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Caring for the Soul of a Pluralistic Army: An Exploration of Servant Leader Behaviors in Active Duty Chaplains

W. Joshua Grimes

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Pepperdine University
Graduate School of Education and Psychology

CARING FOR THE SOUL OF A PLURALISTIC ARMY:
AN EXPLORATION OF SERVANT LEADER BEHAVIORS
IN ACTIVE DUTY CHAPLAINS

A dissertation submitted in partial satisfaction
of the requirements for the degree of
Doctor of Education in Organizational Leadership

by

W. Joshua Grimes

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Kay Davis, Ed.D. – Dissertation Chairperson

This dissertation, written by

William J. Grimes

under the guidance of a Faculty Committee and approved by its members, has been submitted to and accepted by the Graduate Faculty in partial fulfillment of the require

DOCTOR OF EDUCATION

Doctoral Committee:

Kay Davis, Ed.D., Chairperson

John Tobin, JD

Kent Rhodes, D.Min, Ed.D.

Shana Garrett, Ph.D.

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DEDICATION

To my beautiful bride, Mary Catherine. My partner, best friend, advocate, and confidant, you have been with me and for me at every step of this six year journey. Thank you for ever being a vessel of God's grace to me, never giving up on us, loving our children well, always taking the path of a servant, and leading the way with your love and passion for the good of others. You are the *heart* of my work.

Yours, always.

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Finally, to “Team Grimes!”, beginning with my lovely wife. Mary Catherine, I am so thankful for our love and friendship that have only grown stronger over these past several years full of various challenges and trials. You are the one God uses to keep me grounded, my

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Soli Deo Gloria.

VITA

CIVILIAN EDUCATION

Doctor of Education in Organizational Leadership, Pepperdine University, 2022
Master of Arts in Applied Philosophy and Ethics, Texas State University, 2021
Master of Theology, Dallas Theological Seminary, 2009
Bachelor of Arts, Communications, Texas Christian University, 2004

MILITARY EDUCATION

Command and General Staff Officers Course, Ft. Leavenworth, KS, 2021
Chaplain Captains Career Course, Ft. Jackson, SC, 2018
First Army Academy, Camp Shelby, MS, 2016
Chaplain Basic Officer Leaders Course, 2009

PROFESSIONAL EXPERIENCE

Ethics Instructor/Writer, Command and General Staff College, Ft. Leavenworth, KS, 2021 to present
Brigade Chaplain, 89th Military Police Brigade, Ft. Hood, TX, 2018-2020
Church Planting Resident, Doxa Church, Bellevue, WA, 2016-2018
Brigade Chaplain, Army Reserve, 189th Combined Arms Training Brigade (OC/T), 2016-2018
Battalion Chaplain, 46th Aviation Support Battalion, JBLM, WA, 2013-2016
Battalion Chaplain, 2-158th Assault Helicopter Battalion, JBLM, WA, 2012-2013
Battalion Chaplain, 2-319th Airborne Field Artillery Regiment, Ft. Bragg, NC, 2009-2012

PROFESSIONAL TRAINING/CERTIFICATIONS

Advanced Certified Personal and Executive Coaching Training (128 hrs), College of Executive Coaching, Arroyo Grande, CA, 2016
Multi-Health Systems Emotional Intelligence EQi 2.0/360 Coaching Certification, 2015

ABSTRACT

The U.S. Army Chaplaincy is charged with the unique and sacred mission to “Care for the Soul of the Army”—an Army with an increasingly pluralistic culture with respect to religious and spiritual beliefs. The purpose of this study was to explore the presence and degree of servant leadership behaviors in active duty chaplains, as an initial step in discerning the potential of servant leadership as a conceptual framework to help the chaplaincy provide effective pastoral care within a diverse organization. The study used an embedded mixed-methods design to capture quantitative data regarding servant leadership behaviors in 250 individual chaplains and their perceptions of demonstrated servant leadership by the chaplaincy as a whole, using Sendjaya et al's. (2008, 2017) six behavioral-dimension SLBS-35 and SLBS-6 measurements. The study also captured qualitative data to provide richer descriptions of chaplains' perceptions of their servant-oriented pastoral leadership role as the Army's religious-spiritual leaders. Quantitative findings revealed individual chaplains' strongest alignment with the behavioral dimensions of Transcendental Spirituality, Responsible Morality, and Voluntary Subordination, and comparatively the lowest alignment for Authentic Self. The chaplaincy as a whole received highest levels of alignment for behaviors in Transcendental Spirituality, Responsible Morality, and Transforming Influence, with Authentic Self receiving the lowest alignment mirroring the self-assessment ratings. Qualitative findings revealed chaplains' perceptions about pastoral characteristics and behaviors they believed critical for effective pluralistic ministry, as well as the role of their religious convictions in providing pluralistic care. Triangulation of data revealed that while chaplains had less agreement about the chaplaincy's demonstration of behaviors in Voluntary Subordination and Authentic Self, they individually emphasized however the importance of pastoral behaviors that correspond with those two dimensions. Conclusions

include the predominance of three of the six servant leadership dimensions and identifiable differences between self-assessment ratings and perceptions of the overall chaplaincy servant leadership behaviors. Personal faith-based convictions strongly influence how these participating chaplains practice within the pluralistic military environment. Recommendations include exploring the differences between religious and spiritual support in a pluralistic context, and developing a chaplain-specific pastoral leadership conceptual framework to explain the relationships among leadership behaviors and pastoral practices.

Keywords: Leadership, servant leadership, Army chaplain, pastoral leadership, pluralism, religious leadership, spiritual leadership, voluntary subordination, authentic self, covenantal relationship, responsible morality, transcendental spirituality, transforming influence

Chapter 1: Introduction

The soldier's heart, the soldier's spirit, the soldier's soul, are everything. Unless the soldier's soul sustains him, he cannot be relied on and will fail himself and his commander and his country in the end.

—General George C. Marshall, *Speech at Trinity College, June 15, 1941*

In the nearly 80 years since General Marshall's remarks were made on the footsteps of World War II, the U.S. Army has evolved into what is arguably the world's most technologically advanced and strategically superior land force in the history of the world, as well as a culturally symbolic and practical means for American men and women to serve their country and share a common, higher purpose as guardians "of freedom and the American way of life" (*The soldier's creed*, n.d.). Unfortunately, the challenges necessitating its enduring mission have also evolved, with the 21st century's global horizon of various geopolitical, economic, and advanced military threats, including the return of a great power competition with China and Russia. Further still are domestic concerns that serve to undermine the Army's identity and mission, as the ongoing afflictions of suicide, domestic violence, and sexual harassment and assault continue to traverse the Army community as culturally surreptitious enemies working from within. General Marshall's claim resonates today as it did then, for while some of the aforementioned threats require strength of soul, others profoundly erode it.

It is with that specific end in view—the care of the soldier's heart, spirit and soul—that a particular branch has played a historically vital role: the U.S. Army Chaplain Corps. The chaplaincy's fundamental purpose is to serve all soldiers and their dependents, caring for their religious, spiritual, and moral well-being (Department of the Army [DA], 2015) in the effort to sustain their souls as they sacrificially serve their country. This endeavor, while rarely front and

center in the larger scope of military readiness, remains essential if the Army is to endure in its mission to defend the Constitution and nation against enemies, both foreign and domestic.

As of this writing, approximately 1,500 active duty Army chaplains serve the standing Army of nearly 483,000 soldiers and civilian employees (Defense Manpower Data Center [DMDC], 2022a) who identify with over 220 different religious and non-religious beliefs, representing varieties within each of the world's main religions and identifications such as atheist, agnostic, and no religious preference (DMDC, 2022b). This religiously pluralistic environment presents an interesting dynamic for chaplains, who are commissioned to provide religious-spiritual leadership to all service members while preserving their own individual religious convictions. Such a dynamic calls for an approach to leadership whereby chaplains can effectively balance these potentially conflicting requirements by way of a framework that maximizes the spiritual care of each individual soldier, Department of the Army (DA) civilian employee, and family member.

Aside from chaplains' individually diverse leadership experiences throughout the course of their careers and the Chaplain Corps' institutional learning environment that exists to equip chaplains with the doctrinal knowledge and skills necessary to navigate this unique ministry terrain, no unifying theoretical or conceptual leadership model exists for the chaplaincy. However, there may be a potential model worth exploring given the oft-made anecdotal comparison between the spiritually-purposed, people-oriented, and community-focused characteristics and behaviors of chaplains and servant leaders (Greenleaf, 1970). The presenting problem is a lack of empirical research regarding this comparison, and how, if at all, servant leadership might be a helpful theoretical framework for chaplains as religious leaders in the Army's pluralistic environment.

Statement of the Problem

The problem examined in this study is the apparent gap in empirical research with respect to the presence of servant leadership characteristics and behaviors in the active duty Army chaplaincy. While there may be a thematic connection between servant leadership and the role of chaplains, references in Army literature to such a relationship remain few and anecdotal (DuCharme, 2019; Ray, 2018; Scott, 2018; Stout, 2005). As it continues to address the professional development of strategic religious leaders, there remained an opportunity for the chaplaincy to explore the presence of servant leadership behaviors in its leaders, as well as the viability and potential integration of a servant leadership framework with its mission and two core capabilities, so that it might design and articulate its own professional, chaplain-specific religious leader conceptual framework.

A cursory examination of the nature and mission of the chaplaincy and features of servant leadership reveals apparent thematic links between the two. In addition to the nature of servanthood as its central, situating motif, servant leadership is distinctive for its arguably unique spiritual component (Sendjaya et al., 2008; Sendjaya & Sarros, 2002), its virtuous orientation (van Dierendonck & Patterson, 2015), its emphasis on valuing and developing individuals within the organization (van Dierendonck et al., 2014), and its concern for cultivating strong communities (Coetzer et al., 2017; Liden et al., 2008). Outside the chaplaincy context, research has found it to effectively predict affective trust in organizations (Saleem et al., 2020; J. Schaubroeck et al., 2011), contribute to employee engagement in the workplace (van Dierendonck et al., 2014), foster psychologically healthy and inclusive organizations (Gotsis & Grimani, 2016) and be effective across cultures (Roberts, 2018). Therefore, the specific problem this study attempted to address is the lack of research regarding potential associations between

servant leadership and the particular leadership role of Army chaplains, and what theoretically positive effect, if any, it might have as a leadership approach especially suited to empower chaplains to most effectively care for the soul of the Army. Servant leadership may be a viable theoretical framework that conceptually aligns with the chaplaincy's mission, ethos and unique context of pastoral ministry, complements chaplains' existing pastoral leadership capabilities, and incorporates specific behaviors especially suited to caring for the spiritual well-being of individuals in a pluralistic, hierarchical organizational culture.

Purpose Statement

The purpose of this study was to explore the existence and degree of servant leadership behaviors in active duty U.S. Army Chaplains as a means to empirically validate what have at most been occasional, anecdotal ascriptions to the character and leadership approach of the chaplaincy. An embedded mixed-methods design (Creswell & Creswell, 2018) was used, in which quantitative and qualitative data were collected in a single data gathering process. The quantitative portion consisted of gathering electronic survey data from chaplains in the ranks of first lieutenant through colonel, located at various Army installations inside and outside the continental U.S., in order to collect individual chaplains' self-ratings of servant leader behavioral dimensions and individual chaplains' ratings of the demonstration of servant leader behaviors by the Chaplain Corps as an organization. Both sets of data were compared to the six theoretical dimensions of servant leader behaviors according to Sendjaya et al., (2008) and Sendjaya and Cooper (2011), in order to ascertain which behaviors, if any, are more present than others, in both individual chaplains and as demonstrated by the organization. Individual self-ratings were also compared to the ratings of the entire Corps, in order to ascertain any discrepancies between chaplain's self-perception and their perception of the larger organization to which they belong.

The qualitative portion was embedded, by way of including additional, open-ended exploratory questions within the electronic survey, in order to capture richer explanations of the chaplains' perceptions of their servant-role in pastoral ministry to the Army. The qualitative data further assisted in clarifying how chaplains view broader themes of servant leadership in light of their personal interpretation and experience of the chaplaincy's identity, mission, and current strategically aligned priorities of people and community (Office of the Chief of Chaplains [OCCH], 2022a) as leaders singularly charged with caring for the soul of the Army.

Research Questions

The research questions that guided this study's methodology were:

- RQ1. Which, if any, of the six dimensions of servant leader behaviors are present in active duty Army Chaplains?
- RQ2. How do individual chaplains perceive the active duty chaplaincy as a whole with respect to the presence of the six servant leadership behavioral dimensions?
- RQ3. How do chaplains' individual perceptions compare to their perception of the Chaplain Corps?
- RQ4. How do chaplains perceive their role as religious, pastoral leaders of individual service members and dependents?
- RQ5. How do chaplains perceive their role as religious, pastoral leaders contributing to serving the Army community as a whole?

Methodological Approach

As this was likely the first empirical study of servant leadership within the Army chaplaincy, its purpose was to provide a foundation from which future research might proceed. While a quantitative approach might be most helpful in statistically determining the presence of

servant leadership behaviors throughout the chaplaincy, and a qualitative approach most helpful towards a thorough understanding of individual experiences and expressions of servant leadership in chaplains, a mixed-methods approach provides a manner in which to utilize elements of both approaches (Creswell & Creswell, 2018). In order to more clearly understand the existence of servant leadership behaviors within a particular context—the chaplaincy within a pluralistic environment—the use of a mixed-methods design integrates quantitative and qualitative data, thus allowing for further insight into the area of study beyond that acquired in either solely quantitative or qualitative research. A mixed-method approach also philosophically aligns with a pragmatic research perspective, one that is primarily concerned with deriving knowledge and solutions to practical problems (Creswell & Creswell, 2018). In the case of this study, conducting research that has potential applications within the professional development aims of the chaplaincy was the primary, functional objective. Therefore, a pragmatic, mixed-methods approach was most appropriate to this end.

As opposed to using a sequential, mixed-methods design, whereby quantitative data is first collected, followed by qualitative data in a subsequent phase, this study utilized an embedded mixed methods design, in which both quantitative and qualitative data was collected in a single data capture effort (Creswell & Creswell, 2018). The rationale for this choice was twofold. First, due to the geographically dispersed research population, it was not feasible to conduct the study over the course of multiple rounds. In order to simplify the process, the embedded, single data capture occurred by way of a single, multi-section electronic survey that collected quantitative data via statistically validated measurements, and qualitative data via specifically designed open-ended questions. Second, in order to provide participants anonymity,

an embedded design allowed for the collection of qualitative data without conducting personal interviews.

Assumptions

In my role as researcher of this study, it is important to note that I have been an active duty Army chaplain for over 12 years. Therefore, I must address several assumptions given I conducted the study within my own organization or “backyard” (Glesne & Peshkin, 1992), that I have professional experiences and connections to the research context and its participants, and that I hold conscious and unconscious opinions with respect to both the nature and context of the study—all of which may have had an influence on how I interpreted both the quantitative and (especially) the qualitative data (Creswell & Creswell, 2018).

I have several assumptions and biases given my time in service as an active duty chaplain. First, while many chaplains may personally adopt the motif of servant leadership or find thematic connections between the approach and their roles, I do not believe that all chaplains who hold such a view are holistically practicing servant leadership behaviors, in light of what constitutes the approach according to the literature. Second, I assume that many other chaplains—likely due to philosophical or theological reasons—may disagree that servant leadership fits or should be applied as a particularly suitable “chaplain” leadership approach, regardless of the degree of familiarity they may have with servant leadership as a theoretical framework.

Given my studies in leadership theories and experience within the professional setting that is the chaplaincy, as well as my own theological convictions as a Christian chaplain, I also admit a degree of bias towards servant leadership in comparison to others as a potentially suitable framework to help inform and form the chaplaincy’s unique scope of leadership—

servant in both its purpose and execution, often indirect, and without the position and influence of command. I also assume servant leadership, due to its religious and philosophical underpinnings, represents a model specifically suited for an organization uniquely focused as the chaplaincy, as well one specifically suited for the provision of religious and spiritual leadership to a religiously and spiritually diverse Army community.

Theoretical Framework

As the purpose of this study was to explore the potential demonstration of servant leader behaviors in active duty army chaplains, it is important to understand the constructs of servant leadership theory. Now five decades old, servant leadership as a philosophy emerged in the work of Robert Greenleaf (1970), whose *The Servant as Leader* described an approach to leadership fundamentally motivated by an aspiration to serve first, and only then lead out of that servant-orientation.

Since its inception, servant leadership has evolved into a theory in which several contributors have attempted to summarize its interdependent concepts (e.g. Laub, 1999; Sipe & Frick, 2009; Spears, 1995a; van Dierendonck, 2011). In light of the various interpretations provided over the past few decades, this study utilized a definition of servant leadership provided in the most recent, extensive survey of the theory (Eva et al., 2019):

Servant leadership is an (1) other-oriented approach to leadership (2) manifested through one-on-one prioritizing of follower individual needs and interests, (3) and outward reorienting of their concern for self towards concern for others within the organization and the larger community. (p. 114)

Eva et al. (2019) also identified and recommended three statistically validated measures of servant leadership, each with its own unique theoretical emphasis. This study used the construct

developed by Sendjaya et al. (2008, 2017), with its focus on examining a holistic approach to follower development, especially with respect to spirituality, meaning, and purpose.

Definition of Terms

While the leadership of the chaplaincy does not have its own conceptual or theoretical framework, certain elements may be thematically associated with servant leadership theory. Below are important definitions of terms that are used in this study, both with respect to the Army chaplaincy and servant leadership and the Army chaplaincy.

Servant Leadership Theory. Servant leadership, a philosophy of leadership first coined by Robert Greenleaf, is fundamentally about the behaviors and outcomes that flow from the central motivation to first serve, rather than first lead. Aspiration to leadership is a secondary, conscious choice (Greenleaf, 1977a).

Servant Leadership Behavioral Domains. Sendjaya et al. (2008) identified six primary behavioral dimensions of servant leadership that are characteristic of its “service orientation, holistic outlook, and moral-spiritual emphasis” (p. 402):

- *Voluntary Subordination*—the servant leader’s ongoing willingness to be a servant or serve first, as opposed to merely a willingness to commit “acts of service;” revealed in behavior that does not seek attention, abandon oneself to others, and renounces the oft-held superior status of leadership
- *Authentic Self*—the servant leader’s demonstration of humility, integrity, sense of security, vulnerability, and accountability to others
- *Covenantal Relationship*—emerging from their authentic self, the servant leader’s commitment to relational acceptance, availability, equality, collaboration, and the welfare of others for who they are, not how they make the servant leader feel

- *Responsible Morality*—the servant leader’s ethical predisposition to thoughtfully seek both moral means and ends, appealing to ideals, values, principles, virtues, and the higher-order needs of followers; when in organizations that are prone to ethical compromise, a servant leader models and encourages moral reasoning and action by way of reflective behaviors in order to foster a healthy ethical climate
- *Transcendental Spirituality*—the servant leader’s locus of personal calling, demonstrated in being attuned to the centrality of spiritual values and attention to a sense of meaning, purpose, and wholeness in followers’ lives who are otherwise often compartmentalized, disconnected, or disoriented—socially, psychologically, and spiritually; characterized by religiousness, interconnectedness, sense of mission, and wholeness
- *Transforming Influence*—the servant leader’s emotional, intellectual, social, and spiritual influence on followers, demonstrated in visioning, personal example, modeling, mentoring and empowering others, and the cultivation of deep trust

Army Chaplaincy Context. Terms relative to the cultural and vocational domain of the chaplaincy are predominantly, though not exclusively, taken from Army doctrine and regulations. In addition to providing familiarity with pertinent Army terminology, these terms aid in understanding chaplains’ unique leadership role within a military context.

Army Chapel Community. The religious body on an Army installation that consists of various religious groups, e.g., Roman Catholic, Protestant Christian, Jewish, Muslim, Buddhist, Pagan. Religions are represented by various chapel services, programs, and events, each of which must either be provided or sponsored by an Army chaplain (DA, 2015).

Army Chaplain. An army chaplain is a religious professional who has met specific educational and experiential qualifications; is officially endorsed by a non-governmental religious body or organization; is responsible for various levels of religious support; holds officer's rank and exercises general military authority, yet does not exercise command; is a noncombatant; and is referred to by the title "chaplain" regardless of rank (DA, 2015).

Army Chaplain Corps. The component of the U.S. Army that was established by the Continental Congress in 1775, with a historical purpose to provide religious support to service members by way of three core competencies: nurture the living, care for the wounded, and honor the fallen (DA, 2015). Its mission is to assist commanders in "providing for the free exercise of religion and providing religious, moral, and ethical advisement and leadership" (DA, 2019b, para. 1–5).

Army Ethic. The set of enduring moral principles, values, beliefs, and laws that guide the Army profession and create the culture of trust essential to Army professionals in the conduct of missions, performance of duty, and all aspects of life (DA, 2019a).

Army Leader. Anyone who by virtue of assumed role or assigned responsibility inspires and influences people by providing purpose, direction, and motivation to accomplish the mission and improve the organization (DA, 2019a).

Army Leadership Requirements Model (ALRM). The Army's model for the development and assessment of its leaders (DA, 2019a). It consists of attributes (character, presence, and intellect) that are shaped with time and experience and competencies (leads, develops, achieves) or skills that can be trained. As officers, chaplains are evaluated in accordance with the ALRM; however, as a leadership develop and assessment model it is not fully suited for the unique domain of religious-spiritual leadership.

Army Profession. A trusted vocation of Soldiers and Army civilians whose collective expertise is the ethical design, generation, support, and application of landpower; serving under civilian authority; and entrusted to defend the Constitution and the rights and interests of the American people (DA, 2019a).

Army Values. A core component of the Army Professional Ethic, the values of *loyalty, duty, respect, selfless-service, honor, integrity, and personal courage* serve as the principles, standards, and qualities required of and are to be internalized by every soldier (DA, 2019a).

Chaplains' Core Capabilities/Roles. Army chaplains have two core capabilities that provide the scope of their ministry: provide religious support to all service members and advise commanders on the impact of religion, morals, moral, and ethical issues on all aspects of military operations (DA, 2015). These capabilities are reflected in the “dual-role of the Chaplain Corps: professional religious leader and professional military religious advisor” (DA, 2019b, para. 1–9). This is a unique pastoral role arguably distinct in form and function as compared to ministry in the civilian sector.

Ecclesiastical Endorser. The religious body, denomination, or organization that provides the official endorsement required for a minister to be able to serve in the capacity as a military chaplain and serves as a liaison to the chaplaincy (DA, 2015). No portion of the U.S. government may officially endorse a given religion, thus requiring the endorsement from an ecclesiastical body.

Military Rank Structure. The Army consists of enlisted and officer personnel (see Table 1). Enlisted ranks consist of lower-enlisted personnel and non-commissioned officers. Officer ranks consist of both commissioned officers and warrant officers, the latter being a specialty commission for specific roles of expertise across the Army. With respect to the chaplaincy,

religious affairs specialists constitute its enlisted personnel and serve from the ranks of E1-E9, whereas chaplains are commissioned officers who enter service at the rank of First Lieutenant (O-2) or Captain and generally serve up to the rank of Lieutenant Colonel or Colonel. Both the Chief of Chaplains and the Deputy Chief of Chaplains are congressionally approved positions and the only two active duty chaplains who hold the rank of major general and brigadier general, respectively.

Table 1

Army Officer and Enlisted Rank and Pay Grade Structure

Commissioned Officer Rank	Abbreviation	Pay Grade
General	GEN (4-Star)	O-10
Lieutenant General	LTG (3-Star)	O-9
Major General	MG (2-Star)	O-8
Brigadier General	BG (1-Star)	O-7
Colonel	COL	O-6
Lieutenant Colonel	LTC	O-5
Major	MAJ	O-4
Captain	CPT	O-3
First Lieutenant	1LT	O-2
Second Lieutenant	2LT	O-1

Enlisted Rank	Abbreviation	Pay Grade
*Command Sergeant Major**/Sergeant Major	CSM/SGM	E-9
*First Sergeant/Master Sergeant	1SG/MSG	E-8
*Sergeant First Class	SFC	E-7
*Staff Sergeant	SSG	E-6
*Sergeant	SGT	E-5
Corporal/Specialist	CPL/SPC	E-4
Private First Class	PFC	E-3
Private	PV2	E-2
Private	PV1	E-1

Note: *Denotes a non-commissioned officer; **Denotes a command position; Adapted

from *Army Command Policy (AR 600-20)* by Department of the Army, 2020, Army Publishing Directorate (https://armypubs.army.mil/epubs/DR_pubs/DR_a/ARN32931-AR_600-20-004-WEB-6.pdf). In the public domain.

Pastoral Leadership. The office of leadership for religious or spiritual organizational contexts (e.g. churches, parishes, congregations) that is usually but not exclusively reserved for ordained clergy—depending on the denomination—which typically requires some degree of formal education or professional training, and often corresponds with a unique personal, spiritual calling to care for and guide God’s people in their particular life of faith, both individually and corporately (J. W. Carroll, 2006). In the chaplaincy, the term is used not only to refer to spiritual leadership that occurs in traditional religious contexts (e.g. chapel services, ministries and programs), but also with respect to the religious support chaplains provide for all service members and their families, regardless of religious preference, to include specialized care such as pastoral counseling, clinical pastoral care, and presiding over funerals and memorials (DA, 2015)

Pluralistic Culture/Environment. Referring to the religiously and spiritually diverse culture of the Army, in which chaplains are to provide religious support to all service members, regardless of their religious preference. While chaplains are not required to violate their own religious beliefs in the provision of religious support to others, they are to provide “pluralistic religious care and leadership advisement” (DA, 2015, para. 2–2).

Professional Military Religious Leader. The first role in the dual functionality of the chaplain in support of the command’s responsibility to provide for soldiers’ ability to freely exercise their religious beliefs. Chaplains are responsible for providing religious support to all service members and meeting the religious and spiritual needs of a unique military culture (DA, 2019b). This occurs either directly in accordance with their own beliefs, or indirectly by way of coordinating support for soldiers who do not share the same religious preference. Examples

include providing for religious education, counsel, pastoral care, worship services, and other forms of religious expression.

Professional Military Religious Staff Advisor. The second role in the dual functionality of the chaplain. In addition to traditional notions of religious and pastoral care, chaplains are responsible for “providing religious, moral, and ethical leadership to the Army by advising the commander on these issues and their impact on Service members, Family members, and unit operations” (DA, 2019b, para. 1–13).

Religious and Spiritual Leadership. The role specifically assigned to the chaplaincy that pertains to any degree of leadership with respect to religious or spiritual matters, to include not only traditional religious areas such as worship and education, but also spiritual fitness, resiliency, formation, character development and direction (DA, 2019b). Given the Army’s pluralistic context, the use of both religious and spiritual is intentional in order to indicate the wide scope of chaplains’ pastoral responsibilities.

Religious Support. Term used in the Army to connote the mission, ministries, and activities of the chaplaincy in support of the command ensuring its soldiers’ ability to exercise their religious freedoms (DA, 2019b).

U.S. Institute for Religious Leadership (USA-IRL). The chaplaincy’s institutional training base for chaplains and religious affairs specialists, located at Fort Jackson, SC (OCCH, 2022b).

Unit Ministry Team (UMT). The basic unit-level organizing structure of the chaplaincy (DA, 2019b). At a minimum, a UMT consists of one officer (chaplain) and one enlisted member (religious affairs specialist); the chaplain is responsible for the direct provision of religious support (e.g. preaching, counseling, advising, presiding over memorials, etc.), whereas the

religious affairs specialist is responsible for managing all religious support operations, advising junior and senior enlisted personnel on religious support matters, and providing personal security for the chaplain during combat operations (DA, 2015). While chaplains are the focus of this study, as opposed to the UMTs to which they belong and lead, it is helpful to keep in mind that it is as a team that chaplains and religious affairs specialists support the command's responsibility to provide for the free exercise of religion of Army soldiers.

Significance of the Study

This study is significant with respect to two primary, interrelated reasons. First, the larger context within which the focus of this study is situated reveals how its purpose aligns with some of the strategic concerns of the Army and the role of the Chaplain Corps within it, specifically with respect to the Army's focus on caring for its people. Secondly, this study supports the importance of understanding the spiritual-religious component of soldiers and family members—especially in light of the Army's spiritually and religiously pluralistic environment—by way of specifically examining how a professional chaplaincy might best meet these needs through a particular leadership approach: one that works to compliment and help contextualize—rather than supersede—chaplains' individual pastoral capabilities and theological persuasions, in their application in a military culture. Related is how this study might contribute to the Chaplain Corps' growing body of research in service to its professional development efforts. In order to best understand how these reasons pertain to the significance of this study, it is appropriate to examine the background for each.

The Army-Chaplaincy Context

The Army Strategy and “People First.” Broadly speaking, the Army's mission is to fight and win the nation's wars by remaining the most lethal ground-combat force in history,

with the distinct capability of providing land-dominance in the full-spectrum of U.S. military operations (Esper & Milley, 2018). While this mission encompasses a variety of strategic elements, it is principally and practically driven by the well-being of its people, an explicit priority in the Army's strategy for 2018–2028 and beyond (DA, 2019b; Esper & Milley, 2018; McCarthy, 2019). Repeatedly emphasized by the latest Army Chief of Staff, General James McConville, "People...[are the Army's] number one priority" (DA, 2019d, p. 1), which encapsulates the Army's current vision to transform the way it holistically cares for and manages its service members and their families, reinforcing the fundamental principle that the Army's strategic strength ultimately resides in the human dimension of the force (DA, 2019c; Kimmons, 2019; McConville, 2019; Tan, 2019).

In support of these Army-wide strategic priorities, the Army Chief of Chaplains (CCH) vision is that the chaplaincy be the Army's Corps of professional leaders who care for the soul of the Army by "investing in people, connecting them in spirit, and cultivating community" (Solhjem, 2019b, p. 1; Hurley, 2019; E. Jorgensen, personal communication, September 24, 2020). With respect to what this entails and more importantly, how the chaplaincy might lead in this unique endeavor as servant leaders, it is important to first understand how the chaplaincy functions as a profession within the larger Army profession.

The Chaplaincy: A Religious Profession within the Army Profession. As a military profession, the Army provides a unique service to American society that entails a special trust with that society. Fundamental to the Army profession as defined in Army doctrine is its ethical orientation—that as a profession the Army is to be morally and ethically situated in every aspect of the execution of its vocational domain in order to effectively accomplish its mission on behalf of the American people (DA, 2019a). The Army's codified professional ethic—its specific

cultural values, beliefs, moral principles, and laws—further serves to define it as a profession and establish a culture of trust within and without the organization (Appendix A). Unlike other professions, whose various codes of ethics primarily pertain to the practices specific to the given profession, the Army ethic is one that is expected of its professionals in all practices of life—vocational and personal (DA, 2019a)—in the belief that in order for soldiers to faithfully carry out their duties while maintaining the sacred trust of the American people, they must be people of competence, commitment, and character (DA, 2013a), in and out of uniform.

Herein lies an important connection between General Marshall’s enduring remarks, the Army profession and ethic, Army leadership, and ultimately, the role of the chaplaincy. First, the state of the heart, spirit, and soul of soldiers—which is to say their moral, ethical, and spiritual well-being—finds an implicit, reciprocal correlation with Army’s ability to ethically accomplish its mission and maintain its sacred trust with the American people. What follows organizationally—from the smallest teams of soldiers to the highest levels of command—is that this interdependent triad of mission accomplishment, sacred trust, and overall health of soldiers relies on the effectiveness of Army leaders.

What makes for holistic, effective leadership for the Army’s future force is a subject beyond the scope of this paper; however, a brief contextual comment is worth making in light of the aforementioned 21st century strategic challenges the Army faces. Future Army leaders must not only adapt to effectively navigate a changing global military landscape but become better equipped to do so in tandem with developing the skills necessary to effectively inspire, develop, and empower the next generation of soldiers for the possibility of large-scale combat operations—the kind of war in extremis currently seen in Ukraine and that which America has not experienced in over 70 years. Learning to fight militarily advanced enemies is indeed a

potent challenge. However, the requisite dynamics to effectively lead an all-volunteer force increasingly composed of a new generation of soldiers who think and feel differently about work, patriotism, and professional calling compared to generations past is a daunting multi-faceted challenge of its own, but no less important.

The active component of the U.S. Army has approximately 259,000 enlisted personnel who hold the rank of Private to Sergeant, and 22,000 officers who hold the rank of Second Lieutenant to First Lieutenant, which combined makes up 60% of the active force (DMDC, 2022a). The men and women who hold these ranks are between the age of 18 to 25, making them part of the generation futurist Robert Johansen calls “digital natives” (2012, p. 9). This is the first generation to become adults having been completely raised in the world of social media, online video gaming, and global connectivity. According to Johansen (2012), while it is still too soon to fully predict how digital natives will change the future of the world and workforce, it is surmised that they will bring both unique skills—such as increased empathy and the ability to maintain continuous partial attention in the midst of filtering information—as well as unique challenges—such as the potential psychological dangers that come with hyperconnectivity or exposure and desensitization to overtly violent and sexual forms of media and entertainment.

In light of these multi-faceted challenges facing Army leaders, in which the whole soldier—mind, body and spirit—will need to be cared for, the historical profession and mission of the Army chaplaincy has been especially suited to complement other Army leaders in ways they themselves are otherwise ill-equipped nor empowered to lead. Chaplains are the Army’s religious-spiritual professionals who serve their fellow Army professionals, with the mission to provide religious support by way of two, interrelated capabilities: as professional religious leaders and as professional military religious advisors (DA, 2015). While this speaks to the

pastoral role and professional scope of the chaplaincy, it understandably does not speak to a specific theoretical framework or model of leadership from which chaplains might best organizationally lead in “caring for the soul of the Army.” While in recent years the chaplaincy has and continues to address the issues of leadership development and professional identity, these efforts might find further support in exploring the servant leadership model.

A Professional Chaplaincy in Service to a Modern Professional Army

Throughout the past decade, as the Army has revised and updated its doctrine to reflect a renewed focus on and development of the Army profession (Center for the Army Profession and Leadership [CAPL], 2020), the chaplaincy has engaged in a similar pursuit with respect to its own professional development. Under the authority of the Office of the Chief of Chaplains (OCCH), the Chaplain Corps has engaged in various initiatives to help refine and strengthen the chaplaincy’s professional capabilities, to include: training priorities focused on revitalizing Army religious communities, leader development for a diversified religious environment, and religious support skills necessary for large-scale combat environments (OCCH, 2022a; Solhjem, 2019a; Whitlock, 2019); publishing a semi-annual professional journal (e.g. Ray, 2018, 2019); piloting and implementing the Spiritual Readiness Initiative, a training program for chaplains, commanders, and dependents on the science of spirituality and human flourishing that includes academic subject matter experts in psychology and theology (Gorrell, 2021; L. Miller & Schwall, 2021; Lisa Miller, 2019; OCCH, 2022a); and launching an organizational transformation process that included the establishment of the new U.S. Army Institute for Religious Leadership (IRL), the chaplaincy’s professional hub for its Religious Leadership Academy, the Non-Commissioned Officer Academy, the chaplaincy’s Graduate School, and the Religious Support Operations Center (OCCH, 2022a).

Especially pertinent to this study are the Strategic Leader Development (SLD) courses facilitated by the Chief's Initiatives Group (CIG), whose mission is to "provide essential direct assistance to the Chief of Chaplains (CCH) by generating and developing training initiatives, capability initiatives, strategic initiatives, and modernization initiatives in support of the CCH's Strategic Vision" (OCCH, 2021, p.1). SLD symposiums provide chaplains and religious affairs specialists the opportunity to collaboratively identify and engage various strategic leadership challenges specific to the chaplaincy while learning from outside experts in related professional and academic fields outside of the Army.

The researcher for this study attended an SLD course in January of 2019. Several individual discussions with the now former Deputy Chief of CIG, Chaplain Lieutenant Colonel James Fisher, were with regard to what he identified as an ongoing challenge and opportunity in the professional development of chaplains as strategic religious leaders within the Army profession: discerning how to best professionally develop them throughout their careers to be the kind of pastoral leaders who are able to lovingly and effectively serve all service members—especially those who do not share their own beliefs (J. Fisher, personal communication, May 13, 2020). This challenging opportunity directly relates to the manner in which chaplains lead in their unique responsibility to care for the soul of the Army and indirectly points to the potential role of servant leadership in successfully fulfilling this responsibility. How so?

It is without question that in the Army's increasingly pluralistic environment, chaplains will continue to find themselves predominantly serving soldiers and family members who ideologically differ from them, not only with respect to specific religious beliefs but also as it pertains to issues of individual morality, the nature of truth, spirituality and the pragmatic nature of faith in a soldier's life. As one might infer from this discussion, the challenge in part lies not

only in increasing chaplains' pastoral competencies to meet the demands of a pluralistic environment, but in also discerning an effective model for religious-spiritual leadership in a professional, modern Army—one that can be trained, theologically integrated and applied by all chaplains regardless of religious background or denominational practice.

Given the chaplaincy's core capabilities as religious leaders and professional military religious advisors, chaplains may benefit from developing the winsome, humble, contextually discerning, others-focused, and community-oriented behaviors found in servant leadership. However, before attempting to conceptually design a model of leadership that synthesizes servant leadership with the pastoral leadership roles and responsibilities of the chaplaincy, it is practical to first explore the presence of servant leadership behaviors as currently demonstrated in the Corps, as well as discover any related themes that emerge from chaplains' personal experience in what it means for them to care for the soul of a pluralistic Army. Therefore, in order to further contribute to the Corps' leadership development efforts, it is in light of the aforementioned challenges and with an exploratory eye to both present indicators and the potential of this framework that this study was purposed and designed.

Summary

The U.S. Army Chaplain Corps exists to provide religious support to a culturally, religiously, and spiritually diverse Army. This presents a rather unique pastoral leadership challenge compared to traditional ministry settings, one in which chaplains must be both theologically and philosophically oriented, adept, and especially inspired to equally care for peoples of all faiths, creeds, and persuasions, as they serve God and country. Servant leadership may provide a framework especially suited for this challenge, however there is a lack of empirical research on the matter. In order to lay the foundation for further investigations of

conceptual relationships between servant leadership and chaplains' pastoral leadership to a pluralistic Army, and in the effort to further contribute to the Chaplain Corps' ongoing initiatives in chaplain leadership development, this study aimed to discover the presence and degree of servant leader behaviors in chaplains and any perceived associations with chaplains' care for individual soldiers and the larger Army community.

In Chapter 2, a review of the literature covers the subjects of leadership theory in general and Army leadership in particular, the theoretical and empirical evolution of servant leadership, pastoral leadership, and content specific to the Army chaplaincy's role as pastoral leaders. The emphasis of the chapter is to not only provide a broad overview of pertinent subjects and the effects of servant leadership in various domains, but to examine the thematic relationships between servant leadership and pastoral leadership in the Army.

Chapter 3 provides the research methodology, detailing the design for the study, the target population, survey process and instrumentation, standards for analysis, and human subjects protections. Chapter 4 provides a discussion of the study's findings, followed by a discussion of the study's contributions to chaplaincy research and recommendations for further study and practice in Chapter 5.

Chapter 2: Literature Review

The purpose of this mixed-methods study is to explore the existence and degree of servant leadership behaviors in the active duty Army Chaplaincy. In line with this objective, the literature review begins with an introduction to leadership theories more broadly, followed by a brief discussion of the Army leadership framework, so as to provide the reader a contextual understanding in which to situate this study's focus on the chaplaincy and servant leadership. Following this introduction is a specific examination of the origin and development of servant leadership theory, to include a broad look at empirical research conducted in various civilian organizational domains and then a concentration on servant leadership studies specific to pastoral contexts. Finally, with respect to the specific focus of this study, literature about pastoral leadership, followed by the specific institutional and pastoral-leadership context of the chaplaincy, provides a framework for discussing the specific role of active duty army chaplains and how they might incorporate the characteristics and behaviors of servant leaders within their mission as pastoral leaders to care for the soul of the Army.

Historical Perspective of Leadership Studies

For many decades the field of leadership studies has received a great deal of attention from the professional and academic worlds alike (e.g. Bass, 1990; Bryman et al., 2011; J. W. Gardner, 1990; W. L. Gardner et al., 2020; Hickman, 2009; Mumford, 2006; Northouse, 2015; Rost, 1991), becoming a primary means through which many researchers and practitioners aspire to better understand, improve, and maximize the effectiveness of leaders, individuals and the organizational contexts in which they work. While a great deal of popular literature provides advice and strategies for effective leadership, scholarly research reveals a more complex picture. Over the last 100 years, in the attempt to define theories of leadership, researchers focused on

differing emphases which has resulted in several conceptual approaches. Generally speaking, Northouse (2015), whose widely utilized text provides an extensive overview of leadership theories, explains how earlier studies examined and debated the degree to which leadership is based on a variety of factors. For example, early studies focused on personality—what innate traits and characteristics make for effective leaders and the skills of the leaders—what capabilities make leaders effective. As the literature evolved researchers also examined group dynamics—how leaders function as the central agent of group change and behaviors—what leaders do to produce change. Northouse describes how studies in the past 50 years represents a shift towards examining leadership as a reciprocal process between a leader and followers within an organization. He argues how the organizational context must be examined, taking into consideration previous variables as well as the nature of influence, organizational transformation, leadership authenticity, values, spirituality, the needs and development of followers, and the ways in which leaders and followers adapt to cooperatively face challenges and meet organizational objectives.

This shift in research emphasis, examining the complex weave of the interpersonal dynamics between leaders, followers, and organizational contexts, has resulted in several models of process-oriented leadership. A significant approach introduced by Greenleaf in 1970, is servant leadership, which focuses on how the leader is first a servant to his or her followers, and only from this position takes on the mantle of leadership. In addition, other popular examples include the situational approach (Hersey & Blanchard, 1969), leader-member exchange theory (Dansereau et al., 1975), transformational leadership (Burns, 1978), and authentic leadership (Bass, 1990; George, 2003; Luthans & Avolio, 2003).

The situational approach (Hersey & Blanchard, 1969; Hersey et al., 2013) is a practical model, emphasizing leaders' ability to adapt to the demands of their organizational contexts and meet the developmental needs of their followers, shifting in the degree to which they must be either directive or supportive in their leadership approach. Leader-member exchange (LMX) focuses on the dyadic relationships between a leader and followers, highlighting how different kinds of interactions between leaders and followers generate “in-groups”—more informal, effective reciprocal relationships that in turn produce better outcomes for followers and the organization—and “out-groups”—more formal, less effective relationships whereby followers only receive standard job benefits and performance is limited to the status quo (Dansereau et al., 1975). While on one hand LMX provides a theoretical model to describe how leaders create differing levels of relationships with their followers, by differentiating between the types of exchanges that create both in and out groups, the theory also prescribes that leaders seek to develop high-quality partnerships with every follower, in order to benefit all members of the organization and achieve high-performance goals (Graen & Uhl-Bien, 1995).

Over the past few decades transformational leadership has become one of the most popular models, as evidenced by numerous textbooks on the market and the degree of research that has been presented in top-tier journals (W. L. Gardner et al., 2020; Northouse, 2015). With its central emphasis on leaders' ability to inspire and affect intrinsic motivation in their followers, transformational leadership seeks to help followers meet their fullest potential and positively change the organization through the transformation of its members, with specific attention to the human dimension—followers' emotions, values, ethical standards, personal and collective goals, etc. (Bass & Riggio, 2006; Burns, 1978). In contrast to many other models, including situational and LMX, transformational leadership is juxtaposed with transactional

leadership—a common approach to leadership whereby exchanges occur (positive or negative) between leader and follower in order to meet desired goals—due to the transformational leader’s fundamental desire to establish an interpersonal connection with the follower that mutually elevates them morally and motivationally (Burns, 1978).

Emerging from the foundations of transformational leadership, (Bass, 1990; Bass & Steidlmeier, 1999; Burns, 1978) and still in the relatively early stages of its theoretical development, is authentic leadership (George, 2003), which as its name implies, focuses on the authenticity or genuineness of one who leads from an understood purpose, strong values, trusting relationships, self-discipline, and passion for the mission. One theoretical model, offered by Walumbwa et al. (2008) presents an authentic leader as one who is self-aware, has an internalized moral perspective, practices balanced (or unbiased) reasoning and is relationally transparent.

These variations of leadership models represent an evolution in leadership research over the past 40 years, from an orientation primarily focused on the leader, to deliberate attention to the complex reciprocal relationship between leaders and followers, and most recently, leadership styles that most effectively meet the needs of followers as a natural result of the leader’s chief concern for their well-being and recognition that effective organizations result from holistically effective members. Recognizing this transition, Avolio et al. (2009) emphasized how leadership studies had placed increasing emphasis on leader-follower relational and psychological dynamics and the importance of a global leadership perspective. In the *Leadership Quarterly’s* recent review of its third decade (2010–2019), nearly 40% of the articles focused on such theories as transformational leadership, LMX, emotions and leadership, leader and follower cognition, participative/shared leadership, charismatic leadership, ethical leadership, authentic leadership,

leadership in teams, servant leadership and relational leadership (W. L. Gardner et al., 2020). With regards to recent studies on leadership development, Eva et al. (2021) contended for a multi-faceted approach to collective leadership development that integrates person-centered, social-network, social-relational, sociomaterial, and institutional theoretical perspectives on collective leadership, and Newstead et al. (2021) re-emphasized that developing good (or virtuous) leaders is necessary for leaders to be both effective and ethical, as well as crucial for leaders' ability to positively influence their followers, organizations, and therefore, communities at large.

While in many ways indirectly related to the aforementioned studies, the inherent nature of servant leadership makes it a unique contributor to the body of leadership theories that focus on the dynamic leader-follower relationship. With service as the ideal in the leader-follower dyad, follower well-being and development as its primary concern (Patterson, 2003), and a spiritual orientation to social responsibility that extends beyond the organization and into the greater community (Graham, 1991), servant leadership continues to be a model worthy of consideration in an ever-changing world where leaders who are both good and effective remain in high demand—an observation no less true for the chaplaincy, given its unique purpose and leadership domain in caring for the soul of the Army.

Army Leadership

Due to the nature of the Army as a national institution, complex organization, and military profession, its unique mission and contextual challenges make it an excellent incubator for leadership development—for good or for ill, producing both effective and counterproductive leaders. While Army leadership doctrine has developed since the beginning of the institution, its modern form is an amalgamation of decades of military leadership experience and contextual

application of empirical research in leadership studies (DA, 2019a). Applied to both the Army's institutional and operational environments, it establishes the essentials of what makes an effective, modern Army leader—one who models the professional ethic.

Army leadership is largely a competency-based approach, adhering to a fundamental belief that effective leadership can be both taught and learned (DA, 2019a). According to Army doctrine, an Army leader is “anyone who by virtue of assumed role or assigned responsibility inspires and influences people by providing purpose, direction, and motivation to accomplish the mission and improve the organization” (DA, 2019a, para. 1–74). This definition is reflective of Northouse's (2015) four primary components of leadership: that it is a process, involves influence, happens in groups, and includes common objectives.

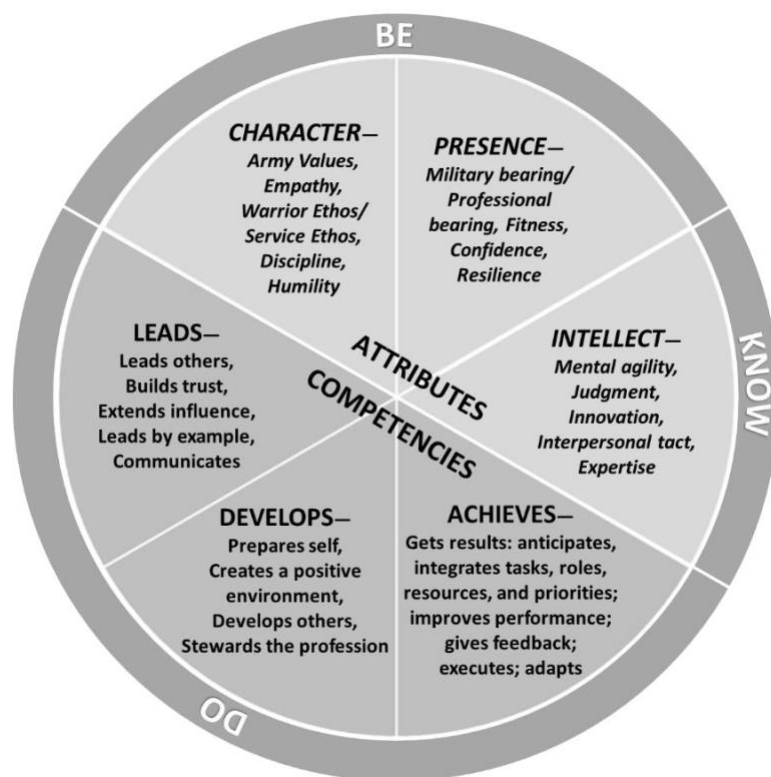
With respect to leadership development, the Army utilizes the “Army Leadership Requirements Model (ALRM),” which identifies the core attributes and competencies of an Army leader regardless of rank or echelon of command (DA, 2019a). The category of attributes focuses on what a leader is: their character, presence, and intellect; whereas the category of competencies focuses on what a leader does: they lead, develop, and achieve (see Figure 1).

The primary aim of Army leadership doctrine is to establish a standardized framework for competency-based professional leadership built on integrity and trust, that reflects the Army ethic, is grounded in the Army Values, and aligns with the Army standards for personnel management (DA, 2019a). Building on the ALRM as its developmental framework, it also addresses the differences between effective and counterproductive leadership (formerly called “toxic leadership”), the roles of leaders and subordinates, the centrality of integrity and trust in leadership, competency-based leadership development, levels of leadership (direct,

organizational, and strategic), and how contextual factors affect and influence leadership (DA, 2019a).

Figure 1

The Army Leader Requirements Model



Note. From *Army Leadership and the Profession* (ADP 6-22, C1, para. 1-15) by Department of the Army, 2019, Army Publishing Directorate (https://armypubs.army.mil/epubs/DR_pubs/DR_a/ARN20039-ADP_6-22-001-WEB-0.pdf). In the public domain.

However, despite its relatively comprehensive attempt to provide these standards, Army leadership doctrine is not intended to fully address every aspect of experiential knowledge necessary for leadership expertise, especially that which individual leaders accrue by way of mentoring and self-development. This includes the nuanced social-psychological aspects of leadership, such as leader personality and motives, the effect of a clear vision, the importance of

emotional intelligence, and the complex dynamics in the leader-follower relationship which affect such issues as meeting individual follower needs and helping them meet personal and organizational goals (DA, 2019a).

Recent decades have witnessed various efforts to complement military doctrine with empirical research and theoretical applications to the military leadership context. Researchers have explored various dynamics relatively unique to the military's complex and uncertain operational environment. Examples include the contextually-defined features of military leadership (L. Wong et al., 2003), the role of values in predicting leader performance (Thomas et al., 2001), the influence of cognitive capacities in organizational leadership (Zaccaro et al., 2015), effective leadership in extreme environments (Dixon et al., 2017), leader development processes (Harms et al., 2011; Larsson et al., 2006), the importance of tacit knowledge (Hedlund et al., 2003), the effects of integrity, narcissism and psychosocial development of military cadets (Bartone et al., 2007; Paunonen et al., 2006; Vogelgesang et al., 2013), the role of emotions in leadership actions (W. Smith et al., 2018) and variables that effect leadership climate (Bliese & Halverson, 2002; Luria, 2008; Sharma & Pearsall, 2016; Walker & Bonnot, 2016).

Some of the aforementioned leadership theories have also been examined or suggested for the Army context. For example, in response to what has arguably been a trend of transactional leadership across the ranks, several contributors (Balthazard et al., 2012; Eberly et al., 2017; Hardy et al., 2010; Kane & Tremble, 2000; L. Wong et al., 2003), including Army service members (Griffith, 2010; McDonald, 2013; Wilson, 2011), have written on the effectiveness of transformational leadership (Burns, 1978) for the Army, due to its emphasis on follower well-being and organizational outcomes, especially with respect to building the trust

essential for a healthy organizational climate and the mutual achievement of unique organizational goals.

In a similar vein and with regards to the nature of service that is fundamental to the Army's mission and ethos, servant leadership has also been extolled as a particularly suitable model for developing followers and instilling the values required of soldiers (e.g. Griffing, 2019; Hall, 2017; Uddin, 2019). Others have highlighted the importance of ethical leadership (Barnes & Doty, 2010; Heyler et al., 2016; Martin et al., 2021; J. M. Schaubroeck et al., 2012; Snow, 2009; Zheng et al., 2015) and authentic leadership (Beyer, 2010; Gaddy et al., 2017; Hannah, Avoli, et al., 2011; Hannah, Walumbwa, et al., 2011; Horval, 2020; Vogelgesang et al., 2013) as models that effectively inculcate the social integration, relational trust, resilience and character needed in between soldiers and their leaders.

What is important to note is that while both Army doctrine and research by Army practitioners provide a broad framework of development applicable to all Army leaders, as well as recommendations for the utilization of various theories of leadership so as to positively influence Army culture and organizational climates, neither address an empirically validated theoretical framework specifically suited for the unique leadership role and development of the chaplain. While the ALRM is applicable to chaplains as a minimum standard for their competency and development as Army leaders, it does not specifically address the salient features of religious or pastoral leadership within a secular organization. Therefore, it is to this particular end that this study examines servant leadership as a suitable values-based framework acutely effective for the role and mission of the chaplain.

Values-Based Theories

Scholars have in recent years classified or grouped several leadership models under the umbrella of values-based leadership models (see Table 2)—models where the values of the leader directly correlate with leader behaviors, organizational values and culture, and the focus on followers' needs (C. Chen et al., 2013; Coetzer et al., 2017; Lancot & Irving, 2010; Russell, 2001; Sendjaya & Sarros, 2002; van Dierendonck, 2011; van Dierendonck & Patterson, 2015; Washington et al., 2006). While the Greenleaf (1970) servant leader model is the primary focus of this research, other models will be briefly explained in order to show how servant leadership is distinctly different from its most conceptually similar neighbors.

Table 2

Basic Comparison of Values-Based Leadership Theories

Servant Leadership ^a	Transformational Leadership ^b	Authentic Leadership ^c	Ethical Leadership ^d	Spiritual Leadership ^e
Conceptualizing	Idealized influence	Purpose →Passion	Models normative ethical conduct	Vision
Emotional healing	Charisma	Values→Behavior	Promotes two-way communication of ethical conduct	Altruistic love
Putting followers first	Inspirational motivation	Relationships →Connectedness	Reinforces ethical conduct	Hope/faith ↓
Helping followers grow & succeed	Intellectual stimulation	Self-discipline →Consistency	Utilizes ethical decision-making	Foster sense of calling & membership
Behaving ethically	Individualized consideration	Heart →Compassion		
Empowering				
Creating value for the community				

^aNorthouse (2015). ^bBass and Avolio (1994). ^cGeorge (2003). ^dBrown, Trevino, and Harrison (2005, pp.117–134). ^eFry (2003, pp. 693–727).

Servant Leadership Theory

Conceived by Robert K. Greenleaf (1970), servant leadership and the term “servant leader” have become practically ubiquitous in the technical literature, in many ways popularized in the professional domain by such leading thought-leaders as Warren Bennis (2002), Peter Block (1993), Stephen Covey (1990), and Peter Senge (1990a). According to the Greenleaf Center (2020), this philosophy and approach to leadership has been successfully implemented in various high profile organizations, to include Starbucks, TDIndustries, SAS, Zappos, Southwest Airlines, Intel, Marriot, Vanguard Investment Group, and the Ritz-Carlton.

Green et al. (2016) point out that since 2000, the interest in servant leadership research has multiplied greatly, with a combined total of dissertations and peer-reviewed articles climbing from 80 to 530 by 2014. However, despite its wide appeal and alleged practical utility, the journey to successfully determine a consistent definition of and theoretical framework for servant leadership has been empirically challenging, with only the latest literature providing what appears to be progress in clarity of terms, conceptual distinctiveness, and recommendations for how to best measure servant leadership behaviors in future research (see Eva et al., 2019). In order to better understand this leadership theory, its (potential) applicability to the U.S. Army Chaplaincy, and what research methods might be most appropriate to measure the presence of servant leadership in chaplains, it is helpful to provide a review of the literature with attention to its conceptual development and specific application in the field of religious-pastoral leadership.

The conceptual origins of servant leadership were first published in Greenleaf's (1970) seminal essay, *The Servant as Leader*, and further expanded in his 1977 collection of writings in which he discussed the philosophy's application to modern institutions, highlighting its importance in such formative cultural spheres as education, business, and church communities. For over forty years, various contributors have expanded on the understanding and application of servant leadership, writing numerous technical works extolling and prescribing the virtues and positive effects of servant leadership for individual development and across a wide array of organizational settings. Perhaps the most common are those published by the Greenleaf Center, written by Greenleaf as well as other thought-leaders who knew him personally or have been influenced by him professionally, each of which address the uniquely effective approach the theory brings to the for-profit, non-profit, and public sectors, and how it might be practiced by individuals and within organizations (e.g. Greenleaf, 1996a, 1998a, 2003; Spears, 1995b, 1996; Spears & Lawrence, 2002).

Most relevant to this study is the specific recognition of spirituality and spiritual principles as key components to servant leadership, especially those fundamental to Christianity (Sendjaya & Sarros, 2002). Though a Quaker and undoubtedly influenced by the Judeo-Christian ethic, Greenleaf did not advocate for a particular faith tradition but believed the principles of servant leadership were both inherently true and applicable to all peoples of faith (Greenleaf Center, 2020). While spiritual themes run throughout his works, those most specific to spirituality and religion include essays where he makes direct references to biblical themes, his vision for how religious and spiritual leaders, churches, and seminaries could be powerful forces for a more caring society, and how the nature of "spirit" or spiritual is needed in all leaders (not just in religious organizations) to work against the destructive forces in the world

(Greenleaf, 1977b, 1996b, 1998a, 1998b, 1998d). The Greenleaf Center also published essays on the intersection of servant leadership and recognition of the sacred, spirituality in the workplace, and the practice of servant-leadership in Christian organizations (see L. C. Spears, 1998). Examples from the professional sector include works by Blanchard and Hodges (2003, 2008), who provide a model of servant leadership taken from studies of the life of Jesus that correlates with effective organizational leadership practices; William Pollard (1996), who examined organizational servant leadership practices that emphasize the spiritually oriented human dignity and individual worth of every follower; and Sipe & Frick (2009), who, from a Christian perspective, provide a template for servant leadership development for organizational leaders. Those written specifically for Christian leaders include Wilkes and Miller (1998), who distilled seven servant leadership-based principles for ministry from the life-example of Jesus, and David Young (1999), who applied servant leadership practices to the process and journey of church renewal.

The principles of servant leadership—specifically those discussed in Greenleaf's (1970, 1977a) public writings before his death in 1990 and through the influence of the Robert K. Greenleaf Center for Servant Leadership—germinated in professional and academic circles for nearly twenty years before the pioneering work of Jill Graham (1991) essentially thrust it into the field of empirical research. For example, popular works such as *Leadership is an Art* (De Pree, 1989) and *Principle Centered Leadership* (Covey, 1990), as well as various academic papers (e.g. Gaston, 1987; Senge, 1990b) discussed the importance of servant leadership for holistic, values-based leadership in business, stewardship in ministry, and in fostering a learning organization. However, it was Graham who first extrapolated the main theoretical concepts of servant leadership and differentiated it from transformational leadership (Burns, 1978),

articulating how it fundamentally integrated the concerns of leadership behaviors and outcomes with ethics, morality, spirituality, and the impact of virtuous leader-behavior on follower-behavior and organizational outcomes. As conceptual research gained momentum, scholars recognized the same moral-ethical emphases and distinctives of servant leadership, highlighting such core tenets as the unique motivation of values in servant leaders (Russell, 2001); the servant leader's heart for individual dignity and a community built on solidarity and participation (Whetstone, 2002); the servant leader's distinguishing marks of service-first and loyalty to follower needs before organizational needs (Parolini et al., 2009), and the inherent connection with virtues and servant leadership behaviors (Lancot & Irving, 2010).

Servant Leadership Distinctions to Other Values-Based Models

Transformational leadership (Burns, 1978) can be summarily defined as the “the process whereby a person engages with others and creates a connection that raises the level of motivation and morality in both the leader and the follower” (Northouse, 2015, p. 162). Since Graham (1991), there has been concerted effort to differentiate between servant leadership and transformational leadership theories. Graham originally recognized that servant leadership, while similar to transformational leadership in many ways, uniquely adds social responsibility to its core tenets and emphasizes the well-being of the follower over organizational goals. This was affirmed by Stone et al. (2004) and more thoroughly supported by van Dierendonck (2011), both attributing this to a difference in overall leader focus, as well as highlighting that while transformational leaders may be more effective at meeting organizational goals in many contexts, servant leaders are still able to affect similar organizational results in the long term by way of their primary focus: meeting followers' needs.

However, with regard to differences in organizational outcomes, studies have surmised a higher correlation between transformational leadership and profit gain in some contexts (Choudhary et al., 2013) and that different boundary conditions may have an impact on the effects of either theory, pointing to specific contexts in which one leadership style may be more effective than the other (B. Smith et al., 2004; van Dierendonck et al., 2014). In addition to examining outcomes, researchers have also identified that transformational leaders exert influence primarily by way of charisma and developing loyalty to the organization's goals, whereas servant leaders exert influence primarily by way of service to individual followers and developing various degrees of follower autonomy (Parolini et al., 2009; van Dierendonck et al., 2014). These differences may be important with respect to better understanding the theoretical model most fitting for chaplains whose indirect leadership role is for the sake of contributing to soldiers' effectiveness in mission accomplishment ('organizational goals'), yet whose primary, functional emphasis is on the individual and community well-being of soldiers and family members.

Authentic leadership is also fairly similar to servant leadership, with related characteristics including leader authenticity, self-awareness, and follower development (Avolio & Gardner, 2005). However, authentic leadership's emphasis on authenticity differs from servant leadership in at least two ways: (a) while authenticity is its core tenet, within servant leadership authenticity is one of several other interconnected core characteristics that affect follower development, as part of a distinctively strong emphasis on the stewardship of every stakeholder (van Dierendonck, 2011), and (b) it lacks the spiritual or altruistic motives for authenticity found in servant leadership, which often stem from a sense of a higher calling or purpose beyond one's (authentic) self (Sendjaya et al., 2008).

Ethical leadership is defined as engaging in “normatively appropriate conduct through personal actions and interpersonal relationships, and the promotion of such conduct to followers through two-way communication, reinforcement, and decision-making” (Brown et al., 2005, p. 120). While the centrality of ethical behavior of servant leaders cannot be understated, as it compares to ethical leadership, the key difference appears to lie in the underlying objective of each theory. Both theories are concerned with virtuous behaviors (e.g. honesty and trustworthiness) and the holistic, ethical care of followers, yet ethical leadership is primarily concerned with understanding and prescribing the correct adherence to moral and ethical rules and principles, especially as it applies to handling complex ethical situations (Eisenbeiss, 2012). In servant leadership, however, the underlying motives of stewardship and altruism and/or spirituality shape the leader’s ethical behavior, usually in a less prescriptive and more flexible manner, taking the follower and organizational context into consideration (Eva et al., 2019).

Fry’s (2003) model of spiritual leadership, with its spiritually oriented emphases of the leader’s vision, altruistic behavior, provision of intrinsic meaning and motivation, and fostering interconnectedness of leaders and followers within the organization, is perhaps the most similar model within the larger category of values-based theories. Contreras (2016) has argued that the two models are in fact so similar that further empirical research is needed to substantially differentiate between the two. However, while Sendjaya et al. (2008) previous comparison of the two models found a high degree of convergence, they ultimately argued that while related, the two are (subtly) distinct models: while spirituality is the central, underlying motif of spiritual leadership, within servant leadership it is one of several integrated dimensions. While it would appear that in both name and themes spiritual leadership is a good fit for the chaplaincy, the significance of this study suggests otherwise. Given its leadership role in service to the Army’s

strategic focus and context—culturally diverse, religiously pluralist, the concern for healthy morale and resilient soldiers, and the priorities of people, community, and spirituality—the chaplaincy may be better served by servant leadership, in which its behavioral dimensions are more extensive while being uniquely integrated in the care for individual, communal, and organizational well-being.

In summary, servant leadership dwells among fellow values-based leadership models due to its shared emphasis on fostering a moral, ethical, and people-oriented environment. However, its theoretical distinction lay in its fundamental emphasis on service before leadership, the meeting of follower needs above organizational outcomes, and how it applies values toward shaping a better community and future. And while it is important to attempt construct clarity between servant leadership and its thematic neighbors, perhaps the greater challenge has been for theorists to clearly, concisely, and coherently capture the core characteristics of servant leadership such that it can be empirically examined and defined for the sake of developing a concrete theoretical framework.

Servant Leadership in Practice

Servant leadership is a fairly complex theory, in that it has been articulated by various researchers (John E. Barbuto & Wheeler, 2006; Laub, 1999; Patterson, 2003; Prosser, 2010; Russell & Stone, 2002; Sendjaya et al., 2008; L. C. Spears, 1996; van Dierendonck, 2011), by way of several different, yet often related conceptualizations, models, and measures. At the root of this diversity is the definition of servant leadership itself. The Greenleaf Center for Servant Leadership website explains it as “a non-traditional philosophy, embedded in a set of behaviors and practices that place the primary emphasis on the well-being of those being served” (2022,

"What is Servant Leadership?", para. 1). When he first wrote of this leadership philosophy, Greenleaf stated:

The Servant-Leader is servant first.... It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead.... The best test, and difficult to administer is this: Do those served grow as persons? Do they, while being served, become healthier, wiser, freer, more autonomous, and more likely themselves to become servants? And, what is the effect on the least privileged in society? Will they benefit, or at least not further be harmed? (1977a, p. 7)

This line of thought places the emphasis on both the motive of the leader, as well as the effects on those being led by such a leader, highlighting a governing principle that is at the core of servant leadership (in contrast to other leadership theories): that the ultimate goal of leadership is to go beyond one's self-interest (individual or organizational) for the sake of others (van Dierendonck, 2011). The servant leader ultimately uses his or her position and power (or influence) for the personal growth and holistic well-being of his or her followers and fellow workers. This has been and remains the central feature of servant leadership theory (especially when compared to other related theories of leadership), and yet there has been much debate as to how to best frame and define servant leadership as a coherent theory.

For example, Prosser (2010) has argued that servant leadership, despite efforts by researchers, may ultimately remain a philosophy rather than an empirically validated theory. He contended that due to its inherent focus on the character, abstract principles and commitments (internal and external) of servant leaders to their followers, and how in his defining work Greenleaf did not provide measurable behaviors and outcomes, it will likely remain difficult to create a fully operational model for the theory. Attempts to further develop and refine the theory

have resulted in several conceptual models, measurements, and varying degrees of debate as to their comprehensiveness and empirical utility.

Perhaps the earliest and most influential conceptual model of servant leadership characteristics was articulated by Larry Spears (1995a, 1998, 2004), who personally worked with Greenleaf and is a former director of the Greenleaf Center for Servant Leadership. Well acquainted with Greenleaf and his writings, Spears distilled the essence of servant leadership into 10 key, interrelated characteristics: listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people, and building community. However, while these characteristics provide a helpful, intuitive baseline for understanding a synthesis of the character and behavioral qualities of servant leaders, as van Dierendonck (2011) notes, Spears did not conceptualize a model that helped differentiate between a servant leader's interpersonal and intrapersonal aspects, nor a means to identify and measure outcomes, thereby limiting its utility for empirical research.

Seeing a need to examine servant leadership effects on organizations and therefore produce an accompanying measure, over twenty years ago Laub (1999) developed six clusters of characteristics: values people—including listening, serving, and believing in others; develops people—including encouragement, affirmation, and helping them learn and grow; builds community—focusing on building collaborative relationships; displays authenticity—to include behaviors that display humility, empathy, and willingness to learn from others; provides leadership—including the ability to have goal-oriented foresight; and shares leadership—facilitating and empowering others to lead as well. Compared to Spears' 1995 work published only 5 years prior, Laub advanced the discussion of the basic characteristics, by extending the

servant leader to include the effect on an organization, rather than only measuring individual characteristics of servant leaders.

Russell and Stone (2002) developed a more extensive model by way of a literature review, distinguishing between nine core functional attributes or qualities of servant leaders. These included vision, honesty, integrity, trust, service, modeling, pioneering, appreciation of others, and empowerment. They also identified 11 supplementary attributes: communication, credibility, competence, stewardship, visibility, influence, persuasion, listening, encouragement, teaching, and delegation. While their work helped further the research and added to the growing conceptual framework of servant leadership theory, it did not provide an empirical methodology.

Focusing on servant leadership's inherent foundation in virtuous behavior, Patterson (2003) identified seven dimensions of a servant leader's character: love, humility, altruism, vision, trust, empowerment, and service. While also lacking a methodology, this work helped advance the understanding of servant leader attributes and provided a leader-to-follower model to study the effects of the servant leader's love for their followers. Barbuto and Wheeler (2006) developed a more simplified, synthesized model and an accompanying measure that identified five primary attributes: altruistic calling, emotional healing, persuasive mapping, wisdom, and organizational stewardship.

Highlighting the religious and philosophical concepts found in servant leadership and contrasting the theory to other related leadership models, Sendjaya et al. (2008) developed a behavior scale based on 20 pertinent themes categorized into six conceptual dimensions: voluntary subordination, authentic self, covenantal relationship, responsible morality, transcendental spirituality, and transforming influence. Of the six, perhaps the most unique contribution was the inclusion of transcendental spirituality, wherein the servant leader's values,

morality, authenticity, and interpersonal strengths are inherently motivated by core spiritual values and an attentiveness to the spiritual issues and concerns of followers, such as interconnectedness, personal calling, intrinsic meaning and purposeful work.

Recognizing the lack of a coherent theoretical model best suited for empirical research, van Dierendonck (2011) made a conservative attempt to develop one based on an extensive survey of (a) the commonalities and differences of previous models; (b) existing empirical research to distinguish antecedents, behaviors, mediators, and outcomes of servant leadership; and (c) data taken from the use of several measures in various empirical studies. This resulted in an operationalized model of servant leadership behaviors, as well as a more rigorous and statistically validated measure, with six primary characteristics: “[servant leaders] Empower and develop people; they show humility, are authentic, accept people for who they are, provide direction, and are stewards who work for the good of the whole” (van Dierendonck, 2011, p. 1232).

Finally, in a recent study that advances the theoretical definition of servant leadership, van Dierendonck and fellow researchers (Eva et al., 2019) provide a concise, three-part explanation that is summarized by three essential features. Servant leadership is:

1. An others-oriented approach to leadership,
2. Manifested through one-on-one prioritizing of follower individual needs and interests, and
3. [An] outward reorienting of their concern for self towards concern for others within the organization and the larger community. (Eva et al., 2019, p. 114)

The three essential features that undergird this definition of servant leadership are:

1. Motivation—Altruistic and moral in nature, the leader’s personal motive is to serve first.

2. Mode—Emphasizing interpersonal relationships, the leader's mode places the highest priority on individual follower needs and development, even above broader organizational outcomes.

3. Mindset—With an eye for a better future, the leader sees follower development within the context of contributing to the larger community. (Eva et al., 2019, p. 114)

While this definition does not provide a revised list of characteristics or domains with sub-characteristics or behaviors, it does provide a succinct and specific explanation of the unique scope of servant leadership, while remaining broad enough to be used in conjunction with existing, methodologically rigorous and statistically validated measures. After conducting a thorough assessment of the 16 available measures of servant leadership in light of the latest scale development criteria and parameters, Eva et al. (2019) concluded that only three of the 16 met the highest standards needed for future empirical studies: van Dierendonck and Nuijten's (2011) SLS, Liden et al.'s (2015) SL-7, and Sendjaya et al.'s (2008, 2017) SLBS-35 and its shorter version, the SLBS-6. Not only do each of these measures meet rigorous construction and validation standards, but each one provides a slightly different focus on servant leadership behaviors and outcomes, thereby allowing researchers to apply them based on their specific contexts and variables of study. Table 3 provides a comparison of these three measures along with Eva et al.'s (2019) theoretical definition of servant leadership.

Table 3*Statistically Validated Measures and Theoretical Definition of Servant Leadership*

	SLS	SL-7	SLBS
Sources	van Dierendonck et al., (2017); van Dierendonck & Nuijten (2011)	Liden et al., (2008, 2015)	Sendjaya et al., (2008, 2017)
No. of items	18/30	7/28	6/35
No. of SL Dimensions	8	7	6
Dimensions	Empowerment Accountability Standing back Humility Authenticity Courage Interpersonal acceptance Stewardship	Emotional healing Creating value for the community Conceptual skills Empowering Helping subordinates grow and succeed Putting subordinates first Behaving ethically	Voluntary subordination Authentic self Covenantal relationship Responsible morality Transcendental spirituality Transforming influence
Unique theoretical foci	Community and followers' conceptual skills	Holistic development of followers and spirituality (meaning and purpose)	Operationalizes both the "leader"-side and "servant"-side of SL
Servant leadership is <i>an other-oriented approach to leadership manifested through one-on-one prioritizing of follower individual needs and interests, and outward reorienting of their concern for self towards concern for others within the organization.</i>			

Note: Adapted from "Servant Leadership: A Systematic Review and Call for Future Research"

by N. Eva, M. Robin, S. Sendjaya, D. van Dierendonck, and R.C. Liden, 2019, *Leadership*

Quarterly, 30(1), 111–132. Copyright 2019 by Elsevier Inc. Adapted with permission.

Servant Leadership: Development and Organizational Dynamics

Over the past two decades, the body of servant leadership literature has steadily grown as researchers have continued to assess the theory's unique servant-first, servant-developing, dyadic relationship between leaders and followers, assumed correlations pertaining to individual and organizational outcomes, and reliable, validated measures of leader behaviors. In the effort to explain and validate how servant leadership functions in various civilian vocational contexts (profit, nonprofit, public sector), it has been fairly normative to see empirical research apply social-based theoretical frameworks. For example, social exchange theory (Blau, 1964), which examines the dyadic, reciprocal nature of social interactions between mutually interacting parties, has been used by researchers to examine various mediating relationships between servant leaders and followers, such as with regards to leader-member-exchange (LMX) dynamics in servant leadership (Amah, 2018; Newman et al., 2017) and leader-follower trust (S. C. H. Chan & Mak, 2014).

Social learning theory (Bandura, 1977b), which identifies the influence of a leader's example on follower values, attitudes, and behaviors, and social identity theory (Tajfel, 1978), which highlights how leaders can effect followers' sense of belonging to an organization, have both been utilized on the premise that servant leadership has positive, transformative effects on follower behaviors and mindsets—individually and organizationally. Examples of servant leadership research using social learning include a focus on how servant leaders' role-modeling can affect individual and organizational performance (Liden et al., 2014) and how servant leaders help foster knowledge-sharing environments (Song et al., 2015). With social identity theory, researchers have examined how servant leadership can effectively encourage inclusive behaviors (Gotsis & Grimani, 2016) and how it is effectively mediated by followers self-identify

with their team or group, leader, and organization, thereby encouraging citizenship behaviors that contribute to the organization (Z. Chen et al., 2015; Zhao et al., 2016).

In light of the theoretical frameworks utilized to study and validate servant leadership behaviors and outcomes, the predominant focus of researchers has been to explore servant leadership antecedents, the mediators that support servant leadership in various organizational contexts and theoretical correlations with individual and organizational outcomes, and to a lesser extent, moderators of servant leadership in organizational settings. The following sections will provide brief overviews of some of the main themes for each of the aforementioned topical foci.

Antecedents of Servant Leadership. While empirical research on antecedents is fairly limited and has been primarily conceptual in nature (Eva et al., 2019), available studies explored leadership characteristics and/or behaviors that might precede and/or predict would-be servant leaders. For example, Amah (2018) found that a leaders natural motivation to serve and sense of self-concept (or self-efficacy) were core antecedents of servant leaders. In terms of exploring gender differences, Beck (2014) reported that when compared to their male counterparts, females were more likely to exhibit the antecedent behaviors of emotional healing, altruistic calling, and organizational stewardship. And while emotional intelligence was an important self-identified component of servant leaders, researchers did not find a strong relationship between it and servant leadership when measured by followers (J. E. Barbuto et al., 2014).

Mediators and Outcomes of Servant Leadership. The bulk of available literature on servant leadership examines how servant leaders effect individual and organizational outcomes and what those outcomes are—often with specific attention to the individual and/or organizational mechanisms (or mediators) by which servant leadership directly and/or indirectly influences said outcomes. In addition to LMX and building knowledge sharing climates (Amah,

2018; Newman et al., 2017; Song et al., 2015), researchers have found servant leadership positively mediated through such mechanisms as fostering employee job crafting (Bavik et al., 2017), follower self-efficacy, moral responsibility, intrinsic motivation and service and/or a serving culture (Bande et al., 2016; Liden et al., 2014), meeting the needs of individual followers (Chiniara & Bentein, 2018; van Dierendonck et al., 2014), and workplace positive affect (WPA), i.e. creating workplace experiences that affect employee positivity (Li et al., 2018).

Studies of numerous mediators, including those mentioned above, have helped correlate servant leadership with several individual follower and organizational performance outcomes. For example, perhaps the most common follower outcome is organizational citizenship behaviors (OCBs), mediated by LMX (Amah, 2018), employee job-crafting (Bavik et al., 2017), degree of commitment to the supervisor and employee self-efficacy (Walumbwa et al., 2010), lack of fear of being close to supervisor (Zhao et al., 2016), employee self-identity (Z. Chen et al., 2015), fostering a positive organizational climate (Gotsis & Grimani, 2016; Walumbwa et al., 2010), employee need satisfaction and team cohesion (Chiniara & Bentein, 2016, 2018), and team potency (Hu & Liden, 2011; Liden et al., 2015).

Other servant leader outcomes include positive correlations with follower proactivity and adaptability (Bande et al., 2016), employee engagement (Coetzer et al., 2017; van Dierendonck et al., 2014), employee loyalty (Carter & Baghurst, 2014), job satisfaction (Amah, 2018; S. C. H. Chan & Mak, 2014), life satisfaction (Li et al., 2018), group and organizational creativity (Liden et al., 2014, 2015; Yang et al., 2017), and organizational commitment (van Dierendonck et al., 2014), organizational identity or identification (Akbari et al., 2014; Gotsis & Grimani, 2016; Zhao et al., 2016), psychological well-being (Gotsis & Grimani, 2016), team performance (Chiniara & Bentein, 2016; Hu & Liden, 2011). Researchers have also found several negative

correlational outcomes, to include employee cynicism and job boredom (Bobbio et al., 2012; Walumbwa et al., 2010) and workplace deviant behaviors (Sendjaya et al., 2017)

Moderators of Servant Leadership. There is a growing body of research on the boundaries of servant leadership—identifying what contextual variables might either limit or promote servant leadership outcomes, as well as how servant leadership functions as a moderator in organizational settings. With regard to the latter, one study found that servant leadership (due to its employee-centered focus and cultivation of leader-follower interdependence) increased overall team effectiveness by positively strengthening the relationships between team goal and process clarity with team potency (Hu & Liden, 2011).

Moderators of servant leadership have been primarily explored at the individual leader-follower, team, and organizational levels, with particular attention to follower behavioral outcomes, attitudinal outcomes, and performance-related outcomes (Eva et al., 2019). For example, organizational tenure moderated subordinates' level of trust in their leaders, where long-tenure employees had comparably less trust and job satisfaction due to the presence of servant leaders than their shorter-tenure co-workers, indicating how follower age and/or relative vocational experience and expectations may limit the effect of servant leadership in certain contexts (Chan and Mak, 2014). In studies that identified personality-based moderators, Sousa & van Dierendonck (2017) found that a servant leader's relative hierarchical power, combined with a proactive personality, had a greater effect on follower engagement than when it was lacking, whereas Newman et al. (2017) found that proactive personality positively moderated individual LMX outcomes in an organization. While studying the mediating effect of WPA between servant leadership and employee life satisfaction, Li et al. (2018) found that both a collectivist orientation and/or individual follower self-efficacy highly strengthened the effect of

servant leadership on life satisfaction (likely due to servant leaders' orientations to service and concern for both the individual and community), whereas the effect was considerably less in reverse circumstances. In a study exploring organizational moderators, Eva et al. (2018) found that servant leader-led performance was more pronounced in contexts where there was lower cost leadership (i.e. leaders were less focused on cost reduction as a primary organizational strategy) and lower formalization (i.e. less restrictive rules and greater employee collaboration), as well as where there was higher differentiation (i.e. employees allowed wider creativity and innovation) and lower centralization (i.e. decisions are not all centralized at higher echelons of authority).

While not exhaustive, a review of the literature reveals the strongest positive correlations between servant leadership and follower outcomes pertaining to the human-centered dimensions of personal motivation, morality, self-efficacy, service-orientation, team cohesion, follower well-being, and organizational citizenship behaviors. Given the philosophical and theoretical nature of servant leadership, this is not surprising. Moreover, for the purpose of this research, these psychological outcomes may also point to a relationship with servant leadership's inherent spiritual component, particularly between pastoral leaders and followers.

Servant Leadership in Pastoral Settings

Spirituality as an important component within servant leadership originates with Greenleaf, is clearly evident in the popular religious literature on this subject, and is identified in at least one empirical model (Sendjaya et al., 2008). While an extensive study by Parris and Peachey (2013) recognizes an inconclusive relationship between servant leadership and spirituality, others identify the spiritual or sense of the transcendent as a core emphasis within the leadership construct (Eva et al., 2019; Sendjaya et al., 2008), especially with regard to affecting

the spiritual or psychological well-being of followers—such as with the effects of hope, self-efficacy, optimism, and resilience (Liden et al., 2015; Searle & Barbuto, 2011; Walumbwa et al., 2010). Pointing again to the strong relationship between servant leadership and spiritual leadership, Lynch & Friedman (2013) argue that servant leaders must also be spiritual leaders to be most effective as leaders within organizations.

More specific and applicable to pastoral contexts is the relationship between religious principles and servant leadership. For example, Bekker (2010) argued that the model's central motif of service finds its philosophical orientation in the ethics of the world's main religions, and Keith (2008), points to the principles of servant leadership found in of some of the world's greatest thinkers and leaders, such as Mohandas Gandhi, Mother Theresa, Confucius, Lao-tzu, Martin Luther King, Jr., and Moses. However, it is by comparison to the Judeo-Christian background that the central motif of servant leadership receives most attention. Tidball (2012) argued that the idea of the servant as leader is fundamental to both Christianity and the Christian leader. Several other researchers (Bekker, 2010; Ebener & O'Connell, 2010; Irving, 2011; Keith, 2008; Lancot & Irving, 2010; Patterson, 2003; B. E. Winston, 2004; B. Winston & Patterson, 2006) have found the life and teachings of Jesus to be the ultimate example, pointing to his life-transforming purpose to serve rather than be served and self-emptying humility as the very essence of servant leadership. It is in this vein of modeling the life and teachings of Jesus that the correlation between servant leadership and pastoral leadership first emerged. If Jesus modeled the ultimate expression of a servant leader, it is at least anecdotally logical to surmise that pastoral leaders in service to God and their parishioners would follow the same or similar style of leadership.

In addition to popular literature on Christian leadership that draw comparisons between servant leader characteristics and biblical pastoral leadership in particular (Blanchard & Hodges, 2003, 2008; Wilkes & Miller, 1998), as well as how servant leadership in the pastoral setting encourages shared leadership amongst members of a church (Ogden, 2003), several studies make a similar argument with respect to servant leadership and the unique domain of pastoral leaders. Wong and Page (2003) defend a servant-leader approach to pastoral leadership, arguing that effective servant leadership undermines authoritarianism and egotistical pride—two of the most prevalent problems that threaten pastoral leaders—by virtue of how the leader humbly exercises his or her power. Manala (2010) argues that a servant leadership approach is especially helpful for the pastor’s function in a collaborative capacity that is purposed to empower and enable followers to do the work of ministry, rather than exert any degree of hegemonic power or control over members in a fashion that utilizes them more to meet organizational goals than develop them individually and communally. While empirical research on the relationship between servant leadership and pastoral leadership is not widespread, some studies suggest a positive correlation between pastoral servant leader behaviors and congregational satisfaction (Garcia-Luna, 2019); parish culture, commitment and engagement (Heinz, 2017; Johnson, 2019; Owusu, 2015), and congregational followers’ sense of psychological capital (Coggins & Bocarnea, 2015).

Despite a large degree of popular and academic support for servant leadership within the pastoral context, arguments exist that contest this compatibility, primarily with respect to the debate between servant leadership’s secular origination and specific Christian theological convictions regarding what should and should not influence pastoral leadership. For example, Niewold (2007) has argued that servant leadership applied to pastoral leadership results in the

neglect of certain Christological elements critical for evangelical theology—i.e. servanthood has, perhaps unintentionally, been elevated to define the role of one’s calling, surpassing other defining elements of the Christian calling such as that of disciple and witness. He instead proposes what might be considered a modified version of servant leadership that addresses these elements in a manner that maintains the servant motif, yet places it within a context of what he refers to as ‘biblical humanization,’ in which servanthood is lived not primarily with respect to our own human experience and the impacts it has on followers and thus an organization, but in light of and empowered by participation in and witness to Jesus’ incarnational life amongst those served (i.e. it re-centers or re-orientes a servant-motif within a specific theological grid).

In a similar fashion, Celelli (2012) argues that servant leadership fails to fully apprehend the crux of Jesus’ teachings, especially with respect to the distinction between servant and service. The term *servant* is often translated from the Greek word *doulos*, a term for “bond-slave,” which took on a spiritual meaning within the Christian subculture of the first century, as being a servant or slave of Jesus, who was himself described in the Greek manuscripts as a *doulos* in service to both God and humanity. In the contemporary, often individualistic sense of servant leadership, such a strong connotation of servant is contextually minimized and substituted for one that implies if not emphasizes a personal willingness independent of a sense of duty that stems from one’s official social or spiritual status in relation to others.

In contrast to theological disagreement, arguing from an empirical study conducted by Natural Church Development America, Cincala and Chase (2018) caution against the application of servant leadership in local parishes without proper evidence and contextual knowledge of the theory by both congregants and pastoral leaders. They note that many pastoral leaders do not have a robust understanding of “serving” or servant leadership as it is defined in the literature,

yet ascribe to it as their particular leadership style, potentially conflating the idea of service with behaviors that simply seek to please their congregations. This conflation may be similar to the anecdotal references to servant leadership within the chaplaincy, wherein the concept of serving as a fundamental, motivating theme is indeed admirable, but in many cases may amount to little more than a sentimental appreciation of the model without the ability to effectively engage and utilize it for pastoral leadership development.¹

This section provided a brief overview of the relationship of servant leadership to pastoral leadership. As pastoral leadership is not a theory per se, but rather a term in reference to a religious or spiritual context of leadership, organizational leadership theories are often applied to supplement the pastoral context. Therefore, it is worth examining how pastoral leadership itself is understood, the nature of its context, and an overview of essential behaviors or characteristics of pastoral leaders.

Pastoral Leadership

The term *pastor* arose within the Christian tradition, originating from the Latin term for a shepherd of a flock, and according to the *Oxford English Dictionary* online, is primarily defined as either one “who has the spiritual care of a body of Christians...a minister in charge of a church or congregation,” or one who “exercises protective care or guidance over a group of people” (2020, para. 1). In light of its etymological roots and functional definitions, the role of the pastor is undoubtedly spiritual in its focus—individually and organizationally—and has traditionally been one of service to God by way of leading his people. Therefore, pastoral

¹ These concerns about incompatibility warrant further scrutiny and debate and may indeed be pertinent depending on a given pastor’s theological perspective and how servant leadership is specifically nuanced with respect to essential theological doctrines. However, given the leadership context of this study is not the civilian pastorate but rather a secular organization, this dissertation will not further address issues of theological agreement with respect to servant leadership and the pastoral leadership role within a specific denominational context. Rather, the remaining focus on servant leadership’s potential ancillary relationship with pastoral leadership will be with respect to the unique role of the chaplain who pastors a pluralistic audience.

leadership might be described, in light of the previous review of the concepts that define leadership, as exerting spiritual influence over a group of followers in order to achieve certain spiritual goals or outcomes.

However, as it pertains to pastoral leadership as a particular model, method, or style, a cursory review of both academic and popular literature available from booksellers such as Amazon.com reveals myriad of approaches to pastoral duties, attributes, behaviors and organizational methodologies, with influences ranging from particular denominational preferences and politics to secular leadership models believed applicable for the pastorate. Noting the complex nature of modern pastoral leadership, with its various religious and sociological influences and expressions, researcher Jackson Carroll (2006) describes it as consisting of three related models of ministry or primary qualities: (a) an office or formal position within a congregation and with specified official duties, (b) a profession, and (c) requiring a particular calling. Discussing how these models converge and are expressed in the pastor's influence, he emphasizes the nature of pastors as "producers of culture" (Carroll, 2006, p. 25), first with respect to helping shape the members of their congregation or organization, and then by extension into their followers' own social and cultural contexts. Taking these elements together, a broad definition of pastoral leadership might highlight the pastoral actions of utilizing his or her gifts, training, and models of ministry to influence followers' growth and ability to faithfully engage the world in which they live—individually and corporately—in light of their particular religious traditions, teachings, and way of life.

While the chaplaincy's pastoral duties are informed by the religious traditions of individual chaplains, their scope is partially determined by the requirements set forth in Army regulation and doctrine (see the following section). Since the purview of this research is the

chaplaincy's particular sphere of leadership within the Army, this section will not address the different kinds or degrees of pastoral authority, responsibilities, methodologies, or individual pastoral spiritual disciplines particular to leaders of specific church polities, such as papal (i.e. the Roman Catholic Church), episcopal, presbyterian, congregational, or nongovernment (Erickson, 1998; Garrett, 1995). Rather, it will examine the characteristics and behaviors of leadership found in the literature to be particularly important for the pastoral role more broadly—less contingent on religious context, theological persuasion, church size, polity, or organizational structure—and thus pertinent to chaplains, whose flocks are religiously diverse and whose roles include duties and requisite skills not always found in the typical pastorate.

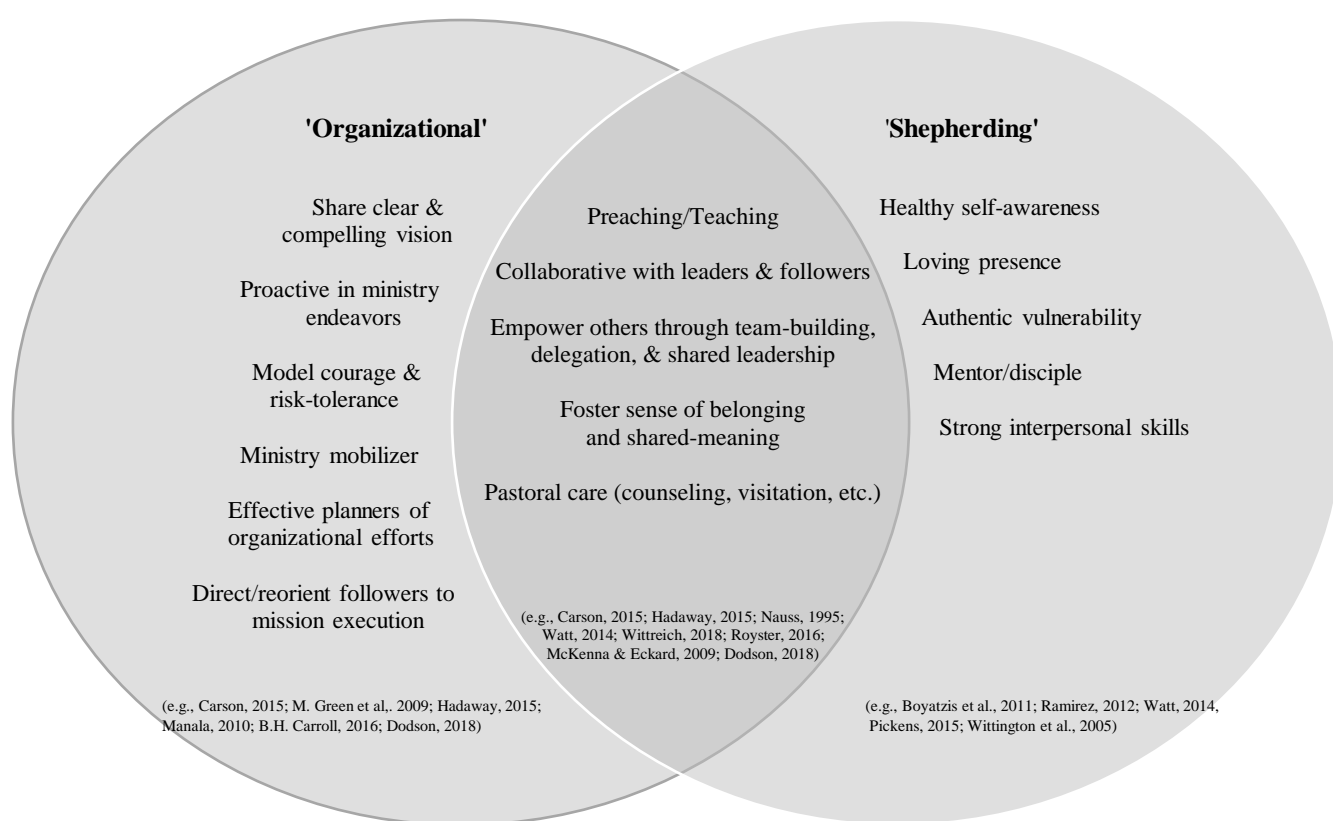
A review of technical articles and research studies across various denominations revealed a variety of emphases regarding what pastoral leadership characteristics were considered vital for effective ministry, especially given ecclesiological differences. However, several themes did emerge that emphasize the importance for pastoral leaders to embody characteristics that enable them to be effective organizational leaders as well as shepherds of followers' spiritual growth and well-being. Figure 2 provides a visual summary of these characteristics, allowing for some possible thematic overlap.

With respect to organizational leadership characteristics, effective pastoral leaders have the ability to share a clear and compelling vision (Carson, 2015; M. Green et al., 2009; Hadaway, 2015; Manala, 2010; Nauss, 1995; Pickens, 2015; Ramirez, 2012; Snook, 2010; Tilstra, 2010; Watt, 2014; Wittreich, 2018), are proactive and intentional in their endeavors (Manala, 2010; Nauss, 1995; Wittington et al., 2005), continually direct and reorient followers back to execution of the organization's mission (Boyatzis et al., 2011; B. H. Carroll, 2016; Carson, 2015; Corbett, 2006; Dodson, 2018; M. Green et al., 2009; Nauss, 1995; Royster, 2016; Wittreich, 2018), model

courage and healthy levels of risk-tolerance (B. H. Carroll, 2016; LaMothe, 2012; Manala, 2010; Tilstra, 2010; Wittington et al., 2005), and are good managers of their subordinates and organizational efforts (Carson, 2015; Dodson, 2018; Nauss, 1995; Pickens, 2015; Ramirez, 2012; Watt, 2014; Webb, 2018).

Figure 2

Characteristics of Effective Pastoral Leadership



Given their calling to guide and influence their congregations in their individual and corporate pursuit of spiritual growth and faithful service, it is unsurprising that pastoral leadership also entails the ability to communicate well (Carson, 2015; Hadaway, 2015; Nauss, 1995; Pickens, 2015; Snook, 2010; Watt, 2014), which is needed to be facilitators and mobilizers

of ministry initiatives in the local community (Corbett, 2006; Pickens, 2015; Ramirez, 2012; Royster, 2016; Snook, 2010; Wittreich, 2018).

While the aforementioned characteristics are often associated with the visible, charismatic, and catalyzing aspects of effective pastoral leadership, just as important are those stereotypically associated with pastoring or shepherding that manifest from a minister's humble presence and personal example among individual followers. Critical for the pastoral leadership role are such characteristics as modeling a healthy awareness of self and loving presence to others (Boyatzis et al., 2011; LaMothe, 2012; Pickens, 2015; Watt, 2014; Wittington et al., 2005), authentic vulnerability (Manala, 2010; Ramirez, 2012; Watt, 2014; Wittington et al., 2005), and strong interpersonal skills (Boyatzis et al., 2011; Buford, 2009; Wittington et al., 2005).

Additional characteristics associated with the shepherding aspect of pastoral leadership yet perhaps overlap with the organizational side, are those that specifically serve to help inspire and develop followers. These include preaching and teaching (Carson, 2015; Hadaway, 2015; Nauss, 1995; Watt, 2014), being collaborative with fellow leaders and congregants (Hadaway, 2015; Nauss, 1995; Wittington et al., 2005; Wittreich, 2018), empowering others through team-building, delegation and shared leadership in ministry (Dodson, 2018; Pickens, 2015; Royster, 2016; Snook, 2010), fostering a sense of belonging and shared-meaning in both staff and congregants (McKenna & Eckard, 2009; Nauss, 1995; Watt, 2014; Wittington et al., 2005), and a commitment to providing mentoring and individual pastoral care, such through counseling and visitation (Dodson, 2018; Pickens, 2015; Royster, 2016), even when responsible for a large congregation.

While this review of characteristics is neither exhaustive in scope nor particularly nuanced for a given ecclesiastical context or role, it provides a basic picture with which to understand how pastoral leadership dynamics liken and differ from other leadership contexts. It is also important to examine these characteristics in light of how they are unique and yet similar to other volunteer organizations, in which spiritual conviction and community belonging—rather than job security or career advancement—serve as the predominant motivators for follower commitment. According to Carroll (2006), this kind of organizational environment necessitates pastoral leaders not only be proactive and involve followers in developing the direction of the ministry while being able to act alone when necessary, but that they also continually move their congregation forward in its mission rather than maintain a status quo. This requires effective organizational and shepherding aspects of pastoral leadership, so that they might hold to their theological convictions in the midst of strategic decision-making, maintain a balance of innovation and tradition-informed wisdom, and exercise both formal and (especially) informal bases of authority, e.g. building personal trust and modeling competency (J. W. Carroll, 2006).

For the final section of this chapter, attention will be given to the pastoral role of the chaplaincy. Given this study's focus on servant leadership and its potential as a theory especially suited for the unique pastoral leadership of chaplains who serve in a pluralistic organization, it will not explore which pastoral leadership characteristics are more relevant than others for chaplaincy ministry. Every chaplain hails from a denominational background that may or may not recognize each characteristic as necessary for effective pastoral leadership, and some chaplains will be more gifted or skilled than others in a given characteristic or set of characteristics based on personality and experience. While the chaplaincy does provide for its own members' ongoing pastoral skills training (DA, 2015), it has yet to prescribe a specific set

of characteristics as a requisite standard for chaplain pastoral leadership assessment and development. In order to help conceptualize the differences between civilian pastoral ministry and that of the Army chaplaincy, the literature review will conclude with an examination the roles and responsibilities of chaplains.

The Pastoral Leadership of Army Chaplains

Thus far the previous sections have given attention to the subjects of the ALRM, servant leadership and its relationship to other values-based leadership theories, and pastoral leadership, so as to examine both conceptual influences and limitations each one has with respect to the chaplaincy's unique realm of leadership. As previously discussed, the religious and spiritual leadership provided by Army chaplains is somewhat distinct given its particular nature and ministry context. Regarding the former, chaplains are simultaneously soldiers and pastors, thereby having a sort of hybrid leadership model (DA, 2015). In this model they are to serve and develop in their role not only in the spheres of religious and spiritual leadership, but also as Army officers, which consists of duties and responsibilities to the organization that typically extend beyond the traditional pastoral roles in which most chaplains were trained prior to entering the service.

Regarding the latter, while pastoral leadership as examined in the previous section is indeed applicable to the role of the chaplain, its scope must be understood more broadly for a pluralistic context, versus the traditional sphere in which it was reserved for a particular religious or spiritual congregation of similarly minded followers. While this traditional understanding is valid for the role chaplains play in leading chapel congregations and ministry programs, it is perhaps too narrow in the provision of religious and spiritual support to units to which most

chaplains are assigned at most points throughout their careers, as these “flocks” are composed of soldiers and families with diverse beliefs and worldviews.

In order to better understand this hybrid model that is chaplain leadership, this final section will examine the roles, responsibilities, and context of pastoral leadership in the chaplaincy. It will begin by providing a brief historical summary of the chaplaincy, follow with attention to the duties and responsibilities particular to the pastoral leadership of chaplains as identified in chaplaincy regulation and doctrine, and then conclude by providing a summary comparison of and discussion regarding the potential intersection of servant leadership behavioral dimensions, effective pastoral leadership characteristics, and the religious leadership of the chaplaincy.

Historical Foundation and Ongoing Mission of the Chaplaincy

The U.S. Army Chaplain Corps is nearly as old as the Army itself, founded in July of 1775 as the official means to support the religious needs of the American soldiers fighting in secure the nation’s freedom (DA, 2019b). Since the nation established the Constitution and Bill of Rights, the provision for the free exercise of religion found in First Amendment has served as part of the statutory authority for the continued existence of the chaplaincy. The chaplaincy’s mission is to “provide religious support (RS) to the Army across the range of military operations (ROMO) by assisting the commander [at each echelon of command] in providing for the free exercise of religion and providing religious, moral, and ethical advisement and leadership” (DA, 2019b, para. 1–5).

For much of the history of the Corps, chaplains’ pastoral leadership found alignment between a traditional congregational application much of the Army culture, which until the last several decades had predominantly identified with the Christian or Jewish faith. As the Army

has become increasingly pluralistic, with soldiers identifying with not only major and minority religions, but also as atheist, agnostic, or having no particular religious preference, the care for the religious and spiritual needs of a diverse environment has required pastoral care to become more expansive, if not also more inclusive. This has required chaplains to remain committed to their theological and denomination convictions while able to provide for religious beliefs and practices divergent from their own.

However, while the nature of chaplain responsibilities have evolved over the past two and a half centuries, the heart of the chaplaincy has been pastor-soldiers who have served alongside their fellow comrades in the realm of combat and facing the intense rigors of war, depended on for their three core competencies: “Nurture the Living, Care for the Wounded, and Honor the Fallen” (DA, 2015, para. 2–3.c). The Army recognizes the importance of religious and spiritual resiliency for sustaining both soldier and family in an often stressful, ambiguous, and uncertain vocation, and while every individual defines the extent of their need for such support, the chaplaincy’s religious leadership is designed to provide this kind of influence through spiritual purpose, direction, and motivation (DA, 2019a).

The Dual-Role of Chaplain Professional Pastoral Leaders

Chaplains have a professional status in the Army (DA, 2015), requiring them to (a) have a graduate level education that meets the minimum requirements put forth by both their denomination and the Chaplain Corps, (b) maintain an ecclesiastical endorsement from a religious organization that authorized them to serve in this capacity, and (c) provide religious support for their units, as well as for their operational area and as needed, distinctive (or minority) faith groups. Unlike other officers in the Army, chaplains are non-combatants, hold rank yet do not exercise command authority, and are referred to by their title “chaplain”

regardless of rank or professional title (DA, 2015). With respect to their scope of duties and responsibilities, chaplains are accountable to both their respective commands as well as their supervisory chaplain sections (or technical chain of command) and have dual functional capabilities or roles: professional military religious leader and professional military religious advisor. This dual role serves as the point of intersection to address pastoral leadership characteristics pertinent to the chaplaincy context. Each capability contains aspects both familiar and relatively foreign to the traditional pastoral leadership context of religious organizations.

One final contextual note is worth mentioning before proceeding. While all chaplains progress in rank without holding command authority, their respective ranks and relative time in service do correspond with the levels of ministry and authority they hold. Most chaplains enter the active duty at the rank of captain (CPT), with some briefly holding the rank of first lieutenant (1LT) before promoting to CPT. Chaplains hold this rank for an average of seven to eight years, in which they serve at the battalion level in two-to-three-year terms. This is considered to be the most direct-level pastoral leadership chaplains provide during their careers, during which they serve units with populations ranging from a couple hundred to a thousand personnel.

When chaplains promote to the next rank of major (MAJ), they have the opportunity to serve in a variety of broadening assignments, but all must serve at least one term at the brigade level. At this juncture in their careers, chaplains continue to provide direct pastoral leadership to their command headquarters, which on average has approximately 100 assigned personnel. However, they also assume the role of supervisory chaplain to subordinate battalion chaplains, which amounts to an indirect pastoral leadership role to an average population of 3,000 service members and their families, depending on the size of the brigade. By the time chaplains

complete their time as a major (a period of 6 to 7 years), on average they have approximately 14–15 years' time in service.

When chaplains promote to the ranks of lieutenant colonel and colonel, their direct pastoral leadership responsibilities continue to their respective command headquarters, but their indirect pastoral leadership roles as supervisory chaplains continue to progress hierarchically and their religious support priorities increasingly shift from tactical (or direct) to operational and strategic-level ministry concerns. In essence, the dual pastoral leadership role of chaplains always maintains some degree of direct pastoral care to service members and their families both in their units and the chapels in which they serve, but as chaplains increase in rank and time in service, often the service members receiving care also become more senior in rank, and their leadership increasingly shifts to organizational-level foci.

Professional Military Religious Leader. Perhaps regarded as the more typical capability associated with traditional pastoral leadership, as military religious leaders chaplains are responsible to provide for the development and practice of all service members' "religious beliefs, traditions, and customs in a pluralistic environment to strengthen the religious lives of Soldiers and their Families" (DA, 2015, para 3–2.a). While the Army has historically and continues to predominantly uses the term "religious" leader, the broader idea of spiritual leadership and the spiritual well-being of soldiers and families is also used throughout regulation and doctrine to connote the overall domain of responsibility for which the chaplaincy is the Army's lead proponent.

The responsibilities that fall under the role of religious leader (see Table 4) include various means of pastoral care (e.g., pastoral counseling and visitations), religious education, religious worship services, burial services and memorials, weddings, providing for low density

or minority faith group expression, and other miscellaneous functions that require chaplains' specific religious expertise.

Table 4

Military Religious Leader Responsibilities^a

“The capability to perform or provide religious support that accommodates the Soldier’s right to the free exercise of religion, and support resilience efforts to sustain Soldiers, Family Members, and authorized Civilians” (DA, 2015, p. 6)

Chaplains will...

Perform or provide for:

- religious worship services, education programs, and spiritual fitness events
- religious rites, sacraments, and ordinances such as prayers, blessings, readings, baptisms, dedications, etc.
- pastoral care and counseling, crisis intervention, hospital visitations, suicide prevention and intervention, and spiritual formation
- religious accommodations of soldiers
- funerals/memorials
- religious support to authorized personnel in confinement
- pastoral support to command and staff
- confidential communication for all DOD personnel

Conduct or manage:

- religious analysis and religious support planning for the unit
 - all religious support administrative and logistical supplies, facilities, and resources
 - all garrison/chaplain advisory councils, staff or parish development programs, and volunteer training
 - training of subordinate chaplains and religious affairs specialists
 - support of the chaplain recruitment program
-

Chaplains may...

- perform marriage ceremonies for authorized DOD personnel
- conduct soldier leader engagements with local or host-nation personnel, as directed by the command

Chaplains will not perform...

- a religious role of any kind if it would be in variance with their own religious beliefs, but are responsible for coordinating religious support when they cannot personally perform
-

^aDepartment of the Army (2015, 2019b).

Within their scope as professional military religious leaders, at various points in their careers chaplains are also afforded the opportunity to become subject matter experts in various areas of study in order to provide the Army additional means of religious support. Areas of expertise include education and certification in marriage and family counseling to become

Family Life Chaplains; clinical pastoral education to serve as chaplains in the Army medical community; and business administration to serve as Chaplain Resource Managers. Chaplains may also be selected to attend graduate school to become an instructor in leadership ethics, bioethics, homiletics, or world religions.

While chaplains are to provide for the religious expression of all soldiers and family members, they may not perform religious roles or practices that are contrary to their own faith convictions. If they are unable to directly perform a religious function, they must coordinate religious support on behalf of the individual in need (DA, 2015). This serves to protect both service members' and chaplains' rights regarding freedom of religious expression, yet it also highlights a unique aspect of providing pastoral leadership in a pluralistic environment. Chaplains understand that they will provide the bulk of their pastoral ministry to individuals who may not share their own religious beliefs, which often requires approaches that differ from what they might do in their local congregational setting, all the while ensuring whatever methodology used does not violate their own religious conscience.

The main exception to this is the chaplaincy's leadership of the Army chapel community (DA, 2015). This aspect of the Army culture most closely resembles the traditional pastoral leadership of a local church, as chapel services are largely organized according to major faith groups. Chaplains provide faith-specific pastoral care, preaching, and education programs in accordance with their own religious traditions, and thus exercise a greater degree of what French

and Raven (1959) referred to as legitimate power or influence, in addition to the expert and referent power needed to provide spiritual leadership in their assigned units.

This division or balance of religious support—faith-specific versus pluralistic—serves to highlight another important aspect of chaplains’ pastoral role and ministry context that is distinct from traditional pastoral leadership: the base of authority for religious support. Unlike local churches or congregations, in which pastoral leaders usually exercise the authority to create, direct and lead ministry programs in line with their church’s individual or denominational vision and mission, the chaplain operationally exists to support and execute his or her commander’s religious program (DA, 2015). Army commanders at every echelon are ultimately responsible for nearly every function of their units, including ensuring the free exercise of religion. While commanders’ involvement in the direction and execution of their religious program varies from unit to unit based on their own personal preference, and while chaplains remain the responsible agent for the creation, design and implementation of all unit ministry, this unique command-centered religious support dynamic further focuses the scope of Army pastoral leadership.

By contrast to their civilian counterparts, not only do chaplains provide pastoral leadership to organizations that are not composed of religiously like-minded followers, but the basis for their unit ministry is pluralistic as well. It is indeed a unique ministry calling and context, in which chaplains must exercise critical and creative thinking to provide pastoral leadership to a diverse audience without compromising their own religious convictions. It is pastoral leadership in which neither their rank nor position, though fundamental, serve as the primary source of their religious and spiritual leadership influence. Rather, it is far more dependent on their interpersonal skill and presence as a pastor, character, professional expertise,

and competence as an Army staff officer, the latter two of which speak to the second capability in the dual-role of chaplains: professional military religious advisor (DA, 2019b).

Professional Military Religious Advisor. The second capability in the chaplaincy dual role predominantly pertains to their abilities as a staff officer who serves as the unit's religious subject matter expert. This role highlights the chaplain's leadership as an advisor and coach to commanders, their staff, and their subordinate leadership regarding all issues pertaining to religion, spirituality, morale, morality, and ethics (DA, 2015, 2019b). Doctrinally this capability is divided into two main spheres: internal and external advisement. Internal advisement pertains to the care for soldier and family issues, as well as the impacts of command decisions on individuals and unit climate. Examples included issues such as accommodation of religious practices, addressing morale or leadership problems affecting the organizational climate, and efforts promoting family and spiritual resiliency (DA, 2017). External advisement pertains to the role of the chaplain in advising the command on all (external) religious and ethical matters that may impact military operations—such as the religious practices, holidays, and holy places of the people groups that live within a unit's operational environment—as well as the moral, ethical, and humanitarian implications of operations (DA, 2013b). This aspect of religious advisement requires the chaplain be well-versed in pertinent world religions, proficient and engaged in their unit's military decision making processes and procedures, and be competent with regard to the administrative, logistical, tactical and operational knowledge requisite to being an effective Army staff officer.

The role of religious advisor also entails effectively managing the UMT's logistical requirements in conjunction with the unit's religious support plan, oversight and improvement of religious facilities, and involvement in unit cohesion and resiliency programs, to include those

that pertain to the prevention of suicide, sexual harassment and assault, and domestic violence (DA, 2015). With respect to the former, a specific Army program in which the chaplaincy serves as the chief proponent is called “moral leadership training” or MLT (DA, 2015). As part of the Army’s broader concern to develop individuals and units who embody the Army Values, are morally and emotionally resilient, and demonstrate good character, chaplains serve as the principal staff officer in charge of running the MLT program. This is an example where the dual role of the chaplaincy naturally intersects, as chaplains exercise their expertise as religious leaders and advisors to provide training in morality and ethics from an interdisciplinary perspective.

For a list of military religious advisor responsibilities, see Table 5, below. As a survey of these responsibilities indicates, the chaplain as religious advisor not only requires a model of pastoral leadership that provides a religious or spiritual voice to military matters, but one that requires knowledge of world religions, cultural belief systems, and organizational leadership skills not always required in a traditional pastoral setting.

While a review of the dual-role of the chaplain as military religious leader and military religious advisor reveals how the capabilities serve to help distinguish two sets of responsibilities—those of a pastor and those of a staff officer specialized in religious matters, roughly speaking—they are ultimately unified in what is a unique pastoral leadership profession. As military religious leaders and advisors, pastoral leadership in the Army context not only requires that chaplains establish pastoral rapport, but also that they be competent Army staff officers. It is a pastoral vocation in which neither role exists without, nor supersedes the, other, but rather is one in which both roles complement one another in the provision of unique military ministry. With this in mind, the remaining portion of this chapter will provide a summary

comparison of chaplaincy capabilities, pastoral leadership characteristics, and servant leadership behaviors, as means to return to one of the important issues that led to the purpose of this study: if and how servant leadership might serve as a complementary framework to the unique pastoral ministry of the chaplaincy, by way of conceptual alignment and incorporating aspects of leadership particularly fitting to the spiritual care of the soul of a pluralistic Army.

Table 5

Military Religious Advisor Responsibilities^a

“Chaplains provide religious, moral, and ethical leadership to the Army by advising the commander [and staff] on these issues and their impact on Service members, Family members, and unit operations. Chaplains advise commanders on the moral and ethical nature of command policies, programs, actions, and the impact of such policies on Service members and Families” (DA, 2019b, p. 1–3).

Chaplains are to candidly advise on:

- | | |
|---|---|
| - Religious needs of assigned personnel | - Needs and concerns of family issues, marital and parenting stressors resulting from operations |
| - Spiritual, ethical, and moral-well-being of the command | - Use of chapels and equipment |
| - Personal impact of command policies, leadership practices, and management systems | - Ethical, moral, and humanitarian implications of operational decisions |
| - Plans or programs for advancing Army values and Soldier or Family resilience | - Analysis of the impacts of indigenous religions on military operations |
| - Religious support operational plans | - UMT’s role in response to and prevention of challenges to unit cohesion, morale, and Soldier resilience as affected by religion |
| - Construction, renovation, and maintenance of religious facilities | |
-

^aDepartment of the Army (2015, 2019b).

Chaplains as Pastoral-Servant Leaders?

An issue central to the purpose of this study might be phrased as such: what particular manner or character of religious leadership should chaplains embody for the sake of achieving

holistic, loving, pastoral care for the spiritual well-being of a culturally and religiously diverse organization? Pastoral leadership, as it is traditionally and typically understood, remains fundamental to this endeavor, yet research is predominantly limited to its application in the civilian sector. Given the chaplaincy's ministry context and responsibilities, it appears pertinent to ask if there might be a theory of leadership that could employ and synthesize pastoral leadership within a pluralistic environment. In Chapter 1 it was suggested that, given its particular theoretical framework, servant leadership might serve as an effective, complementary model to the nature and purpose of the chaplaincy's unique pastoral leadership context. However, due to a lack of empirical literature on this particular issue, and what have primarily been inferences of chaplains as servant leaders (e.g. DuCharme, 2019; Ray, 2018; Scott, 2018; Stout, 2005), this potential remains in question.

Summary

In support of the purpose of this study—to explore the existence and degree of servant leadership behaviors in active duty U.S. Army Chaplains—this chapter delivered a multi-faceted review of the literature on pertinent leadership theory and practice so as to provide a contextual framework for better understanding the active duty Army chaplaincy, pastoral leadership in general, and servant leadership in particular. With respect to the broader subject of organizational leadership, the literature review addressed historical developments in leadership theory, Army leadership doctrine, and the importance of values-based leadership models in contemporary research, with particular attention to the nature, evolution, and empirical standing of servant leadership across secular and religious organizations. With respect to the narrower subject of pastoral leadership, this review briefly addressed its historical underpinnings and paid particular attention to the literature discussing the characteristics of effective pastoral leaders,

given the vocational background and purpose of the chaplaincy. Finally, this review examined the specific Army doctrine that concerns the leadership roles and capabilities of chaplains.

While on the whole it identified little to no research data on this study's subject of focus, it did frame the content in such a fashion to encourage future research to discover what relationships, if any, exist between servant leadership, effective pastoral leadership behaviors or characteristics, and the unique dual-role and capabilities of Army chaplains.

Chapter 3: Methods

This chapter outlines the research methodology for this study, beginning with a brief review of the problem and purpose of the study, as well as a reiteration of the research questions. The chapter then addresses the specific research design, instrumentation utilized, human subjects considerations, data analysis and validation procedures.

While various studies have explored the presence and positive effects of servant leadership behaviors in the public (Schwarz et al., 2016), for-profit (Ozyilmaz & Cicek, 2015), nonprofit (Parris & Peachey, 2012), and youth sectors (Eva & Sendjaya, 2013), as well as within specific disciplines such as nursing (Waterman, 2011), sales (Bande et al., 2016), tourism (Ling et al., 2017), and education (Cerit, 2009), initial research was needed to measure the presence of servant leadership in the Army chaplaincy. The purpose of this study was to explore the existence and degree of servant leadership behaviors in active duty U.S. Army Chaplains as a means to empirically validate what have otherwise been anecdotal ascriptions to the character and leadership approach of the chaplaincy.

Five research questions guided the choice of methodology and research design, in order to satisfy the purpose of the study.

- RQ1. Which, if any, of the six dimensions of servant leader behaviors are present in active duty Army Chaplains?
- RQ2. How do individual chaplains perceive the active duty chaplaincy as a whole with respect to the presence of the six servant leadership behavioral dimensions?
- RQ3. How do chaplains' individual perceptions compare to their perception of the Chaplain Corps?

- RQ4. How do chaplains perceive their role as religious, pastoral leaders of individual service members and dependents?
- RQ5. How do chaplains perceive their role as religious, pastoral leaders contributing to serving the Army community as a whole?

Research Design

This study used an embedded mixed methods design in a single survey data gathering process (Creswell & Creswell, 2018), in order to capture both quantitative and qualitative data regarding servant leadership behaviors and possible thematic connections to pastoral leadership in the Army. The electronic survey captured quantitative data with respect to RQs 1–3, as well as qualitative data by way of three open-ended questions for RQs 4–5. The choice of an embedded, mixed-methods design with the use of an electronic survey was best suited for this study for several reasons.

First, given that active duty Army chaplains are the unit of analysis, the embedded survey design provided an anonymous, one-time data capture effort, as opposed to a multi-stage data gathering process, which might have limited the response rate due to chaplain's varying priorities of work and time constraints with respect to their unit missions. Second, a mixed methods approach was more appropriate for this study than limiting it to only a quantitative or qualitative design. The use of both quantitative servant leadership survey measurements and unstructured questions allowed the researcher to capture both more generalizable data as well as obtain a richer explanation of chaplains' experiences in their care for the soul of a pluralistic Army.

The use of a mixed-methods design was also reflective of a pragmatic research philosophy (Creswell & Creswell, 2018), in which the emphasis is on the context, situation, and consequences of action pertinent to the area of study. Contrary to only utilizing methods that

focus on causality, the testing of theories, and empirical observation (a quantitative, “post-positivist” orientation) or only focusing on the collective meaning of individuals’ experiences within social or historical contexts (a qualitative, “constructivist” orientation), a pragmatic mixed methods research design is concerned with utilizing any approach useful and available—quantitative or qualitative—to help solve problems and identify solutions that best work in a socially and historically complex pluralistic setting (Creswell & Creswell, 2018).

As a fellow active duty chaplain with over 12 years’ time in service and having personally experienced the chaplaincy’s culture and various leadership styles, I am essentially conducting backyard research (Glesne & Peshkin, 1992). Therefore in my role as the researcher, I practiced reflexivity by way of electronic journaling to remain aware of assumptions and biases that could threaten the internal and external validity of the quantitative and, especially, the qualitative data acquisition, analysis and results (Creswell & Creswell, 2018). One existing bias was my personal belief that servant leadership may be an effective leadership framework for the chaplaincy. While I also assumed that other chaplains may either be indifferent or strongly disagree with this leadership style, I do believe in its basic suitability. I also assumed that many or most chaplains may practice one or more behavioral dimensions of servant leadership, but not all six. Also, while I personally know and serve with some of the study respondents, I did not speak with them about the survey, which served to further emphasize the importance of participant anonymity.

These concerns and especially my professional membership within the target population shaped how I interpreted responses to the qualitative survey questions, discerned thematic connections between quantitative and qualitative data, and drew conclusions about and between servant leadership behaviors and the chaplaincy’s mission in a pluralistic setting. Efforts to

mitigate these influences were applied rigorously during the analysis and interpretation phase of the research.

Target Population and Sample

The target population for this study were the chaplains within the active duty U.S. Army Chaplain Corps, comprised of approximately 1,500 members, all of whom—with the exception of the Chief of Chaplains and Deputy Chief of Chaplains—serve in the ranks of first lieutenant to colonel. This study did not include the chaplaincy's religious affairs specialists or non-commissioned officers on active duty, nor chaplain personnel within the Army National Guard and Army Reserve components.

As the Army's professionals who provide religious support and advise leaders in all matters pertaining to religion, morality, ethics, and unit morale, chaplains serve their assigned units as well as their local installation religious support and chapel programs. Geographically, active duty chaplains currently serve both stateside and overseas—the latter of which includes such locations as Hawaii and Europe, as well as deployments around the world. All chaplains have at minimum a master's level education in theology or a related field, many also having post-graduate degrees. Religious affiliations consist of Roman Catholic Christian, Protestant Christian, Jewish, Muslim, and Buddhist faiths. The active duty chaplaincy demographics include male and female members, in their mid-20s to early 60s, and consist of white Caucasian, African American, Hispanic, Asian, and Pacific Island ethnic backgrounds. Chaplains' time in service ranges from less than one year to more than 20 years in the active component.

Given that the study population is approximately 1,500 members and the possible constraints to individual survey responses, such as deployments, operational tempo, and the limitations inherent to electronic surveys, it was not simple to calculate an anticipated response

rate. It has been documented that low response rates are common with surveys used for data collection (Kumar, 2014). Methods to increase the response rate involve making the survey easy to use, as well as relevant to the target population. Given two of the chaplaincy's recent lines of effort were dedicated to improving leader development across the Corps and empowering every chaplain to help with revitalizing the Army community, it was hoped that a study of servant leadership would prompt interest among the potential subjects as well as those responsible for chaplain professional development. Although a 20% percent ($N = 300$) response rate was desired, the final sample consisted of 250 chaplains, representing 17% of the Corps.

Data Collection Strategies and Procedures

This study involved two sets of quantitative data and one set of qualitative items embedded within a single electronic survey. The rationale for use of an electronic survey was three-fold: it provided for anonymity to participating chaplains; allowed data to be acquired from a geographically dispersed population; and ensured a shorter data gathering time period.

The quantitative items of the survey included previously validated servant leadership behavior measurements—the first set for self-ratings and the second set for rating the environment of the chaplaincy as a whole. The qualitative items of the survey provided respondents the opportunity to better express their own perspective on their role as pastoral servant leaders in a pluralistic environment and also their views regarding their role in helping the chaplaincy care for the soul of the Army by way of nurturing people, connecting them spirituality, and cultivating the Army community (Solhjem, 2019b, 2019c). Responses to these open-ended questions revealed additional thematic associations with the motive, mode, and mindset of servant leadership (Eva et al., 2019).

Electronic Survey Process

The survey was sent electronically to all current active duty chaplains via mass email distribution on the Army's Enterprise Network. The survey was open for approximately three weeks in order to allow chaplains an adequate amount of time to respond. The *Qualtrics* electronic survey administration platform was used.

The electronic survey process began with chaplains receiving the initial invitation email that included a brief introduction to the nature and relevance of the upcoming study, an attached informed consent, and a link to the survey. Upon entering the survey link, participants were provided a brief greeting and purpose of the study, an informed consent clause, and instructions for completing the survey.

The survey itself consisted of three distinct, sequential sections, in which two quantitative measures and three open-ended questions were interspersed throughout, and then concluded with a demographics section. In the first section, participants were asked to respond to the first open-ended question and then complete the empirically validated *Servant Leadership Behavior Scale* (SLBS-35), developed by Sendjaya et al. (2008) in a self-rater format, with referent language modified to represent the chaplaincy. The SBLBS-35's unique contribution to the research is its inclusion of a spiritual component, thus providing a holistic perspective of servant leadership. This scale consists of 35 Likert-scale questions, each 1 to 5, with 1 being *strongly disagree* and 5 being *strongly agree*, that measure servant leader behaviors across six subscales: *voluntary subordination*, *authentic self*, *covenantal relationship*, *responsible morality*, *transcendental spirituality*, and *transforming influence*.

Upon completion of the self-rater portion, participants responded to a second open-ended question and then completed the SLBS-6, a validated short-form version of the SLBS-35 which

consists of only six Likert-scale questions, each 1 to 5, with 1 being *strongly disagree* and 5 being *strongly agree*. This survey was used to measure individual chaplains' perceptions of the chaplaincy as a whole. The participants then responded to the third and final open-ended question. In the final section of the survey, participants were asked to complete five demographic items.

Upon completion of the survey, participants immediately received a thank you message. Reminder emails were sent to the full target population after the end of the first and second weeks of the survey, in order to solicit responses from those who had not yet participated.

Validity and Reliability of Electronic Survey

The survey began by capturing participants' responses to the first open-ended question. The three open-ended questions pertained to Research Questions #4 and #5 and centered around chaplains' perceptions of what it meant for them to be pastors in a pluralistic setting while maintaining their individual religious distinctives, with specific attention to (a) how they perceived serving both those who do and do not share their own beliefs or worldviews, and (b) how they perceived their pastoral role in executing the chaplaincy's priorities of investing in people, connecting them spiritually, and cultivating community. The questions were crafted based on the chaplaincy's three mission priorities regarding chaplains' pastoral leadership roles found in chaplaincy doctrine and regulation and the unique nature of chaplain ministry to a religiously pluralistic context.

Following the first open-ended question, participants completed the SLBS-35 self-rater measurement. Use of both the SLBS-35 and SLBS-6 were approved for this research study by the developer (see Appendix B). The SLBS-35 was developed by Sendjaya et al. (2008), a statistically reliable measurement that in its development underwent two studies to determine its

internal consistency and reliability, factor structure, content validity, and preliminary discriminant validity. Construct validation resulted in the final six-factor (or subscale), 35-item questionnaire, with internal consistency reliabilities measured by Cronbach's alpha ranging from .72 to .93 and standardized factor loadings ranging from .49 to .80 (Sendjaya et al., 2008). In a subsequent study conducted to address concerns about discriminant validity and account for high correlations between the six factors, Sendjaya and Cooper (2011) validated a hierarchical, first-order factor model, in which the six SBLS subscales became "first-order latent variables reflecting a single, second-order factor, which [was labelled]...Servant Leadership" (p. 426).

After completing the self-rater measurement, participants responded to the second open-ended question and then proceeded to rate the chaplaincy as a whole by completing the SLBS-6, the short-form of the SLBS-35. Through a series of seven independent studies, (Sendjaya et al., 2017) found that the SBLS-6 demonstrated sound psychometric properties, confirmed one-factor structure of the model in correlation with the SLBS-35, and determined reliability, criterion-related validity, and construct validity, with internal consistency measured by Cronbach's alphas ranging from .80 to .93. Following the referent-shift consensus model (D. Chan, 1998) in order to utilize the measure to aggregate individual's perceptions of the higher level construct (the chaplaincy at the organizational level), the 6-item scale was modified to measure the chaplaincy's servant leadership culture.

The initial phrase "my supervisor/direct leader" was replaced with "by and large, chaplains across the Corps," and personal referent information in each item was replaced with a plural, third-person referent, for each of the six-items to assess individual perceptions of the extent to which the chaplaincy as an organization demonstrates the behavior depicted in the item. For example, instead of Item 3 reading "my supervisor/direct leader...respects me for who I am,

not how I make him or her feel,” it read “by and large, chaplains across the Corps...respect others for who they are, not how they make him or her feel.”

After completing the SLBS-6, participants responded to the final open-ended question and were then asked to complete five demographic items: rank, time in service, race/ethnicity, education level, and gender. Each item had pre-selected ranges or categories of response. For example, “rank” allowed the participant to select from 1LT-CPT, MAJ-LTC, or COL-MG. The purpose of this section was to help discern if there would be any associations between given demographic variables and servant leader behaviors. These demographic items were specifically selected to help account for representation across the Corps and ensure anonymity, as they exclude potentially personally identifiable information, such as current assignment or position or religious preference.

The survey in its entirety was reviewed by content experts to ensure the overall survey could provide the data necessary to address the research questions and support its content validity. To support reliability of the electronic survey, a small pilot process occurred to ensure its usability by subjects confirming all electronic links were functional and the interface was conducive for participant use. Subscale reliability coefficients were not calculated on the pilot data.

Human Subjects Considerations

The proposed research was approved by the Graduate and Professional Schools Institutional Review Board (GPS-IRB) for Pepperdine University under Exempt Category 2, as it posed minimal risks to targeted subjects (see Appendix C). The electronic survey process provided participant anonymity and strict practices to ensure confidentiality. After receiving official approval from Pepperdine’s GPS-IRB, it was submitted to the Army Human Research

Protections Office (AHRPO) for a Research Protections Administrative Review (RPAR) for final approval (see Appendix D). The approval process also required a letter of support from the appropriate authority at the Graduate School for Army Chaplain Corps Professional Development (GSACCPD). This letter of support was included as part of both the Pepperdine IRB and AHRPO applications (see Appendix E). There was also a requirement for the electronic survey to be reviewed by the U.S. Army Records Management and Declassification Agency (RMDA) prior to initiating subject recruitment.

This research did not exceed minimum risk as it did not involve vulnerable populations nor interventions in or evaluations of the target population. Participants were informed of the confidential nature of the study, specifically how data collection would occur only by electronic survey and not involve gathering personally identifiable information. All data was maintained in password protected online electronic files until the study was complete and preserved on a work computer with a back-up file, both of which also required password access. Upon completion of the study, all electronic data will be destroyed and the GSACCPD will be provided the final document for review.

Analysis

The study conducted descriptive statistics of the demographics data, the SLBS-35 and the SLBS-6—self-ratings and organizational ratings, respectively—with attention to response frequencies, means, and standard deviations. It also included Spearman's Correlations between the SLBS-35 and SLBS-6 results, as well as ANOVAs for the SLBS-6 and demographics data. The SBLs-35 consists of thirty-five Likert-scale items, which measure six dimensions or subscales of servant leadership. Each subscale was scored in accordance with the procedures of the tool's authors (Sendjaya et al., 2008, 2017). Subscales labels with the number of associated

items are provided in Table 6. The data collected was used to determine what, if any, demonstrated behaviors exist, with specific attention to the means of each subscale as representative of the Corps and comparison of individual and organizational means to determine if any correlations exist, by way of using Spearman's correlation coefficient (Field, 2018).

Table 6

SLBS-35 Subscales and Corresponding Survey Items

Subscale	No. of Items	Online Survey Item No.
Voluntary Subordination	7	2
Authentic Self	6	3
Covenantal Relationship	6	4
Transcendental Spirituality	4	5
Responsible Morality	5	6
Transforming Influence	7	7

The SLBS-6 is a six Likert-scale item questionnaire, with each item corresponding to one of the six subscales. Data was used to determine individual chaplains' perception of the presence of servant leadership behaviors as demonstrated by the chaplaincy as an organization within the larger Army. Means were taken from the sum total of each subscale to determine which behaviors, if any, are considered by chaplains to be the most prevalent across the Corps. Means of each subscale were also compared to the means analyzed from the SBL-35 to determine degrees of consistency between the Corps' relative self-ratings and the impression chaplains have of the organization to which they belong.

The qualitative data collected from the responses to the open-ended questions underwent thematic and topical analysis. With the assistance of the HyperRESEARCH qualitative software program, data was winnowed by way of coding, a process where the data is organized according to predominant ideas or categories of ideas (Creswell & Creswell, 2018). These codes were

grouped as needed into categories or themes that could be interconnected with the theoretical model of servant leadership represented by the six subscales, pastoral leadership characteristics, pluralistic ministry, and such themes as chaplaincy's emphases of investing in people, connecting them spiritually, and cultivating community. The aim of the qualitative analysis portion was to discern how chaplains' perceptions of their own pastoral role affects their perceptions and experience of their meeting the chaplaincy's priorities in caring for the soul of the Army, as well as if said perceptions might shed further light on any thematic associations between the role of chaplains and servant leadership.

Each of the two quantitative sets of data collected via the SBL-35 and the SLBS-6 were analyzed separately before comparisons were made between them. The qualitative responses were also analyzed separately before being triangulated with the quantitative results to arrive at study findings and conclusions.

Means to Ensure Internal Study Validity

This research study used pre-existing valid and reliable measurement tools for determining servant leadership behaviors and perspectives. The qualitative survey items were developed with the assistance of individuals with content expertise. The complete, compiled survey instrument was validated by content experts prior to implementation and a pilot process to ensure overall useability of the electronic survey was conducted.

Because this study involved gathering qualitative data from my own vocational field, I used several reflective practices to help identify and mitigate against my biases, values, and past experiences from interfering with data interpretation (Creswell & Creswell, 2018). For example, during the course of the study I recorded electronic journal entries regarding my personal observations during the qualitative data analysis, such as any assumptions, estimations, or

thematic judgments I made. These memos allowed me to reflectively consider how my own experiences and thoughts were shaping my interpretation of the results. During the study process, I also limited discussions about personal experiences to fellow chaplains so as not to influence their responses. Finally, the survey methodology was intentionally designed to further distance me from the participants—many of whom I personally know—and thus ensure anonymity of those participating.

In order to ensure a rigorous data analysis process, software was used to conduct both the statistical quantitative analysis and the thematic qualitative analysis. Both Qualtrics and Intellectus statistics software were used to provide descriptive statistics data, and Intellectus was used to run Spearman correlations and ANOVAs. Qualitative data was coded with HyperRESEARCH to ensure a transparent process and allow for a peer-reviewer to support a reliable data coding process. Finally, the triangulation of the quantitative and qualitative data provided the basis for the study's conclusions and recommendations for further research.

Plan for Reported Findings

The practical goal of this embedded mixed-methods study was to further contribute to the chaplaincy's empirical research initiatives in leadership development, by specifically examining the presence of servant leadership behaviors and more broadly explore how chaplains understand their pastoral role as spiritual servants to soldiers and families. Chapter 4 will provide the quantitative and qualitative findings, as well as some discussion. Chapter 5 will provide study conclusions, as well as implications and recommendations for practice.

Chapter 4: Findings

The purpose of this embedded mixed methods research was to explore the existence and degree of servant leadership behaviors in active duty U.S. Army Chaplains as a means to empirically validate what have otherwise been anecdotal ascriptions to the character and leadership approach of the chaplaincy. This study included data gathered from an online survey of active duty Army chaplains, assessing their perceptions of servant leadership behaviors—individually and organizationally—as well as their perceptions of spiritual service and pastoral roles in a pluralistic ministry context. In order to best explore these factors, the survey included both quantitative and qualitative items.

Five research questions guided the choice of methodology and research design, in order to satisfy the purpose of the study.

- RQ1. Which, if any, of the six dimensions of servant leader behaviors are present in active duty Army Chaplains?
- RQ2. How do individual chaplains perceive the active duty chaplaincy as a whole with respect to the presence of the six servant leadership behavioral dimensions?
- RQ3. How do chaplains' individual perceptions compare to their perception of the Chaplain Corps?
- RQ4. How do chaplains perceive their role as religious, pastoral leaders of individual service members and dependents?
- RQ5. How do chaplains perceive their role as religious, pastoral leaders contributing to serving the Army community as a whole?

This chapter presents the findings for both the quantitative and qualitative portions of data collection. These findings include demographic descriptions, quantitative survey results

from the servant leadership assessment scales, and a thematic analysis of the responses to open-ended survey items. Results with interpretations are provided where appropriate.

Description of Sample Participants

Approximately 1,500 chaplains constitute the active duty component of the U.S. Army Chaplain Corps. The initial survey invitation and two follow-up invitations were sent by official email to the entire active duty chaplain population. An approximately four-week data collection period began with the initial email sent on January 18, 2022, and concluded on February 11th, with follow-up invitations sent on January 25th and February 2nd. The invitations sent and received by the active duty chaplain population resulted in over 300 chaplains initially volunteering to participate; however, due to what were likely decisions by some not to complete the survey, the final sample was $N = 250$, which represents an approximately 17% response rate.

The participants were distributed across three rank categories: first lieutenant and captain (1LT-CPT); major and lieutenant colonel (MAJ-LTC); and colonel and major general (COL-MG). The Corps' 1,500 chaplains are distributed across these three rank categories in the following approximations: 800 1LT-CPT, 600 MAJ-LTC, and 100 COL-MG.² Out of the 250 participants, only 233 provided their rank, while 17 individuals chose not to indicate their rank. The sample distribution of the three rank categories was largely representative across the Corp, with the exception being the category 1LT-CPTs. While this category made up 39% of the survey sample with a $n = 91$, this accounts for only 11% of all 1LT-CPTs in the active duty chaplaincy. Therefore, the responses from the MAJ-LTC and COL-MG chaplains are likely

² There are only two active duty (Regular Army) general officers in the chaplaincy: the Deputy Chief of Chaplains, appointed to the rank of brigadier general (BG), and the Chief of Chaplains, appointed to the rank of major general (MG). Given their position and authority as the two most senior chaplains in the Corps, neither participated in this study. Therefore, only the rank of colonel (COL) is represented in this category.

more representative of their respective ranks than are those from the 1LT-CPT chaplains. Table 7 provides the sample size data by rank distribution.

Table 7

Sample Participants Distributed by Rank Category

Rank	Sample Size	Population Distribution of Active Duty Chaplaincy by Rank (Approximate) ^a	Sample Representation of Population Distribution
Total	$N = 233$	1,500	NA
1LT-CPT	39% ($n = 91$)	53% ($n = 800$)	11%
MAJ-LTC	47% ($n = 109$)	40% ($n = 600$)	18%
COL-MG	14% ($n = 33$)	7% ($n = 100$)	33%

Note. Table displays sample's rank distribution in comparison to the entire active duty chaplaincy.

^aThis column displays approximate rank distribution across the entire active duty chaplaincy; e.g., of the approximately 1,500 active duty chaplains, 53% ($n = 800$) hold the rank of 1LT-CPT.

^bThis column compares the sample's rank distribution to each of the active duty chaplaincy rank categories; e.g., the number of 1LT-CPTs in the sample constitute only 11% of all 1LT-CPT chaplains on active duty ($n = 800$).

Table 8 provides a summary of the remaining demographic data. Out of a sample size $N = 250$, 17 participants elected not to indicate their time in service, 18 participants elected not to indicate their gender, 26 participants elected not to indicate their race, and 17 participants elected not to indicate their level of education. For the item "Are you Hispanic or Latino?" 22 participants elected not to answer. For those who answered "Yes," (11 participants), the corresponding selections for race were either "White" (6 participants), or "Black or African American" (2

participants), with the remaining 3 participants not indicating race. The sections following examine several cross-tabulations of demographic variables giving special attention to those that may factor into the interpretation of both quantitative and qualitative analysis of participant responses.

Table 8

Demographics Summary. (N = 250)

Demographic Item	Count	Percentage of Sample
Time in Service		
0-7 years	35	14%
8-20 years	118	47%
20+ years	80	32%
No Response	17	7%
Gender		
Male	208	83%
Female	13	5%
Prefer not to say	11	5%
No Response	18	7%
Race		
American Indian or Alaska Native	2	1%
Asian	16	6%
Black or African American	16	6%
White	182	73%
Multi-Racial	8	3%
No Response	26	11%
Education		
Graduate degree	133	53%
Post-graduate/doctorate	100	40%
No Response	17	7%

Note. The following selections make up the 8 participants who identified as multi-racial:

American Indian or Alaska Native and White (x2); American Indian or Alaska Native, Asian, and White (x1); Native Hawaiian or Other Pacific Islander and White (x1); Black or African American and White (x1); Black or African American, Native Hawaiian or Other Pacific Islander, and White (x1); Asian and White (x1), and all race categories (x1).

Cross-tabulations by Rank

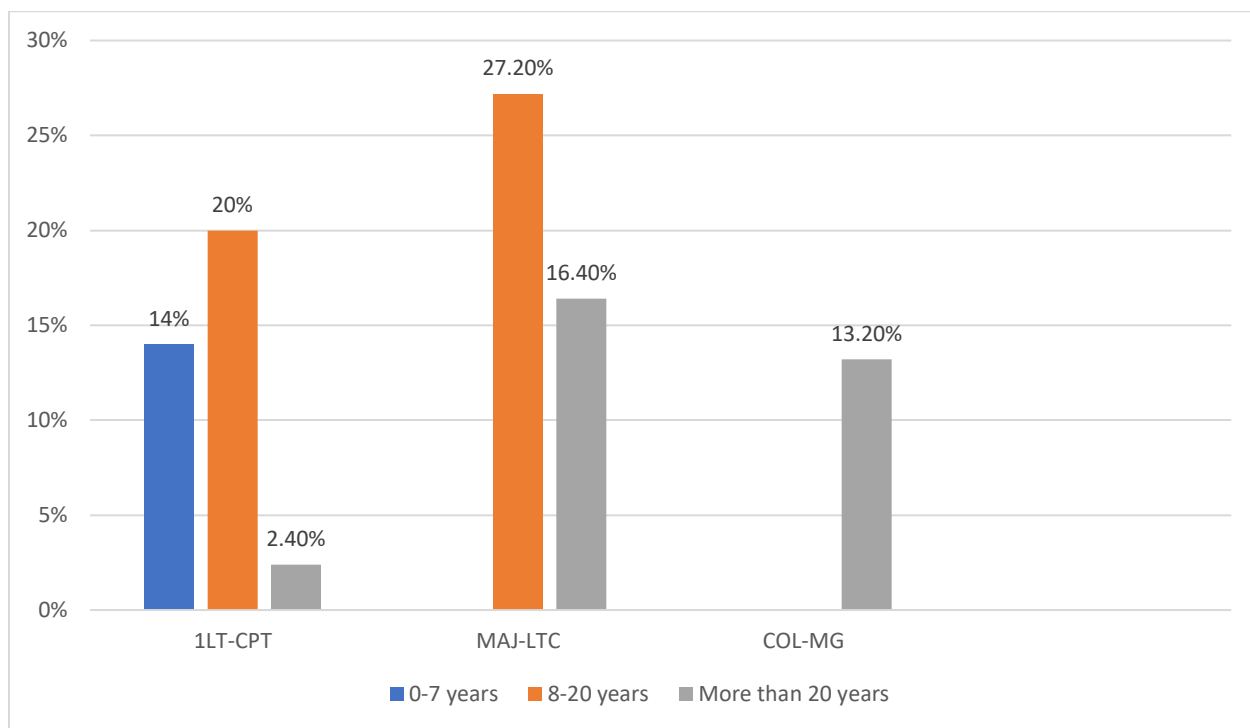
The sample's distribution of rank and time in service appear to be largely representative of the Corps (see Figure 3), to include a large portion of 1LT-CPTs having more than 8 years' time in service. Given a typical chaplain 1LT-CPT holds this rank no more than 7–8 years, this data indicates that approximately half of the sample with this rank category had military service prior to becoming a chaplain.

In the rank category MAJ-LTC, given the average time in grade for both ranks,³ it is possible if not likely that the portion of this category with 20+ years' time in service (16.4% of the sample) are predominantly those that hold the rank of LTC, whereas those with 8–20 years' time in service likely represent chaplains who hold the rank of MAJ. Chaplains are required to have a graduate-level education in accordance with their religious endorsing agents' academic requirements and Chaplain Corps' accessioning standards, prior to becoming a chaplain in the active duty, national guard, or reserve components. Figure 4 displays the sample distribution of rank and education level.

³ "Time in grade" refers to the number of years held by an individual in a certain rank. E.g., a chaplain major (MAJ) normally has a time in grade at this rank for 6-7 years before promoting to the next rank of lieutenant colonel (LTC). On average, at minimum, a chaplain with zero years prior service will hold the rank of captain (CPT) for 7-8 years, followed by time as a MAJ for 6-7 years, which usually translates to having a minimum of 13-15 years in service minimum before he or she can promote to LTC. Nearly all chaplain colonels (COL) have at least 20+ years' time in service, given the average time in grade between promotions.

Figure 3

Sample Distribution by Rank and Time in Service. (N = 233)

**Figure 4**

Sample Distribution by Rank and Education Level. (N = 233)

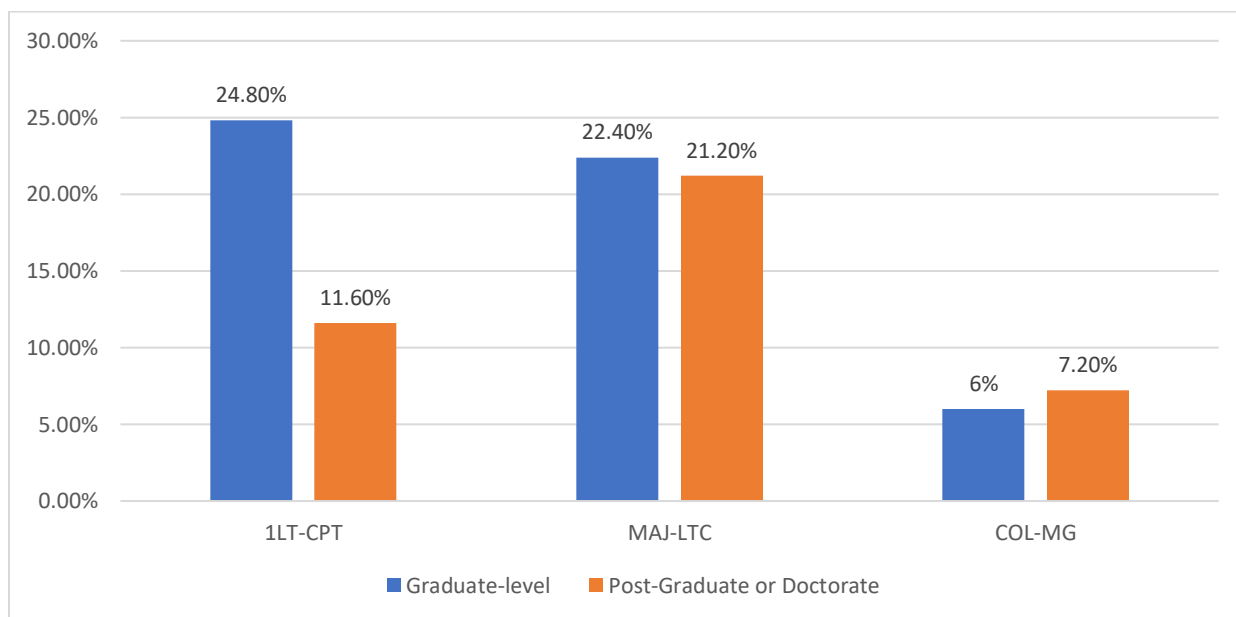


Figure 5 displays the sample distribution of gender by rank. The number of females represented in each rank category was 7 for 1LT-CPT, 5 for MAJ-LTC, and 1 for COL-MG, for a total of 13 participants (or 5.2%) of the sample who identified as female. Figure 6 displays the sample distribution of race by rank. Participants who identified as white are strongly represented across all rank categories, whereas those who identified with other race categories were predominantly 1LT-CPTs or MAJ-LTCs.

Figure 5

Sample Distribution by Rank and Gender. (N = 232)

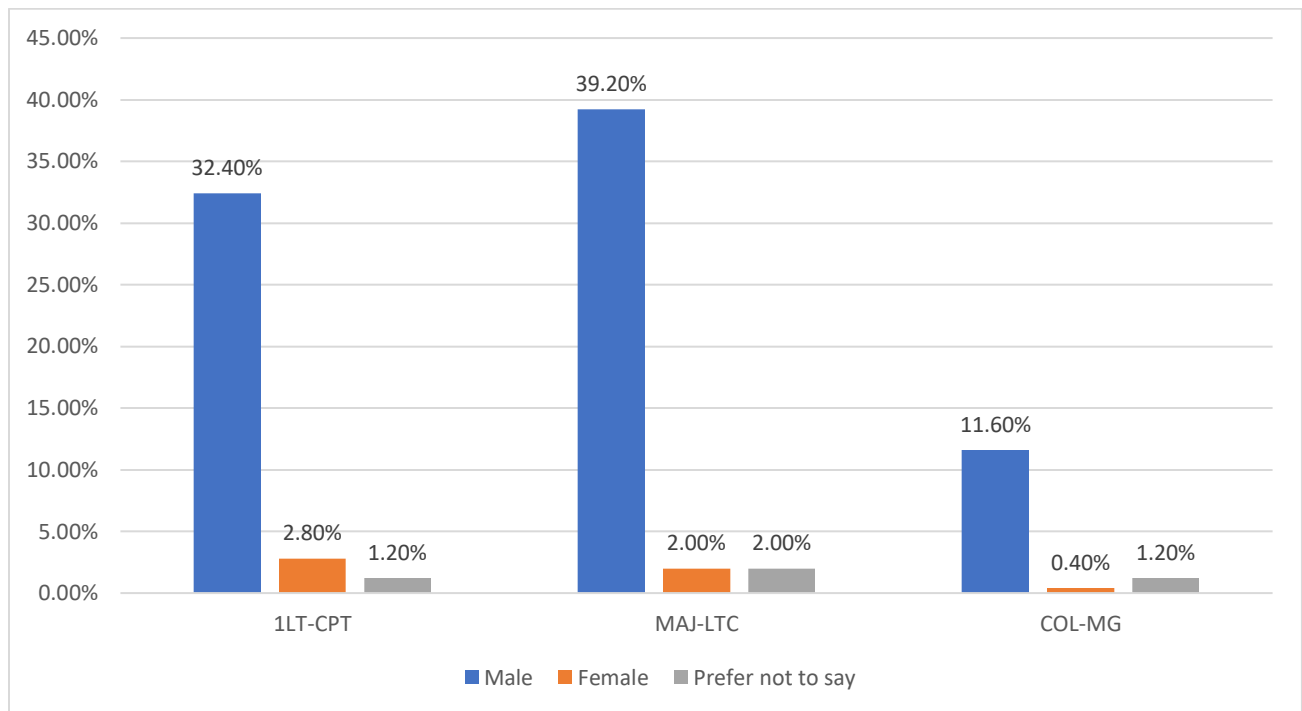
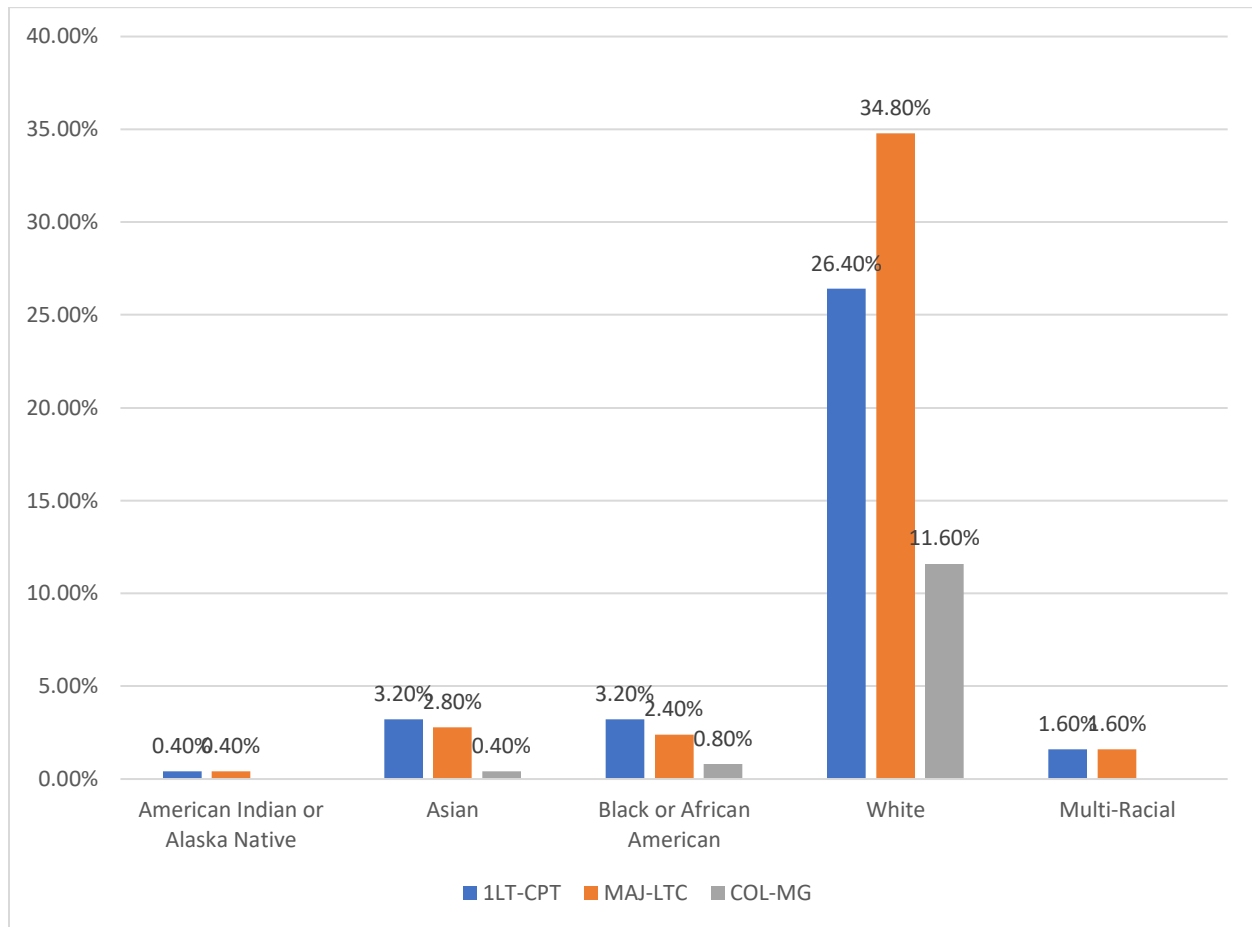


Figure 6*Sample Distribution by Rank and Race. (N = 237)****Cross-tabulations by Gender***

Two gender-specific demographic cross-tabulations are worth noting: race and education level. Figure 7 displays gender across race, with nearly 67% White males, 6% Asian males, 5% Black or African American males, and 4% White females, and 1% Black or African American females. Nearly 7% of participants did not select either gender or race.

Figure 8 displays the sample's education level distributed by gender. Relative to their representation within the sample, more female chaplains hold a post-graduate or doctoral level

education, and 11 participants who indicated their education level elected not to indicate their gender.

Figure 7

Sample Distribution by Gender and Race. (N = 237)

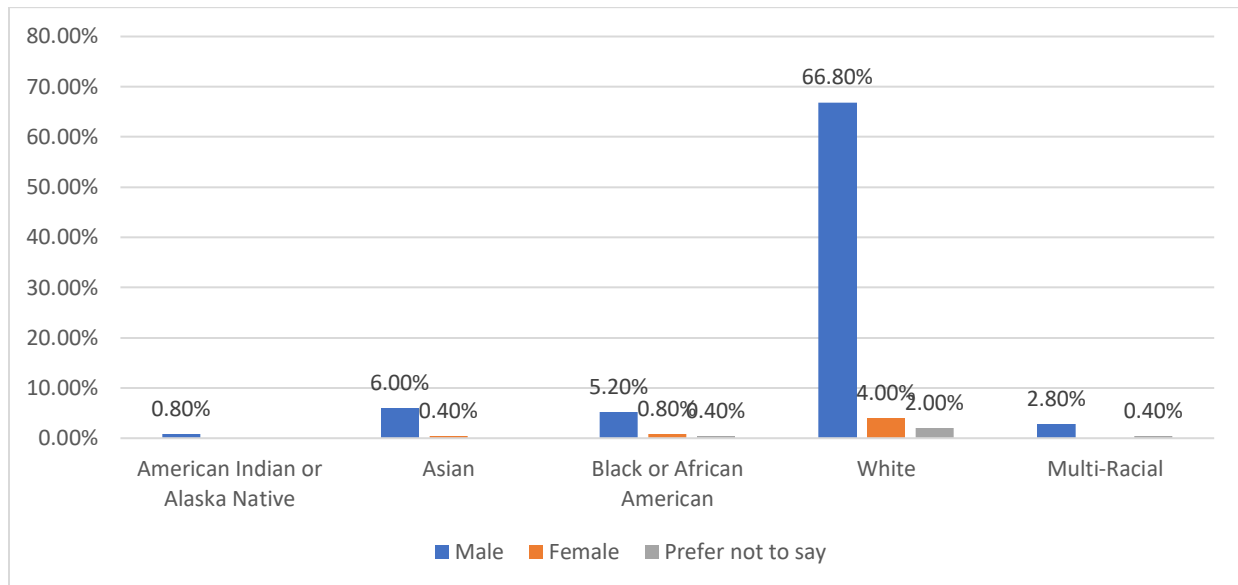
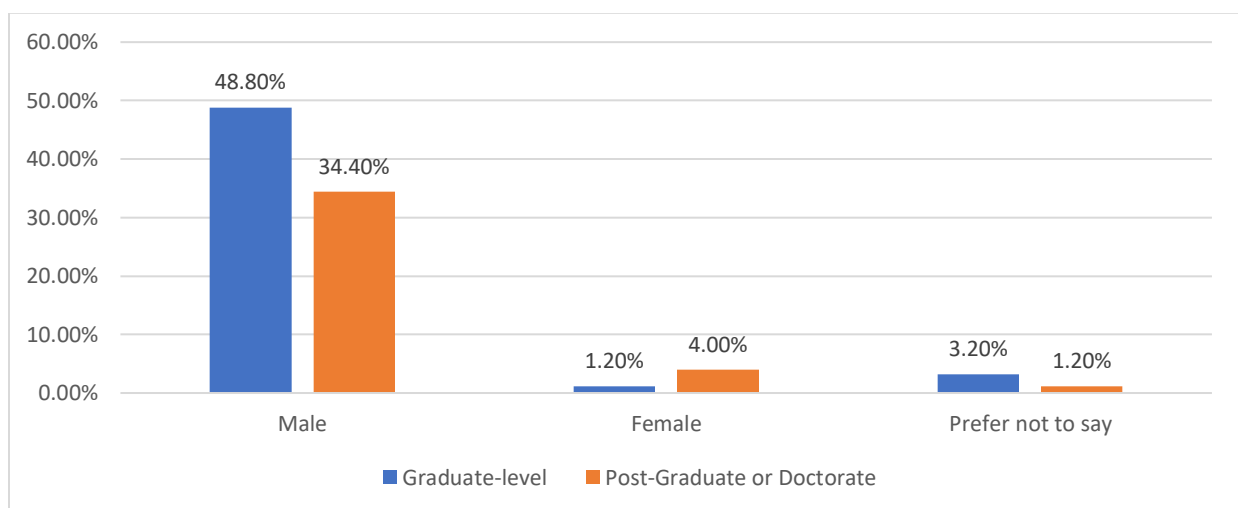


Figure 8

Sample Distribution by Gender and Education Level. (N = 232)



Servant Leadership Findings

The quantitative portion of the chaplaincy survey consisted of two separate instruments: the SLBS-35 and the SLBS-6. Participants conducted the SLBS-35 to provide individual self-rating scores and the SLBS-6 to provide their perceptions of servant leadership behaviors across the active duty chaplaincy. Both instruments assess the same six servant leadership behavioral subscales: Voluntary Subordination, Authentic Self, Covenantal Relationship, Transcendental Spirituality, Responsible Morality, and Transforming Influence.

Each subscale represents a specific set of related servant leadership behaviors. Voluntary Subordination refers to those behaviors that typify a servant leader's disposition to serve and give of oneself for the good of others instead of seeking the attention, status, and power of leadership. Authentic Self refers to behaviors that typify servant-leader dispositions that reveal a secure sense of self: humility, integrity, authenticity, vulnerability, and accountability. Covenantal Relationship refers to those behaviors that flow out of one's authentic self into a commitment to forge relationships that exemplify acceptance, equality, and the welfare of followers, regardless of how these relationships may emotionally impact the leader. Transcendental Spirituality refers to those behaviors that flow from a sense of spiritual calling, such as being attuned to the importance of values, purpose, and meaning and thus followers' social, psychological, and spiritual well-being. Responsible Morality refers to behaviors that emerge from the servant leader's moral anchoring, such as attention to both moral means and ends; appealing to ideas, values, principles, and virtues; and seeking to foster ethical climates. Transforming Influence refers to those behaviors that reveal the leader's desire to help develop followers emotionally, intellectually, and spiritually, demonstrated by visioning, personal example, mentoring, and empowering others.

Out of 250 participants, 244 completed all 35 items on the SLBS-35 self-rating instrument, and 239 participants completed the six-item SLBS-6 organizational rating instrument.⁴ Each subscale consists of a select number of Likert items that represent subscale-behaviors, rated on a 5-point scale that depict a range of agreement based on values of 1 to 5, with a “1” indicating *Strongly Disagree* and a “5” indicating *Strongly Agree*. Subscale scores were determined by calculating the sum of their respective Likert item ratings, with higher subscale scores indicating a higher level of agreement across the rated behaviors of a given subscale. For example, for the subscale Voluntary Subordination, scores could range between 7 to 35, based on a total of seven individual Likert items within that subscale, each with a possible rating of 1 to 5.

SLBS-35 Self-Assessment Results

Table 9 provides descriptive statistics for the chaplain’s individual self-ratings measured by the SLBS-35 instrument. It displays both subscale mean scores and the subscales’ mean Likert ratings. Individual subscales with the highest mean scores and Likert ratings with respect to subscale range were Transcendental Spirituality, Responsible Morality, and Voluntary Subordination, respectively. However, both Voluntary Subordination and Responsible Morality had slightly higher variance and standard deviation.

The subscale with the highest mean in conjunction with the least variance and smallest standard deviation was Transcendental Spirituality ($M = 18.78$, $SD = 1.5$). Given chaplains’ primary role to provide religious support and spiritual care, it is unsurprising that the sample

⁴ Participants with missing data in the SLBS-35 include one who completed all but one item in the Voluntary Subordination subscale, four who did not complete every item in the Responsible Morality subscale, and five who did not complete every item in the Transforming Influence subscale. This may have been due to the participant exiting the survey prior to completion or a technological error in which the question was not displayed to the participant. The same may be true for the 239 participants who completed the SLBS-6. The survey results for this portion of the sample also lacked demographic data.

clearly placed Transcendental Spirituality as the most consistently agreed upon servant leadership behavior. Responsible Morality had a slightly higher standard deviation and variance; however, this may be accounted for by the incomplete survey data for this item. Of the 246 participants who completed items for this subscale, some failed to mark each item, resulting in a range of 0 to 25. The same is true for a few responses to the items for Transforming Influence.

Table 9

SLBS-35 Chaplain Self-Assessment Descriptive Statistics

Subscale	<i>N</i>	Min.	Max.	Range	Mean Total Score	Standard Deviation of Total Score	Variance of Total Score	Mean Likert Item Rating
Voluntary Subordination	249	7	35	28	31.56	3.38	11.42	4.51
Authentic Self	250	15	30	15	24.92	2.66	7.08	4.15
Covenantal Relationship	250	17	30	13	25.35	2.89	8.33	4.22
Transcendental Spirituality	250	14	20	6	18.78	1.5	2.24	4.70
Responsible Morality	246	0	25	25	22.7	3.26	10.62	4.60
Transforming Influence	245	0	35	35	30.01	5.25	27.53	4.38

Aside from accounting for the effects of missing data, those subscales with the greatest variance and highest standard deviation—Voluntary Subordination, Responsible Morality, and Transforming Influence—may indicate differing views on the extent to which chaplains will serve unconditionally, regarding their effectiveness in influencing moral behavior, and the degree their influence particularly encourages servant leadership in other service members. The

following sections will examine self-rater descriptive statistics by subscale, with attention to individual items and subscale results broken out by specific demographic variables.

Voluntary Subordination. The mean Likert rating for this subscale was $\mu = 4.51$, indicating a largely strong level of agreement for the presence of these servant leadership behaviors. Table 10 shows the individual items descriptive statistics for the Voluntary Subordination behaviors subscale, with a score range of 7 to 35.

Table 10

SLBS Subscale Self-Rating Descriptive Statistics: Voluntary Subordination

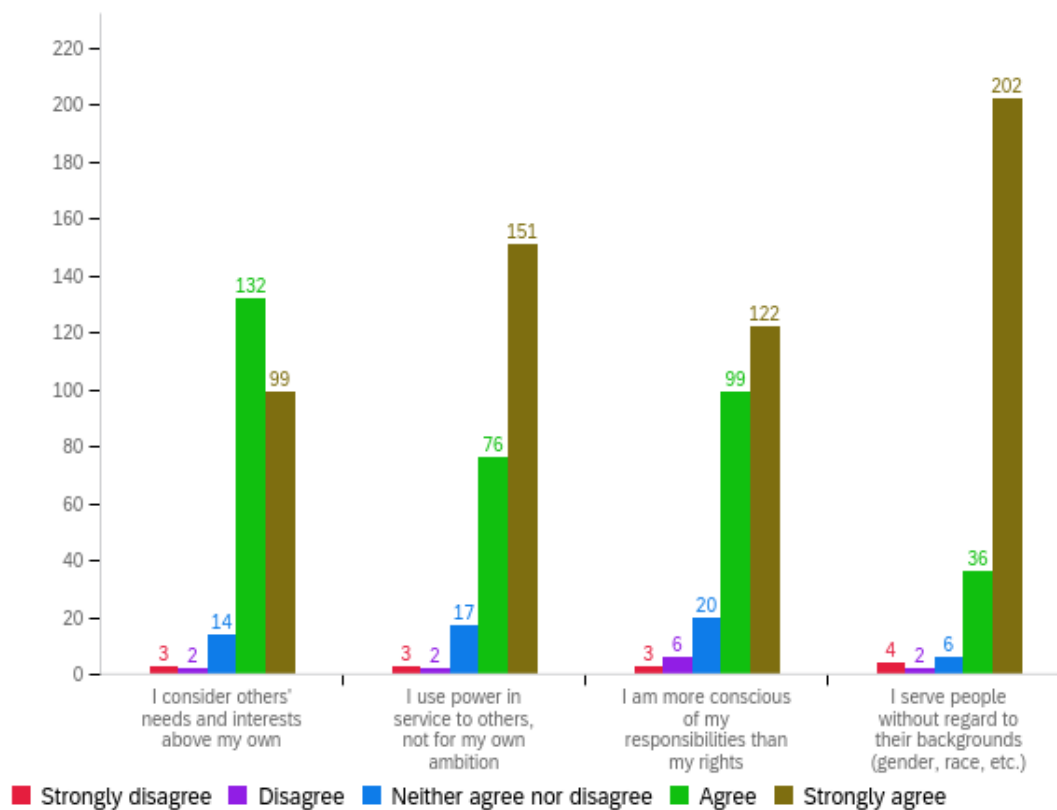
Item	<i>N</i>	Mean Rating	<i>SD</i>	Variance
I consider others' needs and interests above my own	250	4.29	0.71	0.51
I use power in service to others, not for my own ambition	249	4.49	0.76	0.58
I am more conscious of my responsibilities than my rights	250	4.32	0.82	0.67
I serve people without regard to their backgrounds (gender, race, etc.)	250	4.72	0.7	0.49
I demonstrate my care through sincere, practical deeds	250	4.47	0.65	0.42
I listen to others with intent to understand	250	4.72	0.56	0.32
I assist others without seeking acknowledgment or compensation	250	4.58	0.68	0.47

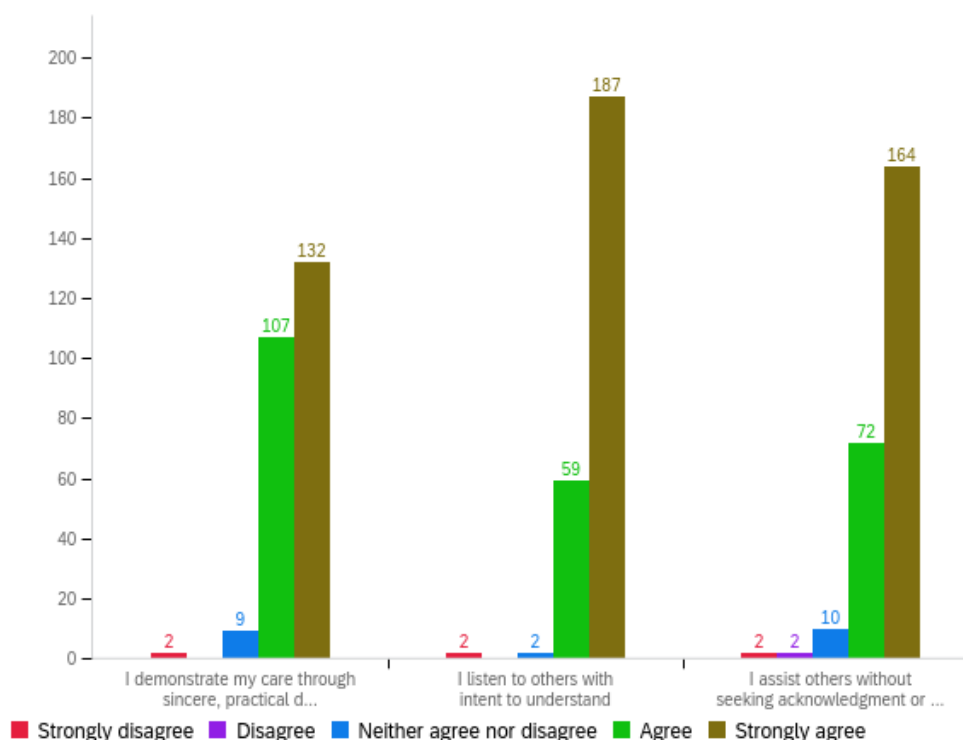
Two items had the highest mean ratings: “I serve people without regard to their backgrounds” and “I listen to others with intent to understand.” However, “listen with intent to understand” had the highest mean in conjunction with a low standard deviation and variance, indicating the behavior with the highest degree of agreement by participants.

The remaining items lacked practical divergence with respect to variance and standard deviation, though those items with respect to practical service and willingness to serve without recognition had slightly more agreement than those with respect to chaplains' behaviors regarding the use of power, exercise of rights versus responsibilities, and meeting others versus their own needs. In this case higher variance and standard deviation is accounted by outliers in the *Neither*, *Disagree* and *Highly Disagree* responses (see Figure 9), which may reflect these participants' self-awareness regarding the tension between altruistic service and that from which they also personally or professionally benefit in their role as chaplains.

Figure 9

SLBS Subscale Self-Rating Likert Responses: Voluntary Subordination (N = 249)





Voluntary Subordination and Differences based on Selected Demographics. When the Voluntary Subordination subscale results were broken out by demographic variables, mean scores exhibited minor differences based on gender, race, time in service, rank, and education. Considering scores based on subject gender (see Table 11), while all participant means were consistently high, when compared to males, female participants had a smaller range in responses and smaller standard deviation, indicating more agreement amongst the females for this specific subscale's behaviors.

When accounting for participant race (see Table 12), both those who identified as Asian and Black or African American held the highest mean score agreement in conjunction with the smallest standard deviations. Those who identified as White had the greatest range in responses, which can be accounted for by outliers with lower levels of agreement.

Table 11*Voluntary Subordination and Gender. (N = 232)*

Gender	<i>N</i>	Min	Max	Mean Score	<i>SD</i>	<i>SE_M</i>
Male	208	7	35	31.5	3.49	0.24
Female	13	24	35	32.08	2.99	0.83
Prefer not to say	11	21	34	31.27	3.74	1.13

Table 12*Voluntary Subordination and Race. (N = 224)*

Race	<i>N</i>	Min	Max	Mean Score	<i>SD</i>	<i>SE_M</i>
American Indian or Alaska Native	2	27	31	29.00	2.83	2.00
Asian	16	25	35	32.69	2.55	0.64
Black or African American	16	26	35	32.44	2.61	0.65
White	182	7	35	31.32	3.59	0.27
Multi-Racial	8	21	35	30.50	4.38	1.55

Note. 26 participants elected not to respond to this item.

When examining Voluntary Subordination in terms of rank and time in service, while means remained comparable, generally those with higher rank and more time in service had higher standard deviations and greater response ranges, especially participants of the rank of COL-MG or who had 20+ years' time in service. Those of the rank 1LT-CPT and with the least

time in service had a smaller response range and considerably less variance and smaller standard deviation (see Table 13). These data may indicate a slightly more optimistic self-assessment amongst more junior members of the chaplaincy.

Table 13

Voluntary Subordination and Rank/Time in Service (N = 233)

	<i>N</i>	Min.	Max.	Mean Score	<i>SD</i>	<i>SE_M</i>
Rank						
1LT - CPT	91	21	35	31.85	2.74	0.29
MAJ - LTC	109	7	35	31.4	3.49	0.33
COL - MG	33	7	35	31.03	4.90	0.85
Time in Service						
0-7 years	35	28	35	32.03	2.05	0.35
8-20 years	118	21	35	31.48	2.88	0.26
20+ years	80	7	35	31.36	4.57	0.51

Note. 17 participants elected not to respond to these items

Voluntary Subordination broken out by education level (see Table 14) also indicates little difference in mean score though considerable difference in standard deviation was seen within the subgroupings by education. Chaplains with post-graduate education or doctoral degrees exhibited more consistent agreement and had a smaller response range, whereas those indicating only a graduate level degree had much more varied levels of agreement regarding this behavior.

Authentic Self. The mean Likert rating for this subscale was $\mu = 4.15$, indicating a moderate to strong level of agreement for the presence of these servant leadership behaviors. Table 15 shows the individual items descriptive statistics for the Authentic Self behaviors subscale, with a score range of 7 to 30. The item with the highest mean rating, lowest

standard deviation, and lowest variance was: “I am willing to say, ‘I was wrong’ to others,” closely followed by “I am willing to let others take control of situations when appropriate.”

Table 14

Voluntary Subordination and Education Level (N = 233)

Education	N	Min.	Max.	Mean Score	SD	SE _M
Graduate degree	133	7	35	31.38	4.00	0.35
Post-graduate or doctorate	100	24	35	31.71	2.58	0.26

Note. 17 participants elected not to respond to this item

Table 15

SLBS Subscale Self-Rating Descriptive Statistics: Authentic Self (N = 250)

Item	Mean Rating	SD	Variance
I am not defensive when confronted	3.42	0.93	0.86
When criticized, I focus on the message not the messenger	3.83	0.77	0.59
I practice what I preach	4.23	0.61	0.38
I am willing to say “I was wrong” to others	4.59	0.52	0.27
I am willing to let others take control of situations when appropriate	4.52	0.62	0.39
I give others the right to question my actions and decisions	4.32	0.71	0.51

The two items that addressed defensiveness and sensitivity to criticism had ratings indicating less overall agreement, accounted for by higher standard deviations and variance. This is due to a larger percentage of responses in the range of *strongly disagree* to *neither agree nor disagree* accounted for by outliers across all demographic variables (see Figure 10).

Authentic Self and Differences based on Selected Demographics. When the Authentic Self subscale results were broken out by demographic variables, mean scores exhibited minor differences based on gender, race, time in service, rank, and education. Considering scores based on subject gender (see Table 16), while means indicate a moderately strong agreement, there was slightly higher standard deviation and variance in responses by female participants when compared to males, possibly indicating less agreement amongst the females for this specific subscale's behaviors.

Table 16

Authentic Self and Gender (N = 232)

Gender	N	Min	Max	Mean Score	SD	SE _M
Male	208	15	30	24.93	2.65	0.18
Female	13	21	30	25.08	3.12	0.87
Prefer not to say	11	18	28	24.64	2.62	0.79

Note. 18 participants elected not to respond to this item

When accounting for participant race (see Table 17), both those who identified as Black or African American and Asian held the highest mean score agreement. Those who identified as White had the largest range of scores, accounted for by relative response size and outliers.

Figure 10

SLBS Subscale Self-Rating Likert Responses: Authentic Self (N = 250)

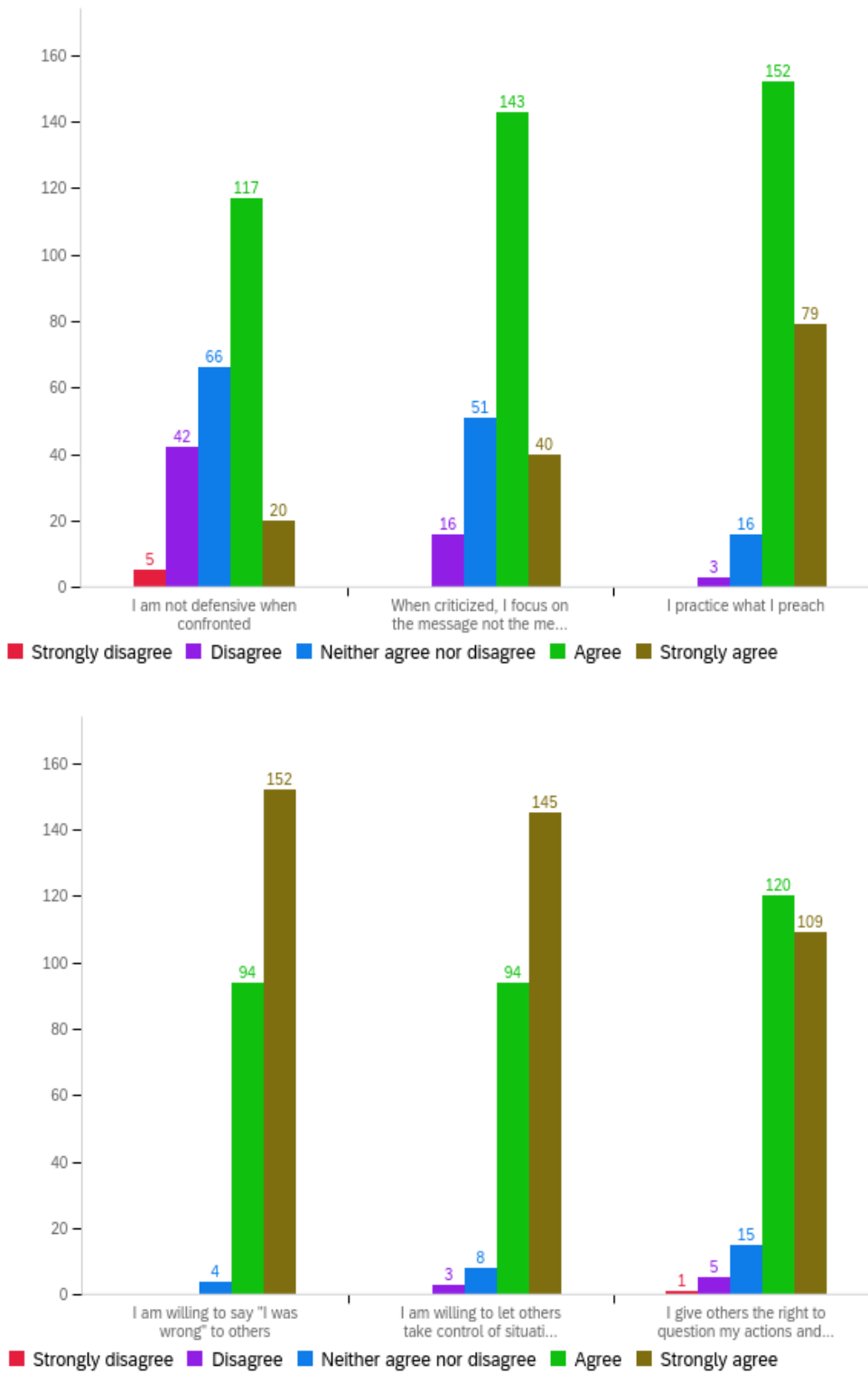


Table 17*Authentic Self and Race. (N = 224)*

Race	N	Min	Max	Mean Score	SD	SE _M
American Indian or Alaska Native	2	22	24	23.00	1.41	1.00
Asian	16	20	29	25.56	2.58	0.65
Black or African American	16	21	30	25.75	2.62	0.66
White	182	15	30	24.77	2.74	0.20
Multi-Racial	8	22	27	24.50	1.6	0.57

Note. 26 participants elected not to respond to this item

When examining Authentic Self in terms of rank and time in service (see Table 18), means and range of scores remained comparable. Those of the rank of MAJ-LTC and those with 20+ years' time in service had the smallest standard deviation and least variance. In contrast, those of the rank 1LT-CPT had the largest response range in conjunction with the highest standard deviation, perhaps indicating a less consistent secure sense of self amongst the less experienced members of the chaplaincy. Authentic Self broken out by education level (see Table 19) indicates a negligible difference in mean scores and standard deviations.

Table 18*Authentic Self and Rank/Time in Service (N = 233)*

	<i>N</i>	Min.	Max.	Mean Score	<i>SD</i>	<i>SE_M</i>
Rank						
1LT - CPT	91	15	30	25.08	3.03	0.32
MAJ - LTC	109	17	30	24.89	2.38	0.23
COL - MG	33	18	30	24.67	2.50	0.43
Time in Service						
0-7 years	35	19	30	25.23	2.60	0.44
8-20 years	118	15	30	24.78	2.83	0.26
20+ years	80	18	30	25.02	2.43	0.27

Note. 17 participants elected not to respond to this item

Covenantal Relationship. The mean Likert rating for this subscale was $\mu = 4.22$, indicating a moderately strong level of agreement for the presence of these servant leadership behaviors. Table 20 shows the individual items descriptive statistics for the Covenantal Relationship behaviors subscale, with a score range of 7 to 30. The item with the highest mean in conjunction with the lowest standard deviation and variance was “I spend time to build a professional relationship with others” closely followed by “I treat people as equal partners in the organization,” understandable given chaplain’s relationally supportive and often egalitarian approach to their role in the Army. The item with the lowest mean was “I have confidence in others, even comes with a risk,” yet it also had the highest standard deviation and variance, indicating inconsistent agreement influenced by outliers and a higher number of chaplains who selected *neither agree or disagree* (see Figure 11).

Covenantal Relationship and Differences based on Selected Demographics. When the Covenantal Relationship subscale results were broken out by demographic variables, mean scores exhibited minor differences based on gender, race, time in service, rank, and education. Considering scores based on participant gender (see Table 21), while means were all moderately high, those participants who identified as female had a higher standard deviation, indicating less consistency in responses.

Table 19

Authentic Self and Education Level (N = 233)

Education	Count	Min.	Max.	Mean Score	SD	SE _M
Graduate degree	133	15	30	24.96	2.77	0.24
Post-graduate or doctorate	100	19	30	24.89	2.52	0.25

Note. 17 participants elected not to respond to this item

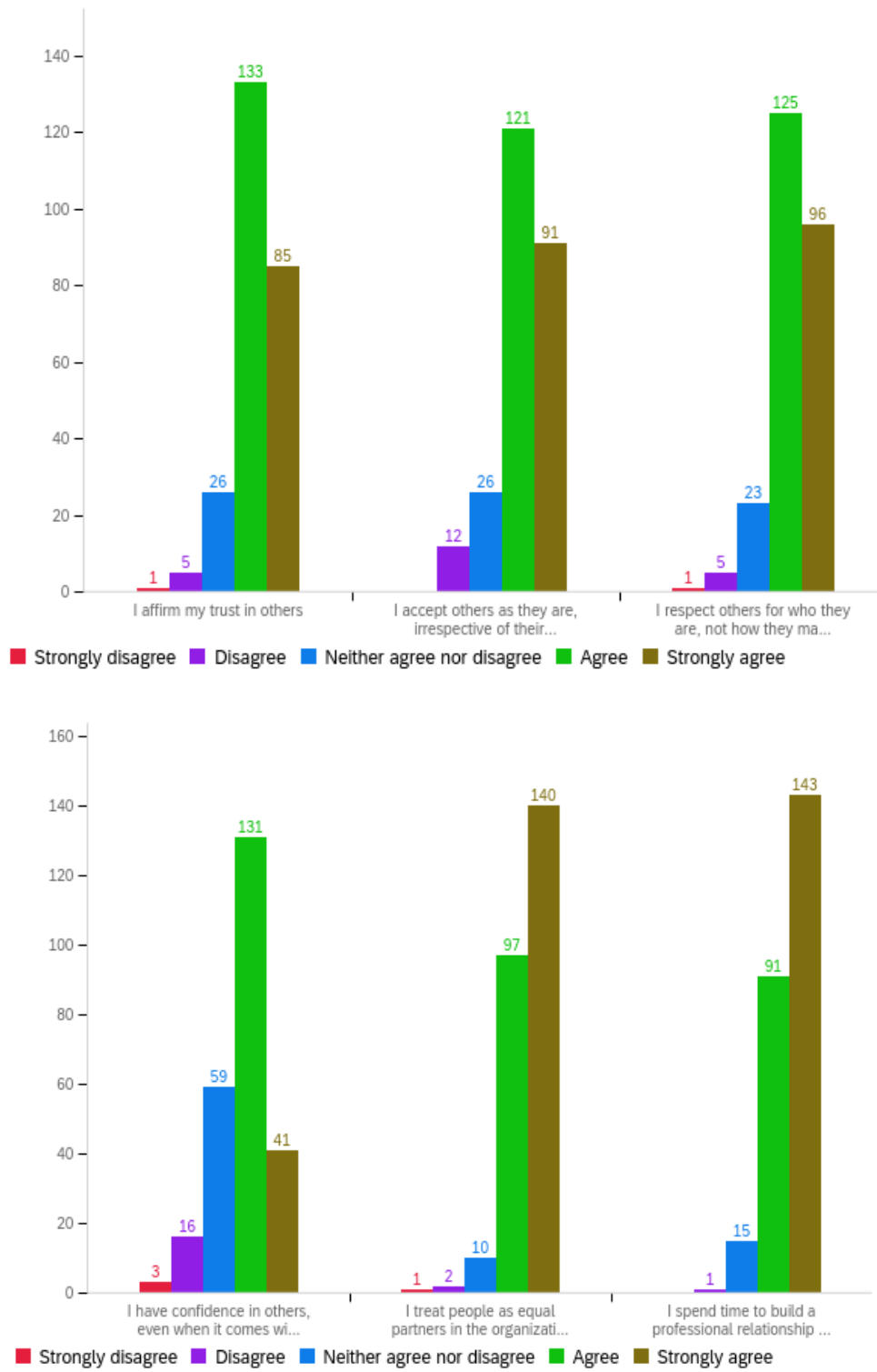
Table 20

SLBS Subscale Self-Rating Descriptive Statistics: Covenantal Relationship (N = 250)

Item	Mean Rating	SD	Variance
I affirm my trust in others	4.18	0.73	0.53
I accept others as they are, irrespective of their past failures	4.16	0.8	0.63
I respect others for who they are, not how they make me feel	4.24	0.73	0.53
I have confidence in others, even when it comes with a risk	3.76	0.84	0.71
I treat people as equal partners in the organization	4.49	0.65	0.43
I spend time to build a professional relationship with others	4.5	0.63	0.39

Figure 11

SLBS Subscale Self-Rating Likert Responses: Covenantal Relationship (N = 250)



When accounting for participant race (see Table 22), once again mean scores were comparable. Those who identified as Asian had the highest mean score and slightly smaller range in responses compared to those participants who identified as either Black or African American or White.

Table 21

Covenantal Relationship and Gender (N = 232)

Gender	N	Min	Max	Mean Score	SD	SE _M
Male	208	17	30	25.37	2.87	0.20
Female	13	18	30	25.69	3.28	0.91
Prefer not to say	11	18	27	24.36	2.58	0.78

Note. 18 participants elected not to respond to this item

Table 22

Covenantal Relationship and Race. (N = 224)

Race	N	Min	Max	Mean Score	SD	SE _M
American Indian or Alaska Native	2	25	26	25.50	0.71	0.50
Asian	16	21	30	26.75	2.89	0.72
Black or African American	16	18	30	25.44	3.33	0.83
White	182	17	30	25.23	2.86	0.21
Multi-Racial	8	17	28	24.50	3.51	1.24

Note. 26 participants elected not to respond to this item

When examining Covenantal Relationship in terms of rank and time in service (see Table 23), while means remained comparable, those who identified as COL-MG had the highest mean in conjunction with the lowest standard deviation and smallest range of scores. Perhaps worth noting is that in cases of both rank and time in service, the mean scores dip slightly during the mid-career groupings (MAJ-LTC and 8–20 years) and then increase slightly in the latter groupings (COL-MG and 20+ years). Covenantal Relationship broken out by education level (see Table 24) revealed little difference in mean scores and standard deviations, which may indicate that education has little bearing on this set of servant leadership behaviors in chaplains.

Table 23

Covenantal Relationship and Rank/Time in Service (N = 233)

	<i>N</i>	Min.	Max.	Mean Score	<i>SD</i>	<i>SE_M</i>
Rank						
1LT - CPT	91	18	30	25.43	3.23	0.34
MAJ - LTC	109	17	30	25.1	2.71	0.26
COL - MG	33	22	30	25.88	2.25	0.39
Time in Service						
0-7 years	35	19	30	25.8	2.76	0.47
8-20 years	118	17	30	25.19	3.08	0.28
20+ years	80	17	30	25.36	2.59	0.29

Note. 17 participants elected not to respond to this item

Table 24*Covenantal Relationship and Education Level (N = 233)*

Education	Count	Min.	Max.	Mean Score	SD	SE _M
Graduate degree	133	17	30	25.53	2.88	0.25
Post-graduate or doctorate	100	17	30	25.08	2.85	0.29

Note. 17 participants elected not to respond to this item

Transcendental Spirituality. The mean Likert rating for this subscale was $\mu = 4.70$, indicating a very high level of agreement for the presence of these servant leadership behaviors. Table 25 shows the individual items descriptive statistics for the Transcendental Spirituality behaviors subscale, with a score range of 7 to 20. The item “I am driven by a sense of a higher calling” had the highest mean rating in conjunction with lowest standard deviation and variance. This is unsurprising, given the spiritual purview of the chaplaincy.

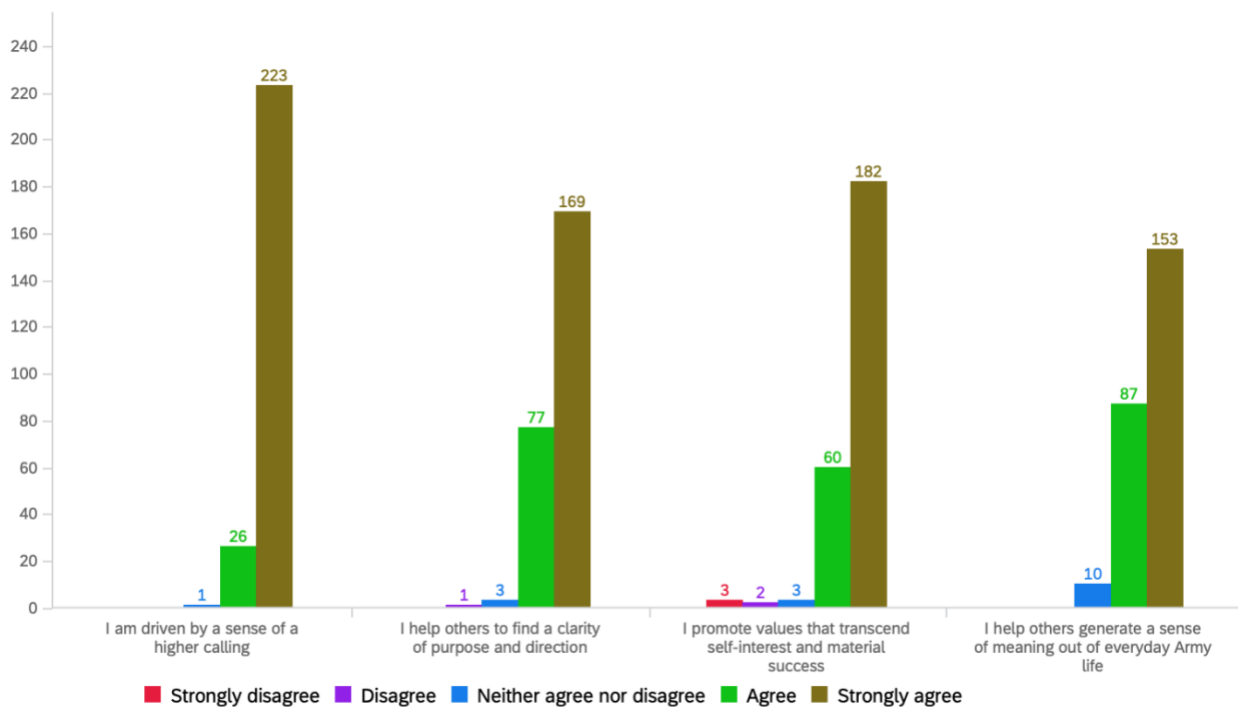
Table 25*SLBS Subscale Self-Rating Descriptive Statistics: Transcendental Spirituality (N = 250)*

Item	Mean Rating	SD	Variance
I am driven by a sense of a higher calling	4.89	0.33	0.11
I help others to find a clarity of purpose and direction	4.66	0.52	0.27
I promote values that transcend self-interest and material success	4.66	0.66	0.44
I help others generate a sense of meaning out of everyday Army life	4.57	0.57	0.32

The remaining items lacked practical divergence with respect to variance and standard deviation. Overall, the items within this subscale collectively have the strongest ratings of agreement (see Figure 12) and the lowest set of standard deviations and variances of any subscale, indicating the most consistent agreement for these servant leadership behaviors across the chaplaincy.

Figure 12

SLBS Subscale Self-Rating Likert Responses: Transcendental Spirituality (N = 250)



Transcendental Spirituality and Differences based on Selected Demographics. When the Transcendental Spirituality subscale results were broken out by demographic variables, with a small exception for race, mean scores exhibited negligible differences based on gender (see Table 26), time in service, rank, and education.

Table 26*Transcendental Spirituality and Gender (N = 232)*

Gender	<i>N</i>	Min	Max	Mean Score	<i>SD</i>	<i>SE_M</i>
Male	208	14	20	18.82	1.46	0.10
Female	13	15	20	19	1.63	0.45
Prefer not to say	11	15	20	18.27	1.68	0.51

Note. 18 participants elected not to respond to this item

When accounting for participant race (see Table 27), those who identified as Black or African American and those who identified as Asian had the highest mean scores and lowest standard deviations. Those with slightly lower mean scores may be attributed to responses for the items “I help others find a clarity of purpose and direction” and “I promote values that transcend self-interest and material success”—the only two items in this subscale with response selections of *strongly disagree* to *disagree*.

Across rank and time in service variables, participants displayed little difference in mean scores, ranges, and standard deviations (Table 28). Similar to Covenantal Relationship, Transcendental Spirituality broken out by education level (see Table 29) revealed little difference in mean score, standard deviations, and ranges, which may also indicate that formal education has little bearing on this set of servant leadership behaviors in chaplains.

Table 27*Transcendental Spirituality and Race. (N = 224)*

Race	<i>N</i>	Min	Max	Mean Score	<i>SD</i>	<i>SE_M</i>
American Indian or Alaska Native	2	16	20	17.50	2.12	1.50
Asian	16	16	20	19.25	1.18	0.30
Black or African American	16	16	20	19.38	1.26	0.31
White	182	14	20	18.81	1.47	0.11
Multi-Racial	8	15	20	17.75	1.49	0.59

Note. 26 participants elected not to respond to this item**Table 28***Transcendental Spirituality and Rank/Time in Service (N = 233)*

	<i>N</i>	Min.	Max.	Mean Score	<i>SD</i>	<i>SE_M</i>
Rank						
1LT - CPT	91	15	20	18.91	1.36	0.14
MAJ - LTC	109	14	20	18.75	1.63	0.16
COL - MG	33	16	20	18.73	1.26	0.22
Time in Service						
0-7 years	35	15	20	18.71	1.51	0.25
8-20 years	118	14	20	18.86	1.58	0.15
20+ years	80	16	20	18.77	1.31	0.15

Note. 17 participants elected not to respond to this item

Table 29*Transcendental Spirituality and Education Level (N = 233)*

Education	Count	Min.	Max.	Mean Score	SD	SE _M
Graduate degree	133	15	20	18.77	1.49	0.13
Post-graduate or doctorate	100	14	20	18.87	1.46	0.15

Note. 17 participants elected not to respond to this item

Responsible Morality. The mean Likert rating for this subscale was $\mu = 4.60$, indicating a high level of agreement for the presence of these servant leadership behaviors. Table 30 shows the individual items descriptive statistics for the Responsible Morality behaviors subscale, with a score range of 0 to 25. Not all 250 participants completed the items for this subscale, which explains the minimum score of 0 for some responses. Accounting for this missing data may help explain the subscale's comparatively higher standard deviation and variance. In addition, when the subscale descriptive statistics data is contrasted with individual item ratings, standard deviations and variances, as well as the overall rating count (see Figure 13), it would appear that this subscale follows Transcendental Spirituality in relatively high participant agreement.

While most items mean ratings were comparable, the item "I emphasize on doing what is right rather than looking good" had the highest mean rating in conjunction with lowest standard deviation and variance, closely followed by "I encourage others to engage in moral reasoning." The remaining items lacked practical divergence with respect to variance and standard deviation, collectively indicating agreement on the presence of behaviors that reveal chaplains' strong ethical disposition.

Table 30*SLBS Subscale Self-Rating Descriptive Statistics: Responsible Morality*

Item	<i>N</i>	Mean Rating	<i>SD</i>	Variance
I take a resolute stand on moral principles	246	4.59	0.61	0.37
I emphasize on doing what is right rather than looking good	247	4.68	0.52	0.27
I employ morally justified means to achieve legitimate ends	247	4.59	0.56	0.32
I encourage others to engage in moral reasoning	247	4.65	0.52	0.27
I enhance others' capacity for moral actions	247	4.49	0.62	0.39

Responsible Morality and Differences based on Selected Demographics. When the Responsible Morality subscale results were broken out by demographic variables, mean scores exhibited minor differences based on gender, race, time in service, rank, and education. Considering scores based on subject gender (see Table 31), while means were consistently high, participants who identified as female had the highest mean score in conjunction with a marginally higher standard deviation than those who identified as male.

When accounting for participant race (see Table 32), those who identified as Asian had the highest mean score in conjunction with the lowest range. Those who identified as White had the greatest range in responses, which can be accounted for by outliers with lower levels of agreement.

Figure 13

SLBS Subscale Self-Rating Likert Responses: Responsible Morality (N = 247)

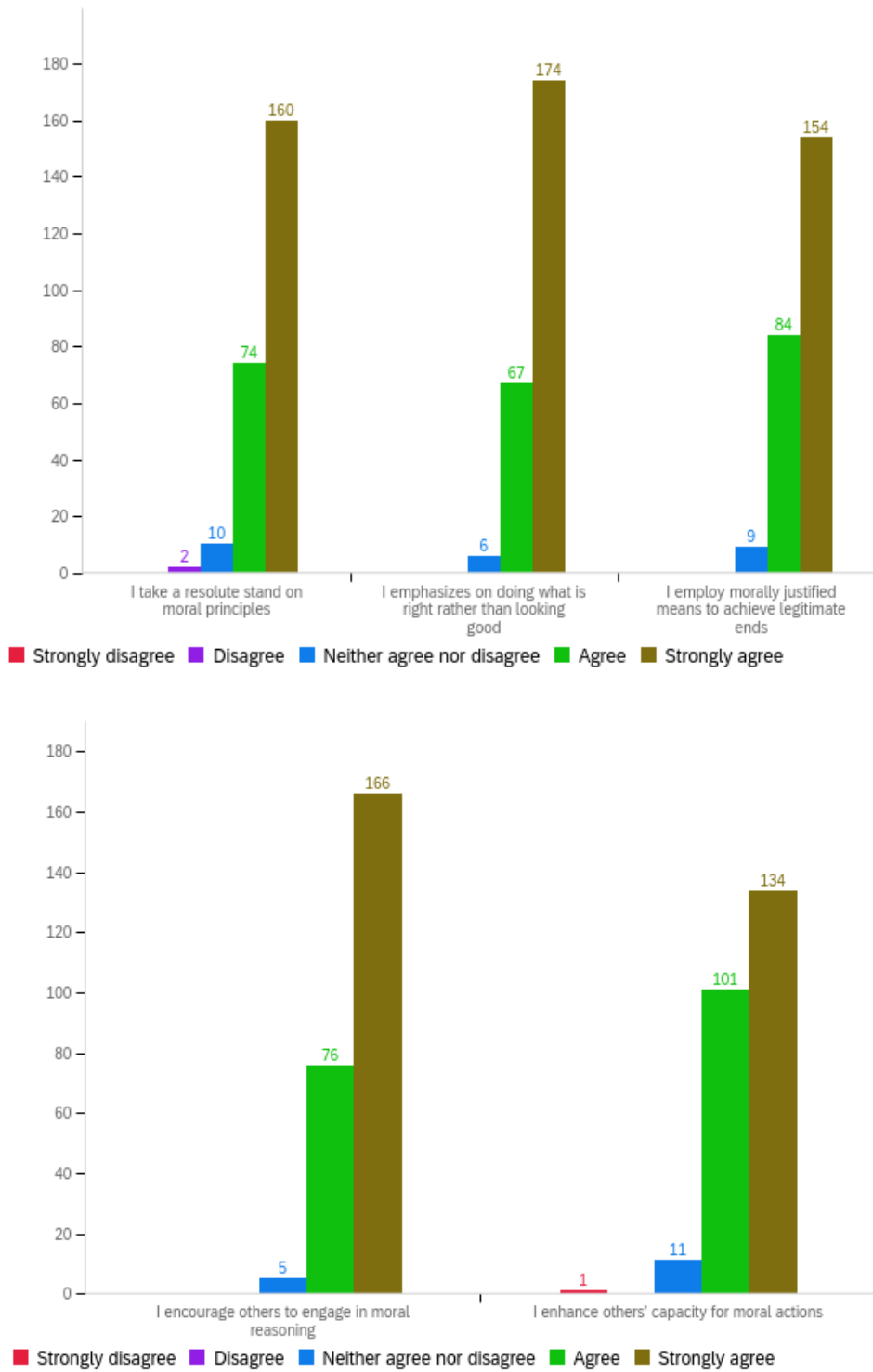


Table 31*Responsible Morality and Gender (N = 232)*

Gender	<i>N</i>	Min	Max	Mean Score	<i>SD</i>	<i>SE_M</i>
Male	208	16	25	22.96	2.03	0.14
Female	13	18	25	23.38	2.18	0.60
Prefer not to say	11	15	25	22.45	3.45	1.04

Note. 18 participants elected not to respond to this item

Table 32*Responsible Morality and Race. (N = 224)*

Race	<i>N</i>	Min	Max	Mean Score	<i>SD</i>	<i>SE_M</i>
American Indian or Alaska Native	2	23	24	23.50	0.71	2.56
Asian	16	20	25	23.31	2.09	3.62
Black or African American	16	16	25	23.19	2.69	5.82
White	182	15	25	22.88	2.13	4.43
Multi-Racial	8	20	25	22.88	1.73	4.43

Note. 26 participants elected not to respond to this item

When examining Responsible Morality in terms of rank and time in service (see Table 33), while means remained comparable, those participants with 0–7 years had the highest mean score in conjunction with lowest standard deviation and variance. While the difference is minor, this may correspond with the oft-anecdotal view that younger or more inexperienced members of

the chaplaincy are firmer in their moral views, while those with more experience might become more morally flexible as they accrue more time in the service. Similar to the previous two subscales, Responsible Morality broken out by education level (see Table 34) revealed little difference in mean scores and standard deviations, which may yet again indicate that formal education has little bearing on this set of servant leadership behaviors in chaplains.

Table 33

Responsible Morality and Rank/Time in Service (N = 233)

	<i>N</i>	Min.	Max.	Mean Score	<i>SD</i>	<i>SE_M</i>
Rank						
1LT - CPT	91	15	25	23.34	2.14	0.22
MAJ - LTC	109	18	25	22.79	2.05	0.20
COL - MG	33	19	25	22.55	2.18	0.38
Time in Service						
0-7 years	35	17	25	23.43	1.96	0.33
8-20 years	118	15	25	22.92	2.21	0.20
20+ years	80	19	25	22.84	2.03	0.23

Note. 17 participants elected not to respond to this item

Table 34

Responsible Morality and Education Level (N = 233)

Education	Count	Min.	Max.	Mean Score	<i>SD</i>	<i>SE_M</i>
Graduate degree	133	15	25	22.98	2.09	0.18
Post-graduate or doctorate	100	16	25	22.96	2.16	0.22

Note. 17 participants elected not to respond to this item

Transforming Influence. The mean Likert rating for this subscale was $\mu = 4.38$, indicating a relatively high agreement for the presence of these servant leadership behaviors. Table 35 shows the individual items descriptive statistics for the Transforming Influence behaviors subscale, with a score range of 0 to 35. As with the Responsible Morality, not all 250 participants completed the items for this subscale, which explains the minimum score of 0 for some responses and differences between subscale scores and individual items. The items “I contribute to others' personal and professional growth” and “I lead by personal example” were nearly identical as having the highest mean rating in conjunction with lowest standard deviation and variance.

Table 35

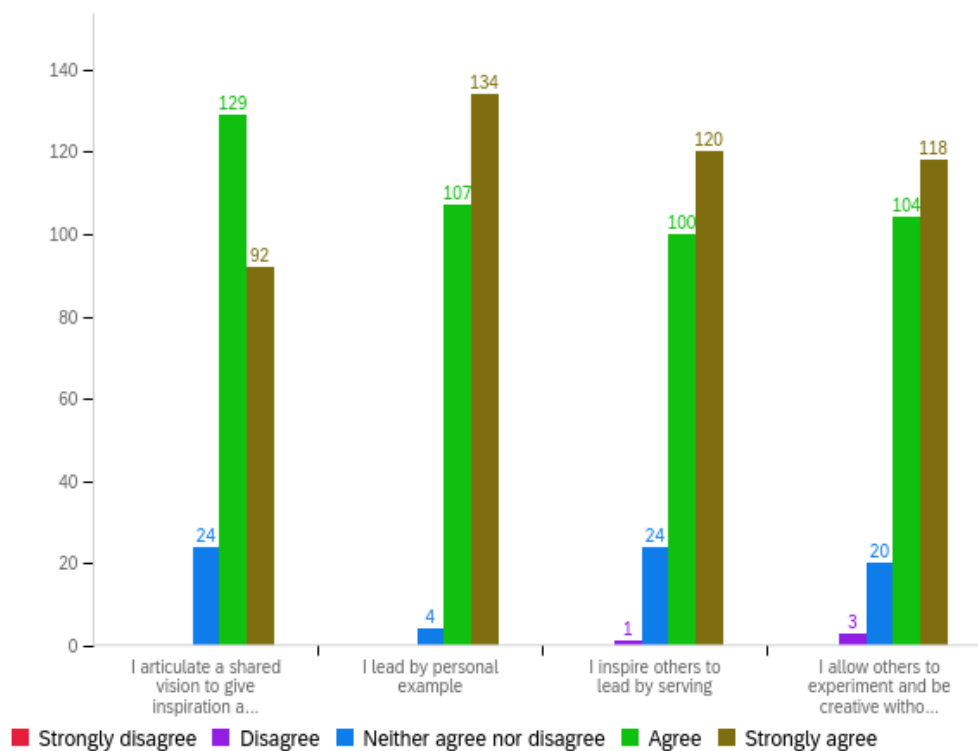
SLBS Subscale Self-Rating Descriptive Statistics: Transforming Influence

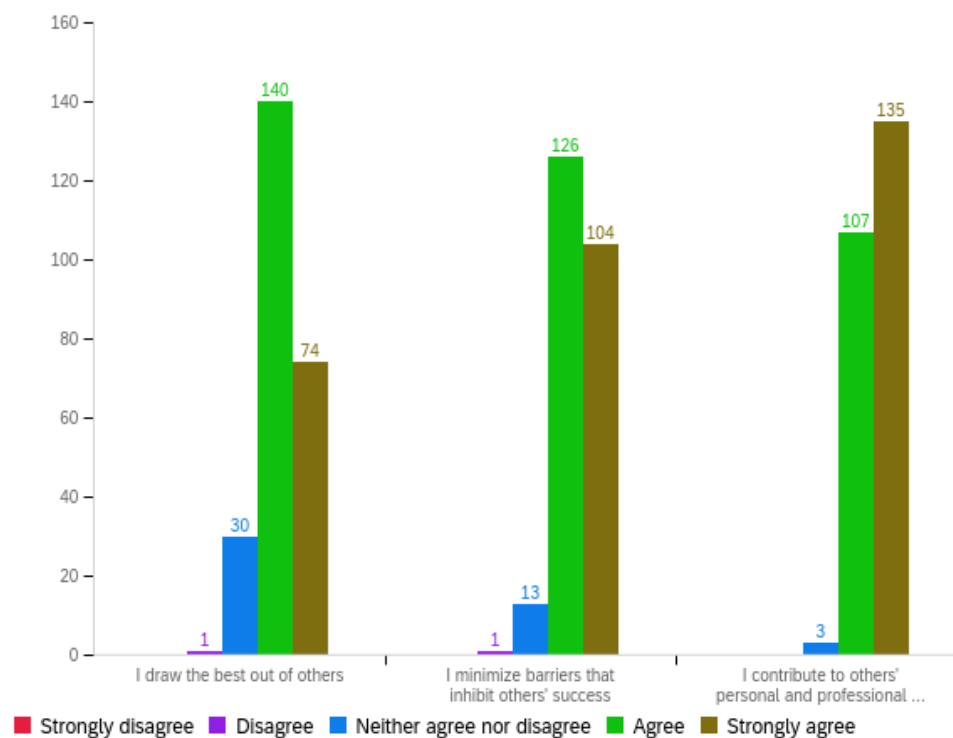
Item	<i>N</i>	Mean Rating	<i>SD</i>	Variance
I articulate a shared vision to give inspiration and meaning to work	245	4.28	0.63	0.4
I lead by personal example	245	4.53	0.53	0.28
I inspire others to lead by serving	245	4.38	0.68	0.46
I allow others to experiment and be creative without fear	245	4.38	0.69	0.47
I draw the best out of others	245	4.17	0.64	0.41
I minimize barriers that inhibit others' success	244	4.36	0.6	0.36
I contribute to others' personal and professional growth	245	4.54	0.52	0.27

Given chaplains' role as religious leaders and advisors who do not exercise command authority, these items may reflect chaplains' unique manner of influence in organizations that is often more indirect and concerned with the spiritual and social well-being of the organization and its members. These items also reflected the least of amount of "uncertainty" compared to the remaining items of this subscale, which had higher counts of *neither agree or disagree* (see Figure 14). The remaining items lacked practical divergence with respect to variance and standard deviation.

Figure 14

SLBS Subscale Self-Rating Likert Responses: Transforming Influence (N = 245)





Transforming Influence and Differences based on Selected Demographics. When the Transforming Influence subscale results were broken out by demographic variables, mean scores exhibited minor differences based on gender, race, time in service, rank, and education. Considering scores based on subject gender (see Table 36), while means were moderately high, once again those participants who identified as female had the highest mean score in conjunction with the smallest range and lowest standard deviation.

When accounting for participant race (see Table 37), those who identified as Black or African American held the highest mean score agreement. Those who identified as White had the greatest range in responses and comparably higher standard deviation, once again likely accounted for by outliers with lower levels of agreement.

Table 36*Transforming Influence and Gender. (N = 232)*

Gender	<i>N</i>	Min	Max	Mean Score	<i>SD</i>	<i>SE_M</i>
Male	208	22	35	30.63	3.03	0.21
Female	13	24	35	31.62	2.81	0.78
Prefer not to say	11	21	35	29.09	3.73	1.12

Note. 18 participants elected not to respond to this item**Table 37***Transforming Influence and Race. (N = 224)*

Race	<i>N</i>	Min	Max	Mean Score	<i>SD</i>	<i>SE_M</i>
American Indian or Alaska Native	2	28	29	28.50	0.71	0.50
Asian	16	25	35	31.62	3.48	0.87
Black or African American	16	27	35	32.06	2.57	0.64
White	182	21	35	30.44	3.12	0.23
Multi-Racial	8	28	34	30.25	2.05	0.73

Note. 26 participants elected not to respond to this item

When examining Transforming Influence in terms of rank and time in service (see Table 38), while means remained comparable, generally those with higher rank and more time in

service had the highest mean scores in conjunction with the lowest standard deviation and smallest response ranges, especially participants of the rank of COL-MG or who had 20+ years' time in service. This may indicate a more consistent sense of influence based on one's ability to exercise positional and referent power as they progress in their careers. Those of the rank 1LT-CPT and with the least time in service had the largest response range and highest standard deviation, perhaps reflecting an inverse experience: those earlier in their careers may have a less consistent agreement regarding their ability to exercise these kinds of influential behaviors in the Army's hierarchical organizational structure.

Table 38

Transforming Influence and Rank/Time in Service (N = 233)

	<i>N</i>	Min.	Max.	Mean Score	<i>SD</i>	<i>SE_M</i>
Rank						
1LT - CPT	91	21	35	30.51	3.43	0.36
MAJ - LTC	109	24	35	30.62	2.87	0.27
COL - MG	33	27	35	30.97	2.72	0.47
Time in Service						
0-7 years	35	22	35	30.29	3.67	0.62
8-20 years	118	21	35	30.6	3.20	0.29
20+ years	80	24	35	30.81	2.58	0.29

Note. 17 participants elected not to respond to this item

Similar to the previous two subscales, Transforming Influence broken out by education level (see Table 39) revealed no practical difference in mean score, though standard deviation was slightly lower for those with post-graduate or doctoral degrees. While inconclusive, this

may correspond with the demographics of rank and time in service, in which those of a higher rank and with more time in service generally held more post-graduate or doctoral degrees.

Table 39

Transforming Influence and Education Level (N = 233)

Education	N	Min.	Max.	Mean Score	SD	SE _M
Graduate degree	133	21	35	30.63	3.24	0.28
Post-graduate or doctorate	100	22	35	30.62	2.85	0.28

Note. 17 participants elected not to respond to this item

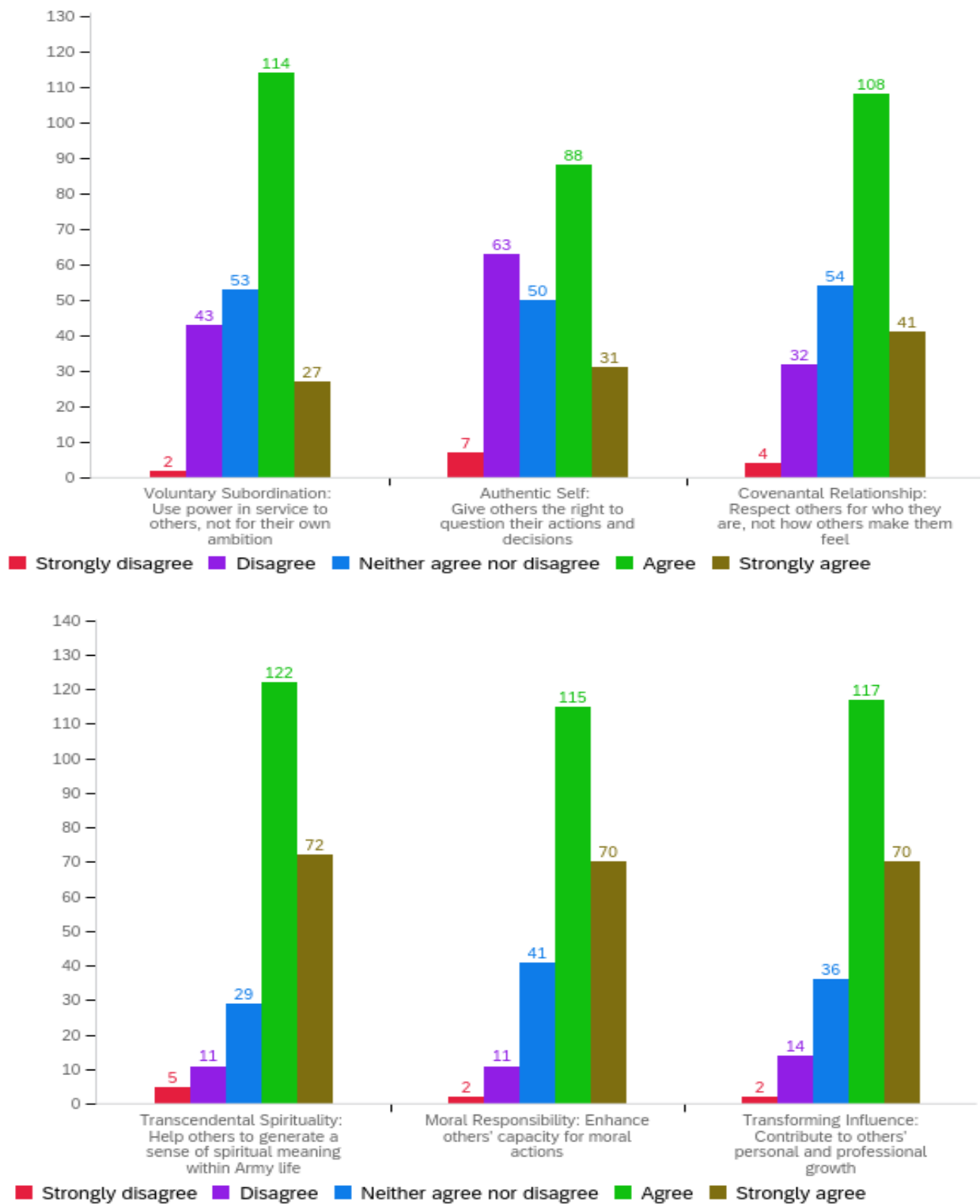
SLBS-6 Organizational-Assessment Results

Table 40 provides descriptive statistics for the chaplain's assessment of the active duty chaplaincy as a whole, measured by the SLBS-6 instrument. Each subscale is represented by a single item. Individual subscales with the highest mean ratings in conjunction with comparatively lowest standard deviations and variance were Transcendental Spirituality, Responsible Morality, and Transforming Influence, respectively, though the latter two subscales had slightly lower standard deviations and variance.

While chaplains appeared to have a lower level of agreement regarding the presence of servant leadership behaviors in the first three subscales (Voluntary Subordination, Authentic Self, and Covenantal Relationship), these items also had relatively higher standard deviations and variance. This is accounted for by a consistently larger number of responses of *Disagree* and *Neither Agree nor Disagree* (see Figure 15), which indicates less overall agreement about the presence of these behaviors compared to those in the latter three subscales.

Table 40*SLBS-6 Chaplaincy Organizational Assessment Descriptive Statistics. (N = 239)*

Subscale Item	Min.	Max.	Mean Rating	SD	Variance
<i>Voluntary Subordination</i>					
“Use power in service to others, not for their own ambition”	1	5	3.51	0.94	0.89
<i>Authentic Self</i>					
“Give others the right to question their actions and decisions”	1	5	3.31	1.08	1.17
<i>Covenantal Relationship</i>					
“Respect others for who they are, not how others make them feel”	1	5	3.63	0.97	0.95
<i>Transcendental Spirituality</i>					
“Help others to generate a sense of spiritual meaning within Army life”	1	5	4.03	0.89	0.79
<i>Responsible Morality</i>					
“Enhance others' capacity for moral actions”	1	5	4.00	0.85	0.72
<i>Transforming Influence</i>					
“Contribute to others' personal and professional growth”	1	5	4.00	0.87	0.75

Figure 15*SLBS-6 Subscale Organizational Assessment Likert Responses (N = 239)*

Organizational Assessment and Differences based on Selected Demographics.

Analysis of variance (ANOVA) tests were conducted to determine whether there were significant differences in the Organizational Assessment Scores by gender, race, rank, and time in service.

Each analysis is presented separately below. Each ANOVA was examined based on an alpha value of .05

Results for Gender. The results of the ANOVA were not significant, $F(2, 229) = 0.83$, $p = .438$, indicating there were no significant differences of Organizational Assessment Score by Gender levels (see Table 41). Because there were no significant effects in the model, post-hoc comparisons were not conducted. While means across gender were comparable in moderate to moderately high levels of agreement, males had the highest mean compared to females ($M = 22.48$), as well as a lower standard deviation ($SD = 4.52$).

Table 41

Analysis of Variance Table for Organizational Assessment Score by Gender (N = 232)

Term	SS	df	F	p	η_p^2
Gender	34.93	2	0.83	.438	0.01
Residuals	4,826.10	229			
	<i>M</i>		<i>SD</i>	<i>n</i>	
Male	22.48		4.52	208	
Prefer not to say	23.27		4.20	11	
Female	21.00		5.99	13	

Results for Race. The results of the ANOVA were significant, $F(4, 219) = 4.05$, $p = .003$, indicating there were significant differences in Organizational Assessment Scores among racial identifiers (Table 42). The eta squared was 0.07 indicating Race explains approximately 7% of the variance in Organizational Assessment Score.

Table 42*Analysis of Variance Table for Organizational Assessment Score by Race (N = 224)*

Term	<i>SS</i>	<i>df</i>	<i>F</i>	<i>p</i>	η_p^2
Race	330.88	4	4.05	.003	0.07
Residuals	4,474.67	219			
			<i>M</i>	<i>SD</i>	<i>n</i>
American Indian or Alaska Native			24.50	4.95	2
Asian			24.44	5.42	16
Black or African American			25.81	4.09	16
White			22.08	4.48	182
Multi-Racial			19.88	4.32	8

Paired *t*-tests were calculated between each pair of measurements to further examine the differences among the variables based on an alpha of .05. The Tukey HSD *p*-value adjustment was used to correct for the effect of multiple comparisons on the family-wise error rate. For the main effect of Race, the mean of Organizational Assessment Scores for participants who solely identified as Black or African American ($M = 25.81$, $SD = 4.09$) was significantly larger than for participants who solely identified as White ($M = 22.08$, $SD = 4.48$), $p = .015$ and for those who identified as multi-racial ($M = 19.88$, $SD = 4.32$), $p = .023$. No other significant effects were found.

Results for Rank. The results of the ANOVA were not significant, $F(2, 230) = 2.42$, $p = .091$, indicating the differences in Organizational Assessment Score among the levels of Rank were all similar (Table 43). As there were no significant effects in the model, post-hoc comparisons were not conducted. Those who identified as COL-MG had the highest mean score ($M = 23.27$), indicating moderate to moderately high levels of agreement. Those who identified as 1LT-CPT has a slightly lower mean score, but the highest standard deviation ($SD = 4.98$).

Table 43*Analysis of Variance Table for Organizational Assessment Score by Rank*

Term	<i>SS</i>	<i>df</i>	<i>F</i>	<i>p</i>	η_p^2
Rank	100.73	2	2.42	.091	0.02
Residuals	4,779.89	230			
	<i>M</i>		<i>SD</i>	<i>n</i>	
1LT-CPT	22.93		4.98	91	
MAJ-LTC	21.72		4.20	109	
COL-MG	23.27		4.47	33	

Results for Time in Service. The results of the ANOVA were not significant, $F(2, 230) = 2.28, p = .105$, indicating the differences in Organizational Assessment Score among the levels of Time in Service were all similar (Table 44). As there were no significant effects in the model, post-hoc comparisons were not conducted. Those with the least time in service had the highest mean score ($M = 23.91$) and lowest standard deviation ($SD = 4.15$).

Table 44*Analysis of Variance Table for Organizational Assessment Composite Score by Time in Service*

Term	<i>SS</i>	<i>df</i>	<i>F</i>	<i>p</i>	η_p^2
Time in Service	94.90	2	2.28	.105	0.02
Residuals	4,785.72	230			
	<i>M</i>		<i>SD</i>	<i>n</i>	
0-7 years	23.91		4.15	35	
8-20 years	22.06		4.70	118	
20+ years	22.29		4.51	80	

Spearman Correlation Analyses for Organizational Assessments and Self

Assessments for SLBS Subscales. Spearman correlation analyses were conducted between each of the organizational-assessment subscale scores and their respective self-assessment

subscale scores to determine if there were any significant relationships in participant responses. Cohen's standard was used to evaluate the strength of the relationship, where coefficients between .10 and .29 represent a small effect size, coefficients between .30 and .49 represent a moderate effect size, and coefficients above .50 indicate a large effect size (J. Cohen, 1988).

The results of the correlations were examined based on an alpha value of .05. Table 45 presents the results of the correlations. Significant positive correlations were observed between all six organizational assessment subscale scores and their respective self-assessment subscale scores, indicating that as chaplains increased their own rating of servant leadership behaviors, they also increased their rating of these behaviors across the chaplaincy. While each correlation was significant, all but one correlation had weak effect sizes (less than .29). Covenantal Relationship had an effect size of $r = .30$, placing it at the threshold between a weak and moderate correlation. The correlation with the weakest effect size was Transforming Influence ($r = .17$).

Summary of Self-Assessment and Organizational Results

A comparison of self-assessed and organizationally assessed subscales reveals that in general, chaplains' levels of agreement regarding their own individual presence and degree of servant leadership behaviors was slightly higher than their agreement about the presence and degree of servant leadership behaviors across the Corps (see Table 46). However, as opposed to a negative relationship between self-assessed behaviors and organizational behaviors, the Spearman correlation results determined that chaplains perceive the overall Corps' presentation of servant leadership behaviors as generally comparable to their own, though small effect sizes for each subscale make this relationship of limited practical significance.

Table 45

Spearman Correlation Results Between Organizationally Assessed SLBS Subscales and Self-Assessed SLBS Subscales

Combination	<i>r</i>	95.00% CI	<i>n</i>	<i>p</i>
Organizationally Assessed Voluntary Subordination Self-Assessed Voluntary Subordination	.20	[.08, .32]	239	.002
Organizationally Assessed Authentic Self Self-Assessed Authentic Self	.23	[.11, .35]	239	< .001
Organizationally Assessed Covenantal Relationship Self-Assessed Covenantal Relationship	.30	[.18, .41]	239	< .001
Organizationally Assessed Transcendental Spirituality Self-Assessed Transcendental Spirituality	.21	[.08, .33]	239	.001
Organizationally Assessed Responsible Morality Self-Assessed Responsible Morality	.23	[.10, .34]	239	< .001
Organizationally Assessed Transforming Influence Self-Assessed Transforming Influence	.17	[.05, .29]	239	.007

With respect to demographic relationships, among those chaplains who identify as Black or African American there appears to be a more consistent agreement to the presence and degree of servant leadership behaviors across the Corps than there is amongst chaplains who identify as white or multi-racial. Chaplains appear to have the highest levels of agreement regarding behaviors in the subscales of Transcendental Spirituality and Responsible Morality, indicated by comparably higher mean Likert ratings and lower standard deviations. In contrast, individually and corporately chaplains have the least agreement regarding the presence and degree of behaviors in the subscale of Authentic Self, indicated by the lowest mean Likert rating in conjunction with higher standard deviations.

Table 46*Chaplain's Self-Assessment and Organizational Assessment Comparison*

Subscale	<i>N</i>	Self-Assessment SLBS-35		Organizational Assessment SLBS-6 (<i>N</i> =239)	
		Mean Likert Item Rating	<i>SD</i>	Mean Likert Item Rating	<i>SD</i>
Voluntary Subordination	249	4.51	0.70	3.51	0.94
Authentic Self	250	4.15	0.71	3.31	1.08
Covenantal Relationship	250	4.22	0.73	3.63	0.97
Transcendental Spirituality	250	4.70	0.53	4.03	0.89
Responsible Morality	246	4.60	0.57	4.00	0.85
Transforming Influence	245	4.38	0.59	4.00	0.87

Qualitative Findings

Within the online survey were three items that requested participants answer short-response questions sharing their thoughts and perspectives on specific issues pertaining to the Army chaplaincy:

1. What specifically does it mean to you to be a chaplain who invests in people, connects them in spirit, and cultivates community?
2. How would you personally describe what it means for you to be a spiritual servant in holistic service to soldiers and their families who share your beliefs, as well as to those with divergent beliefs and worldviews?

3. How does the Army's pluralistic environment uniquely shape your pastoral leadership formation and ministry application?

All 250 participants responded to the three open-ended items. While each question provided a specific frame of reference (i.e., chaplaincy priorities, spiritual service, and a pluralistic ministry environment), responses often revealed thematic overlap. Responses were coded and resulted in a total of 1,603 coded passages which were further categorized into the following five themes:

(a) chaplains' personal calling and professional mission, (b) chaplain pastoral characteristics, (c) investing, connecting, and cultivating, (d) pastoral leadership: perspectives and approaches, and (e) pastoral leadership in a pluralistic environment. One single, un-grouped code was also interpreted: religious chaplaincy in a secular army.

All five themes, their coordinating subthemes, and coded passage counts are represented in their respective tables, followed by subtheme analysis and the inclusion of direct quotes from participants. Given the broad representation of the views from all subjects, the direct quotes are attributed to the rank demographic of the individual speaking, not specifically linked to individual participants.

Theme 1: Chaplains' Personal Calling and Professional Mission

Participants' responses to each of the open-ended questions resulted in reflections, observations, and affirmations of the importance and nature of an Army chaplain's calling, mission, professional responsibilities, and entailing specific behaviors with respect to how they understood what it meant for them to meet the chaplaincy's priorities, be a holistic spiritual servant, and minister in a pluralistic environment. Through the responses provided, Table 47 displays six subthemes that emerged: (a) calling to serve peoples' well-being, (b) attention to individual spiritual-religious rights, (c) the professional chaplain, (d) chaplains' capabilities, (e)

moral leadership, (f) prophetic voice, and (g) foster safety and healing. Of the 1,603 total coded passages, these six subthemes generated a total of 351 coded passages.

Table 47

Chaplains' Personal Calling and Professional Mission Thematic Findings (N = 351)

Theme	Subthemes	(n)
Chaplains' Personal Calling and Professional Mission	Calling to Peoples' Well-being	174
	The Professional Chaplain	15
	Chaplains' Capabilities	77
	Moral Leadership	31
	Prophetic Voice	22
	Foster Safety and Healing	32

Calling to Peoples' Well-being. The largest group of coded responses (174) to the three questions pertained to affirmations and perceptions of chaplains' calling by God to selfless service and prioritizing the spiritual care of Army service members and dependents. Participants regularly spoke of the "holistic" ministry of chaplaincy: that in focusing on "people" chaplains ultimately care for entire human dimension. Spiritual well-being is concerned with helping service members (SMs) find meaning, hope, inherent value, and purpose through the spiritual domain, as well as attending to an individual's physical, emotional, and social well-being. Participants also spoke of their calling to both individuals and their communities, with a concern for the greater good and how spiritual readiness secondarily supports Army mission readiness. Responses ranged from simple to more nuanced. Straight-forward comments included: as:

My calling to serve the men and women in the US Army. (1LT-CPT)

I focus on the human dimension of people, i.e., as souls created in God's image who are intrinsically valuable and designed for healthy relationships. (1LT-CPT)

It is a meaningful vocation. The Army Chaplain walks with the Soldier, DoD family member and DoD civilian as they seek to find purpose, meaning and identity. (MAJ-LTC)

It means going above and beyond what is expected and providing what is needed with a focus on the betterment of those being served. (MAJ-LTC)

A calling based on a relationship with God that informs that the other is of value and worthy of effort to know. (COL)

My role is to help others find meaning and purpose regardless of their beliefs. (MAJ-LTC)

Some provided more nuanced responses regarding feeling a calling to serve the men and women in the US Army.

It means for me to live out my faith in Jesus Christ, my Savior and Lord—led by the Holy Spirit in loving those around me in the context of the US Army Chaplain Corps family and assigned Army communities. (MAJ-LTC)

To be a chaplain who invests in people, connects them in spirit, and cultivates community means everything because it is the very essence of being a chaplain. (1LT-CPT)

A chaplain's lane should be the spiritual dynamic of life, but that being said, a chaplain should always seek to give guidance to whatever a soldier might be facing. (1LT-CPT)

The mission of a chaplain never ceases, and that is to perform or provide religious support to Soldiers, Family Members, and Authorized Civilians. In accomplishing this a chaplain invests in people, brings them the Spirit of God, and strengthens community. (MAJ-LTC)

It is the very act of selfless service. Soldiers have chosen to defend our nation. A chaplain walks alongside them ensuring they experience the most joy, peace and moral during their time in the Army. (1LT-CPT)

Some participants explained their calling in more personal terms:

I feel called of God to serve others in such a way that they feel valued, loved and respected and my prayer is that thorough my service to them and relationship with them

we can cultivate a friendship that will lead to spiritual discussions and dialogue that will move us to a closer obedience and submission to God. (COL)

Being an army chaplain is more than a job to me, it is a ministry. I feel that serving the Soldiers in my unit is an act of obedience to God. The capacity that I serve in is unique to my position and I find deep satisfaction in making a difference in the personal lives of the Soldiers and Family members I interact with. (1LT-CPT)

Danish philosopher Soren said, “Despair is sickness unto death,” meaning that despair is a state of hopelessness. It is very true what people say- that a man without hope is dying or dead already. We all know we cannot live without hope. Most soldiers join the army (I think) because they have some hope for the future. However, hope is not easily found because it is sometimes hidden and needs to be sought after. Hope is often hard to find for soldiers, and family who are struggling with depression, PCSing, divorcing, and addictions etc...I believe hope can heal these things. As a chaplain, I may not be able to provide others with tangible things, but I can share hope with them (anybody) that comes from my Spiritual journey and Gospel. This is how I received my calling years ago, and how I have been faithfully fulfilling it in ministry. (MAJ-LTC)

Others specifically explained how the role of chaplain is to minister to the entire human experience:

The wholistic approach-mental, physical, spiritual, and emotional-is valued in supporting Soldiers to not only do their jobs, but to be good partners, parents, etc. It means that there is an acknowledgment of many understandings of Spirituality and how to support individuals of any and no faiths. (1LT-CPT)

As an Army Chaplain, I get to expressly focus on the human domain: self-integration, relationships, community, and the relationship between God and man. As the resident SME at echelon for the human domain, the chaplain assists the command through cultivating readiness in the social and spiritual structures that ground the Soldier. (1LT-CPT)

Part of my calling to the military is to support Service members toward completing their missions. When they are functioning well, they are better at their mission. I know that when they function well spiritually, emotionally, mentally, socially...the mission and the community are in good hands. (MAJ-LTC)

Christian chaplain ministry that is concerned with the well-being of Soldiers and Families is not strictly “spiritual” in a narrow sense, but that caring for their souls entails concern for the entire human dimension of their lives—emotionally, physically, socially, and spiritually. So, to invest in them as a chaplain means that my soul/spiritual care has in mind how all of those aspects are interdependent...(MAJ-LTC)

This is about building a culture that see each person as a being or worth and dignity and encourages knowing each person for who they are. It is about caring for that person not just when they are performing well, but when they are in need of support. It is about see them as a whole person, not just what they contribute to mission readiness. (MAJ-LTC)

The Professional Chaplain. Participant responses generated 15 instances in which chaplains spoke to the professional nature of the chaplaincy and the importance of what constitutes a professional minister and Army staff officer, and what it means to be an exemplary leader so as to effectively minister in the military. Examples include:

This chaplain is an approachable, competent, religious leader who supports individual troops in spiritual growth and supports other religious professionals, UMTs, and Garrison ministries by being a team player. (1LT-CPT)

I represent the divine—I must be of a higher Moral Character and lead by example in all areas of Spiritual Practice. (COL)

To effectively practice in today's religiously and philosophically diverse society (military formation) requires the highest degrees of self-awareness, critical thinking, and critical listening skills. These skills must be honed and polished over time; chaplains cannot afford to plateau or stagnate here. (MAJ-LTC)

Understanding the need to integrate character, competency and connection across my personal covenants, ministry calling and military profession aids in the practical application of living congruently amid this unique role. (MAJ-LTC)

Trying to be mindful that there is a tension between being a stellar Army Officer, which will get me promoted; versus being pastoral, that will make me an effective spiritual leader. (MAJ-LTC)

Chaplains' Capabilities. Of the 352 coded passages within this theme, 77 were coded to reflect participants' attention to the chaplaincy's core capabilities as providers of religious support to all, regardless of faith background. A few examples include:

For those who share my beliefs, I facilitate the practice of their belief. For those who don't share my same belief, I connect them to the resources necessary to practice their chosen R/S. (1LT-CPT)

It comes down to what I can personally provide versus what I ensure is provided for them. For those who share certain beliefs, I can personally provide specific services, while for those with divergent beliefs and worldviews, there may be specific services I

cannot personally provide. However, I nonjudgmentally ensure they receive the services they need. I want all of my Soldiers and their Families to see me as approachable and have confidence they will find help, whether I am the one who personally provides that help or not. (MAJ-LTC)

FM 7-22 defines spiritual readiness in terms that apply to all service members. Chaplains and Religious Affairs Specialists must be capable of helping guide both the assessment and development of all soldiers. (MAJ-LTC)

Others also emphasize their role as advisors to commanders and staffs on all matters pertaining to religion, morals, morale, and ethics:

One of my first tasks in any unit is to develop a religious preference profile. This informs my efforts, especially to Soldiers and Family members who have different religious preferences. I am conscious of the low-density faith groups...I typically brief the in command and staff what holy days are approaching and how this may impact Soldiers in our formation. (MAJ-LTC)

...Serving in the pluralistic, multi-faith setting of the US Army comes with a mandate to provide for the free exercise of religion (not just those I identify with) and advising army leaders. My advisement comes from a sense of myself, purpose, values, and ethical standards. (MAJ-LTC)

Responses also included perceptions of the importance of integrating religious support with other supporting elements such as behavioral health assets or other chaplains in order to best serve soldiers and families across the installation and while deployed in the aims of supporting holistic fitness.

I fall back on "perform or provide." I think we get very caught up in what we can't do but a key aspect of ministry in the Chaplain Corps is that we are a connective tissue to helping resources. (1LT-CPT)

Chaplains are often the first responders to every need and every factor that may be leading to debilitating stress, embedded with every unit at the Battalion or Squadron level, and we must be knowledgeable as generalists about every asset to which a Soldier may be referable, such as Behavioral Health. We must be connected and integrated with a team that is focused on comprehensive wellness, without being understood to be a part of a "wellness" task organization, as we serve as personal staff officers to Commanders without a coordinating staff officer between the UMT and the Commander. We therefore are a primary asset to Command to make spiritually potent investments in the lives and souls more comprehensively than merely "spiritual" or "religious" categories...(1LT-CPT)

It means that I ensure equity of access to information, resources, and integration into the decision-making process for all faith groups and intentionally guard against favoritism, perceived or real. (COL)

I have to look at what is the Soldier's need and how can I assist them in connecting with resources (spiritual, emotional, mental, behavioral, and physical) that will help them grow and overcome issues/problems they are facing. My job is not to ram my religious beliefs down their throat. (1LT-CPT)

In response to the two questions regarding spiritual service and pluralistic ministry, 23 of the 77 coded responses highlighted participants perceptions of the primary focus of their core capability to provide religious support: to respect, support and advocate for soldiers' and family members' religious freedom of expression and worship according to their particular beliefs, be they similar to or divergent from the supporting chaplain. Some responses reflected a general understanding and adherence to chaplain regulations, while others revealed nuances in light of their personal convictions.

Firstly and primarily, Chaplains exist to ensure the free exercise of religion for all of our Soldiers. Secondly, but just as important, we advise Commanders on both the aforementioned as well as the religious aspects of their area of operations...If a Soldier is defending my own family's right to the free exercise of our own religion, then I will give my all to defend their rights--within the boundaries of military necessity--to the free exercise of their religion. Anything short of this, and I am neither spiritual nor a servant in holistic service. (1LT-CPT)

I lay down my "religious rights", my own desired outcomes, to walk with Soldiers beside me, helping them to foster their faith, no matter what it is. (1LT-CPT)

I recognize that the right to believe (or not believe) whatever a person wants is important regardless of whether I share their beliefs, and I need to treat them with equal respect and care. (1LT-CPT)

I refer back to the Emmaus Road story of Jesus that in so advocating I am somehow making Christ more attractive while also knowing I am upholding the Constitutional right of others to practice their spiritual/religious beliefs they adhere to. By advocating for this right is also my practice of being a spiritual servant, holistically so. (MAJ-LTC)

I firmly embrace upholding the Constitutional freedom all Soldiers have to exercise their faith. (MAJ-LTC)

I am aware that I can sometimes feel threatened by differences or conflict, yet I am called to defend the right for diversity. My ministry is constant checking in with self-bias as well as the people I serve in order to create holistic people that value themselves and their fellow Soldiers. (1LT-CPT).

Moral Leadership. Common in response to all three questions were participants' understanding of the chaplain's moral authority and inherent ethical responsibilities as a function of spiritual support, which accounted for 31 coded passages. Also included in this subtheme was the view that chaplains were responsible to help improve the moral agency of both individuals and the organizations they serve to live in accordance with the Army ethic.

At its core level being a chaplain in the army is about helping people wrestle with the ethical dilemmas that will naturally arise from having to possibly take human life. Particularly important is my role as an advisor to the command on the topic of morality and ethics. (1LT-CPT)

I am ethically strong with my words and deeds. I take initiatives to uplift Soldiers and their Families to guide them spiritually that will give them peace, though I challenge them for it as their spiritual leader. (1LT-CPT)

Overall, I encourage each person to live and behave in a moral and ethical manner. (1LT-CPT)

As a Soldier in the US Army with the primary responsibility to prepare Soldiers spiritually, ethically, and morally to defeat the enemies of the United States in armed conflict I must engage them in effective teaching/training in ethical/moral concepts and exercises to prepare them for the rigors of combat to ensure that they are prepared to engage and defeat the enemies of the US without sacrificing their own spirituality, ethics, and personal moral code so that they might re-enter American society spiritually and ethically healthy and whole. The Army Values and the Army Ethic are a tool around which all Soldiers, regardless of their religious background or lack thereof, can find common ground and connect in spirit and as a community. (MAJ-LTC)

For me, I simply take moral/spiritual principals and present them in a relevant way. (1LT-CPT)

With worldviews and culture careening out of control, providing solid philosophical, ethical, moral and theological counsel is essential for Chaplains. (MAJ-LTC)

I serve in the Department of Defense and therefore operate by their regulations and policies. I strive to honor my calling, my endorser, and the government. These are not

always congruent with each other and fidelity to calling takes priority. However, I am not here for myself, but for the other. (COL)

Some responses included an emphasis on the chaplain's particular moral foundation and how that affects their approach to religious support.

I hold my personal beliefs, ethics, and morality as my own and not anyone else's. I am willing to share my understanding and ideas, but not require agreement to have fellowship with others. (MAJ-LTC)

Living the values and ethics from your God or Deity. Desiring to impact your life and friends to give hope, identity, and purpose. (MAJ-LTC)

My ethical/moral understanding is informed by my faith. My sense of who I am and whose I am are empowered by my faith. (MAJ-LTC)

I represent the divine—I must be of a higher Moral Character and lead by example in all areas of Spiritual Practice. (COL)

Prophetic Voice. Twenty-two of the 351 coded passages represented in this theme were coded to reflect the participants understanding of their role as speakers or proclaimers of truth to those in need and to those in power, to include addressing matters of spiritual and moral importance, exhortation and encouragement, and advocating for the weak.

I serve the Soldiers in the Army as a pastoral and prophetic figure, regardless of their religious preference. (1LT-CPT)

I believe it is important to be a voice of encouragement, but also to speak the truth in love as led by the Holy Spirit with God's Word. (1LT-CPT)

I take initiatives to uplift Soldiers and their Families to guide them spiritually that will give them peace, though I challenge them for it as their spiritual leader. (1LT-CPT)

I take particular time with those considered to be the outcast or the marginalized and to find ways for the oppressed among us to be heard. (MAJ-LTC)

I prescribe to the pastoral care image of the circus clown/court jester. I hold a place of honor and responsibility. I am charged to speak truth in a way that it can be heard. The jester must tell the king that he does not have clothes on. The circus clown must help the audience know and interpret what they are witnessing. (MAJ-LTC)

Chaplains are uniquely postured to push back HARD against the Army culture that perpetuates an optempo that is oftentimes unreasonable and unsustainable. (MAJ-LTC)

I do not and should not expect others to conform to my patterns of life and beliefs. However, I do have the obligation to speak truth into others' lives when afforded the opportunity, and demonstrate God's love by my actions, and words every day. (MAJ-LTC)

Some responses included the view that speaking the truth also required the chaplain to act in accordance with his or her faith principles, such sharing their faith when appropriate.

As a Christian, I have a job to do, "preach the gospel," not judge, because God who forgave me, and my family can forgive anyone, He is capable of transforming human life and make them "a new creature." (2 Cor. 5:17). (1LT-CPT)

I am a minister of the Gospel. I am not a hireling. It means to practice what I preach. It means that even if it is not a convenient time for me, I will set aside what I am doing to help my neighbor. It means voicing a conviction even if it is not popular if it is found in my Holy text. It is simultaneously preaching God's judgment and upholding justice for the downtrodden. (MAJ-LTC)

Being present to walk with Soldiers and Families through the joys and sorrows of life while sharing the grace of God and the hope of the Gospel in deed always and in word as appropriate. (MAJ-LTC)

Foster Safety and Healing. This final subtheme accounted for 32 coded passages with responses from predominantly more seasoned chaplains that pertained to a specific responsibility inherent to meeting the chaplaincy's priorities, being spiritual servants, and ministering to a pluralistic culture: helping SMs heal from past traumas and overcome emotional challenges.

Some responses include:

I see myself as an instrument to be used by God for His Will and purpose to engage with people, especially those who are in crisis. (MAJ-LTC)

As a chaplain my responsibility is to be able to provide hope, guidance, and direct them to the one who gives purpose to our lives; to assist with getting Soldiers and families the tools to navigate the challenges of life; to perform my role as a chaplain in a non-threatening, compassionate way, to those who believe as me and to those who hold other beliefs. (MAJ-LTC)

Carrying out healing ministry to embody the values of dignity, collaboration, justice, stewardship, and excellence. (MAJ-LTC)

I am willing to serve all in whatever way I can that facilitates their healing and growth while cultivating our community, without compromising my own theological beliefs. (MAJ-LTC)

Some participants highlighted the importance of creating a safe space or environment to help facilitate the healing and spiritual growth process.

I try to provide safe space for service members, patients and staff to feel God's love. I do that through soul care groups, worship, my presence in uncomfortable spaces, and helping them connect in Community to one another. (1LT-CPT)

I strive to be an engaged and trusted leader who makes myself accessible, approachable, and responsive to the needs and pain of those I am privileged to serve. During these encounters I strive to foster a climate of connection by providing hope, help, and healing and guiding people into healthy relationships with their God/Faith, Family, Friends, and communities. (MAJ-LTC)

A chaplain is one who offers themselves to others as a way to provide a safe, caring environment for someone to feel nurtured, or challenged if needed, so they are better equipped to deal with life. The safe place provided by the chaplains' presence encourages those who experience the security of the ministry of presence to offer this to other members of their particular community. (COL)

Everyone I engage must feel safe with me to be who they are. (COL)

I always begin a ministerial relationship with a sense of curiosity and provide non-judgmental space for someone to tell their story. (MAJ-LTC)

Theme 2: Chaplain Pastoral Characteristics

While Theme 1 captured participants' perceptions on their calling and responsibilities with respect to the chaplaincy's mission, Table 48 represents a deeper look into pastoral characteristics discussed as essential to a chaplain's ethos in relating to and serving SMs and their families. This theme contained the most coded passages of all five themes and consists of five subthemes and 427 coded passages: (a) a strong and healthy pastoral identity, (b) pastoral presence, (c) individual understanding and empathy, (d) lovingly humble and self-aware, and (e)

embodies interpersonal dialogos. The most predominant areas associated with pastoral characteristics were participants views on the nature and importance of pastoral presence and that of being understanding and empathetic.

Table 48

Chaplain Pastoral Characteristics Thematic Findings (N = 427)

Theme	Subthemes	(n)
Pastoral Characteristics	Strong and Healthy Pastoral Identity	58
	Pastoral Presence	140
	Individual Understanding and Empathy	113
	Lovingly Humble and Self-Aware	64
	Embodies Interpersonal Dialogos	52

Strong and Healthy Pastoral Leadership. Participants spoke to the importance of maintaining fidelity to their pastoral identity in their responses to all three open-ended questions. This subtheme, which accounts for 58 coded passages, captured the importance of the chaplain's integrity as a pastor and to their faith tradition, above and beyond other roles they might play in their profession.

...I'm a pastor first before anything else. My job—my duty—is to facilitate a better, more meaningful connection to God, one another, and themselves among the people I serve.
(MAJ-LTC)

We should neither make the equal and opposite mistakes of being either so operational that we lose a pastoral identity, nor should we allow ourselves to be relegated to a "spiritual" category solely...We are not simply the "spiritual" people in the wheel of resiliency options available to an individual Soldier's resiliency kit bag. (1LT-CPT)

While each of these [investing in people, connecting them in spirit, cultivating community] are vital and important to my identity as a chaplain, they are tertiary to my primary identity and role. Primarily I would consider my role to be advance religious rites and sacraments (confession, absolution, marriage, funerals, etc.). (MAJ-LTC)

Our spiritual engagements and leadership must come from a loving position but must also adhere authentically to the teachings and traditions of our distinctive faiths. We must not water-down or diminish the message we've been entrusted with. (MAJ-LTC)

[Investing in people, connecting them in spirit, and cultivating community] must be centered on God's Word (the Bible) and God's Son Jesus Christ if it is to have any lasting effect. Hence, I am a chaplain to all but only a pastor to some (those who accept God's invitation to have a relationship with Him thru repentance of sin and faith in His Son). (COL)

Some also commented on the importance of appropriate vulnerability, a secure sense of self, and authenticity:

It requires me to be vulnerable and transparent (or perhaps opaque) with my own struggles, failures, insecurities, etc. The charade that is frequently seen in chaplains and civilian pastors, wherein we feel the need to "have it all together" in order to be seen as credible (or get promoted or keep our jobs) actually kills community and connection by rendering us [un]trustworthy. (MAJ-LTC)

I must be honest with who I am and that's a servant of the most High God and his Son, Jesus Christ. (1LT-CPT)

Ministering in a pluralistic environment allows my personality to surface more and compliments my pastoral identity. (1LT-CPT)

For a Chaplain to be an effective spiritual servant, they must be strong in their own spiritual identity. Though we serve Soldiers and Families from various, and at times, divergent beliefs and worldviews, we are a disservice to them by failing to uphold our own spiritual identity...How can I encourage those around me to live out their identity if by example and speech, I do not live out my own? This does not give us the license to act abrasively towards those whose beliefs differ, however, we can be confident in what we profess. (1LT-CPT)

Some participants included the importance of self-care and their ongoing spiritual development as part of maintaining a healthy pastoral identity, as well as being attentive to their own spiritual, physical, emotional, and social needs in order to remain fit to serve.

...the chaplain needs to have a deep relationship with God in order to go beyond himself/herself and "invest in people, connect them in spirit, and cultivate the community." (1LT-CPT)

Investing in people requires from me the need to remain resilient, ready, and willing to engage. When water is in my cup, I can pour out for others. (1LT-CPT)

I understand my responsibility to be someone who is actively engaging my own spiritual growth so that I will be in a position to serve those who share and do not share my beliefs. (1LT-CPT)

Spiritual formation/discipline is an important aspect of my self-care routine. I am empowered, refreshed, and informed by my faith... My ethical/moral understanding is informed by my faith. My sense of who I am and whose I am are empowered by my faith. (MAJ-LTC)

Pastoral Presence. This subtheme was the largest one coded for this section and the second most coded subtheme ($n = 140$), following *calling to serve peoples' well-being* ($n = 174$), participants discussed in their responses to all three questions. If the latter subtheme represents participants' perceptions on their calling and mission as chaplains (i.e., what they do), this subtheme represents their perceptions of what it means for them to be chaplains (i.e., who they are before and with others). This subtheme captures what chaplains often call "the ministry of presence" or "incarnational ministry":

It means incarnational ministry, commonly known as ministry of presence. Being a present witness of the light to people who live in a dark world. (1LT-CPT)

A chaplain who is available, loves people, and is integrated with their unit. (1LT-CPT)

By being present with Soldiers, I use ministry of presence and active listening. Ministry of presence and active listening makes a lonely place a transforming place, in a crushing concern, my presence speaks courage, and you'll overcome. (1LT-CPT)

Many responses spoke to the need for chaplains to embody a holistic, self-giving, approachable, hope-giving, unbiased, and transformative presence that seeks to meet the needs of others.

I strive to be an engaged and trusted leader who makes myself accessible, approachable, and responsive to the needs and pain of those I am privileged to serve. (MAJ-LTC)

For me, it is living life with them where they are and not necessarily where I wish they were. It is not my job to fix people but to be there when they need help and connect them with others that have had similar experiences and have come out on the other side in a good way. (MAJ-LTC)

It involves a commitment to be one who is selfless, i.e., one who shares such as sharing friendships, sharing time, sharing faith, sharing ideas and shared suffering be it in the field or during deployments. (MAJ-LTC)

It means a commitment to be present in the moment, regardless of who is before me, while maintaining an anchor to the truth of who God is and how he has/is/will work within creation, history, and community. (MAJ-LTC)

To take a phrase from the Air Force Chaplaincy—I try to be the presence of the Holy to those around me. (MAJ-LTC)

Chaplains have to absolutely understand that their job is to walk alongside—not in front of—to provide encouragement and love. This becomes especially important when assisting those of other faiths. Indeed, it's their faith, not the Chaplains', but the chaplain must be there with a teachable, humble heart--ready to assist when needed. (MAJ-LTC)

Many participants highlighted the importance that their presence be intentional, compassionate, sensitive, and prayerful:

I am willing to sit with them in their pain wherever they are on their journey. (1LT-CPT)

This means intentionality. I choose to be intentional with my time and mental/spiritual energy expenditure on behalf of individuals and our communal reality. (MAJ-LTC)

It means caring about people genuinely, desiring to help them in the best way possible. Often it means offering to pray for them, and if they agree, praying for them in the moment. (MAJ-LTC)

To me this means to be fully present and engaged with Soldiers and Family members in all areas of life. Being present and engaged provides opportunity to intentionally connect them with their faith tradition and spirituality. (COL)

It means to serve people regardless of who they are and the issues they bring to me as their chaplain. It's about meeting them where they are without setting any agenda. (1LT-CPT)

I recognize that much of my pastoral leadership comes with being with my Soldiers where it sucks the most. (1LT-CPT)

Individual Understanding and Empathy. Similar to *pastoral presence*, this subtheme accounted for 113 coded passages and captured participants' responses with respect to the importance of the chaplain's temperament and skills to individually and empathetically listen to others while putting their own preferences aside:

Being willing to be humble and listen no matter one's religious preference or gender. (1LT-CPT)

I connect with them in spirit by empathizing in their struggles, pain, and circumstances. (1LT-CPT)

It means to put concerns of others before your own agendas. It means to go out of your ways and think outside of box for the benefit of people. It means to truly care for your own team... i.e., your peers and subordinates...their personal and professional needs. (1LT-CPT)

The ability and art of listening. I am guilty of being a preacher first, counselor second. Both are needed as a chaplain. However, my role as a counselor is of greater benefit to others as I invest in them by listening. This leads to an empathic connection, which then cultivates community as Service Members, Family members, and the general public assess they are being heard and not talked down to. (MAJ-LTC)

Regardless of one's beliefs, I can still empathically listen and provide care and pastoral leadership. (1LT-CPT)

Several participants highlighted the importance of seeking to understand and respect each person and their needs, as well as help them understand themselves, regardless of their backgrounds, to include:

Chaplains have the opportunity to invite Soldiers into understanding who they are through walking with them in their journey. Chaplains get to nurture a self-understanding in Soldiers, but also help them understand their placement in the bigger world, finding their place in this world and their purpose in it. (1LT-CPT)

For those of opposing views or other religious beliefs, we listen to them and their needs and offer to help as best we can by either helping with physical or emotional needs. We don't diminish their beliefs or world views, but listen to them in an attempt to better understand how to take care of them and their families. (1LT-CPT)

I take great care to listen and learn others' belief system and value set before I offer advice or encouragement. I want them to be congruent and reach for the best they have within themselves. (1LT-CPT)

Colossians 3:23, 24 is what informs me to be a servant to all regardless of their background or beliefs. Listening is key. Listening—real, intentional, unhurried listening—is synonymous with love. To truly listen to others is to truly love others. While I may not agree (e.g., a Soldier who is transitioning from their biological sex to how they identify their sexual gender)—listening serves the other by attempting to understand their beliefs, choices, trauma, and worldview. (MAJ-LTC)

All are treated with respect when respect is due to them. Shared experiences, shared understanding, and mutual trust is the starting point. (MAJ-LTC)

I cannot pretend to be in a meaningful relationship with those of divergent views, much less provide meaningful ministry opportunities to them, if I cannot listen to and understand them. Today, chaplain must not only be capable to listening to and talking with their peers, soldiers, and family members of all backgrounds—but we must also be capable to listening to and learning from those who profess NO religious identity, even the atheists and agnostics in our commanders' formations. (MAJ-LTC)

Lovingly Humble and Self-Aware. Sixty-four coded passages captured several participants' sense of humility or honor regarding their calling to the chaplaincy and the importance of humble self-awareness for effective ministry.

A chaplain is one who humbly walks alone side any soldier who is struggling with any issue or stressors that life throws their way. (1LT-CPT)

Human connection is one of the most important human needs in my opinion. Spirituality as a viable connecting tool between persons and their "Source" of meaning, value, life, and love is central. I am humbled by the overarching power of the call to be the agent creating, supporting and sustaining these connections. (1LT-CPT)

I am a trusted and confidential resource who encourages individual faith formation, which equips believers (in any tradition) to incorporate faith principles into activities of daily living. That trust and confidence extends to individuals, command, and commanders alike, placing me in a position of humility and strength. (MAJ-LTC)

A chaplain, who has a genuine sense of call, to serve as a representative of the Holy, to serve and care for people, as fellow human beings on the journey through life. This kind of chaplain exhibits awareness of self first, as a fellow created being, who sees all human beings – regardless of whatever myriad of differences—as equally wonderfully and beautifully created in the image of the Holy. (MAJ-LTC)

Having had civilian CPE experience prior to accessioning gave me valuable insight into ministry in a pluralistic context. Self-awareness and empathy are two of the most important characteristics for military Chaplains. (MAJ-LTC)

Being a spiritual servant means that I serve everyone out of a position of humility because everyone images God and has received common grace. As a fellow image bearer, I am responsible love and serve. Common grace implies that those with divergent beliefs and worldviews may have wisdom that I lack. (COL).

Embodies Interpersonal Dialogos. This final subtheme in the group of pastoral characteristics consisted of 52 coded passages that captured multiple participants views on the importance of “dialogos,” or the “word that moves”: how honesty, openness, and what might be described as an ongoing relational dialogue are essential elements of effective ministry.

I have the confidence as a Christian that God empowers my ministry. This includes having more confidence as I minister to those of differing (or no) faith...Opening up avenues of dialogue and interaction are not as stressful as I can have confidence in how God will arrange my ministry for His ultimate purpose. (1LT-CPT)

For those who share my Catholic faith, I feel an instant connection even if we disagree on issues within or outside the church. We have a similar frame of reference, and have the capacity to work through disagreements based on that common background. For those with divergent beliefs, I have a sense of curiosity and seek commonalities between worldviews for common ground to stand upon. I enjoy the dialogue as I receive as much as I give. (MAJ-LTC)

It is fine with me when others possess divergent belief and worldviews. This mindset provides an opportunity to learn from others in hopes they are willing to learn from me. It is imperative to remain open minded to learn more. I engage with them to understand and not judge. It is this mentality of not judging others that allows me to personally describe my genuine spiritual servant attitude and character to our Soldiers and their families. (MAJ-LTC)

[Being a spiritual servant means] there is a door open for discussion and eternal hope. (COL)

Some participants also included the importance of being able to share their own beliefs or experiences as a way to foster mutual understanding and learning, as well as a means to encourage service members to more carefully examine their own beliefs.

With comes to spiritual service, I categorically reject the distinction between those who share my faith and those who do not. Service in this context means helping each Soldier to unearth their religious worldview, engage and critique it, and promote a worldview that realistically assesses the world in light of truth. (1LT-CPT)

...[there are] people who are more or less searching, people who have become dissatisfied with the results they have gotten from their present beliefs and are looking for different answers or options. In this particular case, there exists a clear opportunity to share directly from my heart. Yes, there is a danger of abusing a client relationship. But it is not always true that people already know the answer; the counselor's role is only to help them find it. Sometimes people are genuinely stumped and genuinely are looking for new information. (1LT-CPT)

Having my beliefs challenged only helps me grow in my faith. Challenging the beliefs of others (in a respectful way) has made me a better servant leader by teaching me to fully listen. I have learned the importance of talking "politics and religion" at the dinner table. We don't avoid uncomfortable or challenging conversations but embrace them and respect the opposing views of others. Listening respectfully does not mean that we lack boldness in our speech. It has taught me to make a defense for my faith with gentleness and kindness. (1LT-CPT)

[Investing in people, connecting them in spirit, and cultivating community] means caring about people genuinely, desiring to help them in the best way possible...It also means sharing with them openly and honestly from my heart as much as is appropriate. (MAJ-LTC)

Reaching out to Troops and Families, while being honest to my faith. (COL)

Theme 3: Invests, Connects, and Cultivates

This theme accounts for 305 coded passages and was grouped to capture participants' direct responses to the question of what it meant for them to invest in people, connect them in spirit, and cultivate community. Through the responses provides, Table 49 displays three subthemes that predominantly align with each part of the question: (a) building relationships, (b) connects people spiritually, and (c) cultivates community.

Table 49*Invests, Connects, and Cultivates Thematic Findings (N = 305)*

Theme	Subthemes	(n)
Invests, Connects, and Cultivates	Building Relationships	66
	Connects People Spiritually	119
	Cultivates Community	120

Building Relationships. Responses to what it meant for participants to “invest in people” produced a variety of perspectives that centered on the important of building trusting relationships and accounted for 66 coded passages. Some responses addressed this theme in broad terms:

To invest in people means to know them and shepherd (lead, feed, protect, and equip) them. (1LT-CPT)

Investing in people is spending time with them, sharing experiences with them IOT provide opportunities to support and build relationships with them and create community with them. (1LT-CPT)

One of the primary roles of a chaplain, in my opinion, is the ability to form and foster relationships. The ability to do so allows a chaplain to make change, invest in people, and cultivate community. (1LT-CPT)

It means that I am actively involved in people’s lives while at work and other than work settings. This includes Soldiers and their Family members. (MAJ-LTC).

Many of these responses specifically addressed building relationships with fellow leaders, staff officers, and subordinates, to include:

I view myself both as a servant to chaplains and their families and as a steward of the Chaplain Corps branch. Therefore, mentoring for me is a way of life. My day-to-day activities and interactions are deliberate to make both chaplains and religious affairs specialists better at the craft of soul care. (MAJ-LTC)

“Invests in people” means that I am interested in both direct and organizational investment. That is, I am directly interested in individual people and their success. I am also interested in people being part of healthy, fully functional organizations. (MAJ-LTC)

I invest my time in mentoring junior chaplains in whatever topics are most relevant to them. We talk about personal growth, professional grow/development, people skills, spiritual journey, etc. (COL)

Several also commented on the importance of building relationships through counseling, mentoring, and spiritual leadership, with some responses specifically orienting this in spiritual terms:

I believe this is building relationships with them, just as Christ built relationships with his followers. (1LT-CPT)

A Chaplain who invests in people means someone who provides competent religious advice, spiritual counseling, preach in the chapel, and facilitate seminars or workshops (Strong bonds or marriage retreats). (1LT-CPT)

For me, when I invest in people, it means mentoring Soldiers spiritually. (1LT-CPT)

Investing in people is ministering to their spiritual needs. This could be in counseling, catechism, or Sacraments. (MAJ-LTC).

I feel called of God to serve others in such a way that they feel valued, loved and respected and my prayer is that thorough my service to them and relationship with them we can cultivate a friendship that will lead to spiritual discussions and dialogue that will move us to a closer obedience and submission to God. (COL)

Connects People Spiritually. This subtheme accounted for 119 coded passages and was divided into two additional subthemes: connects people spiritually and connects people to religious spirituality. With respect to the first, many responses spoke to connecting people spiritually in general or ecumenical terms:

Connect in spirit—People are spiritual beings and I have a role in ensuring their needs are met spiritually (1LT-CPT).

Connecting them in Spirit means connecting them to the image of God, the beauty of their created nature, that exists in all people. This connecting means bringing awareness of their importance as well as the awareness of the importance of Spirit in others and in

nature. Another way to say this would be to open their awareness to goodness in self and the world. (1LT-CPT)

Connects them to Spirit—is to walk with them in their spiritual journey what ever religion or non-religion that maybe. Help them to know their beliefs and to follow those. (1LT-CPT)

Connecting people in spirit focuses that investment on what is unique about pastoral and chaplain ministry—the spiritual nature of what we do. While it may not be theologically consistent or religiously specific, it is always spiritual and that spiritual connection is unique among other agents and agencies within the Army. (MAJ-LTC)

Connecting them in Spirit: to connect to something greater than self. This could be in religious terms or be in building team (unit) concepts. Focusing on the idea of each individual is important; however, more can be done for the collective mission/people. (MAJ-LTC)

Many responses also included perspectives about helping people spiritually as a way to find meaning, purpose, and truth.

Connecting them in spirit is offering them spiritual truths and help them to grow on these truths within themselves with God and their families. (1LT-CPT)

Connects them in spirit: gently insists on digging deep, then deeper still, to the bedrock foundation of who and why people are who they are. Every conversation is a startling discovery in which they see in themselves that which connects with something else (an event, another person, an emotion) that they previously had not connected. (1LT-CPT)

My role is to engage with people “where they are at” in their current stage of life, military service, family situation, and career position, and to support their spiritual development. I believe that we are created for relationships that are fulfilling on many levels, including the importance of interpersonal relationships and our spiritual relationship with God. People who are connected in spirit have a sense of belonging with others who are pursuing the same spiritual fulfillment. (MAJ-LTC)

A chaplain connects Soldiers and their Families with their existential self, asking challenging questions that encourage growth and develop a sense of purpose that is far greater than they themselves can be alone. (COL)

With respect to religious spirituality, many participants ultimately understood this chaplaincy priority as an extension of their calling to help people connect to religious faith:

To be a missionary to Soldiers, to share the Gospel, to help them grow spiritually. (1LT-CPT)

Connecting them in spirit ultimately to me means evangelism, but I consider being the voice of truth a win. If I can take somebody a cm closer to center (ultimate truth), that's a win. But connecting people in spirit in the general sense would be helping them find a connection/meaning/purpose to something larger than themselves. (1LT-CPT)

CONNECTS THEM IN SPIRIT: Our primary (and arguably sole mission) Mission is SPIRITUAL/Religious SUPPORT! Spiritual Support is Religious support and visa versa. It is impossible to be "Spiritual without being religious" and the Chaplain corps needs to quit pretending like it is. (1LT-CPT)

Connecting people in spirit makes me sound like a cheerleader. However, I am a religious leader, and Army regulation says that I am responsible for the religious aspect of spiritual readiness. I believe all of this effort to emphasize spirit detracts from what we bring as religious leaders; I do not come from a tradition that disconnects spirit from religion, nor follows many of the new age and Eastern religious philosophies that promote self-enlightenment. Instead, I bring people together for the right and true worship of God. (1LT-CPT)

Connecting them in spirit means bringing God to Soldiers and Soldiers to God, according to their religious traditions. (MAJ-LTC)

As a Christian chaplain, it means fulfilling the Great Commission of Christ: to make disciples. (MAJ-LTC)

Connecting people in spirit requires intentional community building strategies that engage people through religious education, weekly ministry events, and congregational fellowship opportunities outside of typical chapel service times. (COL)

Cultivates Community. Similar to the previous subtheme, responses for cultivating community accounted for 120 coded passages and were divided into two additional subthemes: cultivates the Army community and cultivates religious community. Participants who spoke about their contribution to the Army community included the importance of helping SMs and families find connection in community—be it unit-based, faith-based, or other social opportunities.

Cultivate community—Community is a critical aspect to healthy people and a healthy culture. Chaplains have to be involved with this. (1LT-CPT)

Cultivating community, on a personal level, is inviting individuals to belonging within the larger community, whether Battalion, Garrison, chapel, or beyond. (1LT-CPT)

My role as a chaplain is to support these connections and to create the opportunity for people to have a local community to which they belong. (MAJ-LTC)

For the phrase cultivates community, I try to connect individuals to groups using established programs such as Boss, FRG, Chapel, and others. I have also helped make those groups more functional and or created similar groups when the standard programs are nonexistent or non-functional. "Cultivating community" can be part of external advisement in connecting the Army community to area civil, nonprofit, and religious organizations. An example would be connecting Soldiers with the local School mentoring program. (MAJ-LTC)

Others specifically spoke to the importance of community for the sake of overall well-being and shared sense of purpose and meaning.

I believe that it means chaplains are responsible for pushing forward on innovative ways to nurture a sense of community within the organizations that they serve. Community speaks to the spiritual desire that we all have to be a part of something greater than ourselves. Chaplains model and teach ways to build community by investing in others. This is accomplished through teaching, Chaplain-led events, pastoral counseling, and advisement. (1LT-CPT)

Cultivates Community: simply put, this is a responsibility to not only cultivate religious community (such as in chapel services), but to also do my part to cultivate the larger Army community (in units, in neighborhoods) through authentic hospitality, service, counsel, and other ways to enrich others' lives in the context of relationships. (MAJ-LTC)

Cultivating community means helping others understand they don't walk through this life alone. It means being a part of a holistic approach to taking care of people. It means providing people with avenues for being in community with others. (MAJ-LTC)

A chaplain cultivates community by inspiring people to care for one another and to be a model for caring by reaching the Soldier's and Families' physical needs when needed. A courageous chaplain is willing to meet people in person and look them in the eye as a physical representation of the hands and feet of God. (COL)

Community is then formed by investing in people and connecting them with the like-minded, and community is important not only to spiritual growth, but also to readiness of the fighting force. (COL)

Many chaplains also spoke to their role in helping individuals find connection and spiritual growth in religious community as primary in fulfilling this chaplaincy priority:

As I am led by the Holy Spirit I seek to develop new Faith or Faith based communities. I seek always to see people as individuals valuable, even during the worst actions and turn of events in life. Sometimes I train, mentor, or teach. Often times I just show up and be a person living life alongside them. I also receive from others what I have just described. Thus, allowing them to fully participate with me in community. (1LT-CPT)

I bring people together for the right and true worship of God. Here again, cultivates community, falls in this category. My truest sense of community comes from leading worship and building connection amongst people that share the same faith and beliefs. (1LT-CPT)

Connection with God is first, then getting them into a religious community is second. I personally pour my best efforts into creating a robust Christian community via my chapel leadership and/or unit level bible studies, etc. (MAJ-LTC)

Cultivate community means to ensure they are part of a chapel worshipping community. (MAJ-LTC)

I do believe that it is vitally important for chaplains to seek to encourage and assist their personnel in seeking out meaning making communities, most often found in communities of faith. (MAJ-LTC)

Cultivating community requires additional time outside of the daily "Army" duties to put together events that allow people to connect with each other in a meaningful way, including Bible studies, children's church events, and chapel-sponsored community events to reach out to the local "on-post" communities across the Army. (COL)

Community is built stronger as the body of believers grow numerically and spiritually. (COL)

Theme 4: Pastoral Leadership: Perspectives and Approaches

Participant responses to the second and third open-ended questions provided rich content regarding their views about pastoral leadership in general and pastoral servant leadership in a military context more specifically, to include thoughts on how it pertains to serving people with various belief systems. This theme accounted for 267 coded passages grouped according to the following four subthemes displayed in Table 50: (a) perspectives on pastoral-servant leadership, (b) serving those with same beliefs, (c) serving those with divergent beliefs: general approaches, and (d) serving those with divergent beliefs: specific religious approaches.

Table 50*Pastoral Leadership: Perspectives and Approaches Thematic Findings (N = 267)*

Theme	Subthemes	(n)
Pastoral Leadership: Perspectives and Approaches	Perspectives on Pastoral-Servant Leadership	45
	Serving Those with Same Beliefs	33
	Serving Those with Divergent Beliefs: General Approaches	108
	Serving Those with Divergent Beliefs: Specific Religious Approaches	81

Perspectives on Pastoral-Servant Leadership. This first subtheme accounts for 45 coded passages and captures participants' perspectives on what it meant for them to be holistic spiritual servants in the Army in their pastoral roles. Many participants often mentioned principles of servant leadership, intermingled with their responsibilities as pastors to the military:

To be a spiritual servant in holistic service is not less than leadership, but it is more. Leadership is to know, be and do according to a higher standard in order to influence others to do the same in accomplishing a mission. Servant leadership is coupling that dynamic with knowing yourself, your people and your organization and observing, participating, and courageously spearheading what God is doing in your life and their lives. (1LT-CPT)

Being a spiritual servant is being God's representative—sharing His love with others—IOT to help them see beyond themselves and connect with God and/or their views of something greater than themselves. (1LT-CPT)

A Spiritual servant is one who draws upon an internal and existential strength from God to serve humanity and to be an instrument of God's grace and healing to those He sends my way. (MAJ-LTC)

A spiritual servant to those who share my beliefs means being involved in activities, programs, and opportunities for fellowship so that those who are part of my personal faith community can grow closer to the Lord. For those with divergent worldviews and beliefs, it means first respecting where they are coming from, and then using my influence as a human being to enable them to grow more resilient through whatever

situation they are facing. Helping them is not faith-specific, so a spiritual servant role is generic and leaves out theology that defines who I am. To be an effective military chaplain you have to be able to do both. (MAJ-LTC)

Many participants provided faith-specific understandings of pastoral-servant leadership, to include:

I am a Christian, so my philosophy of life is to imitate Jesus Christ, who said, "Just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many." So, every day, I try to listen to the Will of God for my life and how I can serve better to all around me with respect to their different beliefs and their different philosophy of life. From my experience, I know that God provides when we are faithful. (1LT-CPT)

Being a spiritual servant means keeping in mind that all that I have or accomplish in this life is really just stewardship of what is owned by God. I own nothing, accomplish nothing. It is no longer I who live but Christ through me. (1LT-CPT)

I cannot pretend, and do not apologize, that my understanding of servant leadership—and therefore being "a spiritual servant"—is in imitation of Jesus Christ as the ultimate servant leader. To that end, I do everything within my capabilities and competencies to meet people where they are at and to call them to character-driven life and service. (1LT-CPT)

Because I am a Christian my definition of being a spiritual servant is determined by the fact the Spirit of Christ lives in me and compels and convicts the lifestyle I choose. This includes loving others, despite their beliefs and worldviews, as I love myself (i.e., as part of God's creation, valuable and redeemable in his eyes). Holistic service then cares for the whole person, their lifestyle, morals, and their spiritual beliefs. (MAJ-LTC)

For me, spiritual servant partly means to be an example in both word and deed. If I can be the right example, which for me is to emulate Jesus Christ, then others will possibly want that in their lives as well. (COL)

Some participants challenged the concept of "spiritual servant," while others also commented how there is little difference between faith-specific or spiritual service to those of diverging beliefs and pastoral leadership in general:

In truth, I guess I'm not sure what the difference is between being a "spiritual servant" and simply being pastoral, as they seem to connote the same thing. Nonetheless, I don't see much difference between service to those whom I share beliefs with and those that I do not share beliefs with on the practical everyday level. In a shared beliefs context, this may involve additional belief specific rites, rituals, etc., but such practices do not

inherently exclude those of divergent beliefs from participation...This provides an opportunity for mutual learning from both parties involved. (MAJ-LTC).

Not sure I adhere to the phrase "spiritual servant". You are either a servant or you are not. To me it is inclusive to all areas of life. A servant puts others first, attempts to listen before speaking and lift others up. (MAJ-LTC)

I don't know what 'spiritual servant in holistic service' means without context. Does it mean a servant who is spiritual, or does it mean the service offered is spiritual or something else? Those options are confused by 'holistic' service—the term holistic means addressing the whole person, body, mind, spirit, emotions, etc. If we remove the modifiers "spiritual" and "holistic," the phrase becomes "servant in service." That phrase is understandable. The person's identity and practice are aligned. But if we add the modifiers back, the phrase is confusing. The servant's identity 'spiritual' is focused and singular while their practice 'holistic' is broad and all-inclusive. The tension between a focused identity and a broad practice could lead to cognitive dissonance. Or it could be that the phrase is intended to be emotive and non-literal. I just try to take care of the whole person. (MAJ-LTC)

I am and have always viewed myself as a servant. I am not familiar, nor have I used the term of "spiritual" servant. To be a servant, within a religious setting, it is understood that the relationship of servanthood is spiritual rather than literal. "In holistic service" means to me that I serve all, regardless of their specific faith group. I hope they see the love to God within me as I serve them. I hope they are drawn to the love and presence of God due to my service to them. I hope my service is a witness to the presence and love of God. I hope to lay aside my ego and when I do I find myself much healthier and well balanced. (COL)

Serving Those with Same Beliefs. Within the context of being a pastoral, spiritual servant, some participants specifically commented on what it meant for them to serve those with same or similar beliefs, accounting for 33 coded passages:

God himself loves us and blesses us daily. I believe service to God's people in the military is a frontline ministry. Not all are Chaplains, but they love the Lord and along with their families are trying to do their job while following their savior. I believe it is important to be a voice of encouragement, but also to speak the truth in love as led by the Holy Spirit with God's Word. (1LT-CPT)

Being a Spiritual servant to those who share my beliefs means connecting them with resources such as community, liturgy, accountability that have the best chance of positive impact in their lives based on my chance to listen and get to know them. (1LT-CPT)

I take my role as a religious leader exceptionally seriously and try to reflect that particularly in my service to my congregation. (1LT-CPT)

It is easier to be a spiritual servant, holistically so, to those of shared beliefs. (MAJ-LTC)

For those who share my Christian beliefs, I provide direct leadership in worship and discipleship. (MAJ-LTC)

In a shared beliefs context, this may involve additional belief specific rites, rituals, etc., but such practices do not inherently exclude those of divergent beliefs from participation. (MAJ-LTC)

As a model of servant, Jesus encountered many of varying beliefs, yet he cared for them where they were - we can do no less. If anything, he was more direct with those who claimed they believed the same as him. I feel more freedom to assert accountability with those who agree with my beliefs and expect the same in return. (MAJ-LTC)

I see serving people in my faith community as building community that is closely integrated and networked for internal and external support. I see this faith community as a resource to the broader community around them and lead them to consistently and intentionally reach out to those outside of their faith community. (COL)

Serving Those with Divergent Beliefs: General Approaches. Most participants who shared how they served those who shared their beliefs also provided their perspectives on what it meant for them to serve those with divergent beliefs. In this first subtheme regarding divergent beliefs, participants shared approaches that were either general or ecumenical in nature, accounting for 108 coded passages. The predominant ideas presented in these passages included the importance of compassion and respect, ensuring all people are served well and equitably, helping people pursue their faith in accordance with their beliefs, and assisting others in developing spiritual resiliency. Some participants provided very succinct responses:

It means cooperation without compromise. (1LT-CPT)

It means loving my neighbor as myself. (1LT-CPT)

...for those who are of different faiths I provide resources and opportunity for their free exercise of religious practice (MAJ-LTC)

Others provided more nuanced responses:

I believe that the basis of true listening will reveal that "shared beliefs" are a misconception found in relationships to bring false comfort. Every person I serve has their own beliefs and, with active listening and community connections, spiritual servants can serve all others best by reminding them of the hope in the world and connecting them to that hope however they feel comfortable doing so. I serve them by listening, knowing, connecting, and living alongside them in ways that make both of us better. (1LT-CPT)

To be a spiritual servant in a diverse environment means sharing the love of God with all people regardless of their backgrounds and previous walks of life. It also means guiding them toward clarity of who they are and what their lives mean. (1LT-CPT)

The key is awareness or mindfulness. It does not matter if it is someone from my tradition or another—mindfulness of how the Divine is at work in our lives, mindfulness of how we make meaning, mindfulness of needs, pressures, and expectations and shaping ministry and conversation around exploring those—specifically allowing the Soldier or family member take the conversation where they need to. (1LT-CPT)

Spiritual Servant in Holistic Environment is consistent with Matthew Fox's "One River, Many Wells." As a deep ecumenist, I celebrate the diversity of spiritual practices, whether they are horizontal, vertical, or both as equals in emphasize, legitimacy and inclusion. I focus on meaning and purpose, the functionality of the transcendent experience and its works in human life. (1LT-CPT)

...I ask if they want to be connected to someone closer to their belief structure or continue the conversation. If we continue the conversation I listen to the themes or concerns they are expressing. I focus on the person as a member of the military not a member of my chapel community. I focus on systems which can assist the person if I am unable to assist. If world views are different then I simply listen to the energy they are expressing and build a caring environment where they can express feelings safely. (MAJ-LTC)

Serving Those with Divergent Beliefs: Specific Religious Approaches. Still other participants discussed their approach to serving those with divergent views in a specifically religious fashion, which accounted for 81 coded passages. This subtheme contained a very rich set of responses, with many participants discussing particular aspects of how their faith informed their service. For example, some discussed how their religious beliefs inspired or encouraged their service to those with divergent beliefs:

It means that I endeavor for all service that I provide to reflect the character and heart of the God I worship. My hope is that, through my service, everyone I encounter will better understand the heart of Jesus. (1LT-CPT)

It means to be who I am from my faith tradition (who I believe God has made me to be, without shame), while being present and available to meet the spiritual needs of Soldiers and families, regardless of their religious beliefs. (1LT-CPT)

A spiritual servant sees their calling as a living embodiment of love for God. Since God's love is universal and free to all, so is my capacity to serve all people regardless of what they believe or their worldviews. My relationship with God does not limit who I can serve, it broadens it. (1LT-CPT)

It's really important to me to be a spiritual servant to all of the Soldiers and Families who I work with, not only those who share my beliefs. As a representative of a minority faith, this is especially important to me. (1LT-CPT)

I firmly embrace upholding the Constitutional freedom all Soldiers have to exercise their faith...I do so always in the hope that I can show Jesus Christ to others via my attitude and actions. I want all Soldiers to come to know Christ as Lord and Savior, and all religious exercise promotion I do ultimately is to try and plant seeds for the gospel. (MAJ-LTC)

My choice to serve the other is not contingent on their choice to participate in neither transcendence as I have experience it, nor their beliefs or worldview. Jesus spoke Truth in love to the individuals of his area of concern, not merely those with whom He shared like-mindedness. The Bible describes that He did this "outside of the gates," meaning He went to others, instead of expecting others to come to Him. Ultimately, He died for all, leaving the choice to participate in His death to each individual. I hope to emulate His willingness to serve me, who does not deserve His attention or service. (MAJ-LTC)

In regard to serving those of divergent beliefs, this has been a part of my calling even before serving as an Army Chaplain. This requires me to serve people where they are and to share hope and grace in the middle of their need. (COL)

Others specifically discussed ways in which they felt it important to adhere to the principles of their faith (e.g., sharing the gospel) when serving those with divergent points of view:

I also enjoy sharing, speaking with other Soldiers, Families, DA Civilians who have a different worldview than I. I believe it is important to serve them just as the apostles were called to do so many years ago. It is important because all believers are called to be active in the great commission. In which I believe it begins with building relationships and being a light in this darkened world to those who need it and feel like they need hope. (1LT-CPT)

Being a spiritual servant means living the Gospel in a way that shows God in a way many have never seen before. This is both true for Christians and non-Christians. Our actions, behaviors, and character should be above reproach and infused with love for our fellow man. (1LT-CPT)

It means I become all things to all people so that I might win them for Christ (1 Corinthians 9:22). (MAJ-LTC)

In Mark 10, Jesus says that He came to serve, not to be served. We see this in His interactions with followers and with those who were enemies to the faith. I purpose to have the heart of Christ toward others and desire to interact with them as Jesus would in thought, word and deed. (MAJ-LTC)

Some participants' responses discussed the importance of acknowledging differences and how serving those with divergent beliefs can help foster mutual understanding:

...For those who have divergent beliefs, I want to stand solidly upon the Christian / biblical worldview and own differences. Far too often differences aren't recognized. (COL)

...seek to offer an environment where different worldviews are allowed and also appreciated...When different worldviews are lived out while learning another's beliefs, then pluralism and peace can be achieved, while maintaining our own faith. (COL)

A few participants shared the tension they feel in what it practically means for them to holistically serve others with divergent beliefs:

As someone who has served within a Garrison environment, advocating for the right of others holding divergent beliefs/worldviews to be able to worship has made me question myself. When I advocate for a Pagan group to have the same access to space and funds, I wonder if I have become universalistic and go back to reaffirm my own beliefs in Christianity. Again, I refer back to the Emmaus Road story of Jesus that in so advocating I am somehow making Christ more attractive while also knowing I am upholding the Constitutional right of others to practice their spiritual/religious beliefs they adhere to...(MAJ-LTC)

I believe that I am to be a "reflection" of God, not be God. There are things that will distort that reflection, just like impurities in any type of reflective material, but it is our responsibility to let them have as clear an image as possible. However, I can't make them look at the mirror. This goes for those who I do share beliefs with and the ones I don't. I am the least pushy person about my faith that I know...By being the best reflection of God we can be, it invites others to look into the reflection without being worried that the mirror will turn them to stone. It should be a picture of love and compassion inviting others to want to be like the reflection, not requiring it. My closest friends are atheists

and while I wish they would believe as I do all I can do is continue to live my life for God and let Him do the work. By forcing the conversation, I feel like I would be pushing them away. (MAJ-LTC)

Theme 5: Pastoral Leadership in a Pluralistic Environment

This final subtheme accounted for 216 coded passages and captures participant responses to the third open-ended question regarding how they understood their pastoral leadership in a pluralistic context: how it was formed (i.e., shaped/influenced) and how it was applied. Through the responses provided, Table 51 displays five subthemes that emerged: (a) neutral to cautious approach, (b) faith-contextual approach, (c) pragmatic approach, (d) opportunities in pluralistic ministry, and (e) constraints of pluralistic ministry.

Table 51

Pastoral Leadership in a Pluralistic Environment Thematic Findings (N = 216)

Theme	Subthemes	(n)
Pastoral Leadership in a Pluralistic Environment	Neutral to Cautious Approach	27
	Faith-Contextual Approach	66
	Pragmatic Approach	39
	Opportunities in Pluralistic Ministry	66
	Constraints of Pluralistic Ministry	18

Neutral to Cautious Approach. The first subtheme in this group accounts for 27 coded passages and represents participants' responses which reflected varying degrees of caution regarding their perception of both how the Army's pluralistic context both shaped their particular

pastoral leadership and its application. For example, some participants stated that the pluralistic context did not have any major effect on either their pastoral formation or ministry application:

I do not believe it does. The world is a pluralistic environment. No one should change their faith to accommodate another person. Everything about my faith tells us to be a light and witness to those outside of it. God tells us to love our neighbor as ourselves. It is the second greatest commandment. I continue doing this and grow from my experiences including my success and failures, but I must be faithful to God and his word. (1LT-CPT)

It doesn't change my pastoral leadership or ministry application. My Christian faith calls me to love God and love people. Whether they believe the same thing or not has absolutely nothing to do with loving them, serving them, and caring for them. (1LT-CPT)

On being a pastoral leader, I cannot sever my identity of who I am in Jesus Christ...that is what forms who I am. Applying who I am is not always the going to be applauded. I will not bend on the Christian / biblical worldview in order to get along. (COL)

Some participants shared a less wary perspective, but nonetheless a need for cautious wisdom in light of the pluralistic context:

I am more cautious in some regards, seeking to be as wise as a serpent and harmless as a dove. (1LT-CPT)

This is a pretty leading question. God should shape my pastoral leadership, the Army's plurality may be something that influences it. At the end of the day an Army chaplain probably sees more diverse people than a regular pastor, but that shouldn't change their pastoral leadership ability or foundation. (MAJ-LTC)

No but wisdom is used when performing or providing religious support in a pluralistic environment. (MAJ-LTC)

It does not. The Army's pluralistic environment does not shape who I am or how I serve. It is a condition within which I must operate, but it is not determinative nor informative to my pastoral leadership formation or ministry application. My faith formation informs and shapes my pastoral leadership and my delivery of ministry. The Army's pluralistic environment is the cultural context in which I deliver both. (COL)

Still other participants seemed to voice a degree of indifference to the idea that the Army's particular context had any effect, due to their own prior experience with pluralism:

It impacts my ministry application very little because my faith and my endorser are clear that the dignity of all humans will be upheld, regardless. How I lead them in a pastoral

sense revolves entirely around an awareness of their potential for growth and a deep reflection on how best to be a companion as they walk toward that potential. (1LT-CPT)

As a chaplain, the pluralistic environment does not shape me because I had already embraced that setting growing up in a very diverse culture. (1LT-CPT)

The Army's pluralistic environment does not shape nor alter my formation or application of leadership or ministry. My formation and identity as a minister was formed before the Army and I worked in multiple pluralistic settings prior to the military ministry. Doctrine, regulation, and command guidance provide the boundaries (as any good secular pluralistic organization would). (MAJ-LTC)

Coming from a more progressive background, I don't see much impact of the Army's environment on my formation or functioning. I have my vocation identity, formation, and confirmation within and from the Church. The Army's environment is no different than the world at large, and it is to that world to which I am called to go love and serve. (MAJ-LTC)

Finally, some distinguished the effects of pluralism between their pastoral leadership formation and ministry application:

...In ministry application, the pluralistic environment creates a challenge in that I could potentially always have individuals present who would radically oppose my religious group's beliefs...Knowledge of the make-up of religious identity of my formation helps me think through how to state things in various manners so that the audience will not mis-understand my words. (1LT-CPT)

The Army's pluralistic environment shapes ministry application more significantly than pastoral leadership formation. Pastoral leadership is primarily formed through my endorser and ordaining body while application of working in a pluralistic environment requires unique, thoughtful, and creative solutions to potential conflicts of interest. (MAJ-LTC)

My pastoral leadership formation was not shaped by the Army's pluralistic environment. How I apply that formation through ministry has most definitely been shaped by the context I minister in. For example, the Army's unique pluralistic environment has not changed what I believe about prayer, or who I pray to. But the reality of Soldiers being in formations they are required to be in while I am praying, does impact the way I voice that prayer, in order to respect the pluralistic setting I operate in. (MAJ-LTC)

Working in the Army's pluralistic environment is different than working in any other enterprise. We live in a pluralistic culture with freedom of speech and freedom of religion. My pastoral leadership formation was established before I joined the Army, but the application of that leadership is constantly being challenged and reformed as the

Army becomes more and more open to secular ideas and less tolerant of those with specific spiritual convictions. (COL)

Faith-Contextual Approach. This subtheme generated 66 coded passages that captured many participants perspectives that were either more accepting or embracing of the Army's pluralistic environment's effect on their pastoral leadership and application, yet in ways that described specific contextualization. For example, some participants spoke of how the environment influences their pastoral leadership formation or application while also maintaining fidelity to their religious convictions:

My theology doesn't support a universalist viewpoint, yet my job requires me to support others' pursuit of faith regardless of what that pursuit is. It's a very fine line that I continually wrestle with. However, I know how I am and what I believe. For anyone that seeks me out, I will provide support and counsel shaped and informed by my theology. (1LT-CPT)

It pushes me to examine my beliefs and actions more often as I am not in an echo-chamber or synchronized thoughts and behavioral patterns. This forces me to remain open-minded with others, but also rooted in my faith through study, conviction, and the Spirit's leading. (1LT-CPT)

The Army's pluralistic environment uniquely shapes my ministry application by broadening my gaze. GOD alone forms my pastoral leadership and my formation. When my gaze looks past those I directly impact then I am able to apply what GOD has put on my heart in a way that helps me minister to them appropriately. (1LT-CPT)

I model what it means to have defined religious beliefs in a pluralistic environment. I act and speak according to my religious beliefs. I also encourage and support others to do the same. (MAJ-LTC)

Understanding, and continually reminding myself, that I have been called to serve within a pluralistic environment allows me to navigate the multi-layered dimensions of what it means to be human, and that each individual has been granted autonomy by God as part of His divine creation. I do not struggle with serving within a pluralistic society. I consider myself to be open-minded and able to serve and interact with others without compromising my own personal tenets of my Christian faith. (MAJ-LTC)

Working in a pluralistic environment allows me to shape pastoral ministry to meet the needs of each Soldier and at the same time keep my denominational values, principles, and doctrines. It's about the integration of both pluralism and distinctive beliefs to create authentic pastoral/Spiritual leadership. (COL)

Others were more specific, discussing specific aspects of how they contextualize their pastoral formation or ministry application:

For me, it causes me to focus the expression of my belief more in what I do (how I treat others) than what I say (the content of what I preach or counsel, although the content does matter). What that means is that if I have a belief that we should love God and love others, my expression of that belief needs to be in how I personally try to treat others with love as I interact with them, and less by preaching or counseling them about the importance of loving others. That goes for any other principle as well. This way I can respect the beliefs of others and not superimpose my own on them, while still authentically practicing my beliefs in how I care for others, what moral integrity I act with, etc. I'm not sure if I would have formulated my pastoral identity in that direction to that extent if I were ministering primarily in a denominationally exclusive environment. (1LT-CPT)

Pluralistic environment allows me to fully practice my beliefs without fear of retribution, but allows me to give every soldier the same openness of religious practice. Additionally, I can serve and help far more here than at any church. I am able to reach out to each soldier individually and tailor counsel or assistance to them while still holding strong my own personal beliefs. When I speak with soldier for first time and express with them the freedom I have to believe as I do, but still honor their belief and help them where they are specifically, helps most soldiers to relax and open up. (1LT-CPT)

It has forced me to listen with more care to underlying issues and concerns as well as learn to look for different opportunities to speak and share my faith in an invitational way. It has also helped sharpen my prayer life and what it means to speak publicly in a way that maintains fidelity God and is winsome to a pluralistic contingent of Soldiers. (MAJ-LTC)

It expands the zone(s) of ministry application. My pastoral ministry concept remains the same, it just expands/broadens to include others of divergent belief systems. In other words, it expands from doctrinal/scriptural truth and love (for those within my faith tradition) to practical truth and love (for those outside my faith tradition). (COL)

Many described their approach to this issue in very faith-specific terms:

The Army's pluralistic environment uniquely shapes my pastoral leadership formation and ministry application by calling forth my desire to the honest and gut-checking work of integrating Religious Support in garrison, field, and deployed environments. I work hard—and enjoy working hard—at working within a system that I may or may not agree with for the purpose of being a light-bearing minister of God in those very systems in accordance with the words of my God, Jesus Christ, who said "Let your light so shine before men that they see your good works and glory your Father who is in heaven" (Matthew 5:16, NIV). (1LT-CPT)

I've learned what it means to be all things to all men so that some may be saved, as Paul says. My pastoral formation requested accountability for doctrinally solid chaplain peers. I pray that ministry application is in God's will and grounded in truth from the Bible. Pluralism offers a mission's field for the gospel and a challenge from others as we have constructive discussions. This sharpens me and challenges me to be a better steward of the faith. (1LT-CPT)

I view myself as a missionary serving in a unique military culture. This means I need to both fit into and be set-apart from those I serve with. I do not and should not expect others to conform to my patterns of life and beliefs. However, I do have the obligation to speak truth into others' lives when afforded the opportunity, and demonstrate God's love by my actions, and words every day. (MAJ-LTC)

I am Daniel living in Babylon. My understanding of culture is critical to my ability to minister. While living in Babylon I must maintain my faith in my God. (MAJ-LTC)

Pragmatic Approach. The final subtheme, consisting of 39 coded passages, captured responses that were mostly embracing of the pluralistic environment, often portraying a desire to be as accommodating as possible, if not also pragmatic or ecumenical:

I find the pluralistic environment an inspiring place to lead in a creative ecumenical manner. I love to learn about others' cultures, faiths and backgrounds. I believe our diversity strengthens us and leads to equity for our ranks. (1LT-CPT)

Everything I do is not about my faith, but about helping others know what they believe, why and how to live that. That often times looks completely different than my faith. (1LT-CPT)

In the beauty of the pluralistic concept of the U.S. Army, I consider myself as an enabler and community builder. My focus is to facilitate growth for SM in their spirituality, transcendent connection and its contribution to meaning in life. In my capacity as a Rabbi, I am trying a post-denominational model which focuses on inclusion and meta-historic unity of the Jewish people, diversifying our services to address different denominations in rotation and fostering an environment where all our SM can celebrate each other's joy and learn from one another. (1LT-CPT)

It helped me understand that the absolute truth doesn't belong to just one religion, we all have a part of/in it! (MAJ-LTC)

The rights of one are the rights of all and I deliberately look at systemic impacts of my actions, policies, and communications. After more than 20 years I no longer see the distinctives. My programs and initiatives are for the empowerment of all and have broad capabilities to be adjusted to individual needs. (COL)

Some discussed their own personal histories and influences in response to the question:

I joined the Military with the intent of serving in a pluralistic environment. I was raised in a Military environment that valued diversity without allowing it to threaten my personhood. My pastoral leadership has been shaped around this celebration of diversity though it took time to learn that diversity in religious belief can be used for evil and also for extreme beauty. A pastoral leader sees the hope for good and guides away from the potential harm of bias and conformity. My ministry application is shaped by the pluralistic environment in the consideration to my open-mindedness and self-work. I am aware that I can sometimes feel threatened by differences or conflict, yet I am called to defend the right for diversity. My ministry is constant checking in with self-bias as well as the people I serve in order to create holistic people that value themselves and their fellow Soldiers. (1LT-CPT).

I am from diverse religious background. My grad parents were Pagans, my dad was a Pentecostal Preacher and I was born a son of a preacher who later join a different Protestant Ministry. I attend high schools with Muslim, Christians, Pagans, and not religious alike. I am now a Mormon Chaplain. I was born to minister in a religious pluralistic environment such as the Army. I love the opportunity and the privilege to help everyone. (1LT-CPT)

My background is United Methodist so I believe I am a little more comfortable in a pluralistic environment than many others. Our motto is "Open doors, open hearts, open minds," so there is room to question, to wrestle, and disagree. Therefore, I am not threatened in a pluralistic environment, instead I'm energized to help people on their journey as they seek after faith, purpose, meaning, etc. (MAJ-LTC)

Opportunities in Pluralistic Ministry. Many participants also discussed how the pluralistic environment has presented opportunities for their pastoral leadership formation and ministry application, accounting for 66 coded passages. Some participants discussed how pluralism has helped them become more appreciative and understanding of other perspectives:

It enables me to see what we share in faith and what we can build on without ignoring the limitations that come from our faith differences. (1LT-CPT)

It helps shape me in a what that gives me a broader scope on how to serve others outside of my worldview. Not everyone is a Christian, and that should not hinder me from serving them, and assisting them in a way that fosters growth in their own world view. (1LT-CPT)

The pluralistic environment shape my pastoral leadership to be more thoughtful and empathetic. (1LT-CPT)

I used to be very pushy about others following the same faith as me. The Army's pluralistic environment has helped me to see that is not necessarily in accordance with my beliefs. Scripture does not tell me to make them like me, it tells me to love God and love others as God does. I believe that he loves all of his creations, even if they don't agree with him. It does not mean they will get to spend eternity with Him, but I don't think it makes him treat them with less love while they are here on earth. I feel like I should have been doing life this way before the Army, but the Army has helped me to see how to love better. (MAJ-LTC)

Helped me to appreciate better and love my own tradition; and helped me to understand, appreciate and respect other religious traditions. (COL)

Many discussed how the pluralistic environment provides them a more challenging and rewarding context for ministry, to include:

It opens my mind to new perspective and helps me to find new ways of ministry. (1LT-CPT)

Ever since joining the Army, I got many opportunities to build rapport with chaplains from different religious backgrounds and beliefs. Their religious worldviews have helped me enhance my understanding of the Gospel and faith in Christ. It also challenges me to get out of my own comfort zone to explore and experience other's struggle in life indirectly. (1LT-CPT)

It allows for collaboration beyond our perceptions and comforts. It affords personal growth and spiritual formation as we learn from one another. (MAJ-LTC)

I have had the chance to share Christ with all kinds of Soldiers who never would have come to my civilian church. It's not complicated to live by the golden rule. I pray for strength to do this with people I have strong disagreements with. People are hard to love at times! (MAJ-LTC)

The pluralistic setting provides a much broader context for ministry than exists much of anywhere else. This context has helped to prevent a rush to judgement and an open mind that seeks to understand the other person. If I do not better understand where they are coming from, I cannot adequately show them the way. (COL)

Constraints of Pluralistic Ministry. While many discussed opportunities within a pluralistic context, a handful of participants discussed in varying detail what they considered to be disadvantages or constraints of the Army's particular form of pluralism. This subtheme consisted of 18 coded passages and included some concise responses such as:

I find that the pluralistic environment has caused me to think twice before I speak. Sadly, I think that it has caused me to not be as bold in my faith and walk as I want to be; yet I am embracing each opportunity to plant seeds in the life of each soldier no matter their religious or world view. (1LT-CPT)

The pluralistic environment forces me to teach and preach complex religious topics at a basic level while balancing spiritual practice and political correctness. The military preaches plurality yet demands conformity. I've had many fights with senior chaplains on basic religious principles. (1LT-CPT)

The pluralistic environment has simply made the process more cerebral and intentional. As the Army moves further away from mooring, moral principles; it does become more difficult to because of the feeling of my own beliefs being trampled. (MAJ-LTC)

It is important to love all, serve all, and speak the truth well. This is perhaps the most challenging aspect of being a chaplain in an increasingly pluralistic environment where there is no standard of absolute truth. Even the Army Values are at times up for grabs (although senior leaders won't admit it). (COL)

One participant discussed specific negative impacts of the Army's environment on their particular pastoral leadership formation and identity:

The Army's pluralistic environment shapes pastoral leadership formation in many ways. It adds both responsibilities and unique constraints. Responsibilities to and for people who may/may not want me to serve in the role. It places constraints and limits on the language I can use to do the job. It removes the assumptions regarding coherence for pastoral language used or tasks engaged, etc. Ultimately, we become shaped by the work done within the constrained environment. By always filtering my words and actions through the "pluralistic" filter I become an expert at self-censorship. Overtime it diminishes my confidence in the original norms, rule, guide that informed my service. So, while I have become much more effective at operating according to the explicit and implicit requirements and expectations of the environment, overtime it has a deleterious effect on my original pastoral identity and conviction. I'm less useful in a church after all this. (1LT-CPT)

In a similar vein, one participant discussed concerns regarding favoritism in a pluralistic environment:

The pluralistic environment favors the non-Protestant population, while the Protestant population is expected to bend to every requirement given. This greatly restricts the further possibilities of shaping my pastoral leadership and ministry application, as I have to operate in fear and uncertainty to ministering out of my Protestant context. (1LT-CPT)

Individual Subtheme: Chaplaincy to a Secular Organization

A final subtheme, consisting of 37 coded passages, captured unsolicited yet thoughtful responses pertaining to some participants' views on issues, challenges, and problems they perceived as religious professionals working for a secular organization, or more specifically, bureaucratic issues within the chaplaincy.

The question of investing in people, connecting them in spirit, and cultivating community sometimes elicited concerns about ambiguity or an inability to fulfill the priorities:

The phrases used in the question are buzz words that don't seem to me to fit the description of Army chaplaincy according to army doctrine. That sounds more like a pastor or a hospital chaplain. (1LT-CPT)

My truest sense of community comes from leading worship and building connection amongst people that share the same faith and beliefs. Unfortunately, with the ever-changing nature of our current cultural landscape, people of different views are being alienated unless they believe and proactively support the broadest terms possible. Even within our corps, I find that there is little community cultivation because one flavor of Christianity tends to dictate what community looks like across each Religious Support Office and Command Master Religious Program. Any flavor different than that is shut down, silenced, ignored, or excluded. (1LT-CPT)

Connect in spirit- is a phrase I find vague and unclear, if not impossible. I'm not sure to what 'spirit' refers. And I also find the verb 'connect' to be ambiguous. For example, am I supposed to connect 'them' the people (Soldiers, families, and DA Civilians) with the same spirit? (MAJ-LTC)

The question regarding the meaning of a spiritual servant in holistic service to the Army provoked some concerns in light of specific perceptions of the problems within the chaplaincy:

In a Corp dominated by conservative evangelical theology I am called to reach out to those not served well by the majority of chaplains by allowing and encouraging them to be their authentic selves. I believe this must become the direction of the CH Corps or we risk becoming irrelevant. (MAJ-LTC)

I think frequently we as chaplains fail to appreciate the power that comes from helping Soldiers in their spiritual journeys. We do a great job in seeing to their religious needs, but we have a way to go in helping them spiritually. I would even admit that there are some chaplains who are so bent on leading others at chapels and Bible studies that they

often forget that spirituality is just as capable—if not more so—of leading Soldiers and Families to God. (MAJ-LTC)

The first question regarding the pluralistic environment's effects on pastoral formation and ministry application also elicited some negative responses centered around pastoral leadership development:

As I mentioned in previous answers: the Chaplain Corps ought to be able to trust the leader development pipelines of various DOD approved endorsers for religious denominations. Pastoral leadership formation within the Army just does not adequately happen by intentional formative educational processes within the Chaplain Corps. We offer some measure of buttressing support to pastoral leadership formation, but we are more focused on ministry application and its outcomes. (1LT-CPT)

My pastoral leadership formation is very different under civilian and military contexts. In the civilian world, my endorser organized monthly, day-long opportunities for in-service and fellowship on roughly a county basis, with roughly a dozen pastors participating. As a chaplain, I am able to break away from my military duties maybe only once or twice a year to attend these, and I miss these dearly. Fortunately, the military does make up for this somewhat with the annual, required, week-long endorser training conferences. Still, I am much more disconnected from the life and rhythm of my endorser as a chaplain than I was as a civilian pastor; I may as well be on the dark side of the moon for the duration of my military career. I do appreciate that the garrison chaplain and brigade chaplains do attempt either weekly or monthly in-service trainings that roughly recreate what my endorser would have done. However, as I have noted in response to another question, by necessity the actual depth we are able to go is limited. Pluralism is great for being exposed to different options but is totally inadequate to implementing any of those options without favoring one over the other; to pretend otherwise is to deceive ourselves. Cruelly. So, the military in-service trainings have to be limited to a more technical (how-to) rather than deep (why) level. (1LT-CPT)

What I have discovered and is deeply concerning is how little prior formation most Chaplains have prior to the military. Most of these are from Evangelical backgrounds whose only ministry experience is youth, music, and janitor ministries (yes, I met a janitor minister once). Many of our O-6 Chaplains, in particular at the garrison level, seem to act as if they've never worked in a pluralistic environment before. This "strategic ignorance" further hampers junior Chaplain development, the growth of religious communities outside that senior Chaplain's particular theological view, and overall mission of the Chaplain Corps. (MAJ-LTC)

Others commented on concerns regarding how the Army (and chaplaincy) approaches pluralism and its effects on chaplains' particular pastoral leadership and application:

This pluralistic environment means that I have to be willing to value where the Soldier is at, without feeling like I have to change them. So far, each perspective has been protected and valued, though I have seen an erosion of protection within the Chaplain Corps as it relates to the positions a Conservative Protestant may hold. We are losing some of what has historically made us a diverse Corps. (1LT-CPT)

...it has also been my experience that the Army does not really encourage a pluralistic environment, but rather a universal environment. This is even present with the Army Values. Something that should be used for unity, in securing a moral framework for the Army, it also creates the implication to conform to our universal standards, which bleeds into spiritual expectations of Soldiers. (1LT-CPT)

Summary

The findings presented above provide further insight into presence and degree of servant leadership behaviors in the active duty chaplaincy, as well as chaplains' perceptions of what it means for them to be pastoral leaders or spiritual servants in a pluralistic ministry context. The sample group demographic data, servant leadership survey data, and open-ended questions generated key findings that contributed to the overall understanding of the presence and degree of servant leadership behaviors in the chaplaincy and chaplains' perceptions of their roles in fulfilling the chaplaincy's priorities, the nature of their pastoral service to SMs and family members of varying religious beliefs, and their pastoral leadership and ministry in a pluralistic environment.

Further discussion of these findings is presented in Chapter 5, including a summary of the study and underlying conceptual foundation. Conclusions with associated implications and recommendations are also addressed.

Chapter 5: Conclusions and Recommendations

This chapter reviews the issues and significance of the study, its underlying theoretical foundation, methods used to answer the research questions, and a summary of the key findings. Implications are organized by the conclusions followed by recommendations for both practice and scholarship. The chapter concludes with a discussion on limitations, study validity, and closing comments.

Study Issue and Significance

The purpose of this mixed methods study was to explore the existence and degree of servant leadership behaviors in active duty U.S. Army Chaplains as a means to empirically validate what have otherwise been anecdotal ascriptions to the character and leadership approach of the chaplaincy. The study purpose also aligned with the U.S. Army Chaplain Corps' priorities to Invest in People and Cultivate Community by way of exploring chaplains' perspectives of their own pastoral-servant leadership to service members and their dependents in a pluralistic ministry context. This study serves as a means to initially discuss and thereby promote further research on how a professional chaplaincy might best meet these needs through a particular leadership approach: one that works to compliment and help contextualize—rather than supersede—chaplains' individual pastoral capabilities and theological persuasions, in their application in a military culture.

While there is a growing body of literature on the effects of servant leadership in various professional fields, with few contributions specifically focused on pastoral leadership (Eva et al., 2019), little to no original research has been conducted on servant leadership and the context of pastoral leadership particular to active duty Army chaplains. This research adds to the body of knowledge by discussing original empirical research on servant leadership within the Army

chaplaincy, chaplains' perceptions and the implications of their unique pastoral leadership role and the tensions they experience in such a role, and how developing specific servant leadership behaviors might help members of a theologically diverse professional chaplaincy more effectively care for the souls of all faiths without compromising their own.

Theoretical Foundation

The literature review explored the historical origin and concepts of servant leadership (Greenleaf, 1970), its development as a theory and comparison to other values-based leadership theories (e.g., Laub, 1999; Sipe & Frick, 2009; Spears, 1995a; van Dierendonck, 2011), and provided a broad overview of empirical research conducted to explore the presence and effects of servant leadership in a number of vocational fields, to include pastoral leadership. While there have been a number of interpretations of servant leadership, this study utilized Eva et al.'s (2019) summary definition as a basis of understanding:

Servant leadership is an (1) other-oriented approach to leadership (2) manifested through one-on-one prioritizing of follower individual needs and interests, (3) and outward reorienting of their concern for self towards concern for others within the organization and the larger community (p. 114).

This study also utilized Sendjaya et al.'s (2008, 2017) statistically validated measure of servant leadership, which emphasizes the theoretical importance of the leader's spirituality in attending to holistic follower development.

The literature review also explored the characteristics of pastoral leadership, to include an attempt to differentiate between those characteristics of pastoral leaders that are "organizational" versus "shepherding" in nature. Organizational pastoral leadership characteristics included being proactive and intentional in ministry (Manala, 2010; Nauss, 1995; Wittington et al., 2005), good

management of both subordinates and organizational endeavors (e.g., Carson, 2015; Dodson, 2018) and continually directing followers back to the organization's mission (e.g., Boyatzis et al., 2011; B. H. Carroll, 2016). Shepherd characteristics included healthy self-awareness and a loving presence, as well as authentic vulnerability (e.g., (Boyatzis et al., 2011; Pickens, 2015; Watt, 2014). Those characteristics that overlapped included strong interpersonal skills (e.g., Buford, 2009; Wittington et al., 2005), empowering others (e.g., Dodson, 2018), ability to communicate well (e.g., Hadaway, 2015), and ability to provide individual pastoral care (Dodson, 2018; Pickens, 2015; Royster, 2016). This review showed that effective pastoral leaders must often demonstrate a blend of both organizational and shepherd leadership characteristics, depending on the ministerial context, denomination, and congregational size.

Finally, the literature review briefly explored the roles and responsibilities of Army chaplains as professional religious leaders and professional religious advisors as an introduction to their particular pastoral leadership context—one in which the scope of pastoral care is pluralistic rather than solely denominationally focused and in which the organizational aim is mission readiness. These theories of servant and pastoral leadership and the Army chaplaincy professional framework provided the structure by which to both explore the presence and degree of servant leadership behaviors in the Army chaplaincy and chaplains' perceptions of their unique pastoral leadership role in a pluralistic context.

Methods

This study used an embedded mixed methods design in a single survey data gathering process (Creswell & Creswell, 2018), in order to capture both quantitative and qualitative data regarding servant leadership behaviors and possible thematic connections to pastoral leadership

in the Army. To satisfy the purpose of this study, five research questions guided the choice of methodology and research design:

- RQ1. Which, if any, of the six dimensions of servant leader behaviors are present in active duty Army Chaplains?
- RQ2. How do individual chaplains perceive the active duty chaplaincy as a whole with respect to the presence of the six servant leadership behavioral dimensions?
- RQ3. How do chaplains' individual perceptions compare to their perception of the Chaplain Corps?
- RQ4. How do chaplains perceive their role as religious, pastoral leaders of individual service members and dependents?
- RQ5. How do chaplains perceive their role as religious, pastoral leaders contributing to serving the Army community as a whole?

Approximately 1,500 Active duty Army chaplains were formally invited via three official Chaplain Corps emails to participate in an electronic survey. The survey invitations resulted in 250 active duty chaplains completing the online survey. The electronic survey captured quantitative data with respect to RQs 1–3 via two Likert scale servant leadership measures (SLBS-35 and SLBS 6) and qualitative data with respect to RQs 4–5 with three, interspersed open-ended questions. The survey concluded with a few demographic items.

Survey data was collected using the Qualtrics online survey administration tool. Raw quantitative data was exported to Intellectus statistics software to conduct statistical analysis and qualitative data was exported to HyperRESEARCH software for coding and interpretation.

Summary of Findings

The sample group demographic data, servant leadership survey data, and open-ended questions generated key findings that contributed to a greater understanding of the presence and degree of servant leadership behaviors in the chaplaincy and chaplains' perceptions of their roles in fulfilling the chaplaincy's priorities, the nature of their pastoral service to SMs and family members of varying religious beliefs, and their pastoral leadership and ministry in a pluralistic environment. A representative sample of 250 active duty chaplains responded to the request to participate in the online survey, with both quantitative and qualitative data resulting in several key findings.

First, servant leadership survey data revealed that while chaplains assessed both themselves individually and the Corps along similar lines, there were also minor differences. Chaplains perceived themselves and the chaplaincy as a whole as embodying the servant leadership behaviors in the subscales of Transcendental Spirituality and Responsible Morality. However, differences between individual assessments and perception of the organization were most noticeable in behaviors for Authentic Self and Voluntary Subordination, where chaplains seemed to have more agreement in their individual assessments than they did regarding the Corps' demonstration of these behaviors. Finally, initial survey data appears to reveal that participants' race may affect their perception of the Corps' presence of servant leadership behaviors, with Black or African American chaplains having higher levels of agreement about the Corps than either White or Multi-racial chaplains.

Responses to the open-ended questions were diverse, but the following key findings were most prevalent in the themes discussed. First, chaplains highlighted the importance of certain core pastoral behaviors and characteristics necessary for them to fulfill their calling and mission,

as well as serve effectively in a pluralistic environment. Second and related, many participants either explicitly or implicitly identified aspects of servant leadership in their pastoral leadership approach, often informed by their religious perspectives and experiences from ministering in a pluralistic environment. Third, despite what appears to be a ubiquitous desire to provide religious or spiritual support to all service members, many participants spoke of various challenges they experience—practical and existential—with respect to how to live out their pastoral calling in accordance with their faith perspective while serving in a ministry environment that does not always align with or support it.

Finally, key findings also emerged with respect to a potential thematic relationship. While chaplains individually and as an organization had higher agreement regarding servant leadership behaviors pertaining to spirituality, morality, and leadership influence, they appear to lack the same strength of agreement regarding behaviors pertaining to one's authentic self and voluntary subordination with others—humility, secure identity, vulnerability, etc., as well as an orientation to serve without regard to status, self-abandon for the good of others, etc. However, many of the open-ended responses emphasized the need for these latter qualities, both with respect to pastoral characteristics as well as behaviors participants believed all chaplains should demonstrate. This thematic connection between participants' assessments and what they discussed may point to a broader awareness of a specific gap inhibiting more effective pastoral leadership in the Army context.

Research Study Conclusions

Study conclusions are supported by the findings from the survey. After a comprehensive analysis of the research findings, three conclusions for this study were determined. Each conclusion has associated discussions of implications for both scholarship and practice.

Conclusion #1: Participating chaplains' individual pastoral leadership practices are most closely aligned with the servant leadership behavioral dimensions of Transcendental Spirituality and Moral Responsibility, closely followed by Voluntary Subordination.

This first conclusion supports the researcher's assumption that many if not most participant chaplains would demonstrate the presence and degree of some servant leadership dimensions more than others; specifically, that chaplains would naturally demonstrate the spiritual and moral dimensions of servant leadership given their roles and responsibilities. The triangulation of related quantitative and qualitative data suggests that chaplains view their mission to provide religious support as principally one that prioritizes pastoral behaviors congruent with developing followers spiritually and morally and done so from an orientation of selfless service.

While the findings from the SLBS-35 self-assessment revealed that chaplains rated themselves as having moderately high to high agreement for all six dimensions, those with the highest means and relatively lowest standard deviations (accounting for per-question response rates and specific items left incomplete by some participants) were Transcendental Spirituality and Responsible Morality. The third highest self-rated dimension was Voluntary Subordination.

The thematic analysis of participant responses to all three open-ended questions provides complementary data to this conclusion. The findings for Transcendental Spirituality are further supported by emphases of spiritual meaning-making and religious experience, a sense of higher calling, and the spiritual investment or development of followers found throughout each theme in the qualitative data. Moral Responsibility was supported by 31 coded passages with explicit references to morality, ethical reasoning, and moral education within the theme "Chaplains'

Personal Calling and Professional Mission” and moral implications and matters of human well-being found throughout the themes of “Chaplains’ Pastoral Characteristics” and “Invests, Connects, and Cultivates.” Voluntary Subordination was also supported by many responses in the “Chaplain Pastoral Characteristics” subthemes regarding pastoral identity, pastoral presence, and being humble/self-aware, with chaplains emphasizing the fundamental importance of serving others first, putting others’ needs above their own, and a willingness to share in others’ suffering rather than be above or removed from it.

This particular aspect of the study contributes to the literature on pastoral leadership by providing an initial look into chaplain-specific pastoral leadership characteristics and practices that may correspond with specific servant leadership behaviors. Chaplains’ self-assessed agreement on behaviors for Transcendental Spirituality, Moral Responsibility, and Voluntary Subordination, in conjunction with their discussion of those related pastoral leadership characteristics and behaviors, appears to thematically relate to pastoral leadership characteristics discussed in the literature. Specifically, those that serve to help inspire and develop followers spiritually (and by implication, morally) include teaching (e.g., Carson, 2015), collaborating with fellow leaders and followers (e.g., Hadaway, 2015), fostering a sense of shared-meaning and belonging with both followers and fellow leaders (e.g., McKenna & Eckard, 2009), and a commitment to individual pastoral care, even when one has competing responsibilities within a larger organization (e.g., Dodson, 2018), all appear to correspond with the behaviors in these three servant leadership dimensions (Sendjaya et al., 2008).

Though Sendjaya and Cooper (2011) argue that a hierarchical model of the SLBS best represents servant leadership as a single holistic, multi-faceted construct, they also believe that the six factors can be examined individually for practical organizational concerns such as

assessment, training, and development. This research demonstrates this utility as it provided valuable information with respect to specific behavioral dimensions that can guide future training and development initiatives. For example, as the Corps continues to develop and expand its moral leadership training program, it should consider how such curriculum might integrate principles, behaviors, and practices that not only pertain to the dimension of Responsible Morality, but also Transcendental Spirituality and Transforming Influence. By crafting training that integrates ethics, spirituality, and leadership influence, chaplains can utilize their strengths to provide moral-ethical leadership programs that promote moral excellence as part of their mission to support spiritual readiness (DA, 2020; Grimes, 2021).

Conclusion #2: Participating chaplains view their individual behaviors as being more representative of all six servant leadership dimensions than they view the behaviors of the overall chaplaincy.

Based on the quantitative data collected, the second conclusion surmises that participating chaplains have a slightly higher agreement and therefore slightly higher view of their own demonstration of all six servant leadership behavioral dimensions compared to what they see exhibited by the Corps at large. While there was a positive correlation between the SLBS-35 self-assessment and SLBS-6 organizational assessment scores for all six dimensions, effect sizes were all weak and a comparison of the Likert rating means revealed slight differences in levels of agreement for all six, with each of the dimensions on the self-assessment having slightly higher levels of agreement than their corresponding dimensions on the organizational assessment.

Most noticeable was the comparatively less agreement chaplains had about the degree of Authentic Self and Voluntary Subordination behaviors in other chaplains across the Corps. The

findings seem to indicate that while individual chaplains have moderately strong agreement that the majority of other chaplains in the Corps closely resemble them in terms of servant leadership behaviors in the dimensions of Transcendental Spirituality, Moral Responsibility, and Transforming Influence, they only moderately agree that the Corps at large exhibits those servant leadership behaviors pertaining to dispositions of humility, authenticity, to serve without recognition or status of leadership, and an ability to handle criticism well.

The qualitative findings also revealed a possible inverse thematic relationship that supports this conclusion. While the quantitative data revealed these dimensions as comparatively having the least amount of agreement, analysis of chaplains' responses within the themes of personal calling and professional mission, as well as chaplain pastoral characteristics, revealed that a significant number believed the opposite: that effective pastoral leadership as a chaplain required such characteristic behaviors as empathy, humility, self-abandon, a secure sense of self that is not defensive, a willingness to serve without regard to status or how it benefits oneself, and an appropriate degree of vulnerability in one's ministry of presence. Therefore, while individual chaplains may have less agreement about the Corps' demonstration of these specific dimensions of servant leadership behaviors, it appears that many agree about their qualitative importance and necessity to be effective pastoral (servant) leaders to a diverse organization.

Two implications for from this study support existing literature. First, that participating chaplains scored themselves slightly higher than the collective may simply be a matter of high self-efficacy with respect to the more intrapersonal behaviors of servant leadership—their perception or beliefs about these behaviors that in turn energizes their performance of them (Bandura, 1977a). While chaplains rated the Corps favorably as a whole, individual chaplains

may have been more confident in rating their own intrapersonal dimensions than those of the collective, simply because they do not know the presence of those dimensions as well as they recognize them in themselves.

Second, both the quantitative and qualitative findings with respect to servant leadership behaviors and possible thematically related pastoral characteristics and practices appear to support the motivation, mode and mindset of servant leadership (Eva et al., 2019). Participating chaplains continually emphasized a servant-orientation with a moral focus as well as the importance of these characteristics and behaviors for the sake of building trusting relationships and individual well-being over that of a desire to achieve organizational outcomes (van Dierendonck, 2011), as well as voiced a sense of purpose, future-oriented hope in their calling and care to soldiers and families as part of their contribution to promoting the well-being of the Army community as a whole.

This conclusion and its findings also entail implications for chaplaincy practice. A cursory examination of the six dimensions in the SLBS could arguably lead one to divide them into three basic categories: behaviors that reflect the servant leader's sense of self (Voluntary Subordination and Authentic Self), the leader's self in relation to others (Covenantal Relationship) and the focus of servant leaders' influence of others (Transcendental Spirituality, Responsible Morality, and Transforming Influence). While this is a simplistic conceptual divide, in light of this study's findings, it could be argued that chaplains assess themselves and the Corps as slightly more demonstrative of those behavioral dimensions that pertain servant leaders' focus of influence than they do for those behavioral dimensions that have a slightly more intrapersonal focus—dimensions perhaps comparable to emotional intelligence competencies such as self-regard, self-awareness, and emotional independence (Bar-On, 1997).

While many chaplains participate in either clinical pastoral education or family life counseling training and practice—both of which provide unique opportunities for individuals to develop greater self-awareness, empathy, and other emotional-social intelligence skills essential for ministering in a pluralistic environment—this amounts to only a portion of the entire active duty chaplain population. As the chaplaincy continues to invest in chaplains' soft skills through a pastoral lens, it would benefit from looking for additional ways to incorporate training at echelon for chaplains to devote time and attention—individually and corporately—to these emotional-intelligence related pastoral characteristics often relegated to individual self-development.

Recommendations for future practice include the CIG and appropriate agencies within the IRL to expand training to include the EQi 2.0 and 360, training workshops that address research-validated chaplain-specific pastoral characteristics and practices, and developing onsite intensives to provide chaplains throughout the Corps the opportunity to experienced condensed yet focused training in the soft-skill pastoral characteristics and practices similarly developed by chaplains who participate in the year-long CPE and family-life training programs. The CIG could develop its own hybrid mini-courses that combine elements of CPE, counseling, and affective-moral reasoning, with a learning environment that provides for both individual reflection and small-group dialogue, purposed to help chaplains explore and develop greater emotional self-awareness, secure sense of self, and inter-personal depth needed to support the external foci of providing religious, spiritual, and moral leadership.

If servant leadership is indeed a hierarchical model, then there is a degree of interdependency between both the intrapersonal and interpersonal dimensions that help the leader serve in a holistically effective manner. In other words, while the Corps may well

demonstrate behaviors and pastoral leadership characteristics pertaining to Transcendental Spirituality, Moral Leadership, and Transforming Influence, chaplains must also cultivate those supportive intrapersonal “emotional dimensions” in order to holistically influence those they serve as they fulfill their mission to care for people first.

Conclusion #3: Participating chaplains define and apply their pastoral leadership role to their religious-spiritual care of individual service members and dependents according to their personal faith-based convictions within the pluralistic military ministry.

The research findings affirm the researcher’s assumption that while most if not all chaplains desire to fulfill their call to provide pastoral care to all service members—regardless of their beliefs—the manner in which they individually perceive their pastoral role and how they serve members of a pluralistic context depends on how their particular faith-convictions govern their pastoral identity and subsequently what it means for them to minister within pluralism or minister pluralistically. A thematic analysis of participant responses, especially those pertaining to their understanding of their “Personal Calling and Professional Mission” and their perspectives coded within “Pastoral Leadership: Perspectives and Approaches” and “Pastoral Leadership in a Pluralistic Environment” revealed that while there are those chaplains whose pastoral identity and practice are informed by either ecumenical or more pragmatic faith convictions, many if not most of the participants voiced particular faith-convictions that viewed pluralistic ministry in ways that highlighted both opportunities and limitations.

This is not to be understood in negative terms, though some participants did voice complaints regarding what they viewed as pluralisms’ constraints on their ministerial expression of faith and practice. Rather, this conclusion speaks to the anecdotal tension discussed by chaplains throughout the Corps regarding how to minister pluralistically according to their faith,

without compromise, and do so in an effective manner such that everyone served feels supported, regardless of divergent beliefs. It also speaks to the tension some chaplains perceive between their love for ministering in a diverse context while simultaneously sensing that their own faith convictions are not as valued in a politically correct culture. It is also important to note that while most participants approached their pastoral leadership formation and application through faith-specific lenses, many did so with the perception that their particular faith convictions enabled rather than inhibited them to serve effectively and contextually in a pluralistic environment.

At a minimum, this conclusion and its related findings also supports the literature with respect to the centrality of the moral and spiritual convictions demonstrated by servant leaders (Lynch & Friedman, 2013; Sendjaya et al., 2008). It also supports the literature on pastoral leadership, which highlights the fundamental religious orientation such leaders have in their care and influence of followers, as well as with respect to maintaining awareness and fidelity to their calling (J. W. Carroll, 2006). Such conviction, while religiously based, also demonstrates chaplains' own commitment to being what Army doctrine describes as leaders of character, especially in an environment fraught with temptations to compromise (DA, 2019a).

One implication for practice is the unavoidable fact that as the Army continues to reflect America's growing secular culture, chaplains whose pastoral leadership is a direct reflection and extension of their particular faith-convictions—especially those with conservative theological orientations (of which the researcher also belongs)—will need to continue to be intentional about expanding their knowledge-base beyond the limits of their denominational purviews so as to be ever conversant in and with a pluralistic environment in a wise and winsome manner. As the Army's leaders responsible for paving the future for religious-spiritual support, this particular

matter of practice may entail that chaplains hone such skills akin to what Johansen (2012) describes as dilemma flipping, immersive learning ability, and constructive depolarizing—the abilities to turn ideological conflicts into advantages and opportunities; to learn from unfamiliar contexts in a first-person manner; and to effectively navigate tense situations where differences are the norm, and communication is often broken down, in order to “bring people from divergent cultures toward positive engagement” (p. 110).

Learning these skills within the scope of religious-spiritual support entails that individual chaplains be willing to have their traditional conceptions of pastoral ministry and leadership challenged while simultaneously holding fast to their faith convictions—be it through intentional dialogue with other chaplains, continued education in fields other than religion or theology, or field experience gained by allowing oneself to be immersed in and learn from the lives of those with divergent beliefs. While the pluralistic context of the Army naturally allows for these opportunities, chaplains will need to be proactive in seeking them out. As for the Corps, as the CIG and IRL continue to partner with outside agencies to provide a multi-faceted program of training and development informed by a healthy combination of academic and professional voices that reflect the chaplaincy’s religious endorsing agencies, as well as the latest research in psychology, sociology, and religious-cultural studies, it may be beneficial to incorporate means of “inter-faith and non-faith” dialogue with various agents. This could include both uniformed and civilian employees as part of efforts to develop an ongoing community of practice and understanding between chaplains as faith practitioners and those within the Army whose divergent beliefs represent not only other faiths, but also those who are indifferent or hostile to religious faith.

Limitations and Study Validity

This study was limited to a sample of 250 participants from a population of approximately 1,500 active duty Army chaplains. While survey responses were strong, with a sample of 250 representing 17% of the population, the response rate did not meet the 20% ($N = 300$) required to achieve a 95% confidence level with a 5% margin of error (S. M. Smith, n.d.). Also, the portion of those participants who identified as holding the ranks of 1LT-CPT and MAJ-LTC represented approximately 11% and 18% of their respective ranks across the Corps. Additionally, the use of self-rater measurements without supplemental data from multi-rater 360-degree assessments brings some further limitation. Qualitative findings always include the presuppositions, attitudes, and motivations of the individual participants—specifically as to how they responded to the open-ended questions on an online survey. Individual interviews with participants might have resulted in different or more nuanced responses to the same questions.

Study validity was supported through several processes. Survey protocols were validated prior to implementation and the researcher used electronic tools to collect and analyze data. Qualtrics was the survey administration tool used to capture data, Intellectus software used to analyze quantitative data, and HyperRESEARCH used to conduct in-depth thematic analysis of the qualitative data. Furthermore, the researcher fully reviewed and coded all qualitative data multiple times and engaged the assistance of an experienced peer reviewer to confirm a reliable coding process.

Various bias reducing methods were also used. As an active duty Army chaplain with over 12 years' time in service, the researcher has relatively extensive personal and professional knowledge and experience with respect to Army leadership in general and the pastoral leadership context of the chaplaincy in particular. The researcher also acknowledged a bias regarding the

possible benefits servant leadership behaviors might provide the chaplaincy, as well as personally knowing several of the study participants. Therefore, throughout the data-gathering and analysis processes the researcher employed reflexive practices such as electronically journaling various opinions and assumptions, as well as refraining from speaking with other chaplains about their participation, to ensure that all data and findings were accurate, minimize the effects of bias, and maintain participant anonymity.

Therefore, in light of these various limitations in conjunction with rigorous interpretive practices, lessons have been learned. While the sample utilized in this research may not be as representative of the entire active duty Army chaplaincy, the results can inform decision-makers in the Corps regarding potential leadership development priorities and practices, future servant leadership and chaplaincy-specific pastoral leadership research endeavors, and training initiatives purposed to further professionalize and equip members of the Corps to provide religious support to an ever-changing Army.

Recommendations for Future Research

This research provides insights into the presence and degree of servant leadership behaviors in active duty army chaplains, the possible relationship between specific servant leadership behaviors and pastoral characteristics requisite for caring for the souls of people with varying beliefs, and chaplains' understanding of their unique pastoral leadership role in a pluralistic context. Based on the findings and conclusions addressed above, a few topics are highlighted below as potential areas for future research within the Army chaplaincy.

Pastoral-Servant Leadership Behaviors and Practices

The researcher recommends extending this study by expanding the SLBS reporting measures to encompass a 360-degree approach to better triangulate current and additional

findings and improve inter-rater reliability (Eva et al., 2019). This would also help to more accurately identify the relative areas of strengths and weaknesses across the six servant leadership dimensions and subsequent opportunities for development. The next iteration of such a study should seek to ensure a sample size of no less than $N = 300$, incorporate follower, peer, and direct supervisor reports using the SLBS-35, of which participation should include both chaplains and non-chaplain service members.

The expanded study should also ensure the sample is representative of the racial and gender demographic differences throughout the Corps. While this study's demographic data was limited, the ANOVA for race and organizational assessment revealed that those chaplains who identified as Black or African American had statistically significant higher ratings of agreement for the Corps' overall demonstration of servant leadership behaviors than those who identified as White or Multi-racial. An extended study could also explore these differences in more detail to determine if race or other demographic variables affect the perception of other chaplains' servant leadership behaviors.

This research should also extend the qualitative exploration of chaplains' pastoral leadership characteristics to help identify those that are most important for ministering in a pluralistic context. This could include conducting additional studies to determine if there are direct or indirect correlations between one or more of servant leadership behavioral dimensions, the pastoral characteristics discussed in the literature, and those chaplain-specific pastoral characteristics participants discussed in their responses as central to their ministerial presence and practice. To determine if servant leadership would be an effective theory to utilize in establishing a conceptual model of chaplain-pastoral leadership—either as single, multifaceted construct or by virtue of simply applying individual dimensions—the chaplaincy will need to

first determine if it is indeed supportive of those pastoral characteristics and behaviors chaplains regard as critical to effectively fulfill their mission to provide religious support.

Furthermore, the chaplaincy would benefit from further investigating the lack of agreement regarding the presence of Voluntary Subordination and Authentic Self behaviors across the Corps, in conjunction with further exploring what a large portion of participants identified as those necessary pastoral characteristics and practices that align with these very dimensions. If there is indeed a thematically inverse relationship between what individual chaplains agree to be important pastoral leadership characteristics for effective military ministry—e.g., humility, empathy, putting others' interests above one's own, a secure pastoral identity, and healthy vulnerability—and less agreement that these are manifested consistently throughout the Corps, then there may be an opportunity to quantitatively and qualitatively identify specific pastoral leadership characteristics and supportive practices to help further cultivate chaplains' self-awareness, pastoral identity, empathy and pastoral presence.

Additional, complementary studies could also include quantitative research on chaplains' demonstration of emotional intelligence competencies, utilizing the Bar-On EQi 2.0 and 360 assessments. A more extensive study could look for correlations between chaplains' SLBS and EQi results in order better discern developmental areas and corresponding training priorities. Studies such as these, in conjunction with qualitative research exploring chaplain-specific pastoral characteristics, may prove helpful in further equipping chaplains with the pastoral soft-skills necessary for pluralistic ministry.

Finally, complementary qualitative research should include exploring stories of successful interactions between chaplains of various faith-convictions and those of divergent beliefs, in order to capture themes and possible best practices to utilize in research and training.

The Corps could then conduct further research to determine how these characteristics and practices, when demonstrated by a representative sample of chaplains of various faith-convictions (liberal to conservative), affects the quality and effectiveness of their religious support to service members and families with comparatively divergent beliefs. If research determined a given set of characteristics and skills that helped all chaplains become more comfortable in a pluralistic environment without compromise while simultaneously more effective at providing basic spiritual care to those with divergent beliefs, it would both advance the professionalism of the Corps and care for the soul of the Army.

Religious versus Spiritual Support

Further research is warranted to further explore chaplains' perceptions of the differences, relationships, and limitations of providing religious versus spiritual support. While many if not most chaplains reconcile the differences on an individual level, this study's findings affirmed the tension—both philosophical and practical—many chaplains feel in being agents called in some cases to differentiate, even subtly, between being providers of spiritual care versus religious care.

One specific example from this study's findings was how participants viewed what it meant for them to invest in people, connect them spiritually, and cultivate community. Given their religious distinctives, participants expressed a variety of ways they viewed these priorities exercised in religious support, at times revealing different degrees of tension many chaplains feel with respect to perceived differences in providing pastoral care for others that is spiritual versus religiously oriented, be it for the sake of investing in individuals or in cultivating community. While many participants voiced ways in which they differentiated between the two in practical ways, others voiced concerns about how such a perceived bifurcation compromises both faith-practice and the effectiveness of religious support.

Therefore, the chaplaincy may benefit from additional exploratory research to better understand chaplains' perspectives on how this perceived relationship versus bifurcation affects pastoral care. This is an area of pastoral leadership somewhat unique to the chaplaincy and therefore not addressed in the literature. While how chaplains (pastors) minister spiritually versus religiously may have implied connections, understanding the distinctives and limitations may help the chaplaincy better shape and articulate what it means for chaplains to provide for spiritual resiliency and religious support.

Exploratory research could not only seek chaplains' basic definitional understandings of spirituality and religion, but also how they perceive the terms as independent and interdependent concepts in specific practical contexts. Furthermore, as the Corps continues to provide training through such efforts as the Spiritual Readiness Initiative (SRI), mixed-methods scholarship conducted with outside academic agencies could further examine the differences between broad spiritual support and religion-specific spirituality and respective benefits to service members overall well-being. Finally, such research could also be effectively utilized by the Corps—in concert with programs like the SRI—to not only further validate the importance of spirituality across the Army, but also better nuance the specific importance of religious belief and communal practice as well, adding to a growing body of literature on the subject (A. B. Cohen & Johnson, 2017; M. Green & Elliott, 2010; Koyn, 2015; Wilt et al., 2018).

Conceptual Framework for Chaplain-specific Pastoral Leadership

This study provides the initial steps to begin examining the elements necessary for a chaplain-specific religious leadership conceptual framework. Future research will need to further explore the thematic relationships raised in this study, as well as possible correlations between servant leadership behaviors, chaplain-specific pastoral characteristics, and doctrinally

defined core capabilities. Findings may help the chaplaincy identify key skills and behaviors that specifically support their core capabilities, which can then be fashioned in a conceptual model used for ongoing professional development. Other subjects that may be helpful in developing a conceptual model of chaplain leadership include servant/pastor/chaplain identity, stages of leadership behavioral development (i.e., what skills and behaviors precede others and/or are most needed for chaplains in direct, organizational, and strategic leadership roles), and the integration of skills chaplains will need to shape the future of the Corps.

Closing Comments

As the Army continues to evolve as a secular organization with a mission to fight and win the nation's wars in an increasingly volatile, uncertain, complex, and ambiguous world, the chaplaincy will remain its sole proponent to care for its soul—its people. Given the Army's religious pluralistic environment, the political and social challenges associated with religion and spirituality, and the religious mission of the chaplaincy, chaplains' pastoral effectiveness in the midst of such (seemingly competing) variables requires a concept and quality of pastoral leadership that enables them to both maintain their religious fidelity while simultaneously providing the practical wisdom—cognitive and affective—to navigate the challenges winsomely and love people well, no matter their beliefs. This study proposed that servant leadership might offer a theoretical framework that supports the needed behaviors to minister in such a fashion within this particular context, and sought to provide an initial exploration of servant leadership behaviors in active duty Army chaplains to support future research and professional development within the Corps.

This study's findings provided initial quantitative data regarding the presence and degree of six servant leadership behaviors assessed through the SLBS, as well as rich qualitative data

that provided initial insights into chaplains' views about their roles as pastors in the Army, what it meant for them to serve service members and their families both spiritually and religiously, the challenges and opportunities they face as ministers in a pluralistic environment, and the pastoral characteristics and practices they found most critical for pastoral care to a diverse "flock." The results of this study support the need for further research to help develop a concept of pastoral-religious leadership unique and applicable to the Army chaplaincy, so that chaplains can be better trained and equipped to faithfully minister in a pluralistic environment, regardless of the chaplain's or the follower's individual beliefs. The outcomes of this study provide readers with recommendations for future research across the Chaplain Corps and related next steps for future research to affect practices in chaplaincy training and development throughout its professional education platforms.

The soldier's heart, the soldier's spirit, the soldier's soul, are indeed everything. As the Army continues to develop leaders who can effectively take America's sons and daughters abroad to fight and win the nation's wars, chaplains will remain professional servants to these leaders and their followers, ensuring both have the religious-spiritual support they need to aspire to moral excellence, thrive in the midst of life and death, make meaning through happiness and despair, and cultivate the kind of hope suffering cannot ultimately overcome.

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[3&keywords=servant+leadership+Jesus](https://www.amazon.com/Jesus-Leadership-Timeless-Wisdom-Servant/dp/0842318631/ref=sr_1_3?ie=UTF8&qid=1513123894&sr=8-3&keywords=servant+leadership+Jesus)

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APPENDIX A

The Army Professional Ethic

The Army Ethic
The Heart of the Army

The Army ethic includes the moral principles that guide our decisions and actions as we fulfill our purpose: to support and defend the Constitution and our way of life. Living the Army ethic is the basis for our mutual trust with each other and the American people. Today our ethic is expressed in laws, values, and shared beliefs within American and Army cultures. The Army ethic motivates our commitment as Soldiers and Army civilians who are bound together to accomplish the Army mission as expressed in our historic and prophetic motto:

This We'll Defend.

Living the Army ethic inspires our shared identity as *trusted Army professionals* with distinctive roles as *honorable servants*, *Army experts*, and *stewards of the profession*. To honor these obligations we adopt, live by, and uphold the moral principles of the Army ethic. Beginning with our solemn oath of service as defenders of the Nation, we voluntarily incur the extraordinary moral obligation to be:

Trusted Army Professionals

Honorable Servants of the Nation—Professionals of Character:

We serve honorably—according to the Army ethic—under civilian authority while obeying the laws of the Nation and all legal orders; further, we reject and report illegal, unethical, or immoral orders or actions.

We take pride in honorably serving the Nation with integrity, demonstrating character in all aspects of our lives.

In war and peace, we recognize the intrinsic dignity and worth of all people, treating them with respect.

We lead by example and demonstrate courage by doing what is right despite risk, uncertainty, and fear; we candidly express our professional judgment to subordinates, peers, and superiors.

Army Experts—Competent Professionals:

We do our duty leading and following with discipline, striving for excellence, putting the needs of others above our own, and accomplishing the mission as a team.

We accomplish the mission and understand it may demand risking our lives and justly taking the lives of others.

We continuously advance the expertise of our chosen profession through lifelong learning, professional development, and certifications.

Stewards of the Army Profession—Committed Professionals:

We embrace and uphold the Army Values and standards of the profession, always accountable to each other and the American people for our decisions and actions.

We wisely use the resources entrusted to us, ensuring our Army is well-led and well-prepared, while caring for Soldiers, Army civilians, and families.

We continuously strengthen the essential characteristics of the Army profession, reinforcing our bond of trust with each other and the American people.

LOYALTY–DUTY–RESPECT–SERVICE–HONOR–INTEGRITY–COURAGE

+Figure 1-2. The Army ethic, including Army Values

Reprinted from *Army Leadership and the Profession*, by Department of the Army, 2019, p. 1–9.

APPENDIX B

Email Permission to Use SLBS-35 and SLBS-6

From: William Grimes 'student' <william.grimes@pepperdine.edu>

Date: Wednesday, 23 October 2019 at 1:42 pm

To: Sen Sendjaya <ssendjaya@swin.edu.au>

Subject: Interest in use of SLBS for dissertation research

Greetings, Dr. Sendjaya!

My name is Josh Grimes, and I am an active duty U.S. Army Chaplain and doctoral student at Pepperdine University. I have just begun the dissertation process and I am considering examining the nature/state of leadership within the Army Chaplain Corps/Chaplaincy, specifically as to which dimensions and degrees we do and do not exhibit servant leader behaviors, for the purpose of identifying areas of strength, weakness, and possibilities for future research and leadership development with our Corps as we strive to care for the well-being of soldiers and families.

While I am still in the preliminary stages of the research process, I have begun to compare survey options and am very interested in using the SLBS 35-item measurement. I have accessed both of your 2008 and 2011 publications, however, I am having difficulty locating the questionnaire to request permission to use and reproduce (in a digital survey format).

If you can provide any guidance, I would greatly appreciate it.

Thank you very much for your time and consideration!

Blessings!

Josh Grimes
Chaplain (MAJ), U.S. Army
Fort Hood, TX 76544

Student, EdD in Organizational Leadership
Graduate School of Education and Psychology
Pepperdine University
Los Angeles, CA

(e): william.grimes@pepperdine.edu

On Tue, Oct 29, 2019 at 9:50 PM Sen Sendjaya <ssendjaya@swin.edu.au> wrote:

Mr Grimes,

Thanks for your interest in the SLBS. I am more than happy for you to use it in your study.

FYI I have validated a short form of the SLBS which only has six items, hence the SLBS-6. The items and the full-text article which includes the items are both attached. Also attached is the full item SLBS and the scoring sheet. I leave it to your discretion which one you want to use.

Be sure to download the state-of-the-art review of servant leadership in a recent piece I co-authored: <https://www.sciencedirect.com/science/article/pii/S1048984317307774>

I wish you the very best for your study.

Kind regards,
Sen

Sen Sendjaya, PhD | Professor of Leadership

Swinburne Business School, Swinburne University of Technology

PO Box 218, Mail H23, John Street, Hawthorn VIC 3122

+61 3 9214 5339 | ssendjaya@swin.edu.au

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From: William Grimes 'student' <william.grimes@pepperdine.edu>

Date: Thursday, 31 October 2019 at 1:48 pm

To: Sen Sendjaya <ssendjaya@swin.edu.au>

Subject: Re: Interest in use of SLBS for dissertation research

Dr. Sendjaya,

Thank you for the quick response and permission to use the measurements! Incredibly helpful!

And thanks for the link to the latest Lit Review ---- I actually came across this during some coursework this past spring, and it has essentially served as a foundational resource for much of my SL research.

If you have time to respond, I would also appreciate your input to a couple questions:

1. Would it be appropriate to use either measure for self-rating (in addition to providing it to direct-reports and/or other multi-rater sources)?
2. Would it be appropriate to use either measure to assess an individual's perspective of the larger group/institution in which they work? I.e., to have individual chaplains complete one of the surveys as an assessment of the chaplaincy as a group/culture of SLs? I realize this may affect the reliability of either/both of the measures (statistics is not my forte, and I will undoubtedly hire a statistician to help me with my research), but I wanted to ask. I was thinking about comparing chaplain's self-rating scores with their take on their fellow chaplains as a whole, in addition to comparing self-rater scores to multi-rater scores.

Thanks again for your time!

Blessings!

Josh Grimes
Chaplain (MAJ), U.S. Army
Fort Hood, TX 76544

Student, EdD in Organizational Leadership
Graduate School of Education and Psychology
Pepperdine University
Los Angeles, CA

From: Sen Sendjaya <ssendjaya@swin.edu.au>

Date: October 31, 2019 at 12:19:39 AM CDT

To: William Grimes 'student' <william.grimes@pepperdine.edu>

Subject: Re: Interest in use of SLBS for dissertation research

Hi Josh,

Yes to both questions.

1. You can use the attached for self-report. This is driven by your research design more than anything. Many these days collect self-report and other report simultaneously to enable more complex analyses.
2. Yes you can do a multi-level study by looking at servant leadership climate. Check out Liden et al.'s paper in AMJ 2013 examining the serving culture of chain restaurants on how to do it.

Hope that helps.

Blessings,
Sen

Sen Sendjaya, PhD | Professor of Leadership

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APPENDIX C

Pepperdine GPS-IRB Approval Letter

Pepperdine University
24255 Pacific Coast Highway
Malibu, CA 90263
TEL: 310-506-4000

NOTICE OF APPROVAL FOR HUMAN RESEARCH

Date: June 21, 2021

Protocol Investigator Name: William Grimes

Protocol #: 21-04-1576

Project Title: Caring for the Soul of a Pluralistic Army: An Exploration of Servant Leader Behaviors in Active Duty Chaplains

School: Graduate School of Education and Psychology

Dear William Grimes:

Thank you for submitting your application for exempt review to Pepperdine University's Institutional Review Board (IRB). We appreciate the work you have done on your proposal. The IRB has reviewed your submitted IRB application and all ancillary materials. Upon review, the IRB has determined that the above entitled project meets the requirements for exemption under the federal regulations 45 CFR 46.101 that govern the protections of human subjects.

Your research must be conducted according to the proposal that was submitted to the IRB. If changes to the approved protocol occur, a revised protocol must be reviewed and approved by the IRB before implementation. For any proposed changes in your research protocol, please submit an amendment to the IRB. Since your study falls under exemption, there is no requirement for continuing IRB review of your project. Please be aware that changes to your protocol may prevent the research from qualifying for exemption from 45 CFR 46.101 and require submission of a new IRB application or other materials to the IRB.

A goal of the IRB is to prevent negative occurrences during any research study. However, despite the best intent, unforeseen circumstances or events may arise during the research. If an unexpected situation or adverse event happens during your investigation, please notify the IRB as soon as possible. We will ask for a complete written explanation of the event and your written response. Other actions also may be required depending on the nature of the event. Details regarding the timeframe in which adverse events must be reported to the IRB and documenting the adverse event can be found in the *Pepperdine University Protection of Human Participants in Research: Policies and Procedures Manual* at community.pepperdine.edu/irb.

Please refer to the protocol number denoted above in all communication or correspondence related to your application and this approval. Should you have additional questions or require clarification of the contents of this letter, please contact the IRB Office. On behalf of the IRB, I wish you success in this scholarly pursuit.

Sincerely,

Judy Ho, Ph.D., IRB Chair

cc: Mrs. Katy Carr, Assistant Provost for Research

APPENDIX D

Army Human Research Protections Office Approval Memorandum



DEPARTMENT OF THE ARMY
OFFICE OF THE SURGEON GENERAL
7700 ARLINGTON BOULEVARD
FALLS CHURCH, VA 22042

DASG-HRPO

3 October 2021

MEMORANDUM FOR CH (MAJ) W. Joshua Grimes, 7183 Tunisia Loop, Fort Hood, TX 76544, w.joshuagrimes@gmail.com

SUBJECT: Research Protections Administrative Review (RPAR) for a-FY21-18, Protocol "21-04-1576, Caring for the Soul of a Pluralistic Army: An Exploration of Servant Leader Behaviors in Active Duty Chaplains," PI: CH William Grimes

1. Review Outcomes

The Army Research Protections Office (AHRPO) RPAR of the above referenced protocol is complete, and AHRPO concurs with the Pepperdine University's Institutional Review Board's IRB approval of the protocol. RPAR review is required to ensure that Department of Defense (DOD) supported research involving human subjects is compliant with DOD requirements in DOD Instruction (DODI) 3216.02. DoD-supported research involving human subjects is defined as research involving human subjects for which the Department of Defense is providing at least some of the resources, including but not limited to funding, facilities, equipment, personnel (investigators or other personnel performing tasks identified in the research protocol), access to or information about DoD personnel for recruitment, or identifiable data or specimens from living individuals. It includes both DoD-conducted research involving human subjects (intramural research) and research conducted by a non-DoD institution. DOD is supporting the above referenced activity by providing access to DoD personnel for recruitment.

It should be noted that the IRB correspondence has a typographical error, the exemption category is not .101 but has been changed in accordance with the common rule to .104.

2. Requirements

Substantive Changes to the Protocol: The AHRPO must review and accept the IRB's determination when substantive modifications are made to this research protocol and any modifications that could potentially increase risk to subjects, before the changes are implemented to ensure compliance with the DODI 3216.02. Substantive modifications include a change in principal investigator, change or addition of an institution, elimination or alteration of the consent process, change to the study population that has regulatory implications (e.g., adding children, adding active duty population, etc.), significant change in study design (i.e., would prompt additional scientific review), or a change that could increase risks to subjects.

Notification: The investigator should immediately notify the AHRPO of the occurrence of any of the following:

DASG-HRPO

SUBJECT: Research Protections Administrative Review (RPAR) for Protocol "21-04-1576, Caring for the Soul of a Pluralistic Army: An Exploration of Servant Leader Behaviors in Active Duty Chaplains," PI: William Grimes

- When the IRB used to review and approve the research changes to a different IRB;
- The knowledge of any pending, on-going or completed compliance inspection/visit by the Food and Drug Administration (FDA), Office for Human Research Protections of the U.S. Department of Health and Human Services, or other government agency concerning this research; the issuance of inspection reports, FDA Form 483, warning letters, or actions taken by any regulatory agencies including legal or medical actions;
- Suspension or termination of this research study by the IRB, the institution, the sponsor, or any regulatory agency;
- Substantiated unanticipated problems involving risks to subjects or others related to this research study; and
- Substantiated serious or continuing noncompliance related to this research study.

3. Other Considerations

If your activity will collect or elicit individuals' attitudes, opinions, behavior and related demographic, social, and economic data, then the activity may be subject to approval and review in accordance with AR 25-98, DODI 1100.13, and DODI 8910.10 by the U.S. Army Records Management and Declassification Agency (RMDA), Records Management Division (RMD), Information Collections (IC) Branch. Such approval is separate and distinct from AHRPO review and approval. To initiate the IC review, contact the Army Information Management Control Officer (IMCO), Mr. Domenic A. Baldini, domenic.a.baldini.civ@mail.mil, for projects using ONLY access to Army personnel. For cross-component (Army and other Services) or public information collections, please contact Mr. Douglas Fravel, Information Collections Team Leader, douglas.v.fravel.civ@mail.mil.

4. Caution

Do not construe this AHRPO memorandum as IRB approval, DOD Institutional approval, or other DOD support agreement. This review confirms only that the above reference project is deemed by AHRPO to be compliant with the requirements identified in the DODI 3216.02.

5. Point of Contact

The AHRPO Point of Contact for any questions regarding this memorandum is Martha Alvarado, at 703-681-5702 or martha.s.alvarado.civ@mail.mil.

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17792191
Date: 2021.10.03 22:29:11 -04'00'

Martha Alvarado, MPH, CIP
Director
Army Human Research Protections Office

APPENDIX E

GSACCPD Letter of Support



DEPARTMENT OF THE ARMY
OFFICE OF THE CHIEF OF CHAPLAINS
 2700 ARMY PENTAGON
 WASHINGTON DC 20310-2700

DACH-ZB

2 June 2021

MEMORANDUM FOR

Pepperdine University Graduate and Professional Schools Internal Review Board, 24255 Pacific Coast Highway, Malibu, CA 90263
 U.S. Army Human Research Protections Office, 7700 Arlington Blvd, Falls Church, VA 22042-5140

SUBJECT: Research Access Permission

1. References:

- a. Title 32 Code of Federal Regulations, Part 219, Protection of Human Subjects
- b. Department of Defense (DOD) Instruction 3216.02, Protection of Human Subjects and Adherence to Ethical Standards in DOD-Conducted and -Supported Research
- c. Army Regulation 70-25, Protection of Human Subjects in Research
- d. CH Grimes' Research Proposal Executive Summary (EXSUM), 8 April 2021

2. Approval. I hereby approve the request for support described below to be provided to the Researcher, Chaplain (Major) William J. Grimes, in support of the project: "Caring for the Soul of a Pluralistic Army: An Exploration of Servant Leader Behaviors in Active Duty Chaplains".

3. Scope. I give permission for the U.S. Army Chaplain Corps and the Graduate School for the Army Chaplain Corps Professional Development (GSACCPD) to provide support to the above referenced research project with access to the following personnel: all active duty chaplains between the ranks of first lieutenant and major general, by way of an invitation distributed via the chaplaincy's active duty chaplains email distribution list on the Army Enterprise network. All chaplains who participate in the voluntary, anonymous online survey in support of this research are authorized to do so while on duty time. Chaplain Grimes will conduct research analysis during off duty time, as this project is pursuant of an academic degree independent from Army professional military education. I am aware of and approve the study specifics as described in the research project EXSUM, to include the recruitment plan, survey content and time required for participants to conduct the survey.

4. As this activity is research involving human subjects, this approval is provided on the condition of, and with the understanding that, the researcher's institution will:

- a. Provide to my organization any human research protection program-related support necessary to implement and oversee the above referenced activity.
- b. Obtain and comply with the terms of its Federal Assurance for the Protection of Human Research Subjects for this DOD supported research involving human subjects.

c. Inform me via my point of contact below regarding any relevant unanticipated problem involving risk to subjects or others, or serious or continuing noncompliance.

d. Obtain publication clearance review from my organization before publishing or otherwise releasing findings from this research to members of the public (e.g., via abstracts).

5. Affirmation. By endorsing this request, I affirm I have determined the above-referenced activity is mission critical and will be worth the time/cost of Army support. I acknowledge that my office assumes responsibility for ensuring the portion of the activity supported by my area of responsibility meets all applicable regulatory requirements.

6. POC. The action officer is Dr. Nathan White at 803-751-8990 or nathan.h.white.civ@mail.mil.

GREEN.WILLIAM
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 Date: 2021.06.04 16:07:47 -04'00'

WILLIAM GREEN, JR.
 CH (BG), USA
 Deputy Chief of Chaplains

Encl: Study Proposal EXSUM