

LIBERTY UNIVERSITY
JOHN W. RAWLINGS SCHOOL OF DIVINITY

A CORRELATIONAL STUDY EVALUATING THE CONNECTION BETWEEN SERVANT
LEADERSHIP BEHAVIOR AND AUTHENTIC HAPPINESS
IN A PARACHURCH MINISTRY

A Dissertation Presented in Partial Fulfillment

Of the Requirements for the Degree

Doctor of Philosophy

by

Brian Thomas Guinther

Liberty University, Lynchburg, VA

2022

A CORRELATIONAL STUDY EVALUATING THE CONNECTION BETWEEN SERVANT
LEADERSHIP BEHAVIOR AND AUTHENTIC HAPPINESS

IN A PARACHURCH MINISTRY

by Brian Thomas Guinther

A Dissertation Presented in Partial Fulfillment

Of the Requirements for the Degree

Doctor of Philosophy

Liberty University, Lynchburg, VA

November 25, 2022

APPROVED BY:

Gary J. Bredfeldt, PhD, Dissertation Supervisor

Steven T. Smith, EdD, Second Reader

ABSTRACT

The purpose of this quantitative correlational study was to understand if a relationship exists, either positively or negatively, between servant leadership behaviors and authentic happiness in chaplains who serve in a para church chaplain ministry. Servant leadership is frequently thought to be related to a decrease in the leader's happiness and enjoyment of their professional as well as personal life because leading as a servant involves giving up power and privileges that the role of leader typically includes. This study's sample was comprised of individuals currently engaged in a Christian chaplain ministry who serve public safety departments, industry, healthcare, the community, survivors of disasters, and people who are in crisis. All participants are either in leadership roles within the para church ministry or are in leadership positions that chaplains are afforded within their individual areas of ministry. Participants completed a survey comprised of two individual instruments, the Servant Leader Profile – Revised and the Authentic Happiness Inventory. A moderate to strong correlation was found between servant leadership behavior and authentic happiness in the study population utilizing the Pearson r statistic.

Keywords: servant leadership, authentic happiness, chaplain, Christian

Copyright © 2022. Brian Thomas Guinther. All rights reserved.

Liberty University has permission to reproduce and disseminate this document in any form by any means for purposes chosen by the University, including, without limitation, preservation or instruction.

Table of Contents

ABSTRACT	3
Copyright.....	4
List of Tables.....	8
List of Figures.....	9
List of Abbreviations	10
CHAPTER ONE: RESEARCH CONCERN.....	11
Introduction	11
Background to the Problem	11
Statement of the Problem	18
Purpose Statement	19
Research Questions	19
Assumptions and Delimitations.....	20
Research Assumptions.....	20
Delimitations of the Research Design	20
Definition of Terms	21
Significance of the Study.....	22
Summary of the Design	23
CHAPTER TWO: LITERATURE REVIEW	24
Overview	24
Theological Framework for the Study.....	24
Theoretical Framework for the Study.....	33
Related Literature	43

Rationale for Study and Gap in the Literature.....	62
Profile of the Current Study	63
CHAPTER THREE: RESEARCH METHODOLOGY	65
Research Design Synopsis.....	65
The Problem	65
Purpose Statement	66
Research Questions and Hypotheses	66
Research Design and Methodology	67
Population.....	68
Sampling Procedures	69
Limits of Generalization.....	71
Ethical Considerations.....	72
Instrumentation.....	74
Research Procedures.....	77
Data Analysis and Statistical Procedures	79
Data Analysis.....	79
Statistical Procedures.....	81
Chapter Summary	82
CHAPTER FOUR: FINDINGS	84
Overview	84
Research Questions	84
Hypotheses	84
Compilation Protocol and Measures	85

Demographic and Sample Data	85
Data Analysis and Findings	90
Research Question One	90
Research Question Two.....	95
Research Question Three.....	95
Evaluation of the Research Design.....	96
CHAPTER FIVE: CONCLUSIONS	100
Overview	100
Research Purpose.....	100
Research Questions	105
Research Conclusions, Implications, and Applications	106
Research Limitations	106
Further Research.....	108
Summary.....	109
REFERENCES	112
Appendix A	126
Appendix B.....	133
Appendix C.....	138
Appendix D	139
Appendix E.....	140
Appendix F	141

List of Tables

Table 1. Age of Chaplains Participating in the Study	88
Table 2. Ethnicity of Chaplains Participating in the Study	89
Table 3. Primary Type of Chaplaincy Participants Serve In	89
Table 4. Tenure in Chaplaincy	90
Table 5. Descriptive Statistics of Participant Total Scores	91
Table 6. Pearson Correlation Results	91
Table 7. Pearson Correlation by Gender	92
Table 8. Pearson Correlation by Tenure	92
Table 9. Pearson Correlation by Age	93
Table 10. Pearson Correlation by Ethnicity	94
Table 11. Pearson Correlation by Type of Chaplaincy	95

List of Figures

Figure 1. Scatterplot of Scores with Linear Trend Line	86
Figure 2. Box & Whisker Chart for Outlier Identification	87
Figure 3. Servant Leadership Total Scores.....	96
Figure 4. Authentic Happiness Total Scores	97

List of Abbreviations

Servant Leadership Profile - Revised (SLP-R)

Authentic Happiness Inventory (AHI)

International Fellowship of Chaplains (IFOC)

Institutional Review Board (IRB)

Statistical Package for Social Sciences (SPSS)

CHAPTER ONE: RESEARCH CONCERN

Introduction

Servant leadership is a style or method of leadership identified by Robert Greenleaf (2015), where the leader serves those they lead. The model is based on the idea that if members of a team are individually empowered to be successful, the whole team overall will be more successful than those led by other models (Dierendonck & Patterson, 2010). Despite the research showing the benefits to the organization that servant leadership can offer, leaders sometimes hesitate to adopt the servant leadership model because of the increased effort required to lead as a servant (Dierendonck & Patterson).

Servant leadership involves giving away the power and privilege associated with being the leader to their subordinates. Instead, the leader spends their efforts empowering others to be successful, which may not be appealing to a new leader (Dierendonck & Patterson, 2010). The increased efforts, and potential lack of personal return for those efforts, to lead as a servant may affect a servant leader's enjoyment of their personal and professional lives or, to summarize, their happiness level. There has been very little research evaluating if servant leaders are authentically happy or if the decision to lead as servants results in a decreased sense of happiness overall. This author has found only one other research study that seeks to understand this potential correlation which focuses on professors in higher education instead of those in active Christian ministry (Clemons, 2018).

Background to the Problem

Theological Background

Servanthood is a concept that is present in many locations throughout scripture. Using one's gifts and talents to serve others is discussed in 1 Peter 4:10 (English Standard Version),

where the apostle states, "As each has received a gift, use it to serve one another, as good stewards of God's varied grace." Matthew Henry's (2008) commentary on this verse discusses how this service was not just about the performance of serving one another, but that the heart behind the service is what matters most. It should be done freely and not grudgingly. True servanthood, then, as indicated by this scripture, comes as an overflow of people's hearts and motivations.

In the twentieth chapter of Matthew, another reference to servanthood can be found when James's and John's mother speaks to Jesus and requests positions of leadership and prominence for her sons. When this request was made known to the other disciples, scripture records that they became indignant. Jesus responded to the situation and elevated servanthood as a requirement for leadership, or greatness, by stating:

You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave – just as the Son of Man did not come to be served, but to serve (Matthew 20: 24-28, New International Version).

In these verses, Jesus turns the traditional thoughts of leadership upside down. People who desire leadership positions should be people who wish to serve others, not be served by them. In this way, Jesus ties the pictures of servanthood and leadership together in a way that challenged the disciples and directed them to evaluate their hearts and motivations for leadership, or greatness, among men. The People's New Testament commentary highlights that being great in the kingdom of heaven involves doing, as opposed to being (Johnson, 1889). Thus, being called a leader is only accurate if the action of serving accompanies it. Leadership, or prominence, is not a position that can be bestowed but is attributed to, and defined by, one's actions.

Scriptures speak of happiness frequently in relation to being the Lord's or knowing the Lord. Psalm 144:15 (New King James Version) states, "Happy are the people whose God is the Lord!" Similarly, Proverbs 16:20 (New King James Version) states, "Whoever trusts in the Lord, happy is he." For Christians, happiness should be more a product of a relationship with God than it is in relation to one's current circumstances. Gill & Gill (1979) discuss the reference to happiness found in Proverbs 16:20 by pointing out that this idea of happiness that the scripture is discussing is connected to being kept in perfect peace and safety. Both are concepts that are centered on belonging to the Lord. In keeping with the way scripture frames happiness, Proverbs 16:20 indicates that people who walk in God's wisdom, which stems from a relationship with him, are safe and secure, and, therefore happy. In these and other biblical references, true happiness is grounded in one's relationship with God and living out one's life connected with and imitating Christ.

Historical Background

Servant Leadership

Leaders who behave as servants were first labeled "servant leaders" by Robert Greenleaf (2015) in his original manuscript on the topic published in the 1970s. He further developed concepts presented by theologians such as Augustine, who describes servanthood as the foundation of leadership, and a book by Herman Hesse, in which a central character presented as a servant, actually turns out to be the group's leader (Shirin, 2014). Greenleaf (2015) presents the idea of people who primarily wanted to serve others who also found themselves in leadership positions. He discusses how these two very different concepts are not necessarily incompatible with each other, even though they may appear to be on the surface. He claims that leaders can function successfully from a servant's heart and perspective. Greenleaf, and the foundation he

founded, succeeded in starting a movement to re-imagine what successful leadership can look like. The hallmark of servant leadership is the leader's desire to meet the highest priority needs of their followers to empower them to be successful. Instead of enjoying the traditional perks of being in charge, servant leaders surrender their power and privilege to mature the leadership potential in those they lead.

Servant leadership is often described as a combination of behaviors and traits, not as a single type of personality. Leaders who identify themselves as servants model servant leadership to varying degrees as they display the behaviors and traits that comprise the leadership theory. There are certain positions and organizations in which servant leadership may be better suited, such as religious and non-profit corporations. Shirin (2014) states, "Some leaders feel a greater desire to serve than others, and people are receptive of servant leadership to differing degrees" (p. 7). Therefore, servant leadership's perceived effectiveness will depend on the leader's motivation, the follower's receptivity, and the situation in which it is utilized.

Since the 1970s, there has been significant literature published regarding servant leadership. Larry Spears (2010), a student of Robert Greenleaf, furthered his predecessor's work to define the theory by distilling servant leadership into ten characteristics or traits. He acknowledged a more modern shift in western business cultures to rethink the traditionally autocratic and hierarchical models by which organizations are led by introducing the concept of a caring leader. Spears was also among many who published data showing that the effects of servant leadership behaviors in organizations were positive for employee retention, human resources, and even the organization's finances. Shirin (2014) points out that an important reason many modern corporations embrace servant leadership is that it "Delivers profits while creating

an enjoyable workplace" (p. 1). When employees feel valued and invested, the data shows that the organization benefits.

Authentic Happiness

Because choosing to lead as a servant involves voluntarily surrendering some comfort and privileges usually afforded to those in leadership, an assumption exists that servant leaders may not enjoy the level of personal or job satisfaction as leaders that utilize a more traditional theory of leadership (Laub, 2018). Servant leaders who have spent time and effort to obtain leadership positions end up doing so just to subsequently turn over the fruits of their success to those they lead. Laub addresses this potential issue by stating that "Servant leaders desire and seek a happiness that can only come from a life of service to others and nothing, even the special perks of top leadership positions, is allowed to get in the way of that higher goal" (p. 103). Despite this explanation, the question of whether servant leaders are authentically happy remains mostly unanswered by the available literature.

Martin Seligman (2002) is known for his publications on authentic happiness, where he investigates what causes a person to be truly happy in life. He teaches that happiness can be cultivated, and the concept of being authentically happy is based on more than just experiencing joy or having fun. One's circumstances alone do not determine whether one enjoys their life. They play a role, but the person's interpretation, personality, and choices to use many of the traits they may already possess have a more extensive influence on whether they are truly happy. Authentic happiness, then, may align closer with the theological understanding of happiness being rooted in knowing God and imitating His behavior, as demonstrated by Jesus.

Sociological Background

Servant leadership has been found to have a substantial impact on people, organizations, and the organization's culture. Both servant-focused leadership and leader-focused leadership styles produce results. According to Colonel Paul Vicalvi (2006), while both of these styles of leadership produce results, they do so by utilizing significantly different methods, with the servant-styled leadership producing more lasting results because it builds future leaders who end up believing in themselves and their strengths. Traditional power-centric leadership only teaches followers to do things. Servant leadership helps empower followers to be better as well as to do better.

Servant leadership has a specific goal and aims to produce something. It seeks to empower followers to achieve their greatest potential. It connects identity, behavior, and ethics (Eubanks & Ybema, 2012). People who are empowered to achieve all that they are created to achieve, have a secure identity in who they are, and act out of character and an ethical base, will have a great impact on their community and society at large. Servant leadership can do more than just produce organizational improvement and financial benefits. It has the ability to positively impact people, which then positively impacts both their organization and their culture through their non-work-related lives.

True servant leadership is not primarily concerned with producing results; it is primarily concerned with producing relationships. Ligenfelter (2008) states that "Instead of powering outcomes, the relational leader builds trust and influences followers through integrity of character and depth of relationship" (p. 111). Positive results come as a by-product of positive relationships. Arguably, the greatest contribution of servant leadership theory to Western culture

is its redirection from a results-focused mentality and self-focused actions back toward the value of relationships.

Theoretical Background

Authentic happiness can be understood differently based on how the observer views the topic. It can be seen as a person's self-centered attempt to maximize pleasure and minimize displeasures. Alternatively, it can be considered a state of inner joy that is less dependent upon circumstances and more on inner resources and perspectives (Dambrun et al., 2012, p.1). This second understanding provides for resilience to external circumstances and enables an overall sense of happiness that arises from an internal location. Some researchers, such as Dambrun et al., have begun developing separate measurement tools to differentiate between these two ideas of what authentic happiness means (p.9). This research study will attempt to utilize the latter definition of authentic happiness to align the study with the scriptural understanding of the origin of true happiness while acknowledging that participants in the sample may understand happiness differently. True authentic happiness comes from one's connection with and imitation of God; therefore, this connection creates the inner resource and perspectives that Dambrun et al. discuss in their research. As identified in scriptures such as Romans 15:13 and Galatians 5:22, happiness is the internal by-product of a relationship, not a selfish result of external events and experiences.

Servant leadership is most frequently studied and discussed in the available research by looking at observable behaviors or traits. Sendjaya et al. (2008) present and validate a scale utilized to measure the extent to which servant leadership theory is prevalent in an organizational culture by looking at thirty-five items focusing on behaviors and traits of leaders frequently associated with servant leadership. Multiple measurement assessments, such as the Servant Leadership Behaviour Scale developed by Sendjaya et al. and the Servant Leadership Profile –

Revised created by Wong & Page (2003), look almost exclusively at observable servant leadership behaviors. Some of these behaviors being measured include, but are not limited to, integrity, a focus on relationships, supporting others, accountability, listening, empathy, community, persuasion, stewardship, and commitment to people (Ebener & O'Connell, 2010).

These studies are representative of the available research identifying the behaviors and characteristics that comprise servant leaders. Many of the research studies and publications that study servant leadership use a quantitative methodology and focus on the observable characteristics and traits of leaders who act as servants when they lead. The motivations behind those actions are rarely captured using this research methodology. This motivational aspect of servant leadership may help interpret any data collected to help understand whether leaders who practice servant leadership are, or are not, authentically happy. More recently, several articles have been published evaluating the effects of being a servant leader on the leader themselves. Zhou, et al. (2020) evaluated the effect of being a servant leader on work-family conflict and found that a positive relationship between being a servant leader and emotional exhaustion (p. 6). These more recent studies seem to support the idea that choosing to be a servant leader may negatively impact their authentic happiness.

Statement of the Problem

The servant leadership model calls for the leader to provide or serve their followers' highest priority needs in a given situation for the followers to be as successful as possible. The model is based on the idea that if the entire team is individually empowered to be successful, the whole team overall will be more successful than those led by other models (Dierendonck & Patterson, 2010). There has been a significant amount of research done to identify servant

leadership behaviors and traits, as well as research evaluating the effectiveness of servant leadership in organizations.

According to some servant leadership theorists, there may sometimes be a hesitance for leaders to adopt the servant leadership model because of the increased effort required to lead as a servant. It involves giving away the power and privilege associated with being the leader to their subordinates. Instead, the leader spends their efforts empowering others to be successful, which may not be appealing to a new leader (Dierendonck & Patterson, 2010). The increased efforts, and potential lack of return for those efforts, to lead as servants may affect a servant leader's enjoyment of their personal and professional lives or their level of happiness. Very little research has tested this assumption by evaluating if servant leaders are authentically happy or if the decision to lead as servants results in a decreased sense of happiness overall. One may expect, in light of the theological concept of joy discussed previously, for a group of Christian chaplains to be more authentically happy when employing servant leadership theory; however, there is not currently any published research readily available which would support this assumption.

Purpose Statement

The purpose of this quantitative correlational study was to understand what, if any, is the relationship between servant leadership behaviors and authentic happiness in chaplains who serve in a para church chaplain ministry.

Research Questions

RQ1. To what degree, if any, do chaplains exhibit servant leadership behavior in their chaplain work?

RQ2. To what degree, if any, do chaplains exhibit authentic happiness?

RQ3. What, if any, is the relationship between servant leadership and authentic happiness among chaplains?

Assumptions and Delimitations

Research Assumptions

1. It was assumed, for the purposes of this research study, that the study participants are Christian chaplains because every chaplain licensed by the International Fellowship of Chaplains have signed their agreement to the licensing agency's beliefs and ethics document, which declare that they agree to basic tenants of the Christian faith.
2. It was also assumed that each of the participants are generally familiar with servant leadership theory as a portion of their training uses Jesus as an example to aspire to in their own leadership behavior. Also, chaplains who are promoted to leadership positions within the ministry, no matter whether large or small roles, specifically agree to lead using a servant leader methodology.
3. It was assumed that because the participants are professing Christians, they recognize the scriptural origins of joy and happiness as outlined in the theological background section above and will answer the survey based on their current state of feeling and being rather than how they believe they should respond because they are Christians.
4. It was also assumed that there was not a significant difference in the understanding of joy, happiness, and servanthood due to the denominational affiliation of the participants. It was assumed that these concepts are viewed largely as universal between the Christian churches and the Christian faith at large, and that any doctrinal differences were minor and, subsequently, did not affect the study.

Delimitations of the Research Design

1. This study examined aspects of leadership among professing Christians. Servant leadership can be thought of as a subset of biblical leadership and leading the way Jesus led. The specific focus and population may impact the degree to which the findings generalize to other populations. This research is, therefore, first delimited to examining leadership among professing Christians. No specific denominational restrictions were imposed.
2. This research was further delimited to studying leadership among Christians in the United States of America and mostly in the continental United States.
3. This research was also delimited to Christians who are trained and credentialed as volunteer and professional chaplains by the IFOC.
4. This research specifically evaluated servant leadership, and no attempt is made to evaluate whether the chaplains' leadership styles are mixed with any other leadership theories; therefore, this research is delimited to examining only one leadership model,

servant leadership and did not seek to compare different leadership styles and their potential correlation to authentic happiness.

5. It was acknowledged that there are many components that can affect a person's level of happiness. This study did not seek to understand and evaluate all of those aspects, but sought to understand if the single variable of servant leadership behaviors provides a correlation to authentic happiness.
6. It delimited other factors including environmental, cultural, current events, or any other variable in order to provide a reasonable scope for the research.

Definition of Terms

1. *Leadership*: Leadership is defined as either holding a position of leadership in the IFOC ministry's hierarchical structure, or leadership in a department or organization in which the chaplain is employed or volunteered (Yandell, 2020). This can be leading in a hierarchical structure in said ministry or organization, or leading in an un-official function through influence.
2. *Servant Leadership*: Servant leadership is defined as the model of leadership where the leader takes on the role of servant to help meet the highest priority needs of their followers as introduced by Greenleaf (2015) and further refined by Spears (2010).
3. *Authentic Happiness*: Authentic happiness is defined as a state of contentment, joy, and happiness that is less dependent on life's circumstances but comes from inner resources and perspectives (Danbrum et al., 2012; Seligman, 2012).
4. *Chaplain*: Chaplains, in this study, will mean an individual who has gone through specific chaplain training by the International Fellowship of Chaplains (IFOC) and has been credentialed by IFOC through an application and interview process. They may, or may not, possess a Master of Divinity degree. They are all licensed as chaplains, and many are also ordained as chaplains (Palmer, 2020).
5. *Position of Leadership*: Chaplain leadership is defined as either an official leadership position within the IFOC credentialing and deploying organization or as a position of leadership and influence where the chaplains serve. For example, chaplains may serve in a police department or a hospital system (Palmer, 2020).
6. *Servant Leadership Profile – Revised*: The Servant Leadership Profile – Revised (SLP-R) is a survey assessment, located in Appendix B, that consists of 62 questions ranked on a 7-point Likert scale. It measures aspects of servant leadership to include empowering others, power/pride, serving others, participatory leadership, inspiring leadership, visionary leadership, and courageous leadership (Wong & Page, 2003).
7. *Authentic Happiness Inventory*: The Authentic Happiness Inventory (AHI) is a survey assessment, located in Appendix A, that consists of 20 questions designed to measure authentic happiness in respondents (Peterson, 2005).

Significance of the Study

This study contributes to the available literature by adding understanding to whether choosing to lead a servant has an impact on the leader's personal and professional happiness. Does sacrificing a leader's privileges and power result in a decreased happiness and satisfaction with their position and role as suggested by Dierendonck and Patterson (2010)? By understanding if there is a correlation between authentic happiness and servant leadership behaviors, this study helps identify if happiness and joy are part of the motivation to lead via the servant leadership methodology of those surveyed. The available literature does not currently explain the motivation behind those who choose to lead as servants in any meaningful way (Dierendonck & Patterson). This study adds to the literature and assists in addressing this gap.

Clemmons (2018) conducted a similar research study attempting to determine if there was a correlation between servant leadership and authentic happiness among professors at a university. The study was focused on education and the happiness of students who were taught by professors ascribing to servant leadership methodology. The currently available literature does not investigate this correlation on any other population, such as those professing a specific religion, denomination, or profession. This study applies this question to professing Christian leaders who are actively engaged in a Christian helps ministry to determine if any correlation exists and can help understand a motivation to choose to lead as servants.

Understanding any possible correlation will help ministries, secular corporations, and non-profit corporations determine if servant leadership will benefit and provide value to their specific situations. In choosing whether to implement a servant leadership methodology within the organization, leaders need to determine whether their leaders will implement the theory wholeheartedly, and therefore go above and beyond in its implementation, or whether they will

simply go through the motions (Newman et al., 2017). This study finds that there is a positive correlation between authentic happiness and servant leadership behavior. Because of this finding, organizational leaders may be more open to implementing the theory within their organizations (Ebner & O'Connell, 2010). This may be especially true if their organization is similar to the sample population, a Christian ministry, or if the individuals who comprise the organization's leadership roles are professing Christians. This study's results also allow an opportunity for self-reflection and potential self-improvement for the sample population and similarly comprised groups when considering their leadership style and whether they are authentically happy.

Summary of the Design

This quantitative study is a correlational study. Participants answered a survey comprised of two individual instruments, the Servant Leadership Profile – Revised and the Authentic Happiness Inventory, and some demographical questions. The first instrument sought to establish whether they displayed servant leadership behaviors, traits, and motivations and measure the degree to which they do. The second instrument sought to measure the degree of authentic happiness they reported experiencing. Data was compared between the two using the Pearson r statistic and found that there is a positive relationship between servant leadership behavior and authentic happiness.

CHAPTER TWO: LITERATURE REVIEW

Overview

This literature review seeks to explain both servant leadership theory and authentic happiness theory as a foundation to examine whether there is a relationship between servant leadership behavior and authentic happiness with chaplains who work in a para church ministry. Servant leadership theory and authentic happiness theory will be evaluated from a theological and theoretical perspective. Relevant literature surrounding both theories will also be discussed, and the literature review will conclude with a rationale for conducting the research study.

Theological Framework for the Study

The theory of servant leadership requires an understanding of servanthood. This research seeks to understand if there is a connection, or relationship, between servant leadership behaviors and authentic happiness. Understanding both servanthood and happiness through the lens of scripture is necessary prior to evaluating any potential relationship.

Theology of Servanthood

The concept of serving, or servanthood, is a theme found throughout scripture. Jones (2012) states that “Some evangelical researchers suggest that servant theology, and by extension biblical servant leadership, unfolds progressively from the Old Testament through the New Testament” (p. 4). Jesus, the incarnation of God, identified himself often as a servant during His earthly ministry. Servanthood has been described as a biblical key to unlock God’s identity because it imitates the behavior of Christ during His earthly ministry (Sims, 2005, p. 16). Cosgrove (1985) further claims that “One cannot be a true disciple of Jesus Christ unless they have a servant’s heart” (p. 35). Theologian Jonathan Lunde (2010) states that serving is “God’s

covenantal call to discipleship” (p. 25). Being an essential component of discipleship and Christianity, servanthood is a pertinent topic to research.

1 Peter 4:10 (English Standard Version) states, “As each has received a gift, use it to serve one another, as good stewards of God’s varied grace.” Matthew Henry’s (2008) commentary on this verse discusses how this service was not just about the performance of serving one another, but that the heart behind the service is what matters most. It should be done freely and not grudgingly. Furthermore, the gifts that God gives individuals in the church are not for their benefit but for one another in service. True servanthood then, as indicated by this scripture, comes as an overflow of peoples’ hearts and motivations.

In the twentieth chapter of Matthew, another reference to servanthood can be found when James's and John's mother speaks to Jesus and requests positions of leadership and prominence for her sons. When this request was made known to the other disciples, scripture records that they became indignant. Jesus responded to the situation and elevated servanthood as a requirement for leadership, or greatness, by stating, "You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave – just as the Son of Man did not come to be served, but to serve" (Matthew 20: 24-28, New International Version). In these verses, Jesus turns the traditional thoughts of leadership upside down. Matthew Henry (2008) explains, “It is the duty of Christ’s disciples to serve one another, for mutual edification. The followers of Christ must be ready to stoop to the meanest offices of love for the good one of another” (Matthew 20, Verses 20-28 section, para. 24).

People who desire leadership positions should be people who wish to serve others, not be served by them. In this way, Jesus ties the pictures of servanthood and leadership together to challenge the disciples and direct them to evaluate their hearts and motivations for leadership, or greatness, among men. Henry (2008) continues by indicating Jesus is calling his disciples to be like himself, both humble and useful (Matthew 20, Verses 20-28 section, para. 26). The People's New Testament commentary highlights that being great in the kingdom of heaven involves doing, as opposed to being (Johnson, 1889). Thus, being called a leader is only accurate if the action of serving accompanies it. Leadership, or prominence, is not a position that can be bestowed but is attributed to, and defined by, one's actions. Lingenfelter (2008), states that from the exchange between Jesus and His disciples, Jesus identifies serving others as a core kingdom value (p. 34).

Long before Jesus communicated the value of servanthood to His disciples, the power of servanthood is recorded in the Old Testament. Jones (2012) points out that almost all of the Old Testament leaders in Israel are referred to as God's servants, most notably Moses and David. These great leaders are called servants of the Lord but are also servants to the people of Israel (Aurty, 2001). God's people are called to serve Him and each other at the same time.

Deuteronomy 15 details laws concerning Israeli bondservants. It includes instructions on how a newly freed slave can voluntarily choose to remain with their master as a servant. Deuteronomy 15:16 (New King James Version) describes the motivation of the slave to choose this by stating, "...because he loves you and your house since he prospers with you." Deciding to become a bondservant is a life-long decision. The slaves described in this passage of scripture are very different from how the term is understood in the modern Western world. They were workers who were members of the master's household and whom the master exercised a fatherly

type of control over (Schirmacher, 2014). In this more familial understanding of the scriptural use of slavery in the Old Testament, it is easier to understand why a slave may choose to remain a servant out of love and mutual prosperity with their master. The motivation of love is key to understanding biblical servanthood.

Moving into the New Testament, Philippians 2:5-7 (New King James Version) states, “Let this mind be in you which was also in Christ, Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men.” Gill (1852) expands on Christ’s actions being voluntary (Philippians 2:7 section, para. 2). He chose to become a servant out of love and servanthood to His Father. He did not obtain eternal redemption for God’s people grudgingly, but Gill states He did so cheerfully. Servanthood is given freely with joy.

Several apostles introduce themselves and other Christian leaders in the New Testament books they authored as bondservants of Christ. A short sample includes Paul in Titus 1:1 and Romans 1:1, Tychicus in Colossians 4:7, James in James 1:1, Peter in Peter 1:1, Jude in Jude 1:1. The term servant, or bondservant, is used by these leaders to describe their positions just as often as apostles or disciples. This observation is significant because of their status as leaders in the church. This is directly applicable to Jesus’s teachings in Matthew 20. True leaders serve others and use their leadership talents and gifts to benefit others.

The concept of serving is also tied to God’s justice. In Hebrews 6:10 (New International Version), the author assures, “God is not unjust; he will not forget your work and the love you have shown him as you have helped his people and continue to help them.” Matthew Henry (2008) explains that God ascribes what one does for others as being done as unto Him.

The biblical concept of shepherding, especially in leadership, is tied to servanthood. Shepherds are given the task of caring for, and serving, the flock. In the time of the kings of Israel, the concept of the king being an under-shepherd of God's flock and standing as an intermediary between God and his people emerges (Harris, 2006). In John 10:11 (New King James Version) Jesus exemplifies the perfect love and servanthood towards his sheep by stating, "I am the good shepherd. The good shepherd gives His life for the sheep."

Servanthood and Servant Leadership

Greenleaf (2015) classified a new leadership theory he calls Servant Leadership. He presents two concepts that he believes usually are opposing, serving, and leading. In servant leadership, the leader focuses on the needs of others and attempt to serve their needs to help them be more successful. This core concept of servant leadership, a social science theory, aligns with the biblical concept of servanthood, described previously. This focus on others, or altruism, is an essential component in servant leadership (Mulinge, 2018).

Many Christians have ascribed to servant leadership for its focus on integrity and service (Shirin, 2014). This concept is not without its critics. Niewold (2007) challenges servant leadership's connection to biblical leadership by indicating that it is a reflection of contemporary Christology but "inadequate as a Christian theory of leadership" (p. 134). This is primarily due to the attempt by Greenleaf to make servant leadership theory flexible enough to be utilized outside of his own evangelical Christian values (Greenleaf, n.d.). Servant leadership can be utilized and its use identified outside of traditional Christian values. Because of servant leadership's flexibility, there has been an increasing trend to see the moral and ethical component of servant leadership theory come to be based on commonly agreed-upon desirable human behaviors among a group (Reynolds, 2014). This is in contrast to fixed moral and ethical standards as

found in Christianity. Christian, or biblical leadership, comprises servant leadership ideals but also includes much more, including a reliance on the Holy Spirit and the central theme of love of others that is so important to Christian servanthood.

Theology of Happiness

Aristotle and Aquinas taught that happiness is found in goodness, in what Aristotle called the life of virtue, and Aquinas called a life of love and friendship with God (Lee, 2020, p. 8). With a perspective absent of Jesus, Aristotle ties happiness to the rational concept of virtue, which can fluctuate from person to person. Aquinas points to God as the standard that all people are held against and indicates happiness is about a relationship instead of rationality and human will.

Happiness and joy are similar but are not the same thing. Happiness is tied to a moment where joy accompanies an entire process (Summa, 2020). Auld (2020) describes it similarly by stating, "Happiness is usually measured by our circumstances whereas joy is measured by what we have been given" (para. 2). The word joy occurs two hundred and eighteen times in the New International Version of Strong's (2007) concordance, where the word happiness or happy only occurs twenty-nine times combined. Happiness, being tied to specific moments, is not a consistent experience contrasting joy that one can experience despite one's current circumstances (Alcorn, 2015). The bible would indicate that God seems less interested in making people happy than He does in producing joy in His people, which is cultivated internally rather than on external events.

Scriptures speak of happiness, or joy, frequently in relation to being the Lord's or knowing the Lord. Psalm 144:15 (New King James Version) states, "Happy are the people whose God is the Lord!" Similarly, Proverbs 16:20 states, "Whoever trusts in the Lord, happy is

he." Happiness then, for Christians, should be more a product of a relationship with God than it is in relation to one's current circumstances. Gill & Gill (1979) discuss the reference to happiness found in Proverbs 16:20 by pointing out that this idea of happiness that the scripture discusses is connected to being kept in perfect peace and safety. Both are concepts that are centered on belonging to the Lord. In keeping with the way scripture frames happiness, Proverbs 16:20 is indicating that people who walk in God's wisdom, which stems from a relationship with him, are safe and secure, and therefore happy. In these and other biblical references, true happiness is grounded in one's relationship with God and living out one's life connected with and imitating Christ.

Joy

Nehemiah 8:10 (New International Version) claims, "The joy of the Lord is your strength." Gill (1852) expands on this by stating, "The joy which has the Lord for its object, and comes from him, is the cause of renewing spiritual strength" (Nehemiah 8:10 section, para. 6). When one focuses their joy on God, the source of joy, spiritual strength is the result. This is further evidence that joy is a gift from the Lord but also requires an intentional focus on behalf of people to look past present circumstances and events and connect with God, the source of true joy.

Joy is more than something that can be obtained; it is something that must be received. In referencing Psalms 16:11, Moltmann (2015) points out that, "In the Old Testament, it is God's turning towards his people and his shining countenance that provokes joy" (p. 3). Joy came from experiencing God's presence in their midst and the knowledge of God making his face or countenance shine on them. In the New Testament, joy is described as coming from a different experience with God. Instead of His countenance shining on them, He comes to indwell His

creation. “Joy is a virtue in the Godhead, and thus, imparted by the Holy Spirit to the true Christian” (Banks, 2020, p. 189). Because of the indwelling of the Holy Spirit, New Testament believers experience joy in a more intimate experience through a relationship. Joy, then, in its truest form, is only available to Christian believers. This truth has even been shown through secular research. Francis (2010), among others, demonstrates that empirical evidence indicates that overall, religious people are happier.

Joy is tied to results or the end of the journey. James 1:2-3 (New International Version) states, “Consider it pure joy, my brothers and sisters, whenever you face trials of many kinds because you know that the testing of your faith produces perseverance.” Perseverance is worth the discomfort of trials; therefore, one can experience joy in knowing what the trials will produce, even though the experience of the trials is not pleasant. In this way, joy can overshadow and influence one through any journey.

Happiness

While joy is a gift from God, happiness is tied closely to current circumstances. Proverbs 16:20 connects happiness to trust in God. It is not only the assurance of safety provided by God that leads to happiness in this scripture but trusts in God during the current circumstance or event. Rosmarin et al. (2008) find that higher levels of trust in God are associated with a reduction in anxiety and depression as well as greater personal happiness. Happiness is the emotion that results from trusting God’s goodness at the moment despite the circumstance being experienced.

In the Old Testament, happiness is associated with obedience. Psalm 19:8 (New Living Translation) declares, “The commandments of the Lord are right, bringing joy to the heart.” Psalm 119:1-3 further explains, “Joyful are people of integrity, who follow the instructions of the

Lord. Joyful are those who obey his laws and search for him with all their hearts. They do not compromise with evil, and they walk only in his paths.” In yet another scripture, Proverbs 29:18 (New King James Version) states, “Where there is no revelation, the people cast off restraint; But happy is he who keeps the law.” Gill (1852) clarifies that this happiness “is not the moral law, which no man can keep perfectly, but in the law of faith” (Proverbs 29:18 section, para. 2). Obeying and following God’s laws are consistently connected with joy and happiness. Even in the Old Testament, happiness is tied to the concept of trust. In the Old Testament, God’s laws are tied to His laws. Hebrews 10:16 makes it clear that these laws become written on the hearts of Christians, allowing obedience to come from an internal relationship with the Holy Spirit instead of an act of pure will. Often obedience is seen as lesser than faith in salvation, but Paul pointed to an overlap of both concepts (Du Toit, 1991, p. 65). Obedience, especially in its association with happiness, is more than just an act of one’s will but is empowered by the Holy Spirit.

Philippians 4:4-6 instructs believers to rejoice in the Lord and to be anxious for nothing. This scripture indirectly addresses happiness by encouraging believers to express happiness toward God through the action of rejoicing. About this scripture, Henry (2008) explains that to rejoice is to delight oneself in the Lord and that it is a Christian duty and privilege to rejoice in Him always regardless of situations that one faces. Peter, in describing Christians who believe and love the Lord, even without having seen Him, indicates they rejoice with joy in their new relationship with Jesus. Psalm 37:4 confirms the instruction to delight oneself in the Lord. Piper (2011) discusses that God delights in the persons of the Trinity but also His creation because it reflects God’s glory. Both rejoicing and delighting are the overflow of the emotion of happiness, especially as one beholds God’s glory and is in a relationship with Jesus.

Summary

Servanthood is a concept found in both the Old and New Testaments. Jesus, himself, encouraged his disciples to serve one another. Additionally, the bible devotes numerous scriptures to explain the meaning of joy. Both of these biblical concepts are necessary to understand servant leadership and authentic happiness in a Christian worldview.

Theoretical Framework for the Study

This author introduced servanthood and happiness theologies in the preceding section of this literature review as a foundation to understanding servant leadership theory and authentic happiness theory as they apply to Christians serving in chaplain ministry. Both of these theories originate from different authors and seek to explain different human experiences and actions. This research study is focused on these two theories. As an introduction to this section, servant leadership theory was identified by Robert Greenleaf (n.d.) in 1970 as a new leadership theory that attempts to explain leaders whose primary motivation is to serve others. Authentic happiness theory, developed by Martin Seligman (2002), investigates what causes a person to be truly happy in life. Greenleaf (2015), the author of servant leadership, when describing one's motivation to serve others in leadership, states, "Joy is inward, it is generated inside. It is not found outside and brought in" (p. 45).

Servant Leadership

Servant leadership is a style or method of leadership identified by Robert Greenleaf (2015) first in 1970, where the leader serves those they lead. The concept for this theory came after Greenleaf read Herman Hesse's short novel, *Journey to the East*, whose pivotal character was depicted as a servant to a group of travelers who is ultimately revealed as the leader of the group that sponsored the journey (Spears, 1996). Servant leaders are motivated by a desire to

serve first and lead second. Greenleaf acknowledges that these two ideas seem to be opposed to each other when they really are not. Blanchard & Broadwell (2018) address this concept as well in stating that people who believe this, “Don’t understand leadership—much less servant leadership. They think you can’t lead and serve at the same time, yet you can” (p. 1).

Zaleznik (2004) argues that there is no known way to train “great” leaders (para. 10). Leadership skills can be taught, but “great” leaders operate out of inner qualities or an inner compass. Greenleaf seems to agree in writing about people’s inner motivations to lead as servants and how the motivation to serve is primary in true servant leaders (2015). One can mimic the behaviors of servant leaders, but true servant leadership includes the motivation to serve others as one’s primary motivation to desire to step into a leadership role.

The servant leadership model is based on the idea that if members of an entire team are individually empowered to be successful, the whole team overall will be more successful than those led by other models (Dierendonck & Patterson, 2010). There is an intentional focus by the leader toward the followers and their development. Greenleaf (n.d.) describes how servant leadership is unique by stating, “The difference manifests itself in the care taken by the servant-first to make sure that other people’s highest priority needs are being served” (What is Servant Leadership section, para. 3). It is a leadership style where the leader primarily focuses on empowering others to be successful instead of on their own advancement. A servant leader spends their efforts serving and helping each subordinate be as successful as they can possibly be. Eva et al. (2019) describe servant leadership as a holistic approach, both conscious and unconscious, that engages one’s followers at many levels to help them succeed.

Servant leadership is considered an ethical leadership style (Yasir & Mohamad, 2016). Despite a significant amount of research produced on servant leadership theory, a void still exists

in the literature defining what exactly constitutes ethical virtues and morals for theory practitioners to subscribe to (Lemoine et al., 2019). Greenleaf intentionally omitted a universal source of ethics, such as Christian scripture, in order to keep the theory flexible for use in any population, group, or circumstance. Despite this omission, and the continued debate about what moral standards servant leaders are held to, it is generally agreed that integrity and ethical conduct is an important component of servant leadership theory. Blanchard & Broadwell (2018), in referencing a leadership scandal, observes, “The self-serving leaders involved hadn’t considered the needs of their followers a priority—but were first only concerned about their own well-being” (p. 8). Servant leaders are described as selfless, not selfish (Patterson, 2010). They are other-focused. Laub (2018) clarifies that servant leadership “Is rooted in our most ethical and moral teaching; leadership that works because it is based on how people need to be treated, motivated and led” (p. 7). At its most basic understanding, servant leadership’s ethical standards are based on how the leader’s behavior affects their followers. The concept of love is applicable to the understanding of a leader’s ethical responsibility to their followers. Greenleaf (2015) states, “As a generalization, I suggest that human service that requires love cannot be satisfactorily dispensed by specialized institutions that exist apart from community” (p. 39). Love is the motivating factor that causes servant leaders to work toward community and relationship with their followers, for it cannot be expressed adequately outside of it. Geaney (2010), while discussing a leader’s responsibility to balance organizational goals, community, and personal wholeness, encourages leaders to generate a surplus of love in how they lead (p. 114). Patterson (2003) presents the bold argument that servant leadership is actually, and entirely, based on love.

Servant leaders are quick to share credit for successes (Verdorfer & Peus, 2014). They also humbly accept responsibility for team failures (Kgatle, 2018). They lead, not primarily out of a desire to advance their own careers but to empower and help their followers reach their full potential (Liden et al., 2014).

There are several bases of power, as defined by French and Raven (1959). Leaders operate using several power bases, but power itself is simply “The ability to influence others” (Lunenburg, 2012, p. 1). Servant leadership handles legitimate, or hierarchical, power differently than other theories of leadership; servant leaders delegate and share power with their subordinates. Greenleaf (2002) describes this mindset by using the description of a trustee. Though a leader cannot irrevocably give away the legitimate power they hold, they are caretakers of the power and can delegate it. They do so to help mentor others and teach their followers to improve their own leadership skills, and actively engage in succession planning. Servant leadership places emphasis on succession planning as a product of the focus on follower development (Dingman & Stone, 2006, p. 133).

Worldview

Greenleaf acknowledges the influence of his Judeo-Christian beliefs in the development of the servant leadership theory but intentionally made the theory flexible enough to be used by anyone and not tied to a specific faith or belief system (Robert K Greenleaf Biography section, para. 5). Russell (2016) argues that many people assume servant leadership is based on religious motivation, but in fact, it can, and should, apply universally. Despite this flexibility, many see how Jesus conducted His earthly ministry as the origin of true servant leadership (Shirin, 2014).

Servant leadership is popular among Christian leaders (Shirin, 2014, p. 1). Many connect the motivation to serve with the way Jesus often is recorded in His interactions with His

followers. Jesus, in Matthew 20, directly describes his ministry as that of a servant. Many researchers have concluded that “Servant leadership is a Biblically-consistent approach to leadership practice” (Irving, 2011, p. 118). When practiced by those of a Christian worldview, it produces behavior that aligns well with Christian ethics and values. However, it is important to note that servant leadership is not biblical leadership but can be understood as a subset of this larger concept. Sendjaya et al. (2008) describe that “One could argue that servant leadership is embedded in spiritual leadership, in that servant leadership is a manifestation of altruistic love” (p. 404). Christian leaders, then, should embrace leading as servants, but servant leadership theory, in practice, does not necessarily always produce Christ-like behavior. Niewold (2007) clarifies that “Servant leadership, in its secular form, is based on non-Christian secular and religious ideas” (p. 118). It is possible to serve others to be successful in endeavors that do not align with Christian ethics.

The blueprint for biblical leadership is found in the council of the entire Bible (Cooper, 2005, p. 21). This approach takes into account a larger view of God than just servanthood but does not diminish the biblical importance of serving others. Biblical leadership involves a life-long journey of being conformed into the image of Jesus, who “Is ultimately training his followers to be like him in his life and death” (Laniak, 2006, p. 221). True biblical leadership is found in being conformed to the image of Christ (Romans 8:29).

Biblical leadership can be described as shepherding (Merkle & Schreiner, 2014, p. 34). Serving is a component of shepherding, but shepherding is not limited to servanthood. God remains the over-shepherd of his people (Laniak, 2006, p. 117). Biblical leaders are under-shepherds who provide oversight for those under their care and model their leadership after the person of Jesus to include servanthood as well as every other description and aspect of who He

is. “The focus of Jesus’ ministry was to proclaim the Kingdom of God” (Roach, 2016, p. 5). Biblical leadership always mimics this focus, where servant leadership theory does not.

Behavior Focused Research

Kotter (2013) asserts that “Leadership is not about attributes, it’s about behavior” (para. 9). Greenleaf (2015) devotes the majority of his writings to the motivation of people to lead as servants. Since Greenleaf, a significant amount of the research conducted regarding servant leadership focuses on identifying traits and specific behaviors that servant leaders perform. Spears (2010), who is largely recognized as Greenleaf’s successor in servant leadership theory, originally identifies ten main behaviors that servant leaders do to explain further what comprises the theory. This strong focus on behavior, but not the motivation to serve as a leader in the research, leaves a gap in the theory. Dierendonck & Patterson (2010) speak to this point by stating, “Although research on servant leadership has grown significantly in the last few years, the predominant focus has been on identifying behavioral characteristics of servant leadership” (p. 90).

Servant leadership theory also focuses on promoting a sense of community and responsibility that a team shares to the greater community they find themselves operating in (Spears, 1996). Helping and serving individual followers to empower them to achieve greater levels of success improve the follower’s lives. This improves the team and, ultimately, benefits the organization, their families, and the community where the team exists. The positive benefit of servanthood extends beyond the leader and the followers they serve.

Servant leadership remains a theory still being heavily researched as leading theory scholars continue to debate an exact definition. Van Dierendonck and Nuijten (2011) point out that, while servant leadership was introduced several decades ago, "There is still no consensus

about a definition and theoretical framework" for it (p. 1229). Much of the research, being focused on behaviors and actions of servant leaders, has led to a more results-oriented theory as opposed to the identity-oriented identity that Greenleaf introduced. Servant leadership can be interpreted as a tool or vehicle which can be used to arrive at a desired destination instead of a description of one's motivation (Nair, 2007; Cummins, 2008). This understanding can lead to people imitating behaviors and actions in an attempt to drive a desired outcome but without the true heart to serve others.

Servant leadership theory is the leadership theory that the sample population are trained in as they begin their chaplain ministry. Understanding the theory helps one understand the perspective the chaplains approach leadership with. How closely they follow the theory's model ties directly into the first research question for this research.

Authentic Happiness

The degree to which the sample population is authentically happy is directly related to this research's second research question. Understanding authentic happiness theory is necessary to understand what is being measured in this question. Since happiness can be a subjective term, it is important to understand the theory of authentic happiness before attempting to measure it.

Happiness, and its pursuit, have been a concept throughout human history. Many intellectual and spiritual leaders have discussed how people become happy, including Buddha, Aristotle, and Plato. However, modern American psychology devotes more research to feelings of depression and sadness at the rate of ten to one (Seligman, 2002, p. 14). Despite the large volume that has been written on happiness, it can be one of the most misused and misunderstood human concepts (Power, 2015).

Happiness, or well-being, is currently understood under two philosophical traditions, hedonia and eudaimonia (Lambert et al., 2015). In hedonia, the focus is on happiness, positive affect, and the absence of negative affect. In eudaimonia, the focus is on living life fully and in a deeply satisfying way (Deci & Ryan, 2006). Eudaimonia is often described as a way of functioning, while hedonia is an experience (Huta & Waterman, 2014). Under hedonia, happiness is a positive feeling that comes from experiences. Eudaimonia speaks to happiness as a way of life and general trait, with less emphasis on individual experiences. Hedonia speaks to passions, and eudaimonia speaks to gratification (Seligman, 2002, p. 137).

Authentic happiness theory began after a speech given by Martin Seligman in 1998 about positive psychology where he encouraged the American Psychological Association Conference to push toward “The best things in life” (Turner et al., 2002, p. 716). Seligman wanted to title the theory and book “Positive Psychology,” but his editor demanded a name change (Seligman, 2012, p. 10). According to Seligman (2002), happiness is not just the sum of positive emotion or feeling. It is not based on a collection of individual responses and feelings for when these feelings are, “Alienated from the exercise of character leads to emptiness, inauthenticity, and depression” (p. 16). Instead, the positive feelings that arise from the exercise of strengths and virtues can be considered authentic happiness. Seligman acknowledges that an experience can produce feelings of happiness but seems to ascribe authentic happiness under the eudaimonia pillar, or tradition, of psychology by stating, “It is important to distinguish your momentary happiness from your enduring level of happiness” (p. 57). Authentic happiness is this enduring, eudaimonic happiness.

Seligman (2002) describes the difference in thinking and creativity between people experiencing a positive and negative mood. He states, “A positive mood jolts us into an entirely

different way of thinking from a negative mood” (p. 50). He cites studies that show people experiencing a positive experience being able to apply critical thinking more effectively and find solutions that they could not when they are experiencing a negative mood. This conclusion has been reproduced in multiple experimental studies (Davis, 2009).

Research has shown that happier people, on average live longer (Frey, 2011). Some research suggests limitations to these findings and states that intensely aroused or manic positive states of happiness may produce the opposite effect (Diener & Chan, 2011). Even research that suggests limits to the concept of happiness being an indicator for longer life agrees that research supports the general concept. One explanation of this phenomenon point to so-called “happiness hormones,” such as endorphins and serotonin, that improve the body’s immune system and vascular tone (Moiseieva, 2016). People who are authentically happy have physiologic changes in their bodies that help support longer lives.

Seligman (2002) identifies three categories that comprise authentic and enduring happiness. The first is called a set range which accounts for half of one’s happiness. One’s set range is genetic, and people can exercise very little or no control over it. The second category is one’s circumstances that account for between eight and fifteen percent of happiness (Seligman, p. 77). Circumstances that positively impact happiness are living in a wealthy democracy, getting married, avoiding adverse events, acquire a rich social network, and being religious. Voluntary variables account for the remaining thirty to forty percent of enduring happiness. These variables have to do with how one sees the past and is under their voluntary control. Intentionally deciding that one’s past does not dictate their future, choosing forgiveness, and increasing gratitude about good things in one’s past all fall into this category (Seligman, p. 101). These variables all increase one’s optimism about their future, and therefore, the level of their authentic happiness.

In summarizing authentic happiness theory, Clemons (2018) states, “Authentic happiness combines the positive emotions of the past and the positive emotions about the future with the pleasures and gratifications of the present” (p. 26). Authentic happiness includes present happiness but also utilizes positive experiences of the past to create hope for the future. Seligman (2012) summarizes authentic happiness theory by stating that happiness can be analyzed into “Three different elements that we choose for their own sakes: positive emotion, engagement, and meaning” (p. 11).

Seligman (2002) identifies strengths of character that can be used to achieve the six-character virtues he identifies as essential to authentic happiness. These six virtues were identified by a study of many different religions and spiritual teachings in which these virtues were all found (Seligman, p. 157). The six virtues are wisdom and knowledge, courage, love and humanity, justice, temperance, spirituality, and transcendence. There are twenty-four signature strengths that help one achieve these six virtues to include concepts such as wisdom, love of learning, critical thinking, open-mindedness, social intelligence, and others. These strengths only have the ability to support the engagement element of authentic happiness.

Each individual has a different mix of primary strengths that connect with their personalities, experiences, and history (Seligman, 2002, p. 164). Seligman (2012) declares that one’s life enters “Into flow when your highest strengths are deployed to meet the highest challenges that come your way” (p. 24). This results in maximizing one’s engagement and raising one’s authentic happiness. Where Seligman focuses authentic happiness theory on the presence of positive emotions, Dambrun et al. (2012) document slightly different findings and state that, “One’s fluctuation of happiness, despite the experience of phases of pleasure, seems to be more linked to emotional negativity than to emotional positivity” (p. 16). Authentic happiness

may be approached in the literature both by leading with positive emotions and also by the absence of negative emotions.

Theoretical Summary

Servant leadership theory is a theory first defined by Robert Greenleaf (2015) in 1970 where a leader is motivated to serve as their primary motivation. Authentic happiness theory is a theory first defined by Martin Seligman (2002) where positive feelings arise from exercising strengths and virtues. Understanding both is essential to understanding if there is or is not a relationship between practicing servant leadership behaviors and the degree of their authentic happiness.

Related Literature

Servant leadership theory and authentic happiness theory themselves exist within a larger group of literature streams. Servant leadership theory is one of many different leadership styles and has given rise to additional literature streams focusing on its effects and leader characteristics. Authentic happiness theory has added to the literature on mental health and has given rise to positive psychology and well-being theory literature streams. This section will focus on literature related to each of these two theories as well as chaplaincy, which connects to the sample population for the research study.

Chaplaincy

Professional chaplains practice spiritual care in a variety of situations (VandeCreek & Burton, 2001). Chaplains can be of any faith or no faith (Pesut et al., 2012). In the Christian faith, chaplains are similar but distinct from pastors or ministers though they are licensed and ordained in a similar fashion. Pastors typically can be found inside a church working with members of their congregation who share the same faith. Chaplains are often found outside the

walls of a church, working with the public who may not share their faith (Yandell, 2020). They are also distinct from Christian evangelists. Where evangelists typically share or communicate the gospel of Jesus verbally, chaplains demonstrate the gospel through their behavior and service (Yandell, p. 59). They are a ministry of presence and service (Sullivan, 2014). Avery (1986) defines the ministry of presence as relational in character and is the combination of skill, faith, and availability. There is continued growth in both chaplaincy as a ministry and chaplaincy-related research in the United States and elsewhere (Fitchett, 2017).

The word “chaplain” comes from the Latin word for cloak and originates from the story of St. Martin, who offered half his cloak to a man in need in the year 337 (CYW Team, n.d., para. 2). His, now, half cloak became a symbol of the spiritual dignity of every person and was kept as a religious relic in a room called a capella or chapel. The person responsible for looking after this relic was called the capellano, or chaplain (CYW Team, para. 4). Afterward, chaplains started to become common in militaries, royal courts, and later, hospitals. They can now also be found serving in many areas of life, including healthcare, first responder organizations, corporations, ministries, education, professional sports, and entertainment fields (Yandell, 2020).

In the United States, chaplains have been part of the government and ministry since Jacob Duché served in the First Continental Congress before defecting to the British (Neill, n.d.). Chaplains have also been part of the military in the United States since the Revolutionary War (Crowder, 2017). Modern military chaplains can be seen as serving two masters at the same time (Budd, 2002). They are responsible to both their military superior and also to the denomination, or religion, that credentials them for ministry. Many modern chaplains approach their work as primarily a secular service, with a faith-based motivation for that service. This, along with not focusing on traditional evangelism, often allows them to comply with the three-pronged test that

the United States Supreme Court handed down in the *Lemon vs. Kurtzman* case (Yandell, 2020; Burger, n.d.). They serve a secular purpose, and their primary effect is not to convert people to their faith but to serve them. Chaplains can now be found in many areas of modern American society.

Hospital Chaplaincy

Chaplains are prominent in the current healthcare system in the United States, where spiritual care is recognized as providing positive health benefits to those admitted to hospitals, as shown in decreased hospital stays and lower usage of pain medicines (Thiel & Robinson, 1997, p. 94). Chaplains in healthcare provide spiritual care services and active listening skills to patients and their families. Increasingly, chaplains are seen as healthcare professionals and part of a larger healthcare team whose training includes specialized clinical pastoral education (Ford & Tartaglia, 2006). According to Handzo et al. (2008), there is “A desire among a broad range of patients, including those who claim no religion, to receive the kind of care chaplains provide” (p. 39). Despite these findings, many healthcare systems and authors neglect chaplaincy from a perception that both religion and clergy are irrelevant to the healthcare profession (VandeCreek, 1999, p. 417). Even so, chaplains remain more and more common in healthcare settings and many arenas of modern life and community. Many hospitals require their chaplains to obtain board certification through agencies such as the Association of Professional Chaplains. These chaplains must meet several requirements, including a master’s degree in divinity, practical training hours, ecclesiastical endorsement, and others (Association of Professional Chaplains, n.d).

Nursing Home Chaplaincy

Chaplains can frequently be found working inside nursing homes in the United States (Yandell, 2020). Vanderwerker and Flannelly (2008) identify that the most common source for chaplain referrals from their study from within nursing homes or rehabilitation, settings were the patients themselves (p. 57). The requests were for emotional and spiritual support as well as relationship support for a changing medical diagnosis or prognosis. Nursing home chaplains primarily work with residents of the facility and work with the residents' families and nursing home staff. Compared to hospital chaplains, nursing home chaplains make more frequent visits to individual patients but may spend less time during each visit (Handzo et al., 2008). This is because nursing home chaplains establish long-term relationships with the residents that aren't possible in the more acute-care situations found in hospitals. Nursing home chaplains frequently assist the facility activity's director and conduct religious services on Sunday (Yandell).

First Responder Chaplaincy

According to Valerie Gouse (2016), "Many people look to public servants such as the police to provide emotional and social support in addition to their traditional responsibilities of protecting citizens from harm and danger" (p. 195). This highlights the expanding role that Chaplains perform in their service to police, firefighters, and emergency medical services. Chaplains that serve public safety departments can be understood as ministering to a unique congregation (Norton, 1984). First responder chaplains must adapt to the unique personalities, environments, and cultures that exist in the nation's public safety departments (Yandell, 2020). In describing police chaplaincy, Norton highlights the importance of listening and specialized skills necessary when working with police. He states that, because of the unique nature of their profession, their spiritual lives are sometimes stifled (Norton, p. 1). Hinckley and Dent (1985)

also highlight the unique level of occupational stress that exists with police and other first responders, as well as the benefit that chaplains provide these individuals.

Chaplains fill several roles in public safety departments. First responder chaplains visit injured or sick responders. They also participate in line-of-duty death ceremonies. Perhaps one of their most visible roles is meeting and talking with responders who are experiencing stress or problems. In many states, clergy, such as chaplains, provide a confidential outlet to discuss these problems. Many first responder chaplains also extend these services to the spouses and families of the first responders they serve. In many municipalities in the United States, police departments are responsible for providing death notifications to next of kin. Chaplains participate in these notifications. Chaplains also provide educational classes on stress management to the departments they serve (David, 2005). As previously highlighted by Gouse (2016), chaplains are increasingly called upon to work with their departments and also with victims of crimes and others in the community. First responder chaplains are also called upon to give prayers and invocations at ceremonies, promotions, awards ceremonies, and council meetings. Often, chaplains can also be found spearheading an employee recognition program or other department committees (David, p. 3).

Disaster Response Chaplaincy

One of the most visible roles to observe chaplains is in disaster response (Yandell, 2020). Many of the non-governmental agencies that respond to help with disaster recovery include chaplains as part of their staff and volunteer pool. Chaplains can fill many different roles during disaster response and recovery. They are sometimes not distinguishable from other responders since they perform many of the same feeding, housing, clearing, and manual labor roles as well.

Disaster chaplains are often skilled in crisis intervention techniques and utilize listening as a primary tool to help reduce stress and anxiety with disaster responders (Yandell).

Since governmental agencies at the local, state, and federal levels lead disaster response activities, disaster response chaplains need to be especially careful to follow strict rules on their behavior to ensure their conduct is in accordance with rules and case law that govern government and church separation. They are not allowed to perform unwanted evangelism during recovery and response efforts (Dolan, 2007). The National Voluntary Organizations Active in Disasters is a network of non-profit agencies in the United States that work alongside the government in disaster response. Their committee on emotional and spiritual care has published ten points of consensus for their members that create boundaries for chaplains working in support of governmental agencies during a disaster response. Avoiding proselytization is at the top of that list (NVOAD, 2021). A disaster chaplain's responsibilities when someone has suffered extreme loss during a disaster are to care for their immediate needs, be a ministry of presence and listening, and connect people to available resources they may need (Yandell, 2020).

Study Population

In addition to the previously listed areas, chaplains can also be found in schools, sports teams, prisons and jails, corporations and other areas in the community. They are not limited to serving as a designated uniformed individuals and often times serve without recognition. They can be both paid and volunteer.

The population for this research study will be chaplains who are trained and credentialed by the International Fellowship of Chaplains. While many chaplain training agencies focus on a specific type of chaplain ministry, such as fire, police, or hospital chaplaincy, the International Fellowship of Chaplains teaches toward community chaplaincy (Palmer, 2020). Their focus is on

general chaplaincy skills to impact one's community. Those skills can then be applied to the more specific chaplain ministries as the individual chaplain feels called to participate in them (Yandell, 2020). Chaplains credentialed by the International Fellowship of Chaplains have all attended the same forty-hour basic chaplaincy course. Most have attended additional training opportunities, especially in critical incident stress management and suicide intervention. The basic chaplaincy course includes training on chaplains as leaders in their communities and the individual areas in which they perform chaplain ministry.

Servant Leadership Behaviors

Servant leadership behaviors were not discussed in depth in the theoretical literature section of this literature review. Much of the available volume of research that is pertinent to servant leadership focuses on servant leader's behavior, and the measurement thereof. Greenleaf (2015), however, described servant leadership theory primarily in terms of one's motivation and wrote less about how servant leaders act. For this reason, servant leadership behaviors are discussed in this literature review as a sub-topic of the larger theory, and not as the theory itself.

Larry Spears (2010), a protégé of Robert Greenleaf and once-director of The Greenleaf Center for Servant Leadership, initially identified ten characteristics, or behaviors, that servant leaders demonstrate. Together they, "Increase understanding of the meaningful practice of servant leadership" (Spears, p. 27). These include listening, empathy, healing, awareness of self and others, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people, and building community. Many other researchers have added to this list as the research into servant leadership has grown with a focus on the theory being viewed more like a collection of behaviors (Northouse, 2019, p. 228).

Kouzes and Posner (1995) add vulnerability as an important characteristic of servant leaders. Stephen Covey (1994) emphasizes the importance of humility of character (p. 3). To Blanchard (1995), servant leadership doesn't begin until "Vision, direction, and goals are clear" (p. 12). In describing how servant leadership is distinctly better than other leadership theories, Sarkus (1996) points to integrity, ethics, and moral behavior as central to the theory. Schwartz (1991) writes that servant leaders will be team-based in their approach to their employees. Newman et al. (2017) describe servant leaders as role models and as community-focused (p. 49). Northouse (2019) writes, "Servant leadership works best when leaders are altruistic" (p. 241). Lingenfelter (2008) ascribes a desire to achieve a "Depth of relationship" with followers as an important servant leadership behavior (p. 111). Spears and Lawrence (2016) add authenticity to this list as an extension of trustworthiness. Barbuto and Wheeler (2006) extend the list of behaviors to include the concept of calling. Servant leaders are called not just trained or taught.

Hunter (2008) adds respect, commitment, patience, honesty, and selflessness as servant leadership behaviors. Van Dierendonck and Nuijten (2010) add accountability, courage, and standing back. Russel & Stone (2002) add trust, empowerment, pioneering, appreciation of others, and modeling. Mittal and Dorfman (2021) add the behavior of empowering others to the definition. Sendjaya et al. (2008) introduce the characteristic of voluntary subordination to servant leaders, meaning they choose to become subordinate to empower their followers.

Sims (1997) identifies the word servant as a word for a person's identity. Being a servant leader is more than just practicing certain behaviors that can be learned. It is rooted in one's identity. These listed behaviors and characteristics are used to describe how a servant leader behaves, not as an attempt to define the theory.

Categorizations and the Servant Leadership Profile – Revised

There have been several attempts to categorize all of these behaviors into related groupings and create an assessment tool to measure one's servant leadership ability on a numerical scale. Sendjaya et al. (2008) have developed and validated the Servant Leadership Behaviour Scale, focusing on organizational servant leadership behavior, which categorized these behaviors into six categories. It includes voluntary subordination, authentic self, covenantal relationship, responsible morality, transcendental spirituality, and a transforming influence. The Organizational Leadership Assessment, created by Laub (2018), categorizes these behaviors into six categories: value people, develop people, build community, display authenticity, provide leadership, and share leadership (p. 189). Dennis and Bocarnea (2005) separate forty-two individual servant leadership behaviors into just five categories to create their measurement scale: empowerment, love, humility, trust, and vision.

Wong and Page (2003), in the development of another such scale, the Servant Leadership Profile – Revised tool, categorized the extensive list of servant leadership behaviors and characteristics into seven groupings. They measure for developing and empowering others, power and pride, authentic leadership, open and participatory leadership, inspiring leadership, visionary leadership, and courageous leadership. They state that “Servant leadership is defined by both the presence of certain positive qualities, and the absence of certain negative qualities” (Wong & Page, p. 5). The positive qualities include servanthood, leadership, visioning, developing others, empowering others, team-building, shared decision-making, and integrity. The negative qualities include abuse of power, control, pride, and narcissism. Regardless of how high one scores on the positive qualities, if one does not score very low on the power and pride category, they are disqualified from being considered a servant leader (Wong & Page, p. 5).

Effects of Servant Leadership in Organizations

Sendjaya et al. (2008) highlight systemic organizational leadership problems that produced the downfall of large corporations such as Enron, World-Com, and Tyco (p. 402). The appeal of servant leadership as an ethical leadership style that supports and empowers employees has grown in response to toxic leadership practices (Ross et al., 2014). In addition to the human benefits of servant leadership, “Growing empirical research has highlighted the utility of servant leadership as a management technique that enables business organizations to develop and maintain a competitive advantage” (Newman et al., 2017, p. 49). Newman et al. explain that leaders who behave with servant leadership qualities make their employees go beyond their job role and exhibit organizational citizenship behavior (p. 49). They do more than is minimally required of them in their job roles to help drive the organization to new levels. Mertel and Brill (2015) assert that leaders should care about meeting employee needs because, “Employees leave managers not companies” (p. 229). They cite research that indicates that most employees indicating that poor morale is the reason they are leaving. What these employees are really saying is that it is their leaders they are leaving because leaders are responsible for morale. The research findings showing the positive benefit of servant leadership on employee retention and moral are a solution to this problem.

Servant leadership can transform not only individual leaders and followers but can also impact the health of the larger organization and community (Laub, 2018, p. 188). Laub continues by rating organizational health over six different levels with the highest two tiers, or the healthiest organizations, being defined as servant-minded organizations comprising only fourteen percent of current organizations (p. 191-192). Healthier organizations are generally thought to be associated with higher productivity for the organization.

Numerous studies show a correlation between servant leadership behaviors and increased job satisfaction for employees. Cerit (2019) was able to demonstrate this positive relationship between school principals and teachers' job satisfaction scores (p. 615). Sharon Drury (2004) also established a positive relationship in a study sampling a non-traditional university in the United States along with a smaller, yet still positive, correlation between servant leadership behavior and the staff's commitment to the organization. In studying twelve public and private organizations, Herbert (2003) identifies "A significant relationship between perceptions of servant leadership and overall and intrinsic job satisfaction" (p. 5). Kelly Anderson (2005) also found a strong correlation exists in Christian educational organizations. Al-Asadi et al. (2019) found the same positive results in measuring several service-sector organizations. Tischler et al. (2016) use even stronger language by stating that "Servant leadership predicts job satisfaction" in studying three private firms (p. 1). These studies are a small sample of the available empirical research that has been done demonstrating this positive correlation.

Disagreements & Challenges in Servant Leadership

Despite the research demonstrating servant leadership theory as having a positive effect on followers and organizations, there are disagreements among scholars and practitioners on its benefits and definitions (Van Dierendonck and Nuijten, 2010). Northouse (2019) affirms this continued disagreement between servant leadership scholars and calls for a larger body of findings to present a "robustness of theoretical formulations" (p. 242). Anderson (2009) highlights servant leadership theory's flexibility as a strong weakness due to the lack of a single agreed-upon definition, measurement scale and believes that empirical evidence of positive outcomes in organizations has not been sufficiently established (p. 4). Anderson's assertion that sufficient data has not shown a positive outcome to servant leadership application seems to be a

minority opinion in the available literature. Russell and Stone (2002) agree with Van Dierendonck and Nuijten by empathically arguing that the theory lacks definition and suggests a lack of empirical research to support a positive outcome. Interestingly enough, they conclude their journal article defending these conclusions by stating, “If countless individuals transform into servant leaders, infinitely more people would benefit” (p. 155).

Servant leadership theory and application have been challenged in light of gender bias and equality (Hogue, 2016; Reynolds, 2014). These authors focus on people’s assumptions that leaders are men to disagree with servant leadership theory but provide little focus on the leadership theory itself to argue that there is gender inequality in the application of the theory. Other research has shown women servant leaders may actually hold an advantage over men despite the terminology potentially being gender-biased in contrast to the previously mentioned research (Lehrke & Sowden, 2017, p. 25). Liu (2007) suggests that servant leadership theory assumes the servant leadership is untouched by power when, in fact, power dynamics such as race, gender, sexuality, age, and class limit the ability of individuals to actually lead as servants. Important to note is that Liu’s research is qualitative in nature and revolves around the story of a single leader who was not successful in leadership which limits the research’s generalization.

Barriers have been identified that prevent servant leadership from being successful at creating positive results. Some of these include “Lack of trust, paternalism, conflicting leadership styles, misunderstanding of servant leadership, middle management barriers” and others (Foster, 2000, p. ii). Fear of change and toxic organizational culture can also be barriers (Savage-Austin & Honeycutt, 2011). Though these barriers have been identified in qualitative research, little is found in the literature on specifically overcoming them outside of general implementation strategy.

Several criticisms regarding servant leadership are prevalent. Kim et al. (2014) point out that not only is the term servant leadership not well defined, even “The meaning of ‘serve’ has not been concretized” among servant leadership scholars (p. 1156). Kim et al. continue by declaring that servant leadership will be difficult for academic scholarship until ambiguous concepts are no longer used (p. 1157). In attempting to explain why there is such a wide scope in servant leadership research and lack of a single definition, Sendjaya (2010) explains that “Servant leadership has spurred curiosity beyond the capacity of scholars to keep pace, either theoretically or empirically” (p. 39). Despite the criticisms of empirically measurable characteristics, Kim et al. affirm that the theory's core concepts “Are clear and simple” (p. 1157).

Mental Health & Happiness

The concept of mental health and happiness has evolved over human history. Most scholars begin the timeline of thought around the subject to the ancient Greek philosophers such as Aristotle and end discussion after the post-materialists in the preceding century (Veenhoven, 2015, p. 521). Happiness has been seen as both impossible to obtain in this life during the Middle Ages and as a human entitlement in more modern-day western culture (McMahon, 2006, p. 12). As described by Touburg and Veenhoven (2015), the link between mental health and one’s perceived happiness level is very strong (p. 394).

There have been several attempts to classify and measure happiness as it relates to mental health, with one of the arguably most distributed and accepted in modern times is Maslow’s hierarchy of needs (Maslow, 1943). This theory comprises five levels of needs. One must fulfill the lower-level needs in order to progress up the pyramid to pursue higher-level needs. The theory begins with the basic needs of physiological and safety. Once those are met in a person’s life, they can move to the psychological needs of belongingness, love, and esteem needs. The

pyramid concludes with self-actualization or achieving one's full potential. Diener et al. (1985) associate achieving self-actualization with a higher reported level of happiness. According to their research, as one moves up Maslow's pyramid, they report a higher level of happiness in their lives and focus on the higher category of needs in their responses. Vasudha and Prasad (2017) state, "Self-actualization need, which forms the apex of the famous hierarchy of needs theory propounded by Maslow is supposed to make a person very grounded and happy" (p. 2349).

Frederick Herzberg and Bernard Mausner (1959) expanded on Maslow's theory by applying it to a workplace context. They added a new dimension called a two-factor model of motivation that created two groups; one group leads to greater happiness and satisfaction while the other leads to dissatisfaction. One group, called motivators, provides motivation and provides positive satisfaction and happiness in one's role. In contrast, the other, called hygiene factors often used to produce actions via force or threat, is dissatisfaction whose negative influence should be removed or mitigated. Dartey-Baah and Amoako (2011) summarize by stating that the happiest and most satisfied workers have high motivation and high positive hygiene factors (p. 1-2).

Another extension of Maslow's theory is McClelland's theory of needs (McClelland, 1961). In this theory, every person has three types of motivational needs, which are developed from life experiences and one's culture. These needs are achievement, power, and affiliation. A neuroscientific study has shown that rewards from success in each of these three needs stimulate a different area of the brain that is not stimulated by rewards from the other two, giving credibility to McClelland's theory (Rybnicek et al., 2017, p. 443). Some studies have shown that people's expression of happiness increased as they perceived and visualized rewards for the

category of needs that they affiliated with, with those affiliating with the achievement category showing the greatest level of post-assessment happiness (Zurbriggen & Sturman, 2002, p. 521).

There is a strong association between these three theories of motivation (Osemeke & Adegboyega, 2017, p. 161). Perceived happiness is categorized as a positive emotion and is a component of well-being (Linley et al., 2009, p. 878). De Simone (2014) states that “The concept of well-being in the workplace has been increasingly elevated to the same importance to organizational scholars as the more common concepts of leadership and motivation” (p. 121). As the concept of mental health has grown to encompass positive well-being and shifting away from just being defined as the absence of mental illness, one’s happiness has begun to play a more significant role in the concept of mental health (Jahoda, 1958).

Happiness & Associations

Happiness has been linked to several different areas. Subjective happiness levels have been correlated to health, life expectancy, success, and positive family factors. Each of the associations is usually recorded in the research as positive in nature.

Health

Research generally reveals that happiness has health benefits. According to Steptoe (2019), “Happiness is generally associated with reduced mortality in prospective observational studies” (p. 339). It is also understood that many factors influence mortality and morbidity, which sometimes make it difficult to isolate a single element, which plays a factor in one’s overall health. Though it seems to be associated with physical health benefits, happiness is not a predictor of it. Perneger et al. (2004) find that the association between happiness and mental health is a strong association while the association between happiness and physical health is weak in their study’s sample. Several studies, such as Evans and Soliman’s (2017), have shown a

strong relationship between happiness and life expectancy across multiple countries. These findings also evaluated socioeconomic status and population size as a consideration in the research. They found the association between happiness and an increase in life expectancy existed regardless of these factors.

Career Success

According to Lyubomirsky et al. (2005), “Numerous studies show that happy individuals are successful across multiple life domains,” including in their work performance (p. 803). Happy people receive higher earnings, perform better at work, and receive more favorable performance evaluations when compared to peers who are not as happy (Walsh et al., 2018). Wash et al. also conclude from their research that happiness precedes this career success (p. 199). Boehm and Lyubomirsky (2008) agree with these findings that positive affect leads to improved workplace outcomes, as opposed to success at work leading to the employee’s positive affect. To help explain other factors that impact this association, other research has shown that commitment to one’s career, and internal satisfaction does moderate the happiness and work success correlation (Pan & Zhou, 2013). This study shows that, while the association with happiness and success in one’s career remains strong, other factors successfully moderate that association.

Family

Research studies frequently show that one’s family support is strongly associated with one’s happiness. Social, and particularly familial, support has a “Substantial positive association with concurrent happiness” (North et al., 2008, p. 475). Several research studies have shown that being married increases happiness and feelings of well-being; however, having children negatively impacts happiness (Campbell, 1975). Of interest is that research has shown that,

across multiple countries, there is a happiness gap between individuals who are married as opposed to just co-habituating (Lee & Ono, 2012). As Glenn and Weaver (1979) point out, the negative association between happiness and having children is very weak and may likely be associated with a poor sampling technique in the studies that found the association (p. 960). Despite this belief, studies continue to show that parenthood, especially in industrialized nations, slightly decreases happiness. However, this is partially mitigated by the presence of paid time off and child-care subsidies (Glass et al., 2016, p. 886).

Income

It has long been assumed that increasing one's income will increase one's happiness. This idea has been increasingly called into question as happiness research has grown (Rojas, 2011). According to North et al. (2008), income does have a "Small positive impact on happiness" (p. 475). They point out, however, that this impact diminishes as income increases. Despite the idea that one would be happier if they had more money, research continues to show that this idea continues to be incorrect (Bartram, 2010). Studies continue to find no significant relationship between increasing happiness and personal income or the gross domestic product value of a country (Easterlin & Angelsen, 2009). These studies have primarily been performed on industrialized nations, but research into developing nations finds the same trend (Easterlin et al., 2010). Other than a small increase in happiness when one's income begins to increase, there is little evidence to suggest that an increase in income is associated with increased happiness.

Positive Psychology & Well-Being Theory

In 2012, Seligman released a new theory called "Well-being theory." He now claims his earlier work on authentic happiness was incomplete and did not achieve the "Gold standard" of living that he calls flourishing (p. 12). The goal of positive psychology, then, is to flourish.

Seligman cites three inadequacies of authentic happiness theory. The first is that happiness is usually understood as a cheerful mood. It muddies the water by mixing in a feeling with meaning and implies that one cannot be authentically happy if they are experiencing a different mood.

Seligman's (2012) second inadequacy is the prominence of life satisfaction when used to measure happiness (p. 13). When measured, there is a propensity to answer how satisfied one is with their life based on how one feels when they answer the question. The third element is that people intentionally choose things for reasons other than positive emotions, engagement, and meaning. They also choose things for achievement's sake or other reasons that do not fit into authentic happiness theory (Seligman, p. 14).

Seligman (2012) states that "Well-being is a construct, and happiness is a thing" (p. 14). Well-being theory has five elements: Positive emotion, engagement, meaning, positive relationships, and accomplishment (p. 16). The last two items, positive relationships and accomplishment, are additions to authentic happiness theory. No single element defines well-being, but they all contribute toward it. With well-being theory, Seligman intends to redefine positive psychology further than simply encompassing authentic happiness theory.

The twenty-four strengths in authentic happiness theory that support the engagement element are also present in well-being theory. In well-being theory, these strengths can support all five of its elements (Seligman, 2012, p. 24). This affords people much more latitude to increase their well-being than they do to impact their authentic happiness. Where authentic happiness can be seen to "exist just in your own head," well-being combines feeling good and achieving a higher level of meaning, relationships, and accomplishments (Seligman, p. 24).

Well-being theory addresses why humans choose actions that do not improve their happiness levels, such as having children. Having children may not make one happier due to the

extra work involved in raising them, but it may make their lives feel more fulfilled. Research has shown that women with multiple children generally report higher life satisfaction (Rittenour & Colaner, 2012, p. 351). This concept is not limited to just choosing to have children, but research has shown that “Engaging and meaningful activities may have stronger influences on well-being than pursuing pleasure” (Schueller & Seligman, 2010, p. 253).

In describing the definition of flourishing, Seligman (2012) states that “to flourish, an individual must have all three core features and three of six additional features” that he identifies (p. 26). His core features include positive emotions, engagement, and meaning. The six additional features are self-esteem, optimism, resilience, vitality, self-determination, and positive relationships (p. 26).

Surveys

Seligman has put forth a well-being survey in addition to the authentic happiness survey he released with his original theory (Seligman, 2021). The well-being survey has gone through at least one outside validation research study (Sanli et al., 2019). There have also been other attempts to develop and validate tests to measure one’s well-being to include the PERMA-Profiler test and the SGWB scale (Butler & Kern, 2016; Longo et al., 2017). While there are validation studies for both the authentic happiness survey and the well-being survey, this author has identified a larger body of research validating the authentic happiness survey.

While well-being theory has generally been well-received, it is still in its infancy and has not had adequate time to be researched (Scorsolini-comin et al., 2013, p. 669). Comparatively, this author’s literature survey has found that the authentic happiness survey has been utilized in numerous research studies and re-validations (Shepherd et al., 2015). For both surveys, research shows that “Reliability figures for subjective well-being measures are lower than those typically

found for education and other microeconomic variables, they are probably sufficiently high to support much of the research that is currently being undertaken” (Krueger & Schkade, 2008, p. 1833).

Rationale for Study and Gap in the Literature

Servant leadership theory was defined in 1970, and authentic happiness theory officially in 2002. Both theories are relatively new. Though the research base is growing into each of them, each is still being refined and defined (Northouse, 2019, p. 242; Seligman, 2012). Therefore, some aspects of the leadership theory are still assumed and untested. Multiple research studies have shown a positive result in life satisfaction, or happiness in their lives, in followers whose leader practices servant leadership (Chughtai, 2018; Hakanen & Van Dierendonck, 2011).

Choosing to lead as a servant means that the leader voluntarily surrenders and shares the perks of leadership positions, including power and privilege that come with their hierarchical positions (Wong & Page, 2003). Northouse (2019) states, “Being a servant leader implies following, and following is viewed as the opposite of leading” (p. 242). In addition, studies such as Zhou et al. (2020) have identified an increase in emotional exhaustion that comes with choosing to lead as a servant. For these reasons, new leaders may be hesitant to choose to lead as servants. The hypothesis states that by putting others first and forgoing some perks of leadership, a leader may be less happy both professionally and personally. Liao et al.’s (2020) research “Revealed that engaging in daily servant leadership behavior can come at a cost for the leaders” (p. 1185). They identify perspective as being a key moderator for this finding.

Dierendonck and Patterson (2010) also assert that giving away one’s power and focusing on the success of others instead of your own may not be appealing to new leaders. Empirical studies designed to test whether servant leaders are authentically happy with their choice in

leadership styles are noticeably absent in the literature. The vast majority of servant leadership research involves identifying and validating behaviors or characteristics of these leaders and the effects on followers and organizations. This author can identify only one other research study that attempts to answer this question (Clemons, 2018). Clemons demonstrated “A weak to moderate statistically significant positive relationship” between servant leadership behavior and authentic happiness among professors at a single university. This finding suggests that the perception that choosing to lead as a servant may not result in a decrease in authentic happiness. This research study adds to the literature base by investigating whether a relationship exists between servant leadership behavior and authentic happiness in a Christian population actively involved in a Christian chaplain ministry.

Profile of the Current Study

This literature review investigates the theologies of servanthood and happiness or joy. It connects the earthly ministry of Jesus with the concept of servanthood. It also shows that, while Jesus leads as a servant, servant leadership does not completely encompass His leadership style. Servant leadership is not biblical leadership, with the latter having fixed ethical foundations and encompassing discipleship and being conformed to the image of Jesus.

Servant leadership theory and authentic happiness theory are investigated and discussed. Relevant literature streams for servant leadership include behavior identification, categorization of behaviors and current assessments, effects of servant leadership on organizations, and current disagreements in the literature. Literature streams for authentic happiness include mental health, associations with happiness, and the evolution of positive psychology and well-being theory. Chaplaincy as a ministry is also discussed. As servant leader theorists continue to debate a concrete definition for the theory, new hypotheses will be made and applied to the theory.

Empirical research should continue to probe these hypotheses to help with both theory development and perception of the theory itself. A gap in the literature is identified in that research is lacking to test the assumption that servant leaders are not authentically happy with their decision to lead as servants. This research helps fill that gap by investigating if there is a relationship between servant leadership behavior and authentic happiness in Christian chaplains.

CHAPTER THREE: RESEARCH METHODOLOGY

This research study evaluated a potential relationship between servant leadership behaviors and authentic happiness. The research methodology section describes the rationale behind the study's design, the hypothesis presented by servant leadership theorists, the research questions being studied, and the study's design. It also describes the study's population, instrumentation, data collection, and data analysis.

Research Design Synopsis

The Problem

Servant leadership theory calls for the leader to provide for, or serve, their followers' highest priority needs to help their followers be as successful as possible. Some leadership theorists suggest that there may be a hesitance for leaders to adopt the servant leadership model because of the increased effort required to lead as a servant and putting aside some of the privileges traditionally associated with a leadership position (Dierendonck & Patterson, 2010). Northouse (2019) identifies several weaknesses in the leadership theory. First, he highlights that debates still exist among the leading scholars of the leadership theory about what comprises the leadership style. He also indicates the lack of scholarly research to support the claims made by the theorists by stating, "Many practitioners of servant leadership are not necessarily researchers who want to conduct studies to test the validity of servant leadership theory" (p. 242). The areas of servant leadership theory that have received the most attention by researchers include defining specific characteristics or behaviors that comprise servant leadership and the effects of servant leaders on their followers and the organizations they serve. As a result, some claims by the theorists remain under-researched.

Very few studies evaluate how servant leadership affects the leaders themselves. Zhou et al. (2020) show that servant leadership behavior led to daily resource loss for the leaders due to “The relationship between work and family life deteriorated” (p. 1). This study does show that the effects of emotional exhaustion on leaders can be mitigated by employees having a strong sense of responsibility for their positions. A study by Liao and Lee (2020) also showed that “Engaging in daily servant leadership behavior can come at a cost for leaders” (p. 1185). Neither of these directly test the assumptions stated by Dierendonck and Patterson (2010) that new leaders may not wish to adopt servant leadership because they will be less satisfied and happy leading as a servant. One dissertation by Clemons (2018) has investigated this by researching this hypothesis among a group of university professors with findings indicating that a “weak to moderate statistically significant positive relationship was found between servant leadership and authentic happiness” (p. 4). Clemons rejected the theorist hypothesis among the population studied. This researcher’s findings also rejected the theorists’ hypothesis that leaders who exhibit servant leadership behaviors experience less authentic happiness within a different population of Christian chaplains.

Purpose Statement

The purpose of this quantitative correlational study was to determine what, if any, is the relationship between servant leadership behaviors and authentic happiness in chaplains who serve in a para church chaplain ministry.

Research Questions and Hypotheses

Research Questions

RQ1. To what degree, if any, do chaplains exhibit servant leadership behavior in their chaplain work?

RQ2. To what degree, if any, do chaplains exhibit authentic happiness?

RQ3. What, if any, is the relationship between servant leadership and authentic happiness among chaplains?

Research Hypotheses

H01. There is no statistically significant relationship between servant leadership as measured by the Servant Leadership Profile-Revised and authentic happiness as measured by the Authentic Happiness Inventory among chaplains.

Research Design and Methodology

A correlational design was used in this study to determine if there is a relationship, either positive or negative, between authentic happiness and servant leadership behavior in Christian chaplains. A correlational design is an appropriate research methodology because the degree of the relationship between the two variables is being evaluated (Gall et al., 2007). Numeric data for both the authentic and servant leadership variables as obtained from a survey and assessed to determine what, if any, relationship between them exists.

This study utilized survey research with correlational analysis to evaluate a potential relationship between two variables. Authentic happiness is a state of inner joy that is less dependent upon circumstances and more on inner resources and perspectives (Dambrun et al., 2012, p. 1). The Authentic Happiness Inventory, located in Appendix A, was used to gather information related to authentic happiness, which is the outcome or dependent variable of the study (Peterson, 2005). The Authentic Happiness Inventory produces an overall score by adding together Likert-scale scoring for each question.

Servant leadership is a leadership style that prioritizes serving others and helping subordinates achieve personal success as a way to achieve higher team success. As assessed by the Servant Leadership Profile-Revised (Wong & Page, 2003), located in Appendix B, servant leadership is the predictor or independent variable for the study. This instrument gathers information about servant leadership behavior exhibited by the respondent. It measures

individual behaviors and provides an overall score that measures how strongly the respondent exhibits servant leadership. After permission was obtained from the creator of the Servant Leadership Profile – Revised, this instrument was combined with the Authentic Happiness Inventory into a single electronic survey and obtained from one point in time from the survey’s participants according to standard and best-research practices for social science quantitative correlational studies (Creswell & Buetterman, 2018; Kuechler, 1998). The author of the Authentic Happiness Survey, Christopher Peterson, died in 2012 (Helfin, 2012); therefore, permission to use the survey for academic purposes was not required (Gay & Airasian, 2003).

The inferred relationship, or correlation, between exhibiting servant leadership behavior and authentic happiness by some servant leadership theorists is negative. This is found in Zhou et al.’s (2020) study showing a negative impact on servant leaders’ work-home relationships. It is also found in Liao and Lee’s (2020) study finding that practicing servant leadership depletes the leaders, affecting their satisfaction with their roles and resulting in greater laissez-faire leadership and subsequent removal from their leadership roles. A correlational design is appropriate to test this hypothesis because the theorists’ hypothesis implies a correlation, or even causation exists.

Population

This research was conducted among a population of Christian chaplains licensed by a large para church ministry comprised of 1,805 United States-based chaplains. This ministry is the largest chaplain credentialing ministry known to operate in the United States at the time the survey was conducted. Though the ministry operates in multiple countries, only the licensed chaplains in the United States of America were surveyed. The population is comprised of both male and female chaplains. The ministry does not document ethnicity in its membership files.

The ministry also does not collect information about socio-economic nor educational level factors on those it credentials.

Chaplains credentialed by this ministry are all trained to conduct their chaplain ministries as servants, following a Christian theology of servanthood. These chaplains have been trained to use the servant leadership model in performing their roles as leaders in their respective ministry locations and exercise leadership within the chaplain ministry organization itself. The ministry does not keep a record of the type of chaplaincy each licensed chaplain participates in. Chaplains credentialed by this ministry represent many different kinds of chaplain ministry, including first responder, healthcare, community, crisis intervention, and others which allows for greater generalization to the field of chaplaincy. Obtaining a sample from this population instead of a ministry specializing in a particular field of chaplaincy increased the generalizability of the findings.

Sampling Procedures

The credentialing ministry's global population of chaplains credentialed was reduced to a sub-population comprising the 1,805 chaplains in the United States of America. This helped reduce errors in the data due to cultural differences that might exist from chaplains in different countries. Of this population sub-set of 1,805, only 61% utilize and open emails, per the ministry's marketing team. This left a smaller population of 1,101 individuals available to complete the survey.

Given the subset population size of 1,101 United States-based chaplains to whom the survey was electronically distributed, to reach an 80% level of confidence with a 5% margin of error, 143 respondents were necessary. Assuming a response rate of 15%, the survey needed to be distributed to at least 953 individuals within the population to achieve this goal.

This is approximately 87% of the population that the survey could be distributed. Systematic sampling methods were utilized to identify the sample to be surveyed.

Systematic sampling is a probability sampling method in which the sample is chosen from the overall population by random selection (Leedy & Ormrod, 2019). The 1,101 United States-based chaplains who were available to distribute the survey to electronically were listed in an excel spreadsheet in random order. This researcher then divided this list into groups of five. The first four individuals of each group were included in the sample, and the fifth was not. This helped ensure that enough responses were received to meet the confidence level goal.

There has been a general decline in survey response rates, resulting in scholars increasingly incentivizing respondents to complete a survey (Blaney et al., 2019). Researchers' prevailing but not universal opinion is that the higher the response rate achieved, the more generalizable the study will be to the larger population, and the less non-response bias will impact the study (Blaney et al.). Incentives are usually financial, such as gift cards, are often distributed in a pre-defined lottery, and have been shown to increase response rates. Upon approval from the Institutional Review Board, this survey utilized a randomly selected prize to incentivize survey response. One respondent was chosen randomly by the credentialing ministry utilizing a random number generator to award a single free annual renewal for their chaplain license which was donated by the credentialing organization. The credentialing organization conducted the random drawing in order to adhere to state guidelines.

The sample that completed the survey was comprised of the following:

- 102 females and 76 males;

- 1 Asian, 1 Pacific Islander, 9 Black, 7 Hispanic, 151 White, and 9 Other;
- 69 serving as community chaplains, 8 as disaster response chaplains, 27 serving as first responder chaplains, 7 serving as hospice chaplains, 21 serving as hospital chaplains, 1 serving as a human trafficking chaplain, 9 serving as nursing home chaplains, and 34 serving as other type of chaplains;
- 59 have been serving between 1 and 2 years, 73 serving between 3 and 5 years, 27 serving between 5 and 10 years, 17 serving between 10 and 15 years, and 7 serving greater than 15 years.

Limits of Generalization

This study was intended to test an assumption made by servant leadership theorists on a specific population to help address a gap in research and the servant leadership literature. The study's findings tested the hypothesis among Christian chaplains, but the study's findings will not be applicable to the larger population of individuals who practice servant leadership. It also is not applicable to any population that does not practice servant leadership theory.

Its findings are limited to Christian chaplains actively serving in chaplain ministry who are credentialed by the same chaplain credentialing ministry. It is not directly applicable to those of other faiths or of no faith, nor to those serving in other forms of Christian ministry, such as pastors. The nature of chaplaincy often applies outside the physical church building, so the study's findings may not apply within exclusively religious or spiritual contexts. The study was also conducted solely among chaplains serving in the United States of America. Because other cultures and countries may view servanthood differently, the study's findings cannot be applied to chaplains serving in these other cultures and countries. The population, though comprising individuals from many ethnicities and races, appears to be predominantly white. This may limit

generalization to those of other races. The study was conducted among individuals practicing chaplaincy as both volunteers and employees but exclusively in a ministry context; therefore, its findings may not apply to Christians serving in secular positions. Also, the survey was delivered electronically.

Ethical Considerations

Iio et al. (2021) state, “In recent years, ethical considerations have become a primary concern across all fields of research” (p. 161). Social science research requires four areas to be evaluated for ethical implications. These include protection from harm, voluntary and informed participation, right to privacy, and honesty with professional colleagues (Leedy & Ormrod, 2019). This research study was submitted to Liberty University’s institutional review board for review, feedback, and approval. The review board gave permission prior to any research being conducted. Permission to conduct the research within the study population requires permission from the chaplain credentialing ministry’s leadership. This permission was requested in a letter to the Chief Executive Officer of the ministry who replied with his consent by email, see Appendix D. Informed consent was also needed from study participants prior to them completing the survey. The email invitation to participate, see Appendix E, referenced the appropriate consent document that participants were presented with as the first page of the electronic survey, see Appendix F.

This study did not intend to produce physical or psychological harm to the study’s participants. One consideration for this study is that the researcher is an employee of the chaplain credentialing ministry. The overwhelming majority of the credentialed chaplains do not have an employment relationship with the credentialing organization, so this minimally affects the study. This researcher, directly and indirectly, manages seven employees in the ministry. These

employees were not included in the study in order to remove any bias by the employees in answering the survey questions or the appearance of coercion to participate in the study.

Providing a financial incentive to complete a survey to be used in a research study is an increasingly common practice (Blaney et al., 2019). The practice does present some ethical considerations to ensure that it does not constitute coercion to participate in the study. Bernstein et al. (2015), in discussing this practice for use in clinical trials, cautions to keep the total cash value of incentives offered modest, between \$10 and \$195 (p. 1200). They also caution that incentives may be coercive or unduly influence research participants. Because this study involves measuring perceived happiness, it utilized a lottery system with one annual license renewal from the credentialing ministry instead of offering an incentive to every respondent to help reduce bias and influence on survey results. In the survey, respondents were allowed to participate in the study while still opting-out of the random lottery. Respondents were presented with a link to a separate survey where they were able to provide their identifying information to be entered into the random drawing.

The entire sample that received an invitation to participate in the research study are legal adults and were able to provide informed consent when choosing to participate in the study. They were presented with a description of the nature and goals of the study before they were allowed to access the survey instruments. Confidentiality of responses was also stated. Because a random lottery was utilized to encourage responses, respondents were given the option of providing their names only through a separate survey that was not linked with their survey answers. They were not required to identify themselves if they did not wish to be included in that lottery.

This researcher acknowledges that he ascribes to the Christian faith. He is also a credentialed chaplain by the ministry, which comprises the population being studied. This

researcher also ascribes to leading as a servant and teaches servant leadership theory to chaplain students and credentialed chaplains in educational settings. This researcher does not teach on authentic happiness nor the potential correlation between servant leadership and authentic happiness. There is one other study in which this study's hypothesis has been tested and which this researcher seeks to replicate in a different population (Clemons, 2018).

Instrumentation

This study utilized two distinct instruments; The Servant Leadership Profile-Revised, located in Appendix B, and the Authentic Happiness Inventory, located in Appendix A. The Servant Leadership Profile-Revised produced the data for the predictor variable, and the Authentic Happiness Inventory produced the data for the study's dependent variable. Written permission to use the Servant Leadership Profile – Revised, and combine it with the Authentic Happiness Inventory, was requested and received from the instrument's authors (Wong & Page, 2003). The author of the Authentic Happiness Survey, Christopher Peterson, died in 2012 (Helfin, 2012); therefore, permission to use the survey for academic purposes is not required (Gay & Airasian, 2003). Upon receiving the indicated permission, the two surveys were combined with demographic questions added before the survey's distribution via the Qualtrics online survey tool.

The Servant Leadership Profile – Revised

The Servant Leadership Profile – Revised is a 62-question survey developed to evaluate power and leadership dynamics and servanthood, which was revised from the original 99-question survey (Page & Wong, 2000; Wong & Page, 2003). The questions on the revised profile relate to seven dimensions of servant leadership: Empowering others, humility, servanthood, participatory leadership, inspiring leadership, visionary leadership, and

courageous leadership (Wong & Page). The original Servant Leadership Profile, before its revision, has an overall reliability score of 0.937 on a 12-factor scale (Page & Wong, 2000). Individual reliability scores for each dimension of leadership ranged from 0.569 to 0.916. The validity of the revised instrument was tested by comparing it to The Servant Leadership Questionnaire and the Organizational Leadership Assessment, with the relationship category being the only one with an Alpha lower than 0.86 (Green et al. 2015).

The revised version of this instrumentation utilized a sample of more than one thousand respondents (Page & Wong, 2003). The revision eliminated five of the original dimensions measured in the original Servant Leadership Profile. The revised instrument uses a seven-point Likert scale comprising of 62 questions with answers ranging from Strongly Disagree to Strongly Agree. Responses will be scored on a scale of 1 = Strongly Disagree, 4= Undecided, and 7= Strongly Agree. The survey measures the seven dimensions separately as listed:

- Empowering Others comprises questions 16, 21, 23, 27, 31, 37, 38, 39, 42, 46, 48, 49, 53, 59, 61, and 62;
- Vulnerability and Humility is reverse-scored per guidance given on the instrument and comprises questions 9, 14, 15, 18, 28, 29, 56, and 60;
- Servanthood comprises questions 6, 17, 30, 44, 45, 47, 50, 51, 52, 57, and 58;
- Participatory Leadership comprises questions 2, 5, 7, 8, 10, 11, 12, 34, 35, 36;
- Inspiring Leadership comprises questions 1, 13, 19, 20, 22, 25, and 26;
- Visionary Leadership comprises questions 40, 41, 43, 54, and 55; and
- Courageous Leadership comprises questions 3, 4, 24, 32, and 33.

Scales vary from 16-112 at the highest range to 7-35 at the lowest range. The

researcher was responsible for tabulating the overall results for the individual assessments once the responses were received. The data was exported to an Excel document with one row of scores representing answers for each question on the assessment and one column of scores representing each respondent. This study did not evaluate the respondents based on the individual dimensions. The overall combined score for each individual was utilized to answer the first research question of this study and evaluate if a correlation exists for the third research question.

The Authentic Happiness Inventory

The Authentic Happiness Inventory was developed from research completed by Peterson and Seligman (Peterson, 2005). It is a 24-item survey assessment to self-report current happiness levels. The Authentic Happiness Inventory has undergone several third-party validity and test-retest reliability studies. Shepherd et al. (2015) indicate the Authentic Happiness Inventory has a “High internal consistency and overall test-retest reliability” (p. 1049). They report a Cronbach alpha of .92 and an intraclass correlation coefficient of 0.92 with a $p < 0.001$. Shepherd et al. also compared the Authentic Happiness Inventory with the Satisfaction with Life Scale revealing a “Strong positive correlation” between the two instruments (Shepherd et al., p. 1049). Additionally, Zabihi et al. (2014) report that the Authentic Happiness Inventory “Enjoys a high internal consistency” with an alpha of 0.93 in their validation study (p. 377).

The Authentic Happiness Inventory measures several categories: Interpersonal relationships, a meaningful and purposeful life, pleasures and positive emotions, and engagement in life (Zabihi et al., 2014). Respondents rank current factors related to their perceived happiness on a Likert scale ranging from 1=Negative to 5=Extremely Positive

(Peterson, 2005). Test scores range from 24 (Extremely Unhappy) to 120 (Extremely Happy) (Zabih et al., 2014). The Authentic Happiness Inventory is designed to measure a person's authentic happiness level at the time the assessment is taken, as opposed to one's happiness over a period of time.

The researcher was responsible for tabulating the overall results of the individual assessments obtained from Qualtrics and exporting them into an Excel document with one row of scores representing answers for each question on the assessment and one column of scores representing each respondent. This study did not evaluate the respondents based on the individual categories. The overall combined score for each individual was utilized to answer the second research question of this study and evaluate if a correlation exists for the third research question.

Research Procedures

Approval to conduct this research study was obtained from the Institutional Review Board at Liberty University before any research being performed. After that was received, approval was obtained from the author of the Servant Leadership Profile – Revised to utilize the instrument as well as combine it with the Authentic Happiness Inventory. After this approval was obtained, the two assessment instruments were combined into a single electronic survey, along with some demographical questions located in Appendix C. Approval was obtained from the president and chief executive officer of the chaplain ministry to distribute the survey to the ministry's membership, located in Appendix D. Once all approvals were obtained, the combined survey was created and electronically distributed to the study population utilizing the online survey and cloud-based data collection tool Qualtrics. The email, located in Appendix E, and attached letter, located in Appendix F, explained the purpose of the study, included a

confidentiality clause, and included implied permission language to use the data after participants complete the survey.

The survey was distributed electronically to a defined population comprised of United States-based chaplains on the membership roster of the para church ministry being studied with a request to complete the survey. The marketing department of the para church ministry being studied provided a list of all members who have been actively opening emails from their monthly newsletter distribution list. Recipients of their newsletter lists who have not opened their emails over the last three months were excluded from the list provided for this research.

The distribution list was determined from the larger population list that was provided by utilizing the previously described random probability sampling method. The sample population received an email invitation that included a description of the study, confidentiality statement, incentive information as previously described, and the survey link. A follow-up email was sent out five days after the initial email as a reminder of the invitation to participate in the study. The survey was to remain open for three weeks before results are analyzed to allow adequate time for a response. After five days, the survey received a greater number of responses than was necessary to achieve the desired confidence level so the survey was closed early.

Once the survey was closed, the survey data was exported into an Excel spreadsheet from Qualtrics. The demographic information was connected to the individual responses. The results from the second optional survey for the random drawing for a free annual renewal was also downloaded and provided to the marketing department of the credentialing ministry so they could conduct the random drawing utilizing a random number generator and award the renewal to the participant who won.

The survey data was organized in a single row for each respondent. Incomplete surveys were removed from the dataset. The demographical data was entered into each row first. The scores from the Servant Leadership Profile – Revised instrument were organized into the second portion of the row and the scores for the Authentic Happiness Inventory into the third portion of the row. The reverse-scored questions on the Servant Leadership Profile – Revised were manually reversed by the researcher per the directions from the instrument.

A scatter plot was made to determine if there were any outliers. Two outliers were identified in the Servant Leadership Profile – Revised data and one outlier was identified in the Authentic Happiness Inventory data. These three outliers were greater than three standard deviations away from the dataset. Because these outliers were all greater than three standard deviations below the rest of the data, therefore representing three individuals that did not display servant leadership nor authentic happiness similar to the rest of the respondents, they were removed from the responses. All remaining data was then entered into the Statistical Package for Social Sciences (SPSS) program for analysis.

Data Analysis and Statistical Procedures

Data Analysis

Descriptive statistics were reviewed for the sample population. These included age, biological sex, primary field of chaplain ministry they work in, and years active in the chaplain ministry. These demographic questions will be displayed utilizing bar charts.

Descriptive statistics for the overall happiness scores based on the Authentic Happiness Inventory and the overall servant leadership score based on the Servant Leadership Profile - Revised were evaluated. The overall score for the Authentic Happiness Inventory (Peterson, 2005) were calculated by adding together the points for the twenty questions on the assessment.

Each individual question is based on a five-point Likert scale with a negative (1) response to an extremely positive (5) response with no reverse-scored items (Peterson, 2005). Total scores on the Authentic Happiness Inventory can range from 24 to 120, with higher scores indicating a higher level of authentic happiness.

The Servant Leadership Profile - Revised (Wong & Page, 2003) contains sixty-two items related to seven characteristics of servant leadership. Items in the assessment are scored on a Likert scale with responses ranging from (1) strongly disagree to (7) strongly agree. Six of the factors were regularly scored to include empowering and developing others, serving others, open and participatory leadership, inspiring leadership, visionary leadership, and courageous leadership. The vulnerability and humility category is reverse-scored and was adjusted before calculating the total score for each respondent. The researcher manually reversed the scores for this category which comprise questions 9, 14, 15, 18, 28, 29, 56, and 60.

Respondents can achieve a score between 62 and 347 on this instrument. The higher the total score on the Servant Leadership Profile - Revised, equals to the greater the individual performs as a servant leader or leads as a servant (Page & Wong, 2008). Individual categories present on the Servant Leadership Profile - Revised instrument were not evaluated in this study beyond reversing the scores on the vulnerability and humility category. This study only utilized the total score to evaluate a potential correlation.

The mean, median, mode, standard deviation, and range were determined for the results of both survey tools in a descriptive chart. A box-and-whisker plot was used to check for outliers, and four surveys were removed from the dataset due to their scores not falling within +/- three standard deviations of the mean. Three of these outliers revealed responses between three and seven deviations away from the dataset in the servant leadership scoring. These revealed

individuals who displayed low servant leadership based on the Servant Leadership Profile – Revised. The fourth outlier removed scored greater than three deviations below the dataset in the authentic happiness scoring. This low score potentially reflects significant influence of non-study variables. These four outliers were removed so they did not significantly skew the data results.

Statistical Procedures

The respondents' overall scores were evaluated within the Statistical Analysis Software Package to determine if a correlation exists between servant leadership behavior, as measured by the Servant Leadership Profile - Revised, and authentic happiness, as measured by the Authentic Happiness Inventory. Correlation values range from +1.0 for a perfect positive correlation to -1.0 for a perfect negative correlation (Field, 2013). A negative correlation means that variables move in opposite directions or have an inverse relationship, and a positive correlation means that variables move in the same direction or have a direct relationship (Warner, 2013). Results were also cross-tabulated by respondents' answers to the demographic questions. This provided insight into whether these demographics have any impact to the study's findings.

Assumptions testing was performed for the Pearson's r and was met because the predictor, or x variable, of servant leadership and the outcome, or y variable, of authentic happiness, are both normally distributed and linear (Warner, 2013). A scatterplot was used confirm linearity between the variables and to see if any significant outliers are present in the data. A scatterplot was also used to identify four outliers which were removed from the dataset for the previously stated reasons.

Normality of the data and outliers was checked using histogram and Q Plot graphs to assess for normal distribution. Normal distribution was also confirmed by assessing the skewness and kurtosis of both the servant leadership and authentic happiness data. The skewness for

servant leadership was -0.681 and was -.470 for authentic happiness. The kurtosis for servant leadership was 0.171 and was .468 for authentic happiness. The Shapiro - Wilk test was used to assess if the frequency distribution is not normal (Warner). The result for servant leadership was <0.001 and 0.010 for authentic happiness. These findings indicate that the data is normally distributed.

Since both of the study variables are on a continuous scale, a bivariate Pearson's r correlation was used to evaluate the relationship between the predictor variable of servant leadership and the outcome variable of authentic happiness. According to Gall et al. (2007), the Pearson's r statistic has the smallest standard error level for bivariate correlation; therefore, is appropriate to use in this study. Despite Likert scales not meeting the requirement of true equal intervals (Warner, 2013), Pearson's r correlation is nonetheless standard to use for Likert scale assessments and has been shown to classify as interval-level for parametric statistical testing (Gay & Airasian, 2003; Harwell & Gatti, 2001; Velleman & Wilkinson, 1993). The Pearson Coefficient between the two variables was found to be 0.422 with a corresponding p-value of <0.001 indicating a moderate to strong positive correlation with a high significance.

Chapter Summary

This study design effectively evaluated a potential relationship between servant leadership behaviors and authentic happiness. The rationale and purpose for the study are reviewed, and the sample population is described. The probability sampling method is described and was chosen to ensure that an adequate number of responses are obtained to ensure the study's goals were met. Limits to generalization and ethical considerations are also discussed.

The instruments used in the study are detailed and the research procedure is outlined. Finally, how the data was analyzed and the statistical process utilized in the study are outlined. A

moderate to strong correlation between servant leadership behavior and authentic happiness was identified with a high significance. This research study replicates a previous study conducted by Clemons (2018) and is described to allow for future researchers to reproduce the study in the future.

CHAPTER FOUR: FINDINGS

Overview

The purpose of this bivariate correlational study was to determine if a relationship exists between authentic happiness, as measured by the Authentic Happiness Survey, and servant leadership, as measured by the Servant Leadership Profile – Revised, in a sample of chaplains from a para church ministry (Peterson, 2005; Wong & Page, 2003). Chaplains licensed by the para church ministry completed a survey containing demographic questions as well as these two instruments. An invitation to participate in the survey was emailed to a sample of chaplains from the population. The IRB consent form and approval information were available on the first page of the survey. The participants consented to participate in the survey by clicking the next button.

The goal was for 143 participants to complete the survey within a three-week window. The survey was turned off after five days when 182 completed surveys were received, exceeding the number needed. The degree that the survey participants exhibited servant leadership behavior and authentic happiness was evaluated. Finally, the relationship between these two variables was also evaluated.

Research Questions

RQ1. To what degree, if any, do chaplains exhibit servant leadership behavior in their chaplain work?

RQ2. To what degree, if any, do chaplains exhibit authentic happiness?

RQ3. What, if any, is the relationship between servant leadership and authentic happiness among chaplains?

Hypotheses

H01. There is no statistically significant relationship between servant leadership as measured by the Servant Leadership Profile-Revised and authentic happiness as measured by the Authentic Happiness Inventory among chaplains.

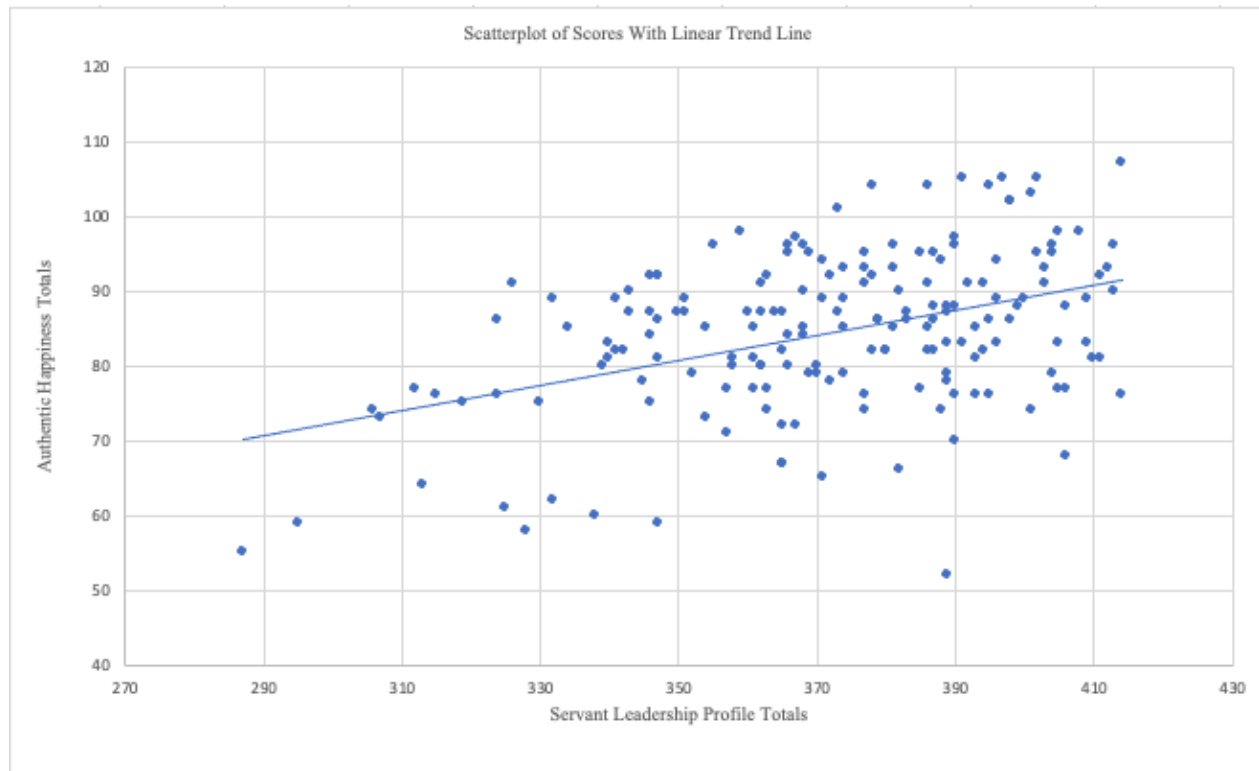
Compilation Protocol and Measures

The response data was exported to an excel file. The inverse-scored questions from the Servant Leadership Profile – Revised were manually changed by the researcher following the directions from the instrument (Wong & Page, 2003). Participants' scores from the two survey instruments were added together to obtain a total score for servant leadership behavior and authentic happiness.

Assumptive Testing

Assumptive testing was completed, which revealed that the data was linear and normally distributed. Normal distribution was confirmed by assessing the skewness and kurtosis of the servant leadership and authentic happiness data. The skewness for servant leadership was -0.681 and was -.470 for authentic happiness. The kurtosis for servant leadership was 0.171 and was .468 for authentic happiness. The Shapiro - Wilk test was used to assess that the frequency distribution was normally distributed (Warner, 2013). The result for servant leadership was <0.001 and 0.010 for authentic happiness. These findings indicate that the data is normally distributed. Linearity was confirmed by using a scatterplot displayed in Figure 1.

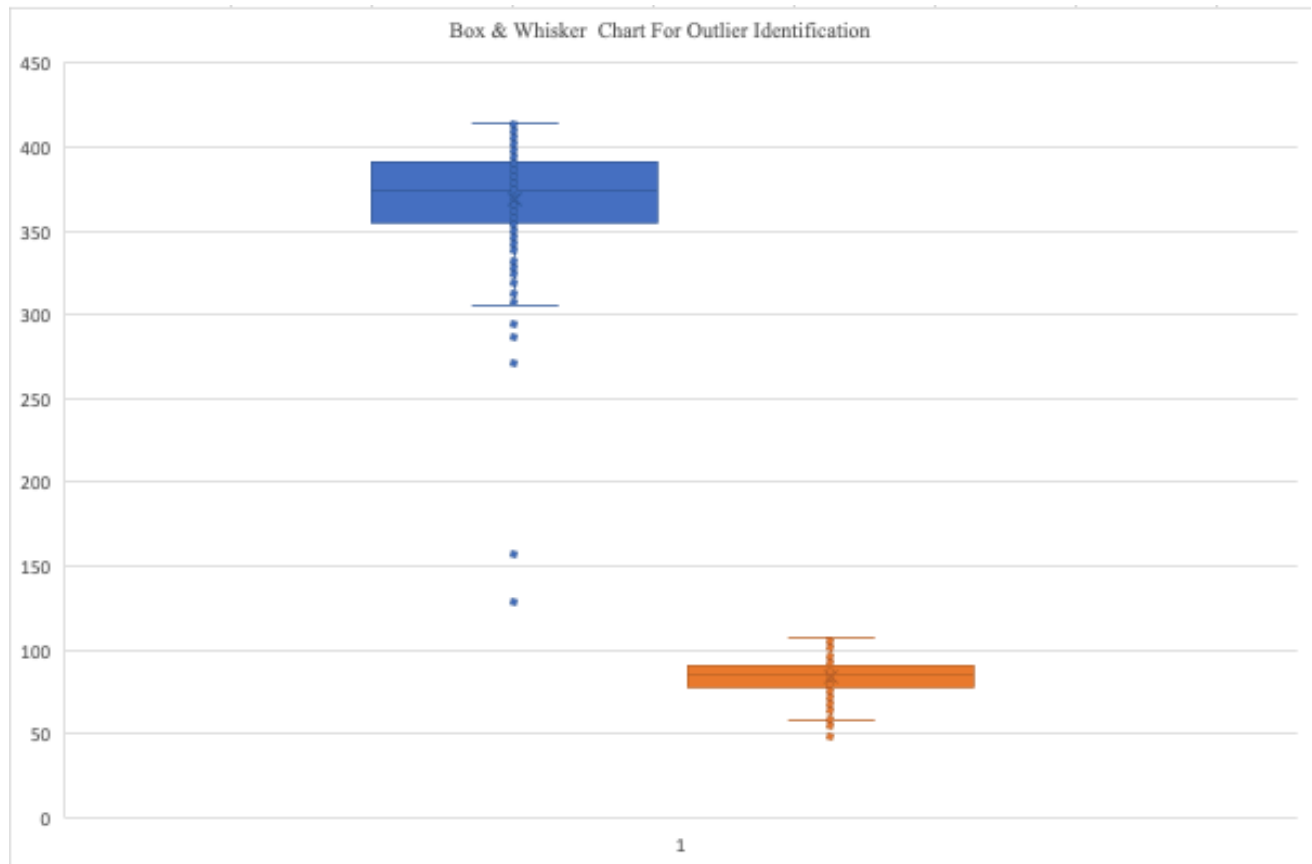
Figure 1. Scatterplot of Scores with Linear Trend Line



Outliers

Four outliers with greater than three standard deviations were identified by a box and whisker plot graph displayed in Figure 2. Three outliers fell between three and seven standard deviations below for servant leadership. The final outlier that was excluded was greater than three standard deviations below for authentic happiness. These were excluded from the rest of the data results.

Figure 2. Box & Whisker Chart for Outlier Identification



Descriptive statistics for the demographic questions were reviewed. Demographic statistics were performed on the total scores of servant leadership and authentic happiness. A Pearson r statistic was performed on these two variables to determine if a correlation exists because both variables are on a continuous scale. The Pearson's r statistic has the smallest standard error level for bivariate correlation (Gall et al., 2007). A Pearson r statistic was also performed on the data split by demographic question to provide further insight into the population and data.

Demographic and Sample Data

After the four outliers were removed, 178 complete responses remained for a sample size of $N=178$. Each respondent answered several demographic questions along with the two survey instruments. Of the participants, 112 (63%) were female, and 76 (37%) were male.

As age increased, the number of participants that completed the survey also increased, with 1 (0.56%) individual in the 20-29 range, 7 (4.0%) in the 30-39 range, 21 (11.8%) in the 40-49 range, 53 (29.8%) in the 50-59 range, and 96 (53.9%) in the 60 and over range. Age is shown in Table 1

Table 1. Age of Chaplains Participating in the Study

Age	n	% of n
20-29	1	0.56
30-39	7	4.0
40-49	21	11.8
50-59	53	29.8
60-69	96	53.9
Total	178	100

The ethnicity of the group of participants that identified themselves as predominantly white was 151 (84.8%). The number of black participants was 9 (5.06%), Hispanic was 7 (3.93%), Asian and Asian or Pacific Islander were both 1 (0.56%), and other was 9 (5.06%). The ethnicity of respondents is reported in Table 2.

Table 2. Ethnicity of Chaplains Participating in the Study

Ethnicity	n	% of n
Asian	1	0.56
Asian or Pacific Islander	1	0.56
Black	9	5.06
Hispanic	7	3.93
Other	9	5.06
White	151	84.8
Total	178	100

The primary type of chaplaincy the participants indicated they participated in was community chaplaincy 69 (38.8%), disaster response chaplaincy 8 (4.5%), first responder chaplaincy 27 (15.2%), hospice chaplaincy 7 (3.93%), hospital chaplaincy 21 (11.8%), human trafficking chaplaincy 1 (0.56%), nursing home chaplaincy 9 (5.06%), and other types of chaplaincies 36 (20.2%). More than 20% of participants chose the other category, which may indicate the response list on this demographic question was missing at least one other common chaplain ministry. The participants' primary type of chaplaincy is reported in Table 3.

Table 3. Primary Type of Chaplaincy Participants Serve In

Type of Chaplaincy	n	% of n
Community	69	38.8
Disaster Response	8	4.5
First Responder	27	15.2
Hospice	7	3.93
Hospital	21	11.8
Human Trafficking	1	0.56
Nursing Home	9	5.06
Other	36	20.2
Total	178	100

The largest category of chaplain tenure reported by the participants was 3-5 years 73 (41.0%). This was followed by 1-2 years 59 (33.1%), 5-10 years 27 (15.2%), 10-15 years 12

(6.7%), and 15+ years 7 (3.9%). The vast majority (74%) of those who participated in the study had been a chaplain less than 5 years. The participants' tenure in chaplaincy is reported in Table 4.

Table 4. Tenure in Chaplaincy

Tenure in Years	n	% of n
1-2	59	33.1
3-5	73	41.0
5-10	27	15.2
10-15	12	6.7
15+	7	3.9
Total	178	100

Data Analysis and Findings

The Servant Leadership Profile-Revised (Wong & Page, 2003) survey contained 62 seven-point Linkert-scored questions. Each participant's answers were added together to produce a single numerical score. The higher the score, the more likely the individual is to be a servant leader. According to Page and Wong (2008), an overall score above 347 points, which is an average of 5.6 points for each question, means someone is a servant leader.

The mean total for the Servant Leadership Profile-Revised in this study was 372.07 with a median score of 374, mode of 389, and standard deviation of 36.68. Participants' scores fell within a range of 127 points. The descriptive statistics for the Servant Leadership Profile – Revised are displayed in Table 4.

The Authentic Happiness Inventory's score was calculated by adding the scores of all 20 individual five-point Linkert-scored questions in the survey. Higher scores indicate a higher level of authentic happiness. The mean total for the Authentic Happiness Inventory was 84.47 with a median score of 85, mode of 87, and standard deviation of 10.96. Participants' scores fell within

a range of 55 points. Descriptive statistics for the Authentic Happiness Inventory survey are also displayed in Table 5.

Table 5. Descriptive Statistics of Participant Total Scores

Statistic	<i>Servant Leadership Profile - Revised</i>	<i>Authentic Happiness Inventory</i>
Mean	372.07	84.47
Median	374.00	85.00
Mode	389.00	87.00
Standard Deviation	36.68	10.96
Range	127.00	55.00

The Pearson r statistic was performed on the data utilizing the Statistical Package for Social Sciences (SPSS) software with the total scores from the Servant Leadership Profile – Revised comprising the independent variable on the x-axis and the total scores from the Authentic Happiness Inventory comprising the dependent variable on the y axis. The Pearson Correlation was found to be 0.422 with a significance of <0.001 . This indicated a moderate to strong positive correlation with a high significance. The Pearson r data is displayed in Table 6.

Table 6. Pearson Correlation Results

Statistical Findings	
Pearson Correlation	0.422
Significance (2-tailed)	<0.001
N	178

Gender

The SPSS software was also utilized to split the data by each demographic question. When split by gender, the Pearson Correlation was higher for males (0.56) than females (0.34). Both genders had a high (<0.001) significance. The Pearson Correlation by gender is displayed in Table 7.

Table 7. Pearson Correlation by Gender

Gender	Pearson Correlation	Significance
Male	0.53	<0.001
Female	0.34	<0.001

Tenure

When split by tenure, the Pearson Correlation varied without a clear pattern. For participants who had been a chaplain between 1 and 2 years, the correlation was 0.45 with a significance of <0.001, for participants who had been a chaplain between 3 and 5 years, the correlation was 0.43 with a significance of <0.001, for participants who had been a chaplain between 5 and 10 years, the correlation was 0.29 with a significance of 0.130, for participants who had been a chaplain between 10 and 15 years, the correlation was 0.07 with a significance of 0.067, and for participants who had been a chaplain for greater than 15 years, the correlation was 0.14 with a significance of 0.772. The three greatest tenure categories in this study do not meet a significance threshold of $p < 0.05$, meaning the correlations may result from chance due to low responses in these categories. The Pearson Correlation by tenure is displayed in Table 8.

Table 8. Pearson Correlation by Tenure

Tenure	Pearson Correlation	Significance
1-2 years	0.446	<0.001
3-5 years	0.432	<0.001
5-10 years	0.299	0.130
10-15 years	0.545	0.067
15+ years	0.136	0.772

Age

When the data was split by age, the Pearson Correlation was also varied without a clear pattern. There were no responses from participants aged 20-29 years old. For participants aged 30-39 years old, the correlation was 0.73 with a significance of 0.063. For participants aged 40-

49, the correlation was 0.30 with a significance of 0.194. For participants aged 50-59, the correlation was 0.50 with a significance of <0.001 , and for participants aged 60 and older, the correlation was 0.39 with a significance of <0.001 . The three youngest groups either didn't have responses or failed to meet a significance threshold of $p < 0.05$, meaning the correlations may result from chance due to low responses in these categories. The Pearson Correlation by age is displayed in Table 9.

Table 9. Pearson Correlation by Age

Age	Pearson Correlation	Significance
20-29		
30-39	0.73	0.063
40-49	0.30	0.194
50-59	0.50	<0.001
60+	0.39	<0.001

Ethnicity

When the data was split by ethnicity, only three ethnicities had enough responses to achieve a significance threshold of $p < 0.05$. There was only one respondent in both the Asian and Asian or Pacific Islander ethnicities, so a correlation statistic could not be performed on either category. For the Hispanic category, the correlation was 0.54 with a significance of 0.209. For the Black category, the correlation was 0.71 with a significance of 0.033. The White category's correlation was 0.44 with a significance of <0.001 . The Other category's correlation was 0.44 with a significance of <0.001 . The Pearson Correlation by ethnicity is displayed in Table 10.

Table 10. Pearson Correlation by Ethnicity

Ethnicity	Pearson Correlation	Significance
Asian		
Asian or Pacific Islander		
Black	0.71	0.033
Hispanic	0.54	0.209
White	0.44	<0.001
Other	0.44	<0.001

Primary Type of Chaplaincy

When the data was split by the participants' primary type of chaplaincy, the only negative correlation in the study was identified. The participants who primarily conducted nursing home chaplaincy had a strong negative correlation with a moderate to strong significance between servant leadership and authentic happiness. The nursing home chaplaincy correlation was -0.70, with a significance of 0.035.

Those participants whose primary type of chaplaincy was community chaplaincy had a correlation of 0.24 with a significance of 0.044. Disaster response chaplaincy had a correlation of 0.76 with a significance of 0.029, first responder chaplaincy had a correlation of 0.52 with a significance of 0.005, hospice chaplaincy had a correlation of 0.39 with a significance of 0.383, hospital chaplaincy had a correlation of 0.57 with a significance of 0.007. The Other types of chaplaincies had a correlation of 0.55 with a significance of <0.001. Only a single participant participated primarily in human trafficking chaplaincy, so no statistical analysis could be performed on this category. Only the hospice category failed to reach a significance of $p < 0.05$ due to few participants in this category. The Pearson Correlation by primary type of chaplaincy is displayed in Table 11.

Table 11. Pearson Correlation by Type of Chaplaincy

Type of Chaplaincy	Pearson Correlation	Significance
Community	0.24	0.044
Disaster Response	0.76	0.029
First Responder	0.52	0.005
Hospice	0.39	0.383
Hospital	0.57	0.007
Human Trafficking		
Nursing Home	-0.70	0.035
Other	0.55	<0.001

Research Question One

The Servant Leadership Profile – Revised instrument sets the score necessary to be considered a servant leader at greater than 347 (Wong & Page, 2003). Based on this scale, 148 (83.15%) respondents scored high enough to be considered servant leaders. 30 (16.85%) scored below the threshold to be considered a servant leader. The mean of the servant leadership scores for the participants was 372.07. Possible scores range from 62 to 434. Most chaplains who participated in the survey are considered servant leaders, with a mean score for the participants 25 points higher than the servant leader threshold. A plot graph showing the distribution of the servant leadership scores is recorded in Figure 3.

Figure 3. Servant Leadership Total Scores



Research Question Two

Unlike the Servant Leadership Profile – Revised, the Authentic Happiness Inventory does not provide direction on a threshold score to be considered authentically happy. Possible scores on the instrument range from 24 to 120. The mean of the authentic happiness scores for the participants was 84.47. The median for the range, representing the median of possible authentic happiness, of possible scores on the scale is 72. 162 (91.4%) respondents scored above this threshold, and 16 (8.6%) scored below the median. Most chaplains who participated in the survey have a higher than the medium level of authentic happiness on the instrument's scale of possible results. A plot graph showing the distribution of the authentic happiness scores is recorded in Figure 4.

Figure 4. Authentic Happiness Total Scores



Research Question Three

A Pearson r statistic was performed on the two variables. The Pearson Correlation between them was found to be 0.42 with a significance of <0.001 and N of 178. The study found a moderate to strong positive correlation with a high significance between servant leadership behavior and authentic happiness in the study sample.

The study hypothesis was that no statistically significant relationship would be found between servant leadership and authentic happiness as measured by the study's instruments. The moderate to strong Pearson Correlation disproves the study's hypothesis. The null hypothesis is disproven in the study's population sample.

Evaluation of the Research Design

The study's design has several strengths. The study's instruments were previously validated and utilized in at least one similar previous study. The study evaluated a relationship between only two variables making analysis easier. The population was easily accessible with

the assistance of the marketing team at the para church ministry. They were able to produce a sample of possible participants that the survey could be reliably contacted and presented with the invitation to take the survey. The para church ministry was also willing to provide an annual renewal for one of the participant's chaplain licenses in a random drawing. They then also performed that random drawing after the survey closed. The responses received exceeded the survey's goal in only five days, in part, due to the marketing department's help and the random drawing.

One of the most significant strengths for the study was the instruments utilized. Both were designed by leading theorists in their respective fields. The Servant Leadership Profile – Revised had been validated by third party researchers. Both were easy to access and incorporate into an electronic survey as well as simple to compile into single over-all scores that could be utilized by the SPSS software to produce the correlation score.

The study's design also had several weaknesses. The study sample was exclusively Christian, which limits the generalizability to other populations. Additionally, one's theological perspectives may have influenced their answers to the survey. As an example, one of the participants emailed this researcher after completing this survey and indicated she had difficulty completing the authentic happiness questions. She cited humility as a reason she could not honestly answer the questions because she did not want to place herself "Above others." She felt some of the answers that would have resulted in her scoring higher violated her desire to remain humble.

This study could be improved in several ways. Performing the interfaith chaplaincy group may increase the generalizability of the results. Additionally, addressing humility in the survey's directions may improve data accuracy on the authentic happiness survey instrument when taken

by Christians. Alternatively, another instrument that asks questions differently on the Likert scale may be used to evaluate authentic happiness in a similar survey. Additionally, the ethnicity and type of chaplaincy demographic questions could be refined to reduce the Other category responses.

CHAPTER FIVE: CONCLUSIONS

Overview

To investigate the relationship between servant leadership behavior and authentic happiness, Christian chaplains credentialed by the International Fellowship of Chaplains were administered the Servant Leadership Profile – Revised and the Authentic Happiness Survey via Qualtrics (Wong & Page, 2003; Peterson, 2005). Demographic questions regarding gender, age, ethnicity, type of chaplaincy, and tenure as a chaplain were also asked. This final chapter discusses the purpose, research questions, conclusions, implications, applications, limitations, and future research.

Research Purpose

The purpose of this quantitative correlational study was to determine what, if any, is the relationship between servant leadership behaviors and authentic happiness in chaplains who serve in a para church chaplain ministry.

Research Question One

The first research question for this study was to evaluate what degree, if any, chaplains exhibit servant leadership behavior in their chaplain work. The participants' overall scores from the Servant Leadership Profile – Revised instrument were used to answer this question. Possible scores for the instrument range from 62 to 434, with any score over 347 indicating the individual is considered a servant leader (Wong & Page, 2003). This study's mean score for servant leadership was 372.07, which is greater than the servant leadership threshold. 148 (83.15%) participants scored high enough to be considered servant leaders.

The population surveyed are all professing Christians. The findings show that the

majority of the respondents' score as servant leaders using the SLP-R aligns with the theology of servanthood previously discussed. In His earthly ministry, Jesus led, in many ways, as a servant. Christians are called to imitate Christ's behavior that He displayed during His earthly ministry (Sims, 2005, p. 16). Jesus also elevated the importance of leaders serving in Matthew 20: 24-28. Due to these concepts of the Christian faith, it would be expected that Christian chaplains would demonstrate servant behavior when they lead.

Robert Greenleaf (2015) authored servant leadership theory in 1970. He intended the theory to be able to be applied from any context or worldview; however, Greenleaf was a self-professing evangelical Christian (Robert K. Greenleaf Biography section, para. 5). Understandably, this worldview influenced his understanding of the leadership theory that he authored. While most of Greenleaf's successors in servant leadership theory focus on the individual traits and behaviors that comprise servant leadership, Greenleaf himself focused more on the internal motivation of the servant leader. Greenleaf also does not focus on the benefits or results of servant leadership in organizations; his writings address motivation. Greenleaf writes that one's desire to serve is the primary motivation of servant leaders (2015).

Biblical leadership is a broader leadership theory but does encompass servant leadership concepts as a manifestation of altruistic love (Sendjaya et al., 2008, p. 404). Biblical leadership may involve additional behaviors that are not necessarily part of servant leadership theory. Servant leadership behaviors are part of the broader biblical leadership and theological understanding of how Christians lead as Christ did in His earthly ministry. As such, it is not surprising that the majority of Christian chaplains surveyed in this study scored high enough on the Servant Leadership Profile – Revised to be considered servant leaders. These findings support the theological expectation that Christians engaged in active chaplain ministry would

demonstrate servant-like behavior as measured by the SLP-R

Research Question Two

The second research question evaluated what degree, if any, do chaplains exhibit authentic happiness as measured by the Authentic Happiness Inventory (Peterson, 2005). Possible scores on the instrument range from 24 to 120. The instrument's author provides no threshold score to establish when someone is to be considered authentically happy. The median possible score on the scale is 72. The mean for the survey respondents' scores in this study was 84.47, which is above the median possible score. 162 (91.4%) of the respondents to this survey scored above the median threshold, indicating that the majority of respondents displayed an above-median level of authentic happiness. The Authentic Happiness Inventory is still being primarily utilized to obtain data for research. The authors and authentic happiness theorists have not published any empirical data in a format that could be used for comparison with this study they have obtained from the online instrument collection website.

As previously described in the theology of happiness section, happiness and joy are similar but not the same. Happiness is tied to specific moments, but joy can be experienced despite current circumstances (Alcorn, 2015). Scriptures, such as Psalm 144:25 and Proverbs 16:20, explain that joy is connected with belonging to, or knowing, the Lord. For Christians, then, happiness or joy is a product of one's relationship with the Lord and not their current circumstance or situation.

This survey was sent out approximately two and a half years after the first cases of the COVID-19 virus were confirmed in the United States (Center for Disease Control and Prevention, 2022). In many ways, the way of life for the participants had not yet completely returned to what would be considered normal pre-COVID-19. In addition, many people in the

United States have been impacted by COVID-19, including becoming sick, losing loved ones and friends, having finances or employment affected, and seeing the way they traditionally thought of conducting chaplain ministry altered. Also, there have been supply chain disruptions and economic challenges regarding inflation just before the survey was distributed. These challenges could arguably impact one's level of happiness. For such a high percentage of those surveyed to score greater than the median score indicates that the Christian chaplains surveyed answered the instrument's questions as one would expect based on this theological understanding of happiness and joy. If their happiness level was based only on circumstantial happiness, one might expect their scores to be much lower than they were.

The eudaimonia philosophical tradition to understand happiness focuses on living life fully and in a deeply satisfying way (Deci & Ryan, 2006). This is contrasted with hedonia, or the absence of negative affect, which is more situational-based. The survey findings also indicate that the chaplains surveyed approach happiness as an eudaimonic concept. The circumstances and challenges of the last few years should have arguably negatively impacted happiness results if the survey respondents approached happiness from a more hedonic understanding.

According to Seligman's (2002) three categories of authentic happiness, the survey respondents are not able to impact the genetic or circumstantial aspects of happiness. They do have the ability to impact the voluntary variables, which comprise thirty to forty percent of authentic happiness. This is the category where a theological perspective of joy and happiness would potentially have a significant impact on the respondents' scores on the Authentic Happiness instrument. The above-median scores on the survey support both the theological and theoretical expectations that Christian chaplains would demonstrate an above-average level of authentic happiness.

Research Question Three

The third research question evaluates if there is any relationship between servant leadership and authentic happiness among chaplains. The Pearson Correlation between these two variables in this study was found to be 0.42 with a significance of <0.001 and N of 178. The study found a moderate to strong positive correlation with a high significance between servant leadership behavior and authentic happiness in the study sample. A higher score in servant leadership correlated to a higher level of authentic happiness in the study's participants as measured by the instruments utilized. The only similar study in this author's literature review found a weak to moderate positive correlation between authentic happiness and servant leadership behavior (Clemons, 2018). It is important to note that Clemon's data failed linear assumptive testing for the Pearson r statistic resulting in a Spearman's ρ to be utilized to evaluate the variable's relationship in their study. The findings from this research study support Clemon's conclusions with an even stronger correlational result.

Dierendonck and Patterson (2010) and others have theorized that servant leadership may not appeal to new leaders because leading as a servant involves the leader spending their time and effort empowering others. Servant leaders give away the power and privilege usually associated with leadership positions to help make their subordinates more successful. This behavior by servant leaders has resulted in servant leadership theorists surmising that servant leaders may be less happy than leaders who lead by other leadership methods. This study has provided evidence that, in the study's population, this belief is not valid. Greater scores for servant leadership behavior were found to correlate to higher scores of authentic happiness in the study's population.

There have been several studies that have sought to evaluate whether demographical differences such as gender, age, and ethnicity influence leading as a servant leader. Rodriguez-Rubio and Kisler (2013) found that being female and older positively influences servant leadership. This study found that the male (0.53) respondents demonstrated a stronger correlation between authentic happiness and servant leadership than women (0.34), disagreeing with the previous study. Regarding age, the data from this study reveals a stronger correlation for 50- to 59-year-olds (0.50) than was found in those 60 years old and older (0.39). Other age ranges did not have a strong enough significance to provide meaningful data due to a low number of responses in those age ranges. This study also did not support Kubio and Kisler's findings with regard to age.

This author could locate no other comparable studies to compare the study's findings on ethnicity. This study lacks significant diversity in the ethnicity of respondents to provide a meaningful comparison in this demographic category due to low responses in several ethnic categories, even if a comparative study could be located. Studies utilizing chaplaincy tenure and type are also absent from the literature review.

Research Questions

RQ1. To what degree, if any, do chaplains exhibit servant leadership behavior in their chaplain work?

RQ2. To what degree, if any, do chaplains exhibit authentic happiness?

RQ3. What, if any, is the relationship between servant leadership and authentic happiness among chaplains?

Research Conclusions, Implications, and Applications

Research Question One

One hundred forty-eight of the study's respondents scored high enough to be considered servant leaders based on the 347-point threshold established by the authors of the Servant Leadership Profile – Revised survey instrument (Wong & Page, 2003). This represented 83.15% of the survey participants. The mean for the participants' servant leadership scores was 25 points higher than necessary to meet the servant leader threshold. These findings indicate that most chaplains who participated in the survey are considered servant leaders.

Research Question Two

The median for possible scores on the Authentic Happiness Inventory is 72 (Peterson, 2005). The mean score from the survey participants was 84.47, over 12 points higher than the median. Additionally, 91.4% of the respondents scored above the median point. These findings indicate that most chaplains who participated in the survey scored above the median happiness level.

Research Question Three

The Pearson Correlation performed on the servant leadership and authentic happiness scores were found to be 0.42 with a significance of <0.001 and N of 178. The study found a moderate to strong positive correlation with a high significance between the two variables. The study hypothesized that no statistically significant relationship would be found between the variables. The null hypothesis for this study is disproven in the data obtained from the study's population sample.

Theoretical Implications

The most significant impact of this study will be found in the area of servant leadership theory. The study was undertaken to evaluate the concern of several servant leadership theorists that choosing to be a servant leader may result in the leaders being unhappy with their decision to lead as servants. Only one other study was identified that attempts to address this concern (Clemons, 2018). This study expands on Clemon's research by researching an additional faith-based population and joins her findings that a positive correlation exists between the variables in the two populations studied. This study shows that, in the given population, this concern is not founded. As chaplains demonstrate a higher level of servant leadership, their level of authentic happiness also increases. This was consistent across all ways the data was available and split except for those who selected nursing home chaplaincy as their primary type of chaplaincy. There was a low significance value for that data category so additional research participants would be needed to verify the results.

This research study also adds to the discussion on why leaders choose to lead as servants. Most of the available research on servant leadership focuses on what behaviors, or traits, constitute servant leadership or whether the leadership style has positive or negative results in organizations. With the notable exception of Robert Greenleaf, the servant leadership theory's original author, very few authors in the literature focus on one's intention or motivation to be a servant leader. This study evaluates a theological basis and motivation for leading as a servant. While the study does not focus on intention, it does add to the literature on the topic.

Empirical Implications

This study finds that not only is there a positive correlation between servant leadership theory and authentic happiness, but the correlation is a moderate-to-strong correlation of 0.42.

This is combined with a high significance of <0.001 . Despite the high correlation, this study does not claim any level of causation between the two variables. The study received greater responses than was necessary to meet the stated 80% confidence level with a 5% margin of error.

Practical Implications

The practical implications of this research will be in providing additional data-driven information to upcoming or new leaders as they consider whether servant leadership is a style of leadership they wish to adopt as they step into new leadership roles. This research study provides some quantitative results they can consider in addition to the servant leadership theorists' concerns about whether leaders want to lead as servants. Christians, and those in ministry, may find that they are authentically happy while leading as servants.

Research Limitations

Several weaknesses can be identified in this study. Although more responses to the survey were received than necessary to establish the 80% level of confidence and 5% margin of error, there were not enough participants to establish a high enough significance level to make meaningful comparisons with other studies when the results were broken out by several of the demographic questions. Limited or no responses were obtained for all age groups under 50 years old. Limited, or no responses, were obtained for all ethnicities except white, black, and other. There were limited responses in the hospice chaplaincy category. There were also limited responses for tenure groups greater than five years resulting in low significance values for those associated correlation values. These demographical limitations represent external population validity threats.

The recent COVID-19 virus and its impact on the global population is an external and internal validity threat to this research study. Specifically, this event may impact the authentic

happiness scores of the respondents. This pandemic may have negatively impacted the happiness scores for all, or some, respondents. Another threat is a recent economic downturn that had been escalating just before the survey was sent out. This may also have impacted authentic happiness scores among respondents.

The research findings apply to a narrow population of Christian chaplains in active chaplain ministry. This limits the results first to those of the Christian faith. The findings may not be generalizable to those of other religions. It also limits the findings to those engaged in active ministry. The results may not be generalizable to those who do not engage in ministry, even if they share the same Christian faith. It also limits the findings to those in chaplain ministry, which is a serving-based ministry. The results may not be generalizable to those who serve in other Christian ministries, such as pastors, evangelists, or any other ministry.

Further Research

Since the study variables of servant leadership and authentic happiness have only been researched together once before this study, future research would be beneficial to expand on the body of knowledge. Suggestions for future research include:

1. Recreate the study in populations not controlled for faith but on other characteristics such as profession, employer, field, etc.
2. Recreate the study in a population of chaplains of different, or no, faith.
3. Recreate the study in a population of Christians in other ministries.
4. Recreate the study in a population of Christian leaders outside of a ministry context.
5. Recreate the study on the same population with more distance between the recent COVID-19 pandemic and economic downturn to remove those threats to validity.
6. Target a similar study to the demographic areas that were under-represented in this study to include younger ages, longer tenures, other ethnicities, and primary types of chaplaincies.

7. Conducting a qualitative study of nursing home chaplains, which was the only demographic category that showed a negative correlation between servant leadership and authentic happiness. This might provide insight into why this group scored as they did.
8. Create a study design that evaluates the correlation between servant leadership and authentic happiness after additional servant leadership education and training are provided to the sample group.
9. Recreate the study and include a self-declaration question asking the respondents to self-identify themselves as being servant leaders or not. Then evaluate the Pearson r correlations for each group.
10. Create a mixed research study where qualitative investigation occurs based on responses to the quantitative survey scores to help gain more information from the highest and lowest scoring individuals that help give insights that may help understand if there are any non-study variables present that impacted their scores.
11. Create a long-term study where scores are obtained at one point in time and other various intervals.
12. Evaluate the impact that servant leadership within chaplaincy has on the tenure and retention of chaplains using a combination of case study and longitudinal research methods.
13. Research the understanding of the theology of happiness between denominational understanding as this issue was identified by one study participant as a hurdle to her completing the survey with confidence.
14. Recreate this study with Christians who are vocationally placed in secular locations and then compare the results between Christians in vocational ministry and Christians placed in these secular locations.

Summary

After completing the research for this study, a moderate-to-strong correlation was found between servant leadership and authentic happiness among chaplains in a para church ministry. Although the study had some limitations, the study adds information to the identified gap in servant leadership theory. In the population surveyed, the concern from the servant leadership theorists that choosing to lead as a servant may not be appealing to new leaders was shown to be untrue. The chaplains from the study group who demonstrated increased servant leadership

behavior were found to have an increased level of authentic happiness. It will be important to continue to address this gap in the literature to help provide data-driven information to new leaders as they consider whether to base their leadership style on servant leadership theory. If additional research studies confirm that the adverse concern from the servant leadership theorists is unfounded, then the number of servant leaders may increase, and the benefits of this leadership style will positively impact more organizations and areas of society.

REFERENCES

- Al-Asadi, R., Muhammed, S., Abidi, O., & Dzenopoljac, V. (2019). Impact of servant leadership on intrinsic and extrinsic job satisfaction. *Leadership & Organization Development Journal*, 40(4), 472-484.
- Alcorn, R. (2015). *Happiness*. NavPress
- Andersen, J. A. (2009). When a servant-leader comes knocking... *Leadership & Organization Development Journal*, 30(1), 4-15.
- Anderson, K. P. (2005). *A correlational analysis of servant leadership and job satisfaction in a religious educational organization*. University of Phoenix.
- Association of Professional Chaplains. (n.d.). Retrieved February 4, 2022, from <https://www.professionalchaplains.org/>
- Autry, J. (2001). *The servant leader: How to build a creative team, develop great morale, and improve the bottom-line performance*. Three Rivers Press.
- Avery, W. O. (1986). Toward an understanding of ministry of presence. *Journal of Pastoral Care*, 40(4), 342-353.
- Banks, J. (2020). A theology of joy: Jonathan Edwards and eternal happiness in the holy trinity. *Evangelical Quarterly: An International Review of Bible and Theology*, 92(2), 189–190.
- Barbuto, Jr., J., & Wheeler, D. (2006). Scale Development and Construct Clarification of Servant Leadership. *Group & Organizational Management*, 31(3), 300–326.
- Bartram, D. (2011). Economic migration and happiness: Comparing immigrants' and natives' happiness gains from income. *Social Indicators Research*, 103(1), 57-76.
- Bernstein, S. L., MD, & Feldman, James, MD, MPH. (2015). Incentives to participate in clinical trials: Practical and ethical considerations. *The American Journal of Emergency Medicine*, 33(9), 1197-1200.
- Blanchard, K. (1995). Servant leadership. *Executive Excellence*, 12(10), 12.
- Blanchard, K., & Broadwell, R. (2018). *Servant leadership in action: How you can achieve great relationships and results*. Berrett-Koehler Publishers, Inc.
- Blaney, J. M., Sax, L. J., & Chang, C. Y. (2019). Incentivizing longitudinal survey research: The impact of mixing guaranteed and non-guaranteed incentives on survey response. *Review of Higher Education*, 43(2), 581-601.

- Boehm, J. K., & Lyubomirsky, S. (2008). Does happiness promote career success?. *Journal of career assessment*, 16(1), 101-116.
- Budd, R. M. (2002). *Serving two masters: The development of American military chaplaincy, 1860-1920*. U of Nebraska Press.
- Burger, W. (n.d.). *U.S. Reports: Lemon v. Kurtzman, 411 U.S. 192 (1973)*. The Library of Congress. <https://www.loc.gov/item/usrep411192/>.
- Butler, J., & Kern, M. L. (2016). The PERMA-Profiler: A brief multidimensional measure of flourishing. *International Journal of Wellbeing*, 6(3).
- Campbell, A. (1975). The American way of mating: Marriage si, children only maybe. *Psychology Today* 8, 37-43.
- Cerit, Y. (2009). The Effects of Servant Leadership Behaviours of School Principals on Teachers' Job Satisfaction. *Educational Management Administration & Leadership*, 37(5), 600–623.
- Chughtai, A. A. (2018). Examining the effects of servant leadership on life satisfaction. *Applied Research in Quality of Life*, 13(4), 873-889.
- Clemons, M. L. (2018). *Relationship between authentic happiness and servant leadership among college professors in a midwestern state*. Retrieved from <http://ezproxy.liberty.edu/login?>
- Centers for Disease Control and Prevention. (2022). *CDC Museum Covid-19 Timeline*. Centers for Disease Control and Prevention. Retrieved September 8, 2022, from <https://www.cdc.gov/museum/timeline/covid19.html#:~:text=January%2020%2C%202020,respond%20to%20the%20emerging%20outbreak>.
- Cooper, M. (2005). The transformational leadership of the Apostle Paul: A contextual and biblical leadership for contemporary ministry. *Christian Education Journal*, 2(1), 48-61.
- Cosgrove, F. (1985). The disciple is a servant. *Discipleship Journal*, 30, 35-36.
- Covey, S.R. (1994). New wine, old bottles. *Executive Excellence*, 11(12), 3-4.
- Creswell JW, Guetterman TC. (2018). *Educational research: Planning, conducting, and evaluating quantitative and qualitative research*. 6th ed. Pearson Education Inc; 2018.
- Crowder, J. D. (2017). *Chaplains of the Revolutionary War: Black Robed American Warriors*. McFarland.
- Cummins, R. (2008). Servant-leadership development in higher education. *The International Journal of Servant-Leadership*, 4(1), 159-184.

- CYW Team (n.d.). Origins of Chaplaincy. CatholicYouthWork.com. (2021, June 18). <http://catholicyouthwork.com/the-origins-of-chaplaincy-from-fr-david-omalley-sdb/>.
- Dambrun, M., Desprès, G., & Lac, G. (2012). Measuring happiness: From fluctuating happiness to authentic–durable happiness. *Frontiers in Psychology*, 3, 16.
- Dartey-Baah, K., & Amoako, G. K. (2011). Application of Frederick Herzberg's Two-Factor theory in assessing and understanding employee motivation at work: a Ghanaian Perspective. *European Journal of Business and Management*, 3(9), 1-8.
- David, W. (2005). *Chaplaincy in Law Enforcement: What is it and how to Do it*. Charles C Thomas Publisher.
- Davis, M. A. (2009). Understanding the relationship between mood and creativity: A meta-analysis. *Organizational behavior and human decision processes*, 108(1), 25-38.
- De Simone, S. (2014). Conceptualizing wellbeing in the workplace. *International journal of business and social science*, 5(12).
- Deci, E. L., & Ryan, R. M. (2008). Hedonia, eudaimonia, and well-being: An introduction. *Journal of Happiness Studies*, 9(1), 1-11.
- Dennis, R. S., & Bocarnea, M. (2005). Development of the servant leadership assessment instrument. *Leadership & organization development journal*. 26(8), 600-615.
- Diener, E., & Chan, M. Y. (2011). Happy people live longer: Subjective well-being contributes to health and longevity. *Applied Psychology: Health and Well-Being*, 3(1), 1-43.
- Diener, E., Horwitz, J., & Emmons, R. A. (1985). Happiness of the very wealthy. *Social indicators research*, 16(3), 263-274.
- Dierendonck, D., & Patterson, K. (2010). *Servant leadership: Developments in theory and research*. Palgrave Macmillan.
- Dingman, W. W., & Stone, A. G. (2006). Servant leadership's role in the succession planning process: A case study. *International Journal of Leadership Studies*, 67(1), 133-147.
- Dolan, M. J. (2007). Government-sponsored chaplains and crisis: Walking the fine line in disaster response and daily life. *Hastings Const. LQ*, 35, 505.
- Drury, S. (2004). *Employee perceptions of servant leadership: Comparisons by level and with job satisfaction and organizational commitment*. Regent University.
- Du Toit, A. B. (1991). Faith and obedience in Paul. *Neotestamentica*, 25(1), 65-74.

- Easterlin, R. A., McVey, L. A., Switek, M., Sawangfa, O., & Zweig, J. S. (2010). The happiness–income paradox revisited. *Proceedings of the National Academy of Sciences*, *107*(52), 22463-22468.
- Easterlin, R. A., & Angelescu, L. (2009). *Happiness and growth the world over: Time series evidence on the happiness-income paradox* (No. 4060). IZA discussion papers.
- Ebener, D. R., & O'Connell, D. J. (2010). How might servant leadership work? *Non-profit Management and Leadership*, *20*(3), 315–335.
- Eubanks, D. L., & Ybema, S. B. (2012). Leadership, identity, and ethics. *Journal of Business Ethics*, *107*(1), 1–3.
- Eva, N., Robin, M., Sendjava, S., Van Dierendonck, D., & Liden, R. C. (2019). Servant leadership: A systematic review and call for future research. *The Leadership Quarterly*, *30*(1), 111–132.
- Evans, G. F., & Soliman, E. Z. (2019). Happier countries, longer lives: an ecological study on the relationship between subjective sense of well-being and life expectancy. *Global health promotion*, *26*(2), 36-40.
- Field, A. (2013). *Discovering statistics using IBM SPSS statistics* (4th ed.). Thousand Oaks, CA: SAGE Publications.
- Fitchett, G. (2017). Recent progress in chaplaincy-related research. *Journal of Pastoral Care & Counseling*, *71*(3), 163-175.
- Ford, T., & Tartaglia, A. (2006). The development, status, and future of healthcare chaplaincy. *Southern Medical Journal*, *99*(6), 675-680.
- Foster, B. A. (2000). *Barriers to servant leadership: Perceived organizational elements that impede servant leader effectiveness*. The Fielding Institute.
- Francis, L. (2010). Religion and happiness: Perspectives from the psychology of religion, positive psychology and empirical theology. *The Practices of Happiness*, 133–144.
- French, J. R., Raven, B. (1959) The bases of social power. In D. Cartwright (Ed.), *Studies in Social Power*. 150-167
- Frey, B. S. (2011). Happy people live longer. *Science*, *331*(6017), 542-543.
- Gall, M. D, Gall, J. P, & Borg, W R. (2007). *Educational research: An introduction* (8th ed.). Pearson Education, Inc.
- Gay, L. R., & Airasian, P. (2003). *Educational research: Competencies for analysis and applications* (7th ed.). Merrill Prentice Hall.

- Geaney, M. M. (2010). Servant-leadership: Creating community and personal wholeness, the keys to competitive business success. *The International Journal of Servant-Leadership*, 6(1), 123-145.
- Gill, J. (1852). *An Exposition of the Old and New Testaments*. William Hill Collingridge.
- Gill, J., & Gill, J. (1979). *Exposition of the Old Testament*. Streamwood, IL: Primitive Baptist Library.
- Glass, J., Simon, R. W., & Andersson, M. A. (2016). Parenthood and happiness: Effects of work-family reconciliation policies in 22 OECD countries. *American Journal of Sociology*, 122(3), 886-929.
- Glenn, N. D., & Weaver, C. N. (1979). A note on family situation and global happiness. *Social forces*, 960-967.
- Gouse, V. (2016). An Investigation of an Expanded Police Chaplaincy Model: Police Chaplains' Communications with Local Citizens in Crisis. *Journal of Pastoral Care & Counseling*, 70(3), 195-202.
- Green, M. T., Rodriguez, R. A., Wheeler, C. A., & Baggerly-Hinojosa, B. (2015). Servant leadership: A quantitative review of instruments and related findings. *Servant Leadership Theory and Practice* 2(2), 76-96.
- Greenleaf. (n.d.). Greenleaf Center for Servant Leadership. Retrieved July 2, 2021, from <https://www.greenleaf.org/>
- Greenleaf, R. K. (2002). *Servant leadership: A journey into the nature of legitimate power and greatness*. Paulist Press.
- Greenleaf, R. K. (2015). *The servant as leader*. The Greenleaf Center for Servant Leadership
- Hakanen, A., & Van Dierendonck, D. (2011). SERVANT-LEADERSHIP AND LIFE SATISFACTION: The Mediating Role of Justice, Job Control, and Burnout. *The International Journal of Servant-Leadership*, 7(1), 253-261.
- Handzo, G. F., Flannelly, K. J., Kudler, T., Fogg, S. L., Harding, S. R., Hasan, I. Y. H., ... & Taylor, R. B. E. (2008). What do chaplains really do? II. Interventions in the New York Chaplaincy Study. *Journal of Health Care Chaplaincy*, 14(1), 39-56.
- Harris, M. J. (2006). *Slave of Christ: a New Testament metaphor for total devotion to Christ*. InterVarsity Press.
- Harwell, M. R., & Gatti, G. G. (2001). Rescaling ordinal data to interval data in educational research. *Review of Educational Research*, 71, 105-131.

- Heflin, C. (2012). Christopher Peterson, prominent U-M psychology professor, 92 dies. *The Ann Arbor News*. Retrieved from <http://www.annarbor.com/news/christopherpeterson-prominent-u-m-psychology-professor-dies/>
- Henry, M. (2008). *Matthew Henry's commentary on the whole Bible: Complete and unabridged*. Hendrickson.
- Hebert, S. C. (2003). *The relationship of perceived servant leadership and job satisfaction from the follower's perspective*. Capella University.
- Herzberg, F., & Mausner, B. (1959). *The motivation to work* (2nd ed.). John Wiley.
- Hinckley, M., & Dent, P. (1985). *An historical comparative analysis of police chaplaincy and a development plan* (Master's thesis, Marylhurst College).
- Hogue, M. (2016). Gender bias in communal leadership: Examining servant leadership. *Journal of Managerial Psychology*, 31(4), 837-849
- Hunter, J. C. (2008). *The servant: A simple story about the true essence of leadership*. Random House Digital.
- Huta, V., & Waterman, A. S. (2014). Eudaimonia and its distinction from hedonia: Developing a classification and terminology for understanding conceptual and operational definitions. *Journal of Happiness Studies*, 15(6), 1425-1456.
- Iio, J., Hasegawa, A., Iizuka, S., Hayakawa, S., & Tsujioka, H. (2021). Ethics in human-centered design. *Human-computer interaction. theory, methods and tools* (pp. 161-170). Springer International Publishing.
- Irving, J. A. (2011). Leadership reflection: A model for effective servant leadership practice: A biblically-consistent and research-based approach to leadership. *Journal of Biblical Perspectives in Leadership*, 3(2), 118-128.
- Jahoda, M. (1958). The psychological meaning of various criteria for positive mental health. In *Current concepts of positive mental health* (pp. 22-64). Basic Books.
- Johnson, B. W. (1889). *The people's new testament*. Delight, Ak.: Gospel Light Pub.
- Jones, G. (2012). *A Theological Comparison Between Social Science Models and a Biblical Perspective of Servant Leadership*. Southern Baptist Theological Seminary.
- Kgatle, M. S. (2018). Servant leadership: An urgent style for the current political leadership in South Africa. *Verbum et Ecclesia*, 39(1), 1-9.

- Kim, S. J., Kim, K. S., & Choi, Y. G. (2014). A literature review of servant leadership and criticism of advanced research. *International Journal of Economics and Management Engineering*, 8(4), 1154-1157.
- Kotter, J. P. (2013). Management is (still) not leadership. *Harvard Business Review*. <https://hbr.org/2013/01/management-is-still-not-leadership>.
- Kouzes, J.M., & Posner, B.Z., (1995). *The leadership challenge: how to keep getting extraordinary things done in organizations*. Jossey-Bass Publishers.
- Krueger, A. B., & Schkade, D. A. (2008). The reliability of subjective well-being measures. *Journal of public economics*, 92(8-9), 1833-1845.
- Kuechler, M. (1998). The Survey Method: An Indispensable Tool for Social Science Research Everywhere? *American Behavioral Scientist*, 42(2), 178–200.
- Lambert, L., Passmore, H.-A., & Holder, M. D. (2015). Foundational frameworks of positive psychology: Mapping well-being orientations. *Canadian Psychology/Psychologie canadienne*, 56(3), 311–321.
- Laniak, T. S. (2006). *Shepherds after my own heart: pastoral traditions and leadership in the Bible*. Apollos.
- Laub, J. (2018). *Leveraging the power of servant leadership: Building high-performing organizations*. Springer International Publishing.
- Lee, J. (2020). *Christianity and Happiness: A perspective of Higher Education*. Online Submission.
- Lee, K. S., & Ono, H. (2012). Marriage, cohabitation, and happiness: A cross-national analysis of 27 countries. *Journal of Marriage and Family*, 74(5), 953-972.
- Leedy, P. D., & Ormrod, J. E. (2019). *Practical research: Planning and design* (12th ed.). Pearson.
- Lehrke, A. S., & Sowden, K. (2017). Servant leadership and gender. In *Servant leadership and followership* (pp. 25-50). Palgrave Macmillan, Cham.
- Lemoine, G. J., Hartnell, C. A., & Leroy, H. (2019). Taking stock of moral approaches to leadership: An integrative review of ethical, authentic, and servant leadership. *Academy of Management Annals*, 13(1), 148-187.
- Liao, C., Lee, H., & Johnson, J. (2020). Serving you depletes me? A leader-centric examination of servant leadership behaviors. *Journal of Management*, 47(5), 1185–1218.

- Liden, R. C., Wayne, S. J., Liao, C., & Meuser, J. D. (2014). Servant leadership and serving culture: Influence on individual and unit performance. *Academy of Management Journal*, 57(5), 1434-1452.
- Lingenfelter, S. (2008). *Leading cross-culturally: Covenant relationships for effective Christian leadership*. Baker Academic.
- Linley, P. A., Maltby, J., Wood, A. M., Osborne, G., & Hurling, R. (2009). Measuring happiness: The higher order factor structure of subjective and psychological well-being measures. *Personality and individual differences*, 47(8), 878-884.
- Liu, H. (2017;2019;). Just the servant: An intersectional critique of servant leadership. *Journal of Business Ethics*, 156(4), 1099-1112.
- Lunde, J. (2010). *Following Jesus, the servant King: A biblical theology of covenantal discipleship*. Zondervan.
- Lunenburg, F. C. (2012). Power and leadership: An influence process. *International journal of management, business, and administration*, 15(1), 1-9.
- Lyubomirsky, S., King, L., & Diener, E. (2005). The benefits of frequent positive affect: Does happiness lead to success?. *Psychological bulletin*, 131(6), 803.
- Maslow, A. (1943). *A theory of human motivation*. *Psychological Review*, 50(4), 370–396.
- McClelland, D. (1961) Theory of needs.
http://www.12manage.com/methods_mcclelland_theory_of_needs.htm
- McMahon, D. M. (2006). *Happiness: A history*. Grove Press.
- Merkle, B. L., & Schreiner, T. R. (2014). *Shepherding God's flock: Biblical leadership in the New Testament and beyond*. Kregel Publications.
- Mertel, T., & Brill, C. (2015). What every leader ought to know about becoming a servant leader. *Industrial and Commercial Training*, 47(5), 228-235.
- Mittal, R., & Dorfman, P. W. (2012). Servant leadership across cultures. *Journal of World Business*, 47(4), 555–570. <https://doi.org/10.1016/j.jwb.2012.01.009>
- Moiseieva, A. D. (2016). *Happy people live longer. How endorphins and serotonin influence on human body* [Doctoral dissertation: Azov State Technical University].
<http://eir.pstu.edu/bitstream/handle/123456789/21548/%D1%81.165.pdf?sequence=1>
- Moltmann, J. (2015). Christianity: A religion of joy. *Joy and Human Flourishing: Essays on Theology, Culture, and the Good Life*, 226–441.

- Mulinge, P. (2018). Altruism and altruistic love: Intrinsic motivation for servant-leadership. *The International Journal of Servant-Leadership*, 12(1), 337–370.
- Nair, M. (2007). Servant-leadership in corporate strategy. *The International Journal of Servant-Leadership*, 3(1), 383-396.
- Neill, E. (n.d.). *Rev. Jacob Duché, the first chaplain of Congress*. The Library of Congress. <https://www.loc.gov/item/27020065/>.
- Newman, A., Schwarz, G., Cooper, B., & Sendjaya, S. (2017). How Servant Leadership Influences Organizational Citizenship Behavior: The Roles of LMX, Empowerment, and Proactive Personality. *Journal of Business Ethics*, 145(1), 49–62.
- Niewold, J. (2007). Beyond Servant Leadership. *Journal of Biblical Perspectives in Leadership*, 1(2), 118–134.
- North, R. J., Holahan, C. J., Moos, R. H., & Cronkite, R. C. (2008). Family support, family income, and happiness: a 10-year perspective. *Journal of Family Psychology*, 22(3), 475
- Northouse, P. (2019). *Leadership: Theory and practice* (8th ed). Sage.
- Norton, T. (1984). *The police chaplaincy, a ministry of listening*. Drew University.
- NVOAD. (2021). Retrieved February 4, 2022, from <https://www.nvoad.org/>
- Osemeke, M., & Adegboyega, S. (2017). Critical review and comparison between Maslow, Herzberg, and McClelland's theory of needs. *Funai Journal of Accounting, Business and Finance*, 1(1), 161-173.
- Page, D., & Wong, T. P. (2000). A conceptual framework for measuring servant-leadership. In *The human factor in shaping the course of history and development* (Chapter 5). University Press of America.
- Palmer, D. (2020). I.F.O.C. • International Fellowship of Chaplains (I.F.O.C.). <http://www.ifoc.org/>
- Pan, J., & Zhou, W. (2013). Can success lead to happiness? The moderators between career success and happiness. *Asia Pacific Journal of Human Resources*, 51(1), 63-80.
- Patterson, K. A. (2003). *Servant leadership: A theoretical model*. Regent University.
- Patterson, K. (2010). Servant leadership and love. In *Servant leadership* (pp. 67-76). Palgrave.
- Perneger, T. V., Hudelson, P. M., & Bovier, P. A. (2004). Health and happiness in young Swiss adults. *Quality of Life Research*, 13(1), 171-178.

- Pesut, B., Reimer-Kirkham, S., Sawatzky, R., Woodland, G., & Peverall, P. (2012). Hospitable hospitals in a diverse society: From chaplains to spiritual care providers. *Journal of Religion and Health*, 51(3), 825-836.
- Peterson, C. (2005). Authentic Happiness Inventory. <https://www.authentic happiness.sas.upenn.edu/>
- Piper, J. (2011). *Desiring god: Meditations of a Christian hedonist*. Multnomah Pub.
- Power, M. (2015). *Understanding happiness: A critical review of positive psychology*. Routledge.
- Reynolds, K. (2014). Servant-leadership: A feminist perspective. *The International Journal of Servant-Leadership*, 10(1), 35–63.
- Rittenour, C. E., & Colaner, C. W. (2012). Finding female fulfillment: Intersecting role-based and morality-based identities of motherhood, feminism, and generativity as predictors of women's self-satisfaction and life satisfaction. *Sex roles*, 67(5), 351-362.
- Roach, D. (2016). *The servant-leadership style of Jesus: A biblical strategy for leadership development*. WestBow Press.
- Rodriguez-Rubio, & T Kiser, A. I. (2013). An Examination of Servant Leadership in the United States and Mexico: Do Age and Gender Make a Difference? *The Global Studies Journal*, 5(2), 127–150.
- Rojas, M. (2011). Happiness, income, and beyond. *Applied Research in Quality of Life*, 6(3), 265
- Rosmarin, D. H., Pargament, K. I., & Mahoney, A. (2009). The role of religiousness in anxiety, depression, and happiness in a Jewish community sample: A preliminary investigation. *Mental Health, Religion and Culture*, 12(2), 97-113.
- Ross, D. B., Matteson, R., & Exposito, J. (2014). Servant leadership to toxic leadership: Power of influence over power of control. *Faculty Presentations*. https://nsuworks.nova.edu/fse_facpres/244/
- Russell, R., & Stone, A. (2002). A review of servant leadership attributes: Developing a practical model. *Leadership and Development*, 23(3), 145-157.
- Rybnicek, R., Bergner, S., & Gutschelhofer, A. (2019). How individual needs influence motivation effects: a neuroscientific study on McClelland's need theory. *Review of Managerial Science*, 13(2), 443-482.
- Saidu, H. (2013). *Barriers and obstacles to the implementation and practice of servant leadership among pastors and lay leaders of Evangelical Church Winning All (ECWA), Nigeria*. Asbury Theological Seminary.

- Sanli, E., Celik, S. B., & Gencoglu, C. (2019). Validity and reliability of the authentic happiness scale.
- Sarkus, D. J. (1996). Servant-leadership in safety: Advancing the cause and practice. *Professional Safety*, American Society of Safety Engineers, p. 26-32.
- Savage-Austin, A. R., & Honeycutt, A. (2011). Servant leadership: A phenomenological study of practices, experiences, organizational effectiveness, and barriers. *Journal of Business & Economics Research (JBER)*, 9(1).
- Schirmacher, T. (2014). "Slavery in the Old Testament, in the New Testament, and today." *Christian Values vs. Contemporary Values*, 125.
- Schueller, S. M., & Seligman, M. E. (2010). Pursuit of pleasure, engagement, and meaning: Relationships to subjective and objective measures of well-being. *The Journal of Positive Psychology*, 5(4), 253-263.
- Schwartz, A.E. (1991). How the new leaders will manage in the '90s. *Nonprofit World*, 9(3), 22-24.
- Scorsolini-Comin, F., Fontaine, A. M. G. V., Koller, S. H., & Santos, M. A. D. (2013). From authentic happiness to well-being: The flourishing of positive psychology. *Psicologia: Reflexão e Crítica*, 26(4), 663-670.
- Seligman, M. E. (2002). *Authentic Happiness: Using the New Positive Psychology to Realize Your Potential for Lasting Fulfillment*. Simon and Schuster.
- Seligman, M. E. (2012). *Flourish: A visionary new understanding of happiness and well-being*. Simon and Schuster.
- Seligman, M. (2021). *Authentic happiness*. University of Pennsylvania.
<https://www.authentichappiness.sas.upenn.edu/questionnaires/well-being-survey>.
- Sendjaya, S. (2010). *Servant Leadership*. Palgrave.
- Sendjaya, S., Sarros, J. C., & Santora, J. C. (2008). Defining and measuring servant leadership behaviour in organizations. *Journal of Management Studies*, 45(2), 402-424.
- Shepherd, J., Oliver, M., & Schofield, G. (2015). Convergent validity and test-retest reliability of the authentic happiness inventory in working adults. *Social Indicators Research*, 124(3), 1049-1058.
- Shirin, A. (2014). Is servant leadership inherently Christian? *Journal of Religion and Business Ethics*, 3(2).

- Sims, B.J. (1997). *Servanthood: Leadership for the third millennium*. Cowley Publications.
- Sims, B. J. (2005). *Servanthood: Leadership for the third millennium*. Wipf and Stock Publishers.
- Spears, L. (1996). Reflections on Robert K. Greenleaf and servant-leadership. *Leadership & Organization Development Journal*.
- Spears, L. C. (2010). Character and servant leadership: Ten characteristics of effective, caring leaders. *The Journal of Virtues & Leadership*, 1, 6.
- Spears, L., & Lawrence, M. (2016). *Practicing servant-leadership: Succeeding through trust, bravery, and forgiveness*. John Wiley & Sons.
- Steptoe, A. (2019). Happiness and health. *Annual review of public health*, 40, 339-359.
- Strong, J. (2007). *Strong's exhaustive concordance*. Hendrickson Publishers.
- Sullivan, W. F. (2014). *A ministry of presence*. University of Chicago Press.
- Summa, M. (2020). Joy and happiness. In *The Routledge Handbook of Phenomenology of Emotion* (pp. 416-426). Routledge.
- Thiel, M. M., & Robinson, M. R. (1997). Physicians' collaboration with chaplains: difficulties and benefits. *Journal of Clinical Ethics*, 8, 94-103.
- Tischler, L., Giambatista, R., McKeage, R., & McCormick, D. (2016). Servant leadership and its relationships with core self-evaluation and job satisfaction. *The Journal of Values-Based Leadership*, 9(1), 8.
- Touburg, G., & Veenhoven, R. (2015). Mental health care and average happiness: strong effect in developed nations. *Administration and Policy in Mental Health and Mental Health Services Research*, 42(4), 394-404.
- Turner, N., Barling, J., & Zacharatos, A. (2002). Positive psychology at work. *Handbook of Positive Psychology*, 52, 715-728.
- Van Dierendonck, D., & Nuijten, I. (2010). The servant leadership survey: Development and validation of a multidimensional measure. *Journal of Business and Psychology*, 26(3), 249-267.
- VandeCreek, L. (1999). Professional chaplaincy: An absent profession? *Journal of Pastoral Care*, 53(4), 417-432.
- VandeCreek, L., & Burton, L. (Eds.). (2001). Professional chaplaincy: Its role and importance in healthcare. *Journal of Pastoral Care*, 55(1), 81-97.

- Vanderwerker, L. C., Flannelly, K. J., Galek, K., Harding, S. R., Handzo, G. F., Oettinger, S. M., & Bauman, J. P. (2008). What do chaplains really do? III. Referrals in the New York Chaplaincy Study. *Journal of health care chaplaincy*, 14(1), 57-73.
- Vasudha, S., & Prasad, R. (2017). Narcissism, happiness and self-actualization. In *2017 International Conference on Advances in Computing, Communications and Informatics (ICACCI)* (pp. 2349-2358).
- Veenhoven, R. (2015). Happiness: History of the concept. *International encyclopedia of social and behavioral sciences* (2nd ed., Vol. 10, pp. 521–525). Elsevier.
- Velleman, P. F., & Wilkinson, L. (1993). Nominal, ordinal, interval, and ratio typologies are misleading. *The American Statistician*, 47, 65-72.
- Verdorfer, A. P., & Peus, C. (2014). The measurement of servant leadership. *Zeitschrift für Arbeits-und Organisationspsychologie*, 58(1), 1-16.
- Vicalvi, P. (2006). Servant leadership. *Army Logistician*, 38(3), 51–52.
- Walsh, L. C., Boehm, J. K., & Lyubomirsky, S. (2018). Does happiness promote career success? Revisiting the evidence. *Journal of Career Assessment*, 26(2), 199-219.
- Warner, R. M. (2013). *Applied statistics: From bivariate through multivariate techniques*. SAGE Publications.
- Wong, P., & Page, D. (2003). *Servant Leadership Profile—Revised*. 5.
- Yandell, G. J. (2020). *Chaplaincy Course Training Manual*. Temple, TX: International Fellowship of Chaplains.
- Yasir, M., & Mohamad, N. A. (2016). Ethics and morality: Comparing ethical leadership with servant, authentic and transformational leadership styles. *International Review of Management and Marketing*, 6(4), 310-316.
- Zabihi, R., Ketabi, S., Tavakoli, M., & Ghadiri, M. (2014). Examining the internal consistency reliability and construct validity of the Authentic Happiness Inventory (AHI) among Iranian EFL learners. *Current Psychology*, 33(3), 377-392.
- Zaleznik, A. (2004). Managers and leaders: Are they different? *Harvard Business Review*. <https://hbr.org/2004/01/managers-and-leaders-are-they-different>
- Zhou, D., Sheng-Min, L., & Huanhuan, X. (2020). Servant leadership behavior: Effects on leaders' work–family relationship. *Social Behavior and Personality*, 48(3), 1–12.

Zurbriggen, E. L., & Sturman, T. S. (2002). Linking motives and emotions: A test of McClelland's hypotheses. *Personality and Social Psychology Bulletin*, 28(4), 521-535.

Appendix A

Authentic Happiness Inventory

© Christopher Peterson, 2005

A copy of the Authentic Happiness Inventory can be obtained by signing up for an account at the following website: <https://www.authentichappiness.sas.upenn.edu/testcenter>

1. Group 1

- a. I feel like a failure.
- b. I do not feel like a winner.
- c. I feel like I have succeeded more than most people.
- d. As I look back on my life, all I see are victories.
- e. I feel I am extraordinarily successful.

2. Group 2

- a. I am usually in a bad mood.
- b. I am usually in a neutral mood.
- c. I am usually in a good mood.
- d. I am usually in a great mood.
- e. I am usually in an unbelievably great mood.

3. Group 3

- a. When I am working, I pay more attention to what is going on around me than to what I am doing.
- b. When I am working, I pay as much attention to what is going on around me as to what I am doing.

- c. When I am working, I pay more attention to what I am doing than to what is going on around me.
- d. When I am working, I rarely notice what is going on around me.
- e. When I am working, I pay so much attention to what I am doing that the outside world practically ceases to exist.

4. Group 4

- a. My life does not have any purpose or meaning.
- b. I do not know the purpose or meaning of my life.
- c. I have a hint about my purpose in life.
- d. I have a pretty good idea about the purpose or meaning of my life.
- e. I have a very clear idea about the purpose or meaning in my life.

5. Group 5

- a. I rarely get what I want.
- b. Sometimes, I get what I want, and sometimes not.
- c. Somewhat more often than not, I get what I want.
- d. I usually get what I want.
- e. I always get what I want.

6. Group 6

- a. I have sorrow in my life.
- b. I have neither sorrow nor joy in my life.
- c. I have more joy than sorrow in my life.
- d. I have much more joy than sorrow in my life.
- e. My life is filled with joy.

7. Group 7

- a. Most of the time I feel bored.
- b. Most of the time I feel neither bored nor interested in what I am doing.
- c. Most of the time I feel interested in what I am doing.
- d. Most of the time I feel quite interested in what I am doing.
- e. Most of the time I feel fascinated by what I am doing.

8. Group 8

- a. I feel cut off from other people.
- b. I feel neither close to nor cut off from other people.
- c. I feel close to friends and family members.
- d. I feel close to most people, even if I do not know them well.
- e. I feel close to everyone in the world.

9. Group 9

- a. By objective standards, I do poorly.
- b. By objective standards, I do neither well nor poorly.
- c. By objective standards, I do rather well.
- d. By objective standards, I do quite well.
- e. By objective standards, I do amazingly well.

10. Group 10

- a. I am ashamed of myself.
- b. I am not ashamed of myself.
- c. I am proud of myself.
- d. I am very proud of myself.

- e. I am extraordinarily proud of myself.

11. Group 11

- a. Time passes slowly during most of the things that I do.
- b. Time passes quickly during some of the things that I do and slowly for other things.
- c. Time passes quickly during most of the things that I do.
- d. Time passes quickly during all of the things that I do.
- e. Time passes so quickly during all of the things that I do that I do not even notice it.

12. Group 12

- a. In the grand scheme of things, my existence may hurt the world.
- b. My existence neither helps nor hurts the world.
- c. My existence has a small but positive effect on the world.
- d. My existence makes the world a better place.
- e. My existence has a lasting, large, and positive impact on the world.

13. Group 13

- a. I do not do most things very well.
- b. I do okay at most things I am doing.
- c. I do well at some things I am doing.
- d. I do well at most things I am doing.
- e. I do really well at whatever I am doing.

14. Group 14

- a. I have little or no enthusiasm.

- b. My enthusiasm level is neither high nor low.
- c. I have a good amount of enthusiasm.
- d. I feel enthusiastic doing almost everything.
- e. I have so much enthusiasm that I feel I can do almost anything.

15. Group 15

- a. I do not like my work (paid or unpaid).
- b. I feel neutral about my work.
- c. For the most part, I like my work.
- d. I really like my work.
- e. I truly love my work.

16. Group 16

- a. I am pessimistic about the future.
- b. I am neither optimistic nor pessimistic about the future.
- c. I feel somewhat optimistic about the future.
- d. I feel quite optimistic about the future.
- e. I feel extraordinarily optimistic about the future.

17. Group 17

- a. I have accomplished little in life.
- b. I have accomplished no more in life than most people.
- c. I have accomplished somewhat more in life than most people.
- d. I have accomplished more in life than most people.
- e. I have accomplished a great deal more in my life than most people.

18. Group 18

- a. I am unhappy with myself.
- b. I am neither happy nor unhappy with myself—I am neutral.
- c. I am happy with myself.
- d. I am very happy with myself.
- e. I could not be any happier with myself.

19. Group 19

- a. My skills are never challenged by situations I encounter.
- b. My skills are occasionally challenged by the situations I encounter.
- c. My skills are sometimes challenged by the situations I encounter.
- d. My skills are often challenged by the situations I encounter.
- e. My skills are always challenged by the situations I encounter.

20. Group 20

- a. I spend all of my time doing things that are unimportant.
- b. I spend a lot of my time doing things that are neither important nor unimportant.
- c. I spend some of my time every day doing things that are important.
- d. I spend most of my time every day doing things that are important.
- e. I spend practically every moment every day doing things that are important.

21. Group 21

- a. If I were keeping score in life, I would be behind.
- b. If I were keeping score in life, I would be about even.
- c. If I were keeping score in life, I would be somewhat ahead.
- d. If I were keeping score in life, I would be ahead.

- e. If I were keeping score in life, I would be far ahead.

22. Group 22

- a. I experience more pain than pleasure.
- b. I experience pain and pleasure in equal measure.
- c. I experience more pleasure than pain.
- d. I experience much more pleasure than pain.
- e. My life is filled with pleasure.

23. Group 23

- a. I do not enjoy my daily routine.
- b. I feel neutral about my daily routine.
- c. I like my daily routine, but I am happy to get away from it.
- d. I like my daily routine so much that I rarely take breaks from it.
- e. I like my daily routine so much that I almost never take breaks from it.

24. Group 24

- a. My life is a bad one.
- b. My life is an OK one.
- c. My life is a good one.
- d. My life is a very good one.
- e. My life is a wonderful one.

Appendix B

Servant Leadership Profile – Revised

© Paul T. P. Wong, Ph.D. & Don Page, Ph.D.

Permission to Use Scale Received by Email

Yes, you may have my permission to use the scale for research purposes.

Paul T. P. Wong, Ph.D., C.Psych. [REDACTED]
 President, [International Network on Personal Meaning](#)
 President, [Meaning-Centered Counselling Institute Inc.](#)

A copy of the Servant Leadership Profile – Revised can be obtained by visiting the following website: <http://www.drpaulwong.com/documents/wong-scales/servant-leadership-profile-revised.pdf>

Please use the following scale to indicate your agreement or disagreement with each of the statements in describing your own attitudes and practices as a leader. If you have not held any leadership position in an organization, then answer the questions as if you were in a position of authority and responsibility. There are no right or wrong answers. Simply rate each question in terms of what you really believe or normally do in leadership situations.

1	2	3	4	5	6	7
		Strongly	Undecided		Strongly	
Disagree						Agree

For example, if you strongly agree, you may circle 7, if you mildly disagree, you may circle 3. If you are undecided, circle 4, but use this category sparingly.

1. To inspire team spirit, I communicate enthusiasm and confidence.
2. I listen actively and receptively to what others have to say, even when they disagree with me.
3. I practice plain talking – I mean what I say and say what I mean.

4. I always keep my promises and commitments to others.
5. I grant all my workers a fair amount of responsibility and latitude in carrying out their tasks.
6. I am genuine and honest with people, even when such transparency is politically unwise.
7. I am willing to accept other people's ideas, whenever they are better than mine.
8. I promote tolerance, kindness, and honesty in the work place.
9. To be a leader, I should be front and center in every function in which I am involved.
10. I create a climate of trust and openness to facilitate participation in decision making.
11. My leadership effectiveness is improved through empowering others.
12. I want to build trust through honesty and empathy.
13. I am able to bring out the best in others.
14. I want to make sure that everyone follows orders without questioning my authority.
15. As a leader, my name must be associated with every initiative.
16. I consistently delegate responsibility to others and empower them to do their job.
17. I seek to serve rather than be served.
18. To be a strong leader, I need to have the power to do whatever I want without being questioned.
19. I am able to inspire others with my enthusiasm and confidence in what can be accomplished.
20. I am able to transform an ordinary group of individuals into a winning team.
21. I try to remove all organizational barriers so that others can freely participate in decision-making.

22. I devote a lot of energy to promoting trust, mutual understanding and team spirit.
23. I derive a great deal of satisfaction in helping others succeed.
24. I have the moral courage to do the right thing, even when it hurts me politically.
25. I am able to rally people around me and inspire them to achieve a common goal.
26. I am able to present a vision that is readily and enthusiastically embraced by others.
27. I invest considerable time and energy in helping others overcome their weaknesses and develop their potential.
28. I want to have the final say on everything, even areas where I don't have the competence.
29. I don't want to share power with others, because they may use it against me.
30. I practice what I preach.
31. I am willing to risk mistakes by empowering others to "carry the ball."
32. I have the courage to assume full responsibility for my mistakes and acknowledge my own limitation.
33. I have the courage and determination to do what is right in spite of difficulty or opposition.
34. Whenever possible, I give credits to others.
35. I am willing to share my power and authority with others in the decision-making process.
36. I genuinely care about the welfare of people working with me.
37. I invest considerable time and energy equipping others.
38. I make it a high priority to cultivate good relationships among group members.
39. I am always looking for hidden talents in my workers.

40. My leadership is based on a strong sense of mission.
41. I am able to articulate a clear sense of purpose and direction for my organization's future.
42. My leadership contributes to my employees/colleague's personal growth.
43. I have a good understanding of what is happening inside the organization.
44. I set an example of placing group interests above self-interests.
45. I work for the best interests of others rather than self.
46. I consistently appreciate, recognize, and encourage the work of others.
47. I will always place team success above personal success.
48. I willingly share my power with others, but I do not abdicate my authority and responsibility.
49. I consistently appreciate and validate others for their contributions.
50. When I serve others, I do not expect any return.
51. I am willing to make personal sacrifices in serving others.
52. I regularly celebrate special occasions and events to foster a group spirit.
53. I consistently encourage others to take initiative.
54. I am usually dissatisfied with the status quo and know how things can be improved.
55. I take proactive actions rather than waiting for events to happen to me.
56. To be a strong leader, I need to keep all my subordinates under control.
57. I find enjoyment in serving others in whatever role or capacity.
58. I have a heart to serve others.
59. I have great satisfaction in bringing out the best in others.
60. It is important that I am seen as superior to my subordinates in everything.

61. I often identify talented people and give them opportunities to grow and shine.

62. My ambition focuses on finding better ways of serving others and making them successful.

Coding Key

Factor 1: 16, 21, 23, 27, 31, 37, 38, 39, 42, 46, 48, 49, 53, 59, 61, 62

Factor 2: 9, 14, 15, 18, 28, 29, 56, 60

Factor 3: 6, 17, 30, 44, 45, 47, 50, 51, 52, 57, 58

Factor 4: 2, 5, 7, 8, 10, 11, 12, 34, 35, 36

Factor 5: 1, 13, 19, 20, 22, 25, 26

Factor 6: 40, 41, 43, 54, 55

Factor 7: 3, 4, 24, 32, 33

Categories

Factor 1: Empowering and developing others

Factor 2: Power and pride (Vulnerability and humility, if scored in the reverse)

Factor 3: Serving others

Factor 4: Open, participatory leadership

Factor 5: Inspiring leadership

Factor 6: Visionary leadership

Factor 7: Courageous leadership (Integrity and authenticity)

Appendix C

Demographic Questions

1. What is your gender?
Male
Female
Decline to Answer

2. What is your age?
18-19
20-29
30-39
40-49
50-59
60 and over

3. My ethnicity is:
White
Black
Hispanic
Native American or American Indian
Asian or Pacific Islander
Other

4. What type of chaplaincy are you most involved in?
Disaster Response
First Responder
Community
Hospital
Hospice
Nursing Home
Human Trafficking
Other

5. How long have you been a Chaplain?
1-2 years
3-5 years
5-10 years
10-15 years
15+ years

Appendix D

April 20, 2022

[REDACTED]
Chief Executive Officer
International Fellowship of Chaplains
[REDACTED]

Dear [REDACTED],

As a graduate student in the School of Divinity at Liberty University, I am conducting research as part of a doctoral degree requirement. The title of my research project is A Correlational Study Evaluating the Connection Between Servant Leadership Behavior and Authentic Happiness in a Para Church Ministry. My research aims to evaluate if following a servant-leadership philosophy increases or decreases personal happiness.

I am writing to request your permission to utilize your ministry's membership list to recruit participants for my research.

Participants will be asked to complete an electronic survey on a link provided to them in an email. Participants will be presented with informed consent information before clicking the link. Taking part in this study is entirely voluntary, and participants are welcome to discontinue participation at any time.

Thank you for considering my request. If you choose to grant permission, please respond by email to [REDACTED].

Sincerely,

Brian Guinther

Response Received Via Email

April 20, 2022
[REDACTED]

Request Approved.

[REDACTED]
President & CEO
International Fellowship of Chaplains

Appendix E

[Insert Date]

Dear [Recipient]:

As a graduate student in the School of Divinity at Liberty University, I am conducting research as part of the requirements for a doctoral degree. The purpose of my research is to evaluate the relationship between authentic happiness and servant leadership, and I am writing to invite you to join my study.

Participants must be Christian chaplains currently credentialed by the International Fellowship of Chaplains. Only the United States-based chaplains will be included. You will be asked to provide demographic information and complete 2 surveys online. It should take approximately 10-15 minutes for you to complete the procedure listed. Your participation will be completely anonymous, and no personal, identifying information will be required nor saved.

To participate, please click here

[Redacted link]

A consent document is provided as the first page of the survey. The consent document contains additional information about my research. After you read the consent form, you may click the button to proceed to the survey. Doing so will indicate that you have read the consent information and would like to take part in the survey.

As an incentive to encourage survey responses, a random drawing will be held after the survey closes to award one complementary annual renewal (up to a \$250 value), which was donated by I.F.O.C. After completing the survey, survey participants may optionally provide their names and email addresses to be entered into this random drawing, but providing their names is not a requirement to participate in the survey.

Sincerely,

Brian Guinther

[Redacted signature]

Appendix F

Consent

Title of the Project: A Correlational Study Evaluating the Connection Between Servant Leadership Behavior and Authentic Happiness in a Para Church Ministry

Principal Investigator: Brian Guinther, Liberty University

Invitation to be Part of a Research Study

You are invited to participate in a research study. To participate, you must be a Christian chaplain currently credentialed by the International Fellowship of Chaplains. Only the United States-based chaplains will be included. Taking part in this research project is voluntary.

Please take time to read this entire form and ask questions before deciding whether to take part in this research.

What is the study about and why is it being done?

The purpose of the study is to evaluate if there is a relationship between Servant Leadership and Authentic Happiness in chaplains.

What will happen if you take part in this study?

If you agree to be in this study, I will ask you to do the following things:

1. Take an anonymous online survey. This will take approximately 10-15 minutes to complete.

How could you or others benefit from this study?

Participants should not expect to receive a direct benefit from taking part in this study.

Benefits to society include potential implementation of leadership methodologies that might improve well-being of employees if the variables are found to be positively correlated.

What risks might you experience from being in this study?

The risks involved in this study are minimal, which means they are equal to the risks you would encounter in everyday life.

How will personal information be protected?

The records of this study will be kept private. Published reports will not include any information that will make it possible to identify a subject. Research records will be stored securely, and only the researcher will have access to the records.

- Participant responses will be anonymous.
- Data will be stored on a password-locked computer and may be used in future presentations. After three years, all electronic records will be deleted.
- The researcher and dissertation committee will have access to the data obtained in the study.

How will you be compensated for being part of the study?

Participants may be compensated for participating in this study. For those who complete the survey, the researcher is offering the opportunity, if the participant chooses, to be entered into a random drawing with a chance to receive one annual renewal with the International Fellowship of Chaplains (Up to a \$250 value donated by the ministry). Email addresses will be requested for compensation purposes; however, if participants provide an email address, they will be pulled and separated from your responses to maintain your anonymity.

Does the researcher have any conflicts of interest?

The researcher serves as a leader, but not an employer or supervisor of any chaplain invited to participate in the study, at the International Fellowship of Chaplains. To limit potential or perceived conflicts the study will be anonymous, so the researcher will not know who participated. This disclosure is made so that you can decide if this relationship will affect your willingness to participate in this study. No action will be taken against an individual based on his or her decision to participate or not participate in this study.

Is study participation voluntary?

Participation in this study is voluntary. Your decision whether or not to participate will not affect your current or future relations with Liberty University or the International Fellowship of Chaplains. If you decide to participate, you are free to not answer any questions or withdraw at any time prior to submitting the survey without affecting those relationships.

What should you do if you decide to withdraw from the study?

If you choose to withdraw from the study, please exit the survey and close your internet browser. Your responses will not be recorded or included in the study.

Whom do you contact if you have questions or concerns about the study?

The researcher conducting this study is Brian Guinther. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact him at [REDACTED]. You may also contact the researcher's faculty sponsor, Dr. Gary Bredfeldt, at [REDACTED].

Whom do you contact if you have questions about your rights as a research participant?

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA 24515 or email at irb@liberty.edu.

Disclaimer: The Institutional Review Board (IRB) is tasked with ensuring that human subjects research will be conducted in an ethical manner as defined and required by federal regulations. The topics covered and viewpoints expressed or alluded to by student and faculty researchers are those of the researchers and do not necessarily reflect the official policies or positions of Liberty University.

Your Consent

Before agreeing to be part of the research, please be sure that you understand what the study is about. You can print a copy of the document for your records. If you have any questions about the study later, you can contact the researcher using the information provided above.

I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

Please click on the link to begin the survey to confirm your willingness to participate in the study.