study to explore the role of servant leadership and workplace civility climate in shaping Eudaimonic (Eudemonic) wellbeing among 312 employees in a Dutch mental health care organization. The findings showed that servant leadership had a stronger relationship with Eudaimonic (Eudemonic) wellbeing when the workplace civility climate was high.

Furthermore, the results showed that servant leadership was positively related to workplace outcomes, partially through Eudaimonic (Eudemonic) wellbeing, and that this mediating process varied across different levels of workplace civility climate. This study contributes to the scholarly understanding of the role of servant leadership and a positive work climate in shaping psychological wellbeing at work.

The Eudaimonic (Eudemonic) wellbeing of the military entails making the best plans for the military development as an organization and its personnel (soldiers). Such development embraces advancement in military logistics like equipment. Military Equipment inventories are changing too. Russia failed to gain air superiority over Ukraine and relied mainly on stand-off attacks using its land-attack cruise missiles, depleting its inventory. This is a challenge to trust in the competence of the Russians. Such lack of trust in turn deflects the Eudaimonic (Eudemonic) well of the Russian soldiers that a superpower like Russia begs for weapons. As a consequence, Moscow has turned to importing Iranian direct-attack munitions.

In turn, this is driving closer defense-industrial cooperation between Moscow and Tehran. Russia's tank and artillery fleets have suffered significant attrition. Around 50% of its pre-war fleet of modern T-72B3s and T-72B3Ms is assessed to have been lost. Moreover, the composition of Russia's inventory has changed. As modern vehicles have been destroyed, Russia has looked to maintain its fleet by bringing older vehicles out of store (Hackett, 2023).

The war is finally driving out of many East European inventories the Soviet-era equipment that many states have retained since the end of the Cold War. The flow of Western artillery to Ukraine is modernizing Kyiv's inventory and delivering improved capability. Meanwhile, Russia's 2022 invasion sharpened Poland's threat perceptions. Warsaw is accelerating its plans to build up its armored vehicles and artillery, on top of its existing goals of boosting its air and naval power (Hackett, 2023).

Indeed, the strategic center of gravity in Europe has moved further north and east: Germany announced a special EUR100 billion (USD106bn) funds for defense and, like Poland and Finland, joined the group of European nations ordering from the United States the fifth-generation F-35 combat aircraft. Meanwhile, in 2023 Finland will almost certainly formally join NATO, alongside Sweden, a decision that they only took after Russia's 2022 invasion (Hackett, 2023).

Measures of wellbeing from the above dimensions (Ryff, 1989) have been translated into more than 30 languages and have led to 500+ publications. Diverse topics are in this literature (Ryff, 2014), only two of which are of interest here namely, studies that have explicated the relevance of Eudaimonic (Eudemonic) wellbeing for human health as well as translational efforts to promote Eudaimonia. In the health arena, studies of wellbeing stand in marked contrast to a longstanding bias toward studying health in terms of disease, disability, dysfunction, and death.

Hypotheses
1. Military identity will not significantly predict eudemonic wellbeing of the solders in artillery regime Onitsha, Nigeria.
2. Various perspectives of the military identity will not significantly predict eudemonic wellbeing of the soldiers in artillery regime Onitsha, Nigeria

METHODS
The method used in this study is explained under the following subheadings: Participant, Instrument, Procedure, Design, and Statistics.

Participant: The population of the study was about 600 soldiers (Duffy,1984) the participants for the study were soldiers of the 302 Artillery Regiment, Onitsha, Anambra State, Nigeria. The participants had the age range 25-59 (mean age of 37.42), and age SD of 8.59. The sampling techniques adopted were purposive, incidental, and cluster methods. For the purposive sampling, the focus was strictly on soldiers of the artillery regiment. Incidental sampling was used because only the participants that were available and willing to participate in the study were sampled. In the cluster sampling, participants were sampled across gender, marital status, religion, educational levels, and ranks as shown in the table 1. The total sample size was 219 soldiers.

Table 1: Between-Subjects Factors

		Value Label	N
Gender	6.00	Male	155
	7.00	Female	64
Marital status	8.00	Married	169
	9.00	Single	50
Religion	13.00	Christianity	169
	14.00	Islam	50
Educational level	1.00	WAEC/NCO	75
	2.00	OND/NCE	55
	3.00	HND/BSC	79
	4.00	PGD/MSC	10
Rank	16.00	General	25
	17.00	Colonel	30
	18.00	Lieutenant	29
	19.00	Sergeant	60
	20.00	Warrant officer one	25
	21.00	Captain	10
	22.00	Corporal	10
	23.00	Brigadier	15
	24.00	Non-comm officer	5
	25.00	Officer candidate	5
	26.00	Warrant officer two	5

Instrument: Three instrument were used: Eudaimonic (Eudemonic) wellbeing scale, Military identity scale, and Psychosocial discrimination scale and they were adapted. **Eudaimonic (Eudemonic) wellbeing scale:** The instrument was developed by Johansen, Laberg, and Martinussen (2013). The instrument measures soldiers' self-realization, living a life of purpose, fulfilling one's potential, and living in accordance with one's true nature, values and virtues. The scale had 7 items and was rated on Likert format of strongly agree 5, agree 4, sometimes 3, disagree 2, strongly disagree 1. A pilot study was carried out using 44 participants to re-determined the reliability and validity of the instrument in Nigeria. The parallel reliability coefficient/value Eudaimonic (Eudemonic) wellbeing = 0.79.the absolute cosine of vectors of value for the convergent validity of Eudaimonic (Eudemonic) wellbeing with psychosocial discrimination=0.97.

Military identity scale: The instrument was developed by Keyes, Shimotkin and Ryff (2002). The instrument measures the overall prestige, uniqueness and improved sense of worth of being a soldier and duties associated with the military. The instrument has 32 items to measure military identity. It has 11 items under "idealism",12 items under "Professionalism" and 10 items under "individualism" the scale is also rated on Likert format of strongly agreed 5, agreed 4, sometimes 3, disagree 2, strongly disagree 1. A Pilot Study was carried out using 44 participants to predetermined the reliability and validity of the instrument in Nigeria. The Cronbach's alpha coefficient/value for military identity=0.85 then the dimensions of military identity Cronbach's Alpha Reliability Coefficient/value are idealism = 0.85. professionalism = 0.88, and individualism=0.86. The rescaled reversed Euclidean distance for the discriminate validity of military identification with psychosocial discrimination = 0.09.the dimensions of military

identity had the validity coefficient as idealism = 0.07, professionalism = 0.00, and individualism = 0.22.

Procedure
The sequence of carrying out the study is presented here: The researcher visited the 302 Artillery regiment Onitsha, Anambra State, Nigeria, to collect data. The Researcher had earlier established rapport with a lot of soldiers in the barracks who promise to assist in the data collection. A particular research assistant who was also a post graduate student of psychology in a sister university, and also a soldier in the same barracks was instrumental in the coordination, administration and collection of the instrument (data). Efforts were made to collect every instrument administered the same day. The Researcher anticipated that some instrument could get lost in the course of administration so total of 250instruments were produced to compensate for any possible loss, during the instrument administration and collection. Effort was made to ensure that ethical standard was observed. The ethical considerations observed are confidentiality, anonymity, and informed consent. These were very important because of the nature of the participants who were soldiers, with an ascribed life style of maximum respect, dignity, security consciousness and a high sense of secrecy of their information getting to unknown persons. The data were collected across various clusters of the participants. The clusters were gender, rank, and religion, state of origin, ethnicity, and socio-political zones.

Design and Statistics
The appropriate design for this study were predictive and cross-sectional design, the predictive design provides insight on the roles of military identity and psychosocial discrimination in predicting soldiers, the cross-sectional design helps to collect data from a large population across its various clusters. The statistics that was used for this study is hierarchical Linear Regression statistics. This is because the study aimed at examining whether military identity and psychosocial discrimination would predict the Eudaimonic (Eudemonic) wellbeing of the soldiers. Again, linear regression analysis is used to analyses research design involving multiple independent variable (predictor variables) and one dependent variable.

RESULT
Both the descriptive and inferential statistics, as well as their results were presented. The data analyses were done with the IBM SPSS version 25.

Table 2: Descriptive Statistics

	N	Minimum	Maximum	Mean	SD	Skewness	Std. Error	Kurtosis	Std. Error
MILITARY IDENTITY	219	97	165	132.62	18.20	-.06	.16	-.90	.33
Idealism	219	29	55	44.80	6.67	-.24	.16	-.34	.33
Professionalism	219	30	60	49.72	7.61	-.55	.16	-.37	.33
Individualism	219	25	53	38.31	6.82	.25	.16	-.76	.33
EUDAIMONIC (EUDEMONIC) WELLBEING	219	26	35	31.62	2.81	-.15	.16	-1.08	.33
AGE	219	25	59	37.42	8.59	.79	.16	-.14	.33
Valid N (listwise)	219								

Source: Questionnaire primary data

The table 2 shows the mean for "military identity" (132.62), "idealism" (44.80), "professionalism" (49.72), "individualism" (38.31), and "eudaimonic (eudemonic) wellbeing" (31.62) were all far above the average. The SD shows that "military identity" (18.20), while "eudaimonic (eudemonic) wellbeing" was very constricted. Skewness shows that "military identity" (-.06), "idealism" (-.24), "professionalism" (-.55), and "eudaimonic (eudemonic) wellbeing" (-.15) were all negative. This is a bad development for the Nigerian military.

**Figure 1: Eudemonic Wellbeing Histogram**
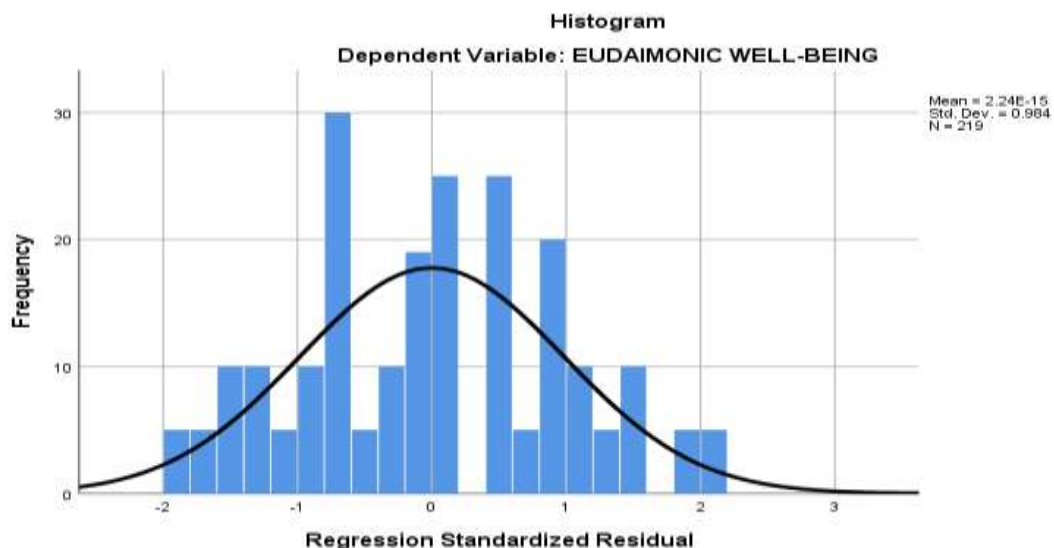
Source: Questionnaire primary data

Figure 1 shows that "eudaimonic (eudemonic) wellbeing" performance is within the normal curve with few outliers. The performance was substantially symmetrical within the normal curve, with the strength of the standardized residual being slightly more intense on negative side.

Figure 2: Eudaimonic (Eudemonic) Wellbeing Plot
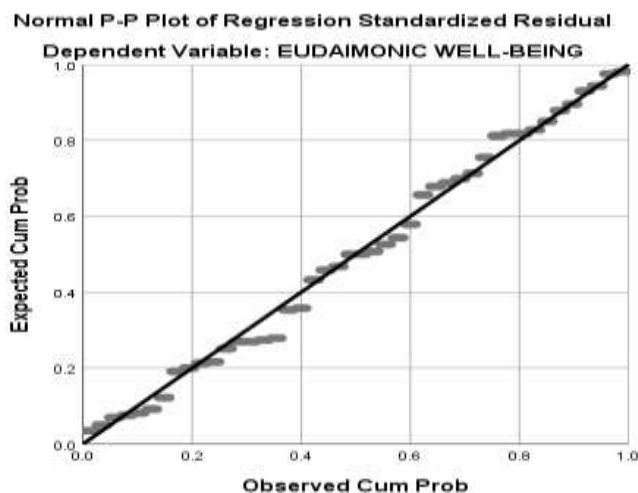
Source: Questionnaire Primary Data

The standardized residual plot of showed the eudemonic wellbeing of the Nigerian soldiers. The independent variable (IVs)/observed probability had tangential prediction of the dependent variable (DVs)/expected probability. The scatter gram was coarse linear along the line of plot. However, it had an irregular plot along the linear line of progression. This showed a good prediction of the IVs on the DV.

Table 3: Correlations for Military Identity, and Eudaimonic (Eudemonic) Wellbeing

	1	**2**	**3**	**4**	**5**
1. **MILITARY IDENTITY**	1				
2. Idealism	.840**	1			
3. Professionalism	.879**	.592**	1		
4. Individualism	.858**	.618**	.633**	1	
5. **EUDAIMONIC (EUDEMONIC) WELLBEING**	.372**	.348**	.391**	.241**	1

Source: Questionnaire primary data

Table 3 shows the correlations between "military identity, and "eudaimonic (eudemonic) wellbeing". "Military identity" positively and significantly correlated with "eudaimonic (eudemonic) wellbeing" ($p< 0.01$, $r = 0.372$, $N = 219$). "Idealism" ($p< 0.01$, $r = 0.840$, $N = 219$), "professionalism" ($p< 0.01$, $r = 0.879$, $N = 219$), and "individualism" ($p< 0.01$, $r = 0.858$, $N = 219$) dimensions of "Military Identity" positively and significantly correlated with "eudaimonic (eudemonic) wellbeing".

Table 4: Regression for Military Identity as Predictor of Eudaimonic (Eudemonic) Wellbeing of Soldiers in 302 Artillery Regiment Onitsha, Anambra State, Nigeria.

Eudaimonic (Eudemonic) Wellbeing				
Predictors	*Step1β*	*Step2β*	*Step3β*	*Step4β*
Step1–**MILITARY IDENTITY**	.372**	.269*	-.420	-2.238**
Step2 - Idealism		.122	.386**	1.017**
Step3– Professionalism			.532**	1.311**
Step4 – Individualism				.702*
ΔF	34.802**	1.109	11.543**	4.930*
R²	.138**	.143	.186**	.205*
ΔR²	.138**	.004	.044**	.018*
Df	1; 217	1; 216	1; 215	1; 214
Durbin Watson	1.662			

** significant @ P<0.01 or * significant @ P<0.05 for N = 219
Source: Questionnaire primary data

Table 3 showed the results of hierarchical multiple regression analyses for "military identity" as predictor of "eudaimonic (eudemonic) wellbeing" of soldiers in 302 artillery barrack Onitsha, Anambra State, Nigerian. The overall model of the regression analyses shows "military identity" *($R^2 =0.138$, $ΔR^2 =0.138$, $F (1, 217) = 34.802$, $p<0.01$),* was significant for "eudaimonic (eudemonic) wellbeing". Durbin Watson of $0<1.662<4$ showed positive errors autocorrelation of data. The overall fit of the model showed the final 28.5% accounting for the variations in sample. "Military identity", which accounted for 13.8% variance, significantly predicted "eudaimonic (eudemonic) wellbeing" of soldiers in Nigeria *($β = 0.372$; $p<0.01$, $N = 219$).*

When "idealism" dimension of "military identity" was added, it accounted for additional 14.3% variation as a non-significant predictor of "eudaimonic (eudemonic) wellbeing" of soldiers in 302 artillery barrack Onitsha, Anambra State, Nigeria *($β = 0.122$; $p>0.05$, $N = 219$).* Addition of "professionalism" dimension of "military identity" accounted for 18.6% as a significant predictor of "eudaimonic (eudemonic) wellbeing" of soldiers *($β = 0.532$; $p<0.01$, $N = 219$).* Further addition of "individualism" dimension of "military identity" accounted for 20.5% as a significant predictor of "eudaimonic (eudemonic) wellbeing" of soldiers *($β = 0.702$; $p<0.05$, $N = 219$).*

Summary of Findings/Results
Prediction

1. "Military identity" significantly predicted "eudemonic wellbeing" of soldiers in Nigeria.

2. "Idealism" dimension of "military identity" was a non-significant predictor of "eudemonic wellbeing" of soldiers.
3. "Professionalism" dimension of "military identity" was a significant predictor of "eudemonic wellbeing" of soldiers.
4. "Individualism" dimension of "military identity" was a significant predictor of "eudemonic wellbeing" of soldiers.

Relationship

5. "Military identity" positively and significantly correlated with "eudemonic wellbeing".
6. "Idealism" dimensions of "Military Identity" positively and significantly correlated with "eudemonic wellbeing".
7. "Professionalism" dimensions of "Military Identity" positively and significantly correlated with "eudemonic wellbeing".
8. "Individualism" dimensions of "Military Identity" positively and significantly correlated with "eudemonic wellbeing".

DISCUSSION

In this study the first hypothesis which says that military identity will not significantly predict Eudaimonic (Eudemonic) wellbeing of the soldiers in artillery regimes Onitsha was rejected. The result of the analysis showed that military identity significantly predicted Eudaimonic (Eudemonic) wellbeing just as predicted by Zarecky (2014). It highlighted that military identity maintained an individual's confidence and self-esteem.

This may mean that a soldier with low self-esteem may be revived for the mere fact of the military identity they carry. In my own opinion i think some of the people recruited in the military have long desired to be soldiers in the military mostly because of the military identity, as they are well respected and recognized these attributes alone can give a soldier in the military the Eudaimonic (Eudemonic) wellbeing satisfaction. To some of these soldiers this is a lifelong ambition achievement as such it predicts Eudaimonic (Eudemonic) wellbeing to them.

The second hypothesis which states that the various perspective of the military identity will not significantly predict eudemonic wellbeing of the soldiers in 302 artillery regime Onitsha, Nigeria. was also partly rejected as the two dimension of military identity which are professionalism and individualism were a significant predictor of Eudaimonic (Eudemonic) wellbeing of the soldiers only the idealism perspective of the military identity did not predict Eudaimonic (Eudemonic) wellbeing of the soldiers.

Professionalism in military identity refers to the adherence to a set of values, principles and standard that define a military professional. It encompasses the qualities, skills, and behaviour expected of a soldier in the military which includes loyalty and dedication to the military and its mission, respect for authority and the chain of command, integrity, honesty, and ethical behaviour, discipline, committed to standard and regulations, physical and mental fitness, technical expertise and proficiency all makes up the professionalism aspect of military identity.

Professionalism aspect of military propels and motivates a soldier in combat knowing he is fighting for a cause which is to defend his profession. Over all professionalism aspect in military identity is essential for maintaining a disciplined, effective, and respected military force once this is achieved the professionalism aspect of military identity will significantly predict Eudaimonic (Eudemonic) wellbeing among soldiers,

Individualism aspect of military identity has to do with emphasis on personal autonomy, independence, and self-reliance within the military context, it can manifest in various ways like self-motivation by the soldier, willingness to take calculated risk, focus on individual skill and expertise, desire for recognition and reward based on individual merit. During combat, a soldiers individualist aspect becomes handy and helpful.

However, excessive individualism can potentially conflict with the military emphasis on team work, unity, and collective success. The military's hierarchical structure and emphasis on unit cohesion can sometimes be at odds with individualist tendency. Individualism encourages innovation and creative problem solving, which require deviation from military rigidity.

On the other hand idealism dimension of military identity did not significantly predict eudaimonic (eudemonic) wellbeing of the soldiers reason may be because idealism is a

strong commitment to the values, principles and beliefs that underlie military profession it involves a sense of purpose, morality and conviction that drives military personnel like soldiers to serve and protect their country and fellow soldiers, but all these mentioned above are no longer observed in the military due to infiltration of traitors masked in uniform, so this aspect may no longer predict eudaimonic (eudemonic) wellbeing of the soldiers.

Limitation of the Study

The secret nature of the military posed some limitations in carrying out this study. More participants could have been sampled, except that many soldiers refrained from participating in the studs for fear of exposure. However, some soldiers who are educated willingly assisted in making the data collection a success.

Recommendations

The researcher recommended that idealism dimension of military identity needs to be improved upon. This will concomitantly improve professionalism of the Nigerian military.

Suggestions for Further Study

Other predictors can be explored, predictors of eudaimonic (eudemonic) wellbeing such as leadership. Future researchers could explore the impact of military identity on other outcome such as performance, resilience.

Contributions to Knowledge.

This research expands the understanding of military identity to explain how soldiers develop a sense of self within the military structure. The study provides empirical evidence that military identity will significantly predicts eudaimonic (eudemonic) wellbeing among soldiers in the 302 Artillery Regiment, Onitsha.

The findings have direct implications for military leadership, training programs, and psychological interventions. Leadership strategies that foster a strong and positive military identity to enhance psychological wellbeing.

This research contributes to the military psychology literature in Africa by examining military identity, psychosocial discrimination, and wellbeing in the unique context of the Nigerian Army. Unlike most studies that focus on Western military forces, this research provides localized insights into the challenges faced by Nigerian soldiers.

Conclusion

By addressing gaps in theory, empirical knowledge, practice, and methodology, this study offers a significant contribution to the understanding of military identity, wellbeing, and job performance. The findings provide a foundation for further research and policy development aimed at improving military identity of soldiers.

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INSTRUCTIONS: Please respond to the following statements as they apply to you by ticking (v) for each statement

EUDAIMONIC (EUDEMONIC) WELLBEING

S/no		Strongly Agree (5)	Agree (4)	Sometimes (3)	Disagree (2)	Strongly Disagree (1)
1	I enjoy making plans for the future and working to make them a reality					
2	My daily activities often seem important to me.					
3	I am an active person in carrying out the plans I set for myself					
4	I have a good sense of what it is as if I have done all there is to in life					
5	I sometimes feel as if I have done all there is to in life					
6	I really think about the future with optimism.					
7	I have a sense of direction and purpose in my life					

Sources: Keyes, C.L.M., Shmotkin, D., & Ryff, C.D. (2002). Optimizing Wellbeing: The empirical encounter of two traditions. *Journal of Personality and social Psychology, 82***(6), 1007-1022.**

MEASURING MILITARY IDENTITY

S/no		Strongly Agree	Agree (4)	Sometimes (3)	Disagree (2)	Strongly Disagree (1)
	Idealism					
1	The Armed Forces should primarily be used to defend Nigerian territory.					
2	My motivation to participate in international operations depends on whether or not these support Nigerian interest at large.					
3	It is wrong to participate in military operations that do not explicitly promotes Nigerian values and interests.					
4	It is wrong to participate in war-like actions in a country which is not my own.					
5	It is more important to defend one's own territory than to defend Nigerian interests in international operations					
6	I look upon work in Armed Forces as a calling where I can serve my country.					
7	A clear indication of being a good citizen is to serve in the Armed Forces to defend one's country					
8	My motivation power to be in the Armed Forces is to serve something more important than my personal needs.					
9	The cause I am fighting for during military operation is of secondary importance.					
10	The uniform really brings forward my national pride.					
11	The military should not be used to serve the personal interests of the Nigerian politicians.					
	Professionalism					
12	My motivation is to gain operational experience by using my military skills in highly intensive operations.					
13	The possibility of participating in war actions is an important motivating factor to me.					
14	Self-sacrifice, courage, and fellowship in war are more important than ever.					
15	I prefer service in high-intensity rather than in peace-keeping operations.					

16	One of my top motivating factors is to completely develop and master my military skills.					
17	When I joined the Armed Forces, I had a clear expectation of taking part in war operations.					
18	Codes of honour and unit values are of the utmost importance in the Armed Forces.					
19	The Government may deploy me to whichever mission as long as it does not contradict my moral convictions.					
20	The most important part of the military role is to prepare for and conduct war-like operations.					
21	I believe that controlled aggression will be an important element if I have to take part in war actions.					
22	Love for fellow soldier has reduced so much in Nigerian Armed Forces.					
23	The Armed Forces should be characterized by a warrior culture.					
	Individualism					
24	I am motivated to serve in the Armed Forces due to the possibilities and challenges I am offered.					
25	An important premise for participation in international operations for me, is to be rewarded with high salaries.					
26	The Armed forces respect my civilian life e.g. family, residential, and leisure interest.					
27	I see being in the Armed Forces as an ordinary job.					
28	Duty takes priority in the Armed Forces.					
29	I regard being in the Armed Forces as one of several possible job alternatives.					
30	For me it is natural to compare advantage and disadvantages to be in the Armed Forces versus having a civilian job.					
31	I am willing to leave the Armed Forces if I am offered a civilian job with better salary and working conditions.					
32	Good payment is one of the most important presumptions to participate in international operations abroad.					

Source: Johansen, R. B, Laberg, J.C, & Martinusesen, M. (2013). Measuring military identity: Scale development and psychometric evaluation. *Social Behaviour and Personality, 41***(5), 861-880.**