THE IMPACT OF FOLLOWERS' SENSE OF EMPOWERMENT ON THEIR PERCEPTION OF EUDAIMONIC HAPPINESS

by

Daniel T. Lewis

Dissertation

Submitted to the Faculty of

Trevecca Nazarene University

School of Graduate and Professional Studies

in Partial Fulfillment of the Requirements for

the Degree of

Doctor of Education

in

Leadership and Professional Practice

August 2022

THE IMPACT OF FOLLOWERS' SENSE OF EMPOWERMENT

ON THEIR PERCEPTION OF EUDAIMONIC HAPPINESS

by

Daniel T. Lewis

Dissertation

Dissertation Adviser	07/13/2022 Date
Dissertation Reader	07/13/2022 Date
Dissertation Coordinator	07/13/2022 Date
Doctor of Education Program Director	07/13/2022 Date
Vice President of Graduate and Adult Studies	07/13/2022 Date
Dean of the Graduate School	07/13/2022 Date
Dean of School of Leadership and Interdisciplinary Studies	07/13/2022 Date

ACKNOWLEDGEMENTS

I praise and thank God, the source of my abilities, resources, family, and friends. I wish to thank my advisor Dr. Mark Bell. His patience and diligence in working through the many drafts of the dissertation that made this project possible. His encouraging words provided the inspiration to persist. I also wish to thank my reader, Dr. Jonathan E. Downs. His input helped improve the quality of my work. I would like to thank Dr. Donna Gray for help with proofreading my writing. I would also like to thank all the faculty and staff of the Trevecca Nazarene University School of Graduate and Professional Studies for their valuable help during my doctoral journey. I would also like to thank past teachers who greatly influenced me: Dr. Jonathan F. Henry, Mr. John Hain, Mr. Michael Caskey, Mrs. Wonita Werley, Mrs. Joanie Haldeman, Mrs. Brenda Radel, and Mrs. Eileen Knobl. Finally, I wish to thank my wife Kathy and my friends and family who supported and encouraged me along this incredible doctoral journey.

DEDICATION

I dedicate this dissertation to the loving memory of my parents Charles and Virginia Lewis. They instilled in me the love for learning and discovering truths through rigorous research that made completion of this dissertation possible. They helped me develop the skills and disciplines needed for rigorous academic pursuits. They would have been excited to see me complete this project.

ABSTRACT

by

Daniel T. Lewis, Ed.D.
Trevecca Nazarene University
August 2022

Major Area: Leadership and Professional Practice Number of Words: 67

The study quantified the impact of the sense of empowerment among followers on their perception of eudaimonic happiness. Empowering followers maximized their eudaimonic happiness. Most leaders do not use empowerment to promote the eudaimonic happiness of their followers. Leadership involves the ethical responsibility of promoting follower's eudaimonic happiness. The study measured and evaluated the impact of follower's sense of empowerment and their perceptions about their eudaimonic happiness.

Keywords: leadership, followership, empowerment, eudaimonic happiness, human flourishing, wellbeing, and thriving.

TABLE OF CONTENTS

LIST OF TABLES

LIST OF FIGURES

CHAPTER I

INTRODUCTION

English pulpiteer Charles H. Spurgeon noted, “Man was not originally made to mourn; he was made to rejoice” (Spurgeon, 1875/1905, 1). Eudaimonic happiness arose when individuals developed their fullest potential and obtained fulfillment from life through a sense of purpose, purposeful personal expressiveness, and effortful engagement (Schutte et al., 2013; Waterman et al., 2010). Individuals naturally seek an improved state of happiness (Moran, 2018). As followers accept the influence of their leaders, the leaders and followers worked together to accomplish shared goals and objectives (Bufalino, 2018; Northouse, 2019).

Strengthening a follower’s happiness inspires followers, enhances productivity, minimized work-related stressors, reduces health risks, and curtails absenteeism (Duari & Sia, 2013; Gallup, 2020; Sharifzadeh & Almaraz, 2014). A leader’s acts of empowerment show a positive correlation to improving a follower’s eudaimonic happiness (Switzer, 2008; Zaman et al., 2017). Improved eudaimonic happiness provides a sense of purpose, purposeful personal expressiveness, and effortful engagement (Schutte et al., 2013). Because of the many benefits of improved happiness, organizations often prioritized improving follower happiness (Kawalya et al., 2018). Unfortunately, leaders frequently neglect using empowerment to improve their follower’s eudaimonic happiness (Switzer, 2008; Zaman et al., 2017).

Leaders decide the degree of empowerment enjoyed by their followers (Yang, 2015). The follower's sense of empowerment influences and changes the follower's perceptions of eudaimonic happiness (Mehta & Maheshwari, 2013; Mills & Gay, 2019). The quantification and analysis of the impact of empowerment and followers' perceptions of eudaimonic happiness provides leaders with information needed for choices about empowerment.

Statement of the Problem

The purpose of this study was to quantify the impact of sense of empowerment among followers on their eudaimonic happiness, measured as a sense of purpose, a perception of purposeful personal expressiveness, and participation in effortful engagement. The problem is that most leaders do not use empowerment to promote the eudaimonic happiness of their followers. Empowerment describes the process of leaders sharing leadership responsibilities with their followers (Jung et al., 2020). The empowerment process requires thoroughly fostered knowledge and competence among followers supported by mutual trust between leaders and their followers to reap all the benefits of empowerment (Yang, 2015). A leader's choice to offer their followers minimal empowerment diminishes the followers' happiness (Mehta & Maheshwari 2013). Furthermore, employing an abusive or toxic use of leadership authority instead of empowering followers obstructs a follower's pursuit of happiness (Farrugia, 2016).

Empowering followers maximizes their eudaimonic happiness (Switzer, 2008; Zaman et al., 2017). Eudaimonic happiness includes increasing a sense of purpose, purposeful personal expressiveness, and effortful engagement among followers (Schutte et al., 2013). Augmentations in followers' eudaimonic happiness act as a crucial

component in motivation and productivity, reduce work-related stress, improve overall health, and reduce absenteeism (Duari & Sia, 2013; Gallup, 2020; Sharifzadeh & Almaraz 2014). The success of organizations depends upon the level of eudaimonic happiness among followers (Duari & Sia, 2013; Schutte et al., 2013). The benevolence or malfeasance of a leader's actions hinges upon whether those actions promote or impede their followers' eudaimonic happiness (Veenhoven, 2015). Understanding the impact of followers' sense of empowerment on their perceptions about their eudaimonic happiness gives leaders the knowledge they need to make their followers happier through empowerment. The need for improved follower eudaimonic happiness substantiates the necessity of this study.

Rationale

A follower's sense of empowerment and perceptions about their eudaimonic happiness occur within a context. In that context, leadership, followership, empowerment, and followers' eudaimonic happiness function in a dynamic relationship. The relationship defines the extent to which leaders and followers share the responsibilities of accomplishing organizational goals. The rationale section discusses context, leadership, followership, empowerment, and followers' eudaimonic happiness as the theoretical constructs that underlie this study.

Organizational Dynamics

Leaders influence and guide their followers within organizational dynamics (Reiche et al., 2017). Developing theoretical constructs from abstract human interaction factors clarifies the organizational dynamics (Mills & Gay, 2019). The impact of followers' sense of empowerment and perceptions about their eudaimonic happiness

involves the theoretical constructs of the leadership/followership conjoint, empowerment, and followers' eudaimonic happiness (Waterman et al., 2010; Kessler, 2013; Ruben & Gigliotti, 2017; Moran, 2018; Jung et al., 2020). Organizational dynamics established a prevalent theoretical construct of leadership that minimizes the importance of empowering followers (Okulicz-Kozaryn, 2016; Pai & Krishnan, 2015; Ruben & Gigliotti, 2017; Turban & Wan, 2016). The organizational dynamics of the theoretical constructs of the leadership/followership conjoint, empowerment, and followers' eudaimonic happiness include philosophical precepts, the epochal ethos psychological perspectives, cultural practices (Johnson, 2019; Livermore, 2015; Northouse, 2019).

A deterministic historical view suggests that history manifests as the development of the world spirit framed as dialectical progress (Jung, 2014). Marx (1859/2009) explained organizational and cultural changes in terms of an ongoing class struggle. An alternative approach used in the Bible, describes history as a dialectical shared leadership relationship between God and humanity (Eichrodt, 2006; Kessler, 2013). History shows God’s promises and human choices, influenced by leaders, that result in failures of those promises and unhappiness (Loader, 2014). Throughout history, God's dialectal relationship with humanity unfolded in six past and one future epoch of history (Bingaman, 2009). This study used these epochs as the framework for considering the historical perspective of the study.

Followership describes the process of leaders and followers collaborating to reach shared goals (Bufalino, 2018). Empowerment describes how leaders, and their followers share leadership responsibilities (Xefteris, 2012; Kessler, 2013; Jung et al., 2020).

Eudaimonic happiness describes human flourishing, and includes a sense of purpose, purposeful personal expressiveness, and effortful engagement and changes based on followers' sensed level of empowerment (Jung et al., 2020; Moran, 2018; Schutte et al., 2013; Waterman et al., 2010). Understanding the nature of leadership informs the exploration of the impact of followers' sense of empowerment and their perceptions of their eudaimonic happiness. The following sections evaluated the theoretical constructs of the leadership/followership conjoint, empowerment, and eudaimonic happiness by considering how philosophical precepts, the epochal ethos (or prevailing spirit of the age), psychological perspectives, and cultural practices framed each theoretical construct.

Leadership/Followership Conjoint

The theoretical construct of the leadership/followership conjoint emerged from philosophical precepts, the epochal ethos, psychological perspectives, and cultural practices (Johnson, 2019; Livermore, 2015; Northouse, 2019). Through leadership, leaders and followers accomplish shared goals and objectives (Jung et al., 2020; Ruben & Gigliotti, 2017). Without followers, leadership becomes impossible (Northouse, 2019). Leaders and followers work in a dynamic relationship, or leadership/followership conjoint, with constantly changing roles and responsibilities (Ruben & Gigliotti, 2017). Leaders use their charismatic attributes to generate the power to direct an organization and make decisions (Guo & Li, 2019). Organizations develop and select leaders to meet stated goals and purposes (Johnson, 2019). Philosophical precepts, the epochal ethos, psychological perspectives, and cultural practices shaped the contemporary understanding about leadership that disregards the critical role of followers' empowerment and their eudaimonic happiness (Jung et al., 2020; McMahon, 2004; Pai &

Krishnan, 2015; Ruben & Gigliotti, 2017). The epochal ethos of leadership contemplates if leaders shape history or if history shapes leaders (Burns, 1979).

Ancient leadership constructs emphasized the importance of shared leadership responsibilities (Robinson, 2018). Then, the urbanization of Mesopotamia jettisoned the idea of empowerment and replaced it with autocratic despotism (Yildirim, 2016). The subsequent social and economic hierarchy, known as the Great Chain of Being, normalized leadership driven by subjugation in the place of leadership that celebrates empowerment (Holy-Luczaj, 2015). The Great Chain of Being institutionalized systemic leadership devoid of empowerment (Ruben & Gigliotti, 2017; von Mises, 1949). In such an autocratic view of leadership, leaders use their power and the status of authority to dominate their followers (Ruben & Gigliotti, 2017). Waxing elitism of the Greco-Roman period entrenched the oppression inherent in the Great Chain of Being (Hill, 2015).

The ethical foundation of leadership choices comes from comprehensive precepts and organizational or cultural standards (Johnson, 2019). For example, the classical virtue of justice demanded the equal treatment of others according to the individual's inherent dignity (Griffo, 2014). Nonetheless, in post-Roman Europe, leaders asserted a divine right to withhold their followers' empowerment (Greif & Mokyr, 2017). As Europe became a world economic power, autocratic leadership without empowerment abounded (Sato, 2016). Building on the precepts of the classical virtue of justice, Enlightenment thinkers reintroduced the concept of empowerment into their leadership framework (Olsthoorn, 2019).

In the early 19th century, the use of the word *leadership* as a description of the actions of a leader came into use in the English language (Grace-Rowland, 2003). Early

20th-century leadership theories neglected the importance of empowerment in leadership (Moore, 1927; Northouse, 2019). Legislation and regulation formalized the idea of leadership with little or no empowerment (Houghton, 2010). The horrors of the World Wars arose from the neglect of empowerment in political leadership (von Mises, 1949). Centralization of leadership authority within the leader often puts the interests of the leaders at odds with the followers' interests (Hayek, 1944/2007). The World Wars prompted the consideration in leadership research of the way leaders move and shape their organization and persuade followers to take a certain course of action (Northouse, 2019). Transformative leadership theory contemplates how withholding empowerment modifies followers' behaviors (Burns, 1978). By the early 21st century, the consideration of how leaders use empowerment produced more than 200 distinct leadership definitions, with no consensus on leadership's most accurate definition (Northouse, 2019). However, most definitions of leadership omit the vital role of empowerment (Okulicz-Kozaryn, 2016; Pai & Krishnan, 2015; Turban & Wan, 2016). Without followership, leadership becomes impossible (Northouse, 2019). Without an examination of followership, any consideration of leadership becomes incomplete (Bufalino, 2018).

Through followership, followers come to accept the influence of their leaders, allowing leaders and followers to join forces to advance organizational vitality and accomplish common goals (Bufalino, 2018; Northouse, 2019). Prevalent perceptions about followership often depict it as a negative concept, primarily when associated with harmful leaders (Northouse, 2019). A preponderance of organizational research literature evaluates leadership rather than followership, and even most followership research utilizes a leader-centric paradigm that ignores empowerment (Bell, 2020; Bufalino,

2018). Organizational research only began considering the theoretical construct of followership in the first half of the 20th century (Northouse, 2019). For example, the role-based outlook of followership examines the roles leaders and followers play within a rigid hierarchy without considering empowerment (Uhl-Bien et al., 2014). Rather than acting in a rigid hierarchy, leaders and followers interact in a dynamic relationship exemplified by constantly morphing leadership and followership roles (Ruben & Gigliotti, 2017). The relational-based followership approach examines followers' interpersonal interactions with other followers and leaders (Northouse, 2019). In these interactions, followers listen, support, encourage, collaborate, and foster security (Manning & Robertson, 2016). Over time, followers become more aware of their roles within an organization, increase their competence, and work more effectively with other followers as an empowered team (Yang, 2015). Followership becomes most effective when leaders utilize empowerment.

Empowerment

Philosophical precepts, the epochal ethos, psychological perspectives, and cultural practices gave rise to the theoretical construct of empowerment (Johnson, 2019; Livermore, 2015; Northouse, 2019). Through empowerment, leaders and followers share leadership responsibilities (Kessler, 2013; Jung et al., 2020). Individuals often use insufficient information to make choices (Jorgensen, 2002). Leaders choose between retaining full leadership authority or empowering followers (Yang, 2015), so the level of sensed empowerment in an organization acts as an independent variable (Mills & Gay, 2019). The examination of empowerment usually comes under consideration as a subset of transformational (leadership is driven by accomplishing change) or transactional (task-

oriented leadership that utilizes rewards or punishment to achieve goals) leadership rather than a distinct leadership style (Yang, 2015). Followers need fully developed knowledge and competence supported by mutual trust between leaders and their followers to reap all the benefits of empowerment (Yang, 2015). The sense of follower empowerment within an organization varies from one follower to another (Zaman et al., 2017). Empowering followers before they attain mastery of their work, proficiency, and assurance sometimes increases stress, reduces motivation, and hinders the accomplishment of organizational goals (Yang, 2015).

In contrast, empowering followers, prepared them for the increased responsibilities of empowerment, helps them become more engaged in the organizational decision-making process (Miranda, 2019). Ancient leaders empowered their followers by fostering shared leadership responsibilities (Robinson, 2018). Precepts of Roman law spawned the Enlightenment concept of self-ownership, based on individuals' inherent dignity and free will and allowing for autonomous actions based upon expansive empowerment (Olsthoorn, 2019). To Enlightenment philosophers, all leadership required empowerment or voluntary consent of followers (Farrugia, 2016). However, the long-established role of authority without empowerment remained in place (Houghton, 2010). Enlightenment philosophers connected individual freedom with empowerment and the fundamental right to pursue eudaimonic happiness (McMahon, 2004). Leadership experts understand that perceptions among followers about empowerment influence how followers react to leadership authority (Zaman et al., 2017). A sense of increased empowerment among followers shows a positive correlation to perceptions of improved eudaimonic happiness (Xefteris, 2012), while a sense of diminished empowerment

negatively correlates with perceptions of reduced eudaimonic happiness (Mehta & Maheshwari 2013). The amount of empowerment followers sense acts as one of several factors influencing followers' eudaimonic happiness.

Eudaimonic Happiness

The theoretical construct of eudaimonic happiness developed through the blending of philosophical precepts, the epochal ethos, psychological perspectives, and cultural practices (Johnson, 2019; Kessler, 2013; Livermore, 2015; Northouse, 2019; Xefteris, 2012). Acting in the most excellent way possible produces the theoretical construct of eudaimonic happiness, which is also known as human flourishing (Moran, 2018). Human flourishing includes fulfillment in the present and hope of continued thriving in the future (Sacks, 2014). In eudaimonic happiness, fulfillment encompasses a sense of purpose, purposeful personal expressiveness, and effortful engagement (Schutte et al., 2013). Emotional aspects and components of the good life unite to create a state of wellbeing (Watanabe, 2020). Emotional aspects, known as hedonic happiness, include experiencing pleasure, avoiding displeasure, and discovering satisfaction (Turban & Wan, 2016; Watanabe, 2020) and arise from finding enjoyment or pleasure in life (Huta & Ryan, 2010), avoiding displeasure, and discovering satisfaction (Watanabe, 2020). Instruments such as the widely used Cantril Self-Anchoring Striving Scale measures hedonic wellbeing in terms of the respondent's satisfaction with life (Cantril, 1965; Gallup, 2020). In an extensive evaluation, Veenhoven (2017) found that at least 446 (20.35%) out of 2,192 measures of happiness used hedonic wellbeing.

Eudaimonic wellbeing arises when individuals develop their fullest potential and obtain fulfillment from life, and produces a life of fulfillment (Moran, 2018; Waterman et

al., 2010). The good life, or eudaimonic happiness, includes a sense of purpose, purposeful personal expressiveness, and effortful engagement (Waterman et al., 2010; Watanabe, 2020). Cultivating a sense of purpose dominates the literature on eudaimonic life (Schutte et al., 2013). A sense of purpose in life provides the metric for determining if the past and present life move an individual towards fulfillment in life (Ryff, 2013). The development of self-knowledge and awareness of one's purpose in life fosters one's purpose in life (Schutte et al., 2013). Purpose in life corresponds with self-acceptance and perceptions about personal growth (Ryff, 2013). Purposeful personal expressiveness engages individuals in activities with personal meaning and fulfillment (Schutte et al., 2013). Effortful engagement describes the commitment to expend effort on a task, even when the task is difficult (Schutte et al., 2013).

The Mesopotamians equated happiness with absolute obedience to leaders (von Dassow, 2012; Yildirim, 2016). The Ancient Egyptians restricted the attainment of happiness to the afterlife (Power, 2013). Philosophers of ancient India connected wellbeing to uprightness in life (Gotise & Upadhyay, 2018). The ancient Hebrews developed a theocentric approach to eudaimonic happiness (Hall et al. 2010). The great Hebrew philosopher Solomon observed, "When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn" (King James Bible, 1611/1982, Proverbs 29:2). The Hebrews saw happiness arising from a committed spiritual relationship with God (Pennington, 2015) where actions that pleased God contribute to one's happiness (Cafferky, 2014). In ancient Hebrew philosophy, happiness equates with blessedness, as described by the Hebrew writers (Pennington, 2015). The whole of blessedness became greater than the sum of the parts (Sacks, 2014).

Abandonment of the theocentric precepts of happiness plunged humanity into a life of pain and suffering (Peterson, 2019). Greek philosophy recognized that most everyone seeks happiness (Hall et al., 2010). The Septuagint translated the Hebrew word for *blessedness* with a synonym for the word Greek philosophers used for the happiness of the gods, and the writers of the New Testament used the same Greek synonym when discussing human flourishing (Pennington, 2015). Because pursuing happiness embodies the highest good for humanity (Moran, 2018), the United States of America's founders considered the pursuit of happiness through empowerment as a fundamental right (Quamruzzaman, 2013). Many organizations prioritized improving followers' happiness (Kawalya et al., 2018), and leadership involves the ethical responsibility of promoting followers' happiness (Veenhoven, 2015).

In relationships where a heightened sense of empowerment increases perceptions of eudaimonic happiness (Switzer, 2008 and Zaman et al., 2017), the independent variable, empowerment, influences and changes the dependent variables, followers' perceptions of sense of purpose, purposeful personal expressiveness, and effortful engagement (Mehta & Maheshwari, 2013; Mills & Gay, 2019; Schutte et al. 2013). Despite the benefits of improved eudaimonic happiness, leaders often neglect the use of empowerment to improve their followers' eudaimonic happiness (Duari & Sia, 2013; Switzer, 2008; Zaman et al., 2017).

Research Questions

This study investigated the impact of followers' sense of empowerment and their perceptions of eudaimonic happiness. The following research questions guided the

process of quantifying how the sense of empowerment impacts a follower's perceptions of eudaimonic happiness.

1. To what extent did a follower's sense of empowerment impact their perception of sense of purpose?
2. To what extent did a follower's sense of empowerment impact their perception of purposeful personal expressiveness?
3. To what extent did a follower's sense of empowerment impact their perception of effortful engagement?

Description of Terms

Empowerment. Leaders freely share leadership responsibilities with their followers (Jung, et al., 2020).

Eudaimonic happiness. Personal growth and thriving (Turban & Wan, 2016), along with a sense of purpose, purposeful personal expressiveness, and effortful engagement, produce a flourishing life (Bartels & Boomsma, 2009; Schutte et al., 2013; Waterman, et al., 2010).

Flourishing. Living in harmony with virtue and acting according to the correct motives creates a fulfilling life (Ryff & Singer, 2008).

Follower. Individuals work under the influence of leaders to maintain organizational health while accomplishing shared goals and objectives (Bufalino, 2018; Northouse, 2019).

Wellbeing. The incorporation of the attributes of virtues in daily life produces a condition exemplified by excellence (Moran, 2018).

Contribution of the Study

This study contributed to increasing knowledge and understanding about the extent to which followers' sense of empowerment predicts their perceptions of eudaimonic happiness. This study's findings helped leaders understand the value of empowerment, meet ethical obligations, and effectively attain organizational goals. Leadership literature contains a dearth of investigations of the extent to which sense of empowerment predicts perceptions of eudaimonic happiness (Okulicz-Kozaryn, 2016). Few studies research the benefits of empowerment (Yang, 2015). An increased sense of empowerment showed a positive correlation to an improved perception of eudaimonic happiness (Switzer, 2008; Zaman et al., 2017), including a sense of purpose, purposeful personal expressiveness, and effortful engagement (Schutte et al., 2013). The enhanced happiness, wellbeing, and flourishing of followers occurs in a mutually beneficial cyclical relationship with improved organizational outcomes (Sharifzadeh & Almaraz, 2014). A strategic emphasis on addressing followers' eudaimonic happiness through empowerment minimizes common managerial problems (Zaman et al., 2017). An increased sense of happiness correlates positively with improved organizational productivity and the attainment of organizational goals (Turban & Wan 2016). This study helped leaders understand how to use empowerment to augment followers' eudaimonic happiness and efficiently meet organizational goals. Leaders hold an ethical duty to promote their followers' eudaimonic happiness (Johnson, 2019; Pai & Krishnan; 2015; Veenhoven, 2015). Ethical leadership preserves organizational integrity while prompting ethical behaviors across the organization (Hackett & Wang, 2012; Johnson, 2019; Metcalfe, 2013; Yang, 2015).

Process to Accomplish

This study used a quantitative research design employing a simple linear regression analysis method. Conducting a quantitative simple linear regression study offered the best approach to answering the research questions. The study used a survey instrument to collect data from the participants measuring the followers' sense of empowerment and perceptions of eudaimonic happiness. Participants received a social media invitation to provide data through an online survey. Data analysis utilizing simple linear regression predicts a positive effect of participants' sense of empowerment on their perceptions of eudaimonic happiness being measured as a sense of purpose, purposeful personal expressiveness, and effortful engagement. The process to accomplish section discusses the study's research design, the research participants, the instruments used, the data collection, and the data analysis processes.

Research Design

This study quantified the extent to which sense of empowerment among followers impacts their perceptions of their eudaimonic happiness being measured as a sense of purpose, a perception of purposeful personal expressiveness, and the participation in effortful engagement. Quantitative research provides leaders with scientifically obtained information needed to make informed choices about empowerment and their followers' eudaimonic happiness (Mills & Gay, 2019; Northouse, 2019; Zaman et al., 2017). The research questions under consideration in this study asked to what extent the independent variable (follower's sense of empowerment) impacts the dependent variables (a sense of purpose, purposeful personal expressiveness, and effortful engagement). Quantitative research uses numeric data in a formal process that tests a hypothesis (Simon & Goes,

2018). Researchers use questionnaires to collect data during a quantitative study (Mills & Gay, 2019). The statistical analysis of data collected during a study verifies or nullifies the hypothesis under consideration in a quantitative study (Simon & Goes, 2018). Quantitative research provides an objective approach to answering research questions by quickly obtaining and analyzing data. However, it often misses the detailed and nuanced information about the subjects of research obtained with qualitative research methods (Simon & Goes, 2018). Quantitative research utilizes statistical analysis on data collected from a larger population sample to obtain generalizable conclusions (Mills & Gay, 2019).

A quantitative simple linear regression analysis research design quantifies to what extent the independent variable impacts the dependent variables (Mills & Gay, 2019). Because the research questions under consideration in this study asked to what extent the independent variable (followers' sense of empowerment) impacts the dependent variables (a sense of purpose, purposeful personal expressiveness, and effortful engagement), a quantitative simple linear regression analysis research design provided the best approach for this type of study (Simon & Goes, 2018). Simple linear regression analysis predicts the amount of change in a variable based on the relationship of one or more other variables (Al-Shammari & Waleed, 2018). The model obtained through simple linear regression analysis describes the relative predictability of the independent variable for the dependent variables (Al-Shammari & Waleed, 2018). Simple linear regression analysis provided the best method for this study because it determines the degree of relationship between independent and dependent variables and quantifies the extent, direction, and statistical significance of the obtained regression coefficients (Hair et al., 2009). Simple linear regression analysis best fulfilled the purpose of this study because it produced

more meaningful data than a correlational analysis (Mills & Gay, 2019). The research design included selecting participants, choosing appropriate instruments, determining optimal data collection procedures, and picking the proper approach to data analysis.

Participants

Experience as a follower and being 18 years old or older qualified individuals for participation in the study. Followers join with their leaders to accomplish shared goals (Bufalino, 2018; Northouse, 2019). Gaining insights from followers' perspective considers the fluctuating roles of leaders and followers (Ruben & Gigliotti, 2017) while avoiding the leader-centric approach used in most research (Bell, 2020; Bufalino, 2018). Since all organizations organize formal or informal leadership and followership arrangements to accomplish organizational goals and objectives (Johnson, 2019 & Northouse, 2019), the study included participants from diverse companies and organizations. Randomized sample selection was used because it reduces sampling errors, offers equal opportunity for participating in the study, and simplifies data collection (Mills & Gay, 2019).

In quantitative research, participants share their opinions and experiences with researchers through an organized data collection process (Simon & Goes, 2018). Demographic characteristics collected during the study and used to describe the sample include gender, generational membership, working on-site or working remotely, longevity with the company or organization, and holding a formal leadership role in the participant’s organization. Simple linear regression analysis involving four total factors (psychological empowerment, a sense of purpose, purposeful personal expressiveness, and effortful engagement) requires a 15:1 ratio, so 4 x 15 = 60 describes the appropriate

sample size for this study (Hair et al., 2009). When $n < 100$, researchers use $n = 100$ (Mills & Gay, 2019), so the adequate sample size for the study is $n = 100$. A review of 45 research articles published between 2010 and 2017 found a median response rate of 37%, with an interquartile range from 25- 46% (Geyer et al., 2020), so (4 x 100 = 400) 400 potential participants were invited to participate in the study. This study gathered data from 114 research participants.

Instruments

Participants completed the study using an online survey (see Appendix A). This study investigated the impact of a follower's sense of empowerment on their perceived eudaimonic happiness measured as a sense of purpose, purposeful personal expressiveness, and effortful engagement. Perceptions among followers about their level of empowerment, rather than the empowerment recognized by leaders, defines how followers felt about the empowerment within their organization (Zaman et al., 2017). The Psychological Empowerment Scale (PES, see Appendix B) measures individual empowerment in the workplace as a single dimension with 12 questions (Spreitzer, 1995, 1996). Cronbach's alpha is a trusted measure of the internal reliability of instruments (Mills & Gay, 2019). Published Cronbach's alpha scores for the PES include 0.72 (Spreitzer, 1995, 1996), 0.78 (Ouyang et al., 2015), and 0.91 (Azizi et al., 2020). High-reliability coefficients (close to 1.00) indicated minimum errors in the measurements obtained by an instrument (Mills & Gay, 2019).

The questionnaire for eudaimonic wellbeing (QEWB, see Appendix C) measures eudaimonic happiness in the dimensions of a sense of purpose, purposeful personal expressiveness, and effortful engagement with 21 questions (Schutte et al., 2013). Schutte

et al. (2013) reported the following α reliability rating on the three factors measured by the QEWB: sense of purpose (α = 0.77), purposeful personal expressiveness (α = 0.73), and effortful engagement (α = 0.61). Taylor et al. (2014), using the QEWB among college marketing students in the Midwest of the United States of America, found a similar multifactor structure and alpha value values as reported by Schutte et al. (2013). The number of items used to measure a factor impacts measurement reliability (Hair et al., 2009). Acceptable values for α range from 0.70 to 0.95 (Takako & Dennick, 2011), however in preliminary research an alpha value of 0.60 is acceptable (Hair et al., 2009).

The survey used for the study (Appendix A) consisted of five parts. Part 1 presented survey respondents with the consent form (Appendix D). Part 2 contained six demographic questions. Part 3 contained an online version of the PES (Appendix B). Part 4 contained an online version of the QEWB (Appendix C). Part 5 contained an appreciation message and instructions on how to complete and close the survey. Researchers use previously published findings and tests from their results to verify the validity and reliability of instruments used in a study (Mills & Gay, 2019).

Data Collection

One of the approaches to quantitative research collects and analyzes numerical data obtained by participants completing surveys consisting of closed-ended questions (Mills & Gay, 2019). The study used a sample size of $n = 114$. The participant section discusses the process for determining the number of participants and invitation and completion rates. Potential participants received an invitation to complete the survey via a social media invitation sent through Facebook or LinkedIn (Appendix D). Because the participants were recruited through social media, no site permission was required. The

invitation post (Appendix D) mentions the consent form (see Appendix E). The consent form lists possible risks of participating in the study. Evaluating concepts such as empowerment and happiness may, in rare circumstances, increase stress, create negative moods, and cause distress or even depression, especially among respondents with pre-existing emotional vulnerabilities (Labott et al., 2013). Therefore, the possible benefits of the study outweigh the minimal risks of study participation.

Research participants were presented with an electronic version of the consent form when they accessed the survey. Participants had to consent to the research before accessing the survey content. Participation in the survey remained open to respondents to maximize the study's insights and ensure adequate stratified sampling representation. A better understanding of the extent to which leadership behaviors impact the follower's happiness requires gathering data from members in multiple organizational levels (Mehta & Maheshwari, 2013). The use of close-ended questions simplifies the tabulation of survey results (Simon & Goes, 2018). The completion rate for a web survey typically ranges from 5 to 46% (Geyer et al., 2020). The estimated completion rate meant that 400 potential participants needed to be sent an invitation to participate in the study (Mills & Gay, 2019). Survey results were collected within eight months.

The survey respondents read the consent form and consented to participate in the survey (survey Part 1). Participants responded to demographic questions (survey Part 2). Members of the study group evaluated their sense of empowerment, the independent variable, using the PES (survey Part 3). Responses to the PES measured empowerment in the workplace among the study participants (Spreitzer, 1995, 1996). This study used the overall empowerment score as a single factor. Next, study participants assessed their

eudaimonic happiness being measured as three dependent variables: a sense of purpose, purposeful personal expressiveness, and effortful engagement using the QEWB (survey Part 4). Study participants were thanked for their time and feedback (survey Part 4) and concluded and closed the survey. Data collection provided quantities for the independent variable of the sense of empowerment, as measured on the PES, and dependent variables of a sense of purpose, purposeful personal expressiveness, and effortful engagement, as the dimensions of eudaimonic happiness measured on the QEWB. The exportation of data from the Survey Monkey website created a master Excel file containing all responses (SurveyMonkey, 2018) ready for data analysis.

Data Analysis

Before conducting a simple linear regression analysis, researchers need to evaluate the data to ensure that it meets the assumptions about data used in regression analysis (Hair et al., 2009). Data analysis used to answer the first research question involved simple linear regression analysis conducted in SPSS of the relationship between the independent variable of the follower's' sense of empowerment (measured as a single dimension using the PES) and the dependent variable of the followers' perception of a sense of purpose (measured as one of the three dimensions of eudaimonic happiness on the QEWB). QEWB questions 3, 11, 12, 16, 19, 20 require reverse scoring (Waterman et al., 2010). Simple linear regression analysis requires a linear relationship between variables, constant variance, and normality (Hair et al., 2010). In addition, simple linear regression analysis generates coefficients that describe the statistical relationship between dependent and independent variables (Petchko, 2018). While functional relationships show an exact relationship between independent and dependent variables, a statistical

relationship shows a trend between the independent and dependent variables (Pennsylvania State University, 2021). In this study, the use of simple linear regression analysis on data collected from a sample of 114 study participants provided findings on the relationship between one independent variable and three dependent variables. Furthermore, simple linear regression analysis determines the amount of variance in the dependent variable that possibly occurs because of changes in the independent variables (Petchko, 2018). Coefficient *B* describes the change in the dependent variable in terms of changes in the independent variable (Hair et al., 2010).

The answer for the second research question came from conducting simple linear regression analysis in SPSS of the relationship between the independent variable of the follower's sense of empowerment (measured as a single dimension using the PES) and the dependent variable of the follower's perception of purposeful personal expressiveness (measured as one of the three dimensions of eudaimonic happiness on the QEWB). Simple linear regression analysis works well in instances involving ratio or interval variables (Mills & Gay, 2019) and when research examines statistical rather than functional relationships (Hair et al., 2010). Researchers usually present regression analysis findings in a table containing regression coefficients, standard errors, values of statistical significance, and goodness-of-the-fit statistics (Petchko, 2018).

The answer to the third research question was obtained through simple linear regression analysis performed in SPSS of the relationship between the independent variable of the follower's sense of empowerment (measured as a single dimension using the PES) and the dependent variable of the follower's perception of perceived effortful engagement (measured as one of the three dimensions of eudaimonic happiness on the

QEWB). In SPSS, simple linear regression analysis of variables yields a determination of the cumulative effect of the variables (Mills & Gay, 2019). The third research question considered to what extent the followers' sense of empowerment relates to their perception of purposeful engagement. The simple linear regression analysis performed to answer the third research question shows to what extent the independent variable impacted the dependent variable (Hair et al., 2010). The findings derived from simple linear regression analysis express both the magnitude and direction of the impact of the independent variable on the dependent variable (Mills & Gray, 2019).

The quantitative data obtained through simple linear regression analysis allows researchers to draw conclusions from their findings and then generalize them (Petchko, 2018). Quantitative research seeks to understand the likelihood of the results observed in the study sample occurring in the general population (Mills & Gay, 2019). This study increased the understanding of the impact of a follower's sense of empowerment on their perceptions of their eudaimonic happiness measured as a sense of purpose, purposeful personal expressiveness, and effortful engagement. Internal and external factors contribute to eudaimonic happiness (Xefteris, 2012). However, limitations of generalizability of the study findings arose because of the inability to control other variables that possibly influenced perceptions of eudaimonic happiness among followers (Mills & Gay, 2019).

Conclusion

Eudaimonic happiness comes from attaining the full potential of one's life. Eudaimonic happiness contains the dimensions of a sense of purpose, purposeful personal expressiveness, and effortful engagement. Leaders hold an ethical obligation to facilitate

the improved eudaimonic happiness of their followers. Improved eudaimonic happiness among followers benefits an organization through results such as improved productivity. This study aimed to quantify the impact of the sense of empowerment among followers on their perception of their eudaimonic happiness, measured as a sense of purpose, a perception of purposeful personal expressiveness, and participation in effortful engagement. The problem is that most leaders do not use empowerment to promote the eudaimonic happiness of their followers.

This study measured empowerment using the psychological empowerment scale (PES). This study measured eudaimonic happiness using the questionnaire for eudaimonic wellbeing QEWB). The organized review and analysis of previously published findings on empowerment and followers' happiness sets the framework for scientific research and informs research strategies (Mills & Gay, 2019).

CHAPTER II

REVIEW OF THE LITERATURE

Introduction

The interactions of leaders and their followers, through empowerment, contribute to followers' eudaimonic happiness (Reiche et al., 2017; Ruben & Gigliotti, 2017). Great leaders understand the impact of empowerment on the eudaimonic happiness of their followers (Thucydides, 5th century B.C./1952; Xefteris, 2012). To resolve the problem that most leaders neglect to improve the eudaimonic happiness of followers, this study answered three research questions.

1. To what extent did a follower's sense of empowerment impact their perception of sense of purpose?
2. To what extent did a follower's sense of empowerment impact their perception of purposeful personal expressiveness?
3. To what extent did a follower's sense of empowerment impact their perception of effortful engagement?

Effective leadership requires essential knowledge about leaders, followers, and organizational operations (Northouse, 2019). A review of previously published findings informs research strategies and frames studies (Mills & Gay, 2019). This literature review investigated the context of the study and the theoretical constructs of leadership, followership, empowerment, and eudaimonic happiness.

The literature review also examined the historical perspective, development, and dynamics at work within the constructs under consideration in this study. Organizational dynamics shape the ways members of an organization interact with each other (Reiche et al., 2017; Ruben & Gigliotti, 2017). The epistemological foundations for organizational dynamics arise from philosophical precepts (Benson, 2015; Moghalu, 2017). The psychological perspectives fostered within an organization impacts organizational outcomes and the wellbeing of an organization's members and stakeholders (Avolio et al., 1999; Bass, 1985; 1988; Northouse, 2019).

Organizational Dynamics

This study investigated to what extent the sense of empowerment among followers impacted their eudaimonic happiness, measured as a sense of purpose, a perception of purposeful personal expressiveness, and participation in effortful engagement. The problem is that most leaders do not use empowerment to promote the eudaimonic happiness of their followers. The empowerment process fosters interactions between leaders and followers that promote eudaimonic happiness among followers (Reiche et al., 2017; Ruben & Gigliotti, 2017). The interactions between leaders and their followers occur as systems of organizational dynamics (Reiche et al., 2017). Organizational dynamics describe the interactions of the theoretical constructs of the leadership/followership conjoint, empowerment, and eudaimonic happiness (Kessler, 2013; Northouse, 2019; Xefteris, 2012). These theoretical constructs developed under the influence of philosophical precepts, the epochal ethos, psychological perspectives, and cultural practices and form an organizational schema (Johnson, 2019; Livermore, 2015;

Northouse, 2019). The following sections provide a general overview of the influences on organizational dynamics and apply them to this study.

Philosophical Precepts

Philosophical precepts, also known as a W*eltanschauung* or worldview, define and establish epistemological foundations for organizational dynamics (Benson, 2015; Moghalu, 2017). Philosophical precepts members of an organization make choices based upon a hierarchy of values and objectives consisting of foundational philosophical precepts (Benson, 2015; Burns, 1978). The epistemological foundations of leadership arise from philosophical precepts (Benson, 2015; Moghalu, 2017; Northouse, 2019). Similarly, the philosophical precepts shape the ways followers come to accept the influence of their leaders (Bufalino, 2018). Followership occurs as a dynamic dialectical relationship between leaders and their followers rooted in the philosophical context, and that dynamic interaction produces synergistic processes to accomplish shared goals, where leaders and followers work as an effective team (Collinson, 2005; Mahmud et al., 2021; Northouse, 2019; Srinivasan & Holsinger, 2012; Yang, 2015). Furthermore, the philosophical precepts produce shared values among leaders and followers and give rise to empowerment (Wempe & Frooman, 2018). The philosophical precepts of empowerment begin with an affirmation that individuals possess the ability to make their own choices and take responsibility for the choices they make while establishing guidelines for how leaders and their followers share leadership responsibilities (Anderson & Feste, 1995; Jung et al., 2020; Kessler, 2013; Xefteris, 2012). Finally, the philosophical precepts establish the basis for the individual pursuit of eudaimonic

happiness (Aristotle, 340 B.C./1999). Among other factors, the philosophical precepts contribute to the amalgamation of the epochal ethos.

The Epochal Ethos

The epochal ethos, also known as Zeitgeist or the spirit of the time, establishes prevalent views, perceptions, and understanding of theoretical constructs at a specific time in history (Bufalino, 2018 & deClercy & Ferguson, 2015). While the deterministic view of history suggests that history influences leaders, the consequentialist view of history holds that leaders shape history (Burns, 1979; Jung, 2014; Marx, 1859/2009). The epochal ethos establishes prevalent views, perceptions, and understanding of theoretical constructs (Bufalino, 2018 & deClercy & Ferguson, 2015). For example, the prevalent theoretical construct of leadership that minimizes the importance of empowering followers grew from roots deeply embedded within the epochal ethos (deClercy & Ferguson, 2015). The 19th-century epochal ethos advanced by Thomas Carlyle cast leaders as great men with destiny for greatness and domination that justified the brutal subjugation of others (Lewis, 2012; Michaud, 2019). In contrast, the prevailing early 21st-century epochal ethos highlights the ethical responsibility of leaders to promote their followers' wellbeing (Johnson, 2019). Furthermore, the epochal ethos shapes and defines the understanding and perceptions of the critical roles of followers within an organization (Bufalino, 2018; Greyvenstein & Cilliers, 2012; Northouse, 2019; Yukl, 2006). Additionally, accepted ideas about ethical leadership and individual freedom, grounded in the epochal ethos provided acceptable guidelines for empowerment (Farrugia, 2016; McMahon, 2004). The epochal ethos manifests as psychological perspectives exhibited by individuals and within organizations.

Psychological Perspectives

Psychological perspectives, also known as the individual or organizational psychological state, impacts organizational outcomes and the wellbeing of an organization's members and stakeholders (Avolio et al., 1999; Bass, 1985; 1988; Northouse, 2019). The presence of positive psychological attributes in leaders benefits followers and their organization (Avolio et al., 1999; Bass, 1985; 1988; Beattie, 2019; Northouse, 2019). Since followers outnumber leaders, the psychology of followership becomes more complex than the psychology of leadership (Antelo et al., 2010). Followership is a dynamic dialectical relationship where leaders choose how much power they recognize in their followers (Collinson, 2005; Mahmud et al., 2021; Northouse, 2019; Yang, 2015). Leaders' psychological perspectives determine how they interact with their followers and how much they empower followers (McIntosh & Rima, 2007; Yang, 2015). An elevated sense of empowerment among followers enhances the meaning of work and fosters a strong sense of identity within the work context, but reduced empowerment negatively impacts happiness (Ding & Xie, 2021; Duan et al., 2018; Mehta & Maheshwari, 2013). The prevailing philosophical precepts and psychological perspectives within an organization define the normalization process of cultural practices.

Cultural Practices

The cultural practices of an organization, also known as Volksgeist, include the national culture surrounding an organization and the organizational culture that defines organizational norms (Livermore, 2015). Members of an organization share cultural experiences and expectations ((McMahon, 2004 & Mittal & Elias, 2016). The broad cultural context establishes the fundamental operational precepts of organizations

(Livermore, 2015). An understanding of leadership arises from the shared experiences of a culture's members (McMahon, 2004; Mittal & Elias, 2016; Pai & Krishnan, 2015). The cultural context fundamentally defines followership and sets the expectations for followers (Livermore, 2015). Culture encompasses a distinctive framework for making choices, influencing actions and reactions, and elevating organizational effectiveness (de Guzman & Hapan, 2013; Mittal & Elias, 2016). Members of cultures share a distinctive state of mind, thought patterns, emotional responses, and psychological reactions of the culture's members, and they make choices based on their shared psychological state (Mittal & Elias, 2016). Empowering followers requires promoting thought patterns conducive to developing self-leadership abilities (Zapalska et al., 2016). Culturally, the United States of America places a high priority on the right of individuals to pursue happiness (Quamruzzaman, 2013). Eudaimonic happiness comes from acting with one's full potential, which only becomes possible through empowerment (Moran, 2018; Olsthoorn, 2019; Waterman et al., 2010). The cultural context shapes the organizational context, but the organizational context takes on characteristics unique to each organization.

Organizational Schema

Leaders and followers work together within the organizational schema (or a formulation of shared beliefs, values, and attitudes of organization members) to accomplish shared goals and objectives (Livermore, 2015; Northouse, 2019). The organizational schema arises from organizational ethical standards, the organizational purpose, and leaders' and followers' shared goals and objectives (Johnson, 2019). The prevalence of outdated leader-centric and authoritarian views of leadership discourages

research on the organizational context of leadership (Bildstein et al., 2013). The organizational schema of leadership naturally progressed from the formal hierarchical, authoritarian structure toward an arrangement centered on the fundamental autonomous team unit (Karriker, 2005). Contemporary organizational research favors investigations into leadership rather than followership. Furthermore, most followership research ignores the importance of empowerment within the organizational context (Bell, 2020; Bufalino, 2018; Northouse, 2019). Ultimately, followers' responses to charismatic leaders facilitate the work of organizations (Shahzadi et al., 2017). Leaders must establish more effective collaboration with members of their organization (Couris, 2020). The vital role of followers within an organization highlights the necessity of engaging them in their work and openly communicating with them (Perspective on COVID-19, 2021). Often, organizations emphasize promoting followers' eudaimonic happiness as one of their organizational values (Kawalya et al., 2019). The ethical responsibility of supporting the pursuit of happiness among followers typically falls upon organizational leadership, and good leaders promote the happiness of their followers (Johnson, 2019; Veenhoven, 2015). The organizational schema provides the framework where leaders and their followers share leadership responsibilities and accomplish shared goals and objectives (Collinson, 2005; Northouse, 2019; Yang, 2015).

Theoretical constructs describe abstract behaviors that lack the ability of direct observation or measurement (Mills & Gay, 2019). Leadership behaviors manifest the values important to the organization and positive followership behaviors relate to the trust leaders place in followers (Hai & Sherif, 2011; Shahzadi et al., 2017). The interactions between leaders and followers during empowerment predict observed differences in

happiness (Ahmed & Hafiz, 2017; Warner & Vroman, 2011). The operational definition of theoretical constructs makes them measurable and usable as variables (Mills & Gay, 2019). The theoretical constructs of leadership, followership, and empowerment shape perceptions of followers' eudaimonic happiness (Kessler, 2013; Moran, 2018; Ruben & Gigliotti, 2017; Waterman et al., 2010). The ways leaders control the amount of empowerment in an organization makes empowerment an independent variable (Mills & Gay, 2019; Yang, 2015).

The prevalent theoretical construct of leadership that minimizes the importance of empowering followers grew from roots deeply embedded within the epochal ethos (deClercy & Ferguson, 2015). For example, epochal ethos shape and define the understanding and perceptions of the critical roles of followers within an organization (Bufalino, 2018; Greyvenstein & Cilliers, 2012; Northouse, 2019; Yukl, 2006). Historically, accepted ideas about ethical leadership and individual freedom provided acceptable guidelines for empowerment (Farrugia, 2016; McMahon, 2004). In stark opposition to commonly held views about individual freedom, COVID-19-related restrictions constrained social interactions, imposed isolation and diminished the overall wellbeing of individuals (Ejoke & Khumalo, 2020). The well-established concept of authority without empowerment remained the most common leadership approach (Houghton, 2010). Changes to organizational operations proliferated by the outbreak of COVID-19 in 2020 forced leaders to adopt more collaborative leadership approaches (Couris, 2020). Expanded follower responsibilities increase the necessity of empowerment within organizations (Kanani & Shafiei, 2016). The epochal ethos instilled within leaders and their followers shared values conducive to encouraging empowerment

(Wempe & Frooman, 2018). The COVID-19 pandemic increased awareness of human mortality, inequality, and elevated general levels of anxiety (Özyürek & Atalay, 2020). The historical context created by the COVID-19 pandemic fundamentally transformed the psychological context of this study.

Situational circumstances reveal the current understanding of the theoretical constructs under consideration in this study. The historical perspective connects current research with the historical development of ideas (Alexander & Fox, 2004; Pyrczak, 2003). Studying how ideas changed over time provides insights to help avoid repeating past mistakes (Holsinger, 2011; Santayana, 1905). The historical point of view allows for learning and growing from past failures, while providing the context for understanding human interaction and the legacy of research (Adler & Van Doren, 1972; Alexander & Fox, 2004; Loader, 2014). Philosophical precepts, the epochal ethos, psychological perspectives, cultural practices, and organizational schema shape and influence the theoretical constructs of leadership, followership, empowerment, and eudaimonic happiness in unique ways. The following sections investigated the functions of the leadership-followership conjoint, empowerment, and eudaimonic happiness within organizational dynamics. The discussion of each of these theoretical constructs includes an evaluation of how philosophical precepts, the epochal ethos, psychological perspectives, cultural practices, and organizational schema shape that construct. The discussion of each construct ends with an overview of the historical perspective on each construct under consideration.

Leadership/Followership Conjoint

Leaders and followers use leadership behaviors to accomplish shared goals and objectives (Jung et al., 2020; Ruben & Gigliotti, 2017). The comprehensive precepts and organizational or cultural standards establish the ethical foundations of leadership (Johnson, 2019). Understanding the nature and roles of leadership comes from the cultural and historical context of happiness (Jung et al., 2020; Ruben & Gigliotti, 2017). Autocratic leaders used their power and authority status to dominate their followers (Ruben & Gigliotti, 2017). In contrast, the ethical norms of the classical virtue of justice require the equitable treatment of others (Griffo, 2014). Consequently, the toxic leadership of the World Wars shifted the study of leadership to understanding how leaders persuade followers (Northouse, 2019). Leadership research even began considering how withholding empowerment changes followers' actions (Burns, 1978).

Followership describes the ways followers agree to come under the influence of leaders (Bufalino, 2018 & Northouse, 2019). Followers and leaders accomplish shared goals through followership (Bufalino, 2018; Northouse, 2019; Yang, 2015). Leaders and their followers work together in a constantly changing relationship where leaders and followers assume each other's roles (Ruben & Gigliotti, 2017). Followers listen, support, encourage, collaborate, and foster security (Manning & Robertson, 2016; Northouse, 2019). Because of the leader-centric nature of organizational research, much of the knowledge about followership emerged from the investigation of empowerment (Northouse, 2019).

The development of organizational members includes increased role awareness, competence, and cooperative effectiveness (Yang, 2012). Instead of existing as separate

constructs, leadership and followership act as a leadership/followership conjoint and dynamic relationship (Northouse, 2019; Ruben & Gigliotti, 2017). Leaders and followers work as an effective team to accomplish shared goals (Collinson, 2005; Mahmud et al., 2021; Northouse, 2019; Srinivasan & Holsinger, 2012; Yang, 2015). This section about the theoretical construct of the leadership/followership conjoint reviewed what the literature reported about the philosophical precepts, the epochal ethos, psychological perspectives, cultural practices, organizational schema, and historical perspective of the leadership/followership conjoint.

Philosophical Precepts of the Leadership/Followership Conjoint

The philosophical precepts of the leadership/followership conjoint defined the epistemological foundation for leadership (Benson, 2015; Moghalu, 2017; Northouse, 2019). Leaders make choices based upon a hierarchy of values and objectives derived from philosophical precepts (Benson, 2015; Burns, 1978). For example, René Descartes legitimized the subversion of shared leadership (as cited in Irvine, 2011). John Dalberg-Acton (1887/1907) noted that vesting too much power in leaders usually corrupts the leaders. Thomas Carlyle and Max Webber emphasized leaders' charisma (Dickson, 2012). Cecil Rhodes used Carlyle's reasoning to exploit and subjugate the native population of southern Africa (Kumar, 2016; Mehmet, 2015). Oppressive and toxic leadership practices, such as withholding empowerment, abound in leaders drunk with power and practicing irresponsible behavior (Boddy & Croft, 2016; Wagner, 2012). Based on their philosophical precepts, Friedrich Nietzsche and Sigmund Freud categorized narcissism as a basic human need (Anninos, 2018; Cybulska, 2015). Because of prevailing philosophical precepts, organizations often choose charismatic leaders

lacking empathy (Holt & Marques, 2012). Samuel Butler (2010, Miscellaneous Thoughts) wrote this about the problems with abusive leadership:

> Authority intoxicates,
>
> And makes mere sots of magistrates;
>
> The fumes of it invade the brain,
>
> And make men giddy, proud, and vain
>
> By this the fool commands the wise,
>
> The noble with the base complies,
>
> The sot assumes the rule of wit,
>
> And cowards make the base submit (lines 283-290).

In this poem, Butler compares the toxic behaviors of abusive leaders to the actions of a drunkard acting out of control and harming others. The harmful and irresponsible behaviors of toxic leaders conflict with the expectations emanating from the philosophical precept of imago Die. In Hebrew philosophy, neighborly love acted as the primary directive, supported by the concept of imago Dei as a moral guiding force for humane and respectful treatment (Barilan, 2009). Mutual respect between leaders and followers involves fully integrated and shared leadership responsibilities (Xefteris, 2012; Robinson, 2018). Leadership occurs as a dialectical relationship between leaders and their followers (Collinson, 2005). At the same time, individuals formulated philosophical precepts and principles of leadership, and other factors, including the epochal ethos, also shaped ideas about leadership (Osler, 2002; Northouse, 2019).

The Epochal Ethos of the Leadership/Followership Conjoint

The epochal ethos shapes and defines the understanding and perceptions of the critical roles of leaders and followers within an organization (Bufalino, 2018; Greyvenstein & Cilliers, 2012; Northouse, 2019; Yukl, 2006). In the early 21st century, epochal ethos defined aspects of leadership and followership while enshrining the prevalent theoretical construct of the leadership/followership conjoint that minimizes the importance of empowering followers (deClercy & Ferguson, 2015). This study occurred within the context of an epochal ethos defined by prevalent views about leadership and followership that flourished following the watershed events of 9/11/2001. In the aftermath of 9/11, President George W. Bush consolidated power by embracing autocratic leadership shrouded in secrecy (Pfiffner, 2007; Thoroughgood et al., 2018). President Barack Obama used the emergency powers of centralized leadership authority to overcome Congressional opposition (Gluck et al., 2015). President Donald Trump exhibited narcissistic traits, and his administration members often prevented him from issuing dangerous and impulsive directives (Boddy, 2021; Paris, 2020). While many leaders responded to the outbreak of COVID-19 in 2020 with autocratic leadership, the crisis also forced leaders to embrace their vulnerabilities and look toward more effective collaboration and communication with their followers (Couris, 2020).

Leaders need to remember that leadership becomes impossible without followers and the practice of followership (Northouse, 2019). The theoretical construct of the leadership/followership conjoint describes how followers share leadership responsibilities (Olaniyan, 2016). Nonetheless, much of the research on followership ignores the essential roles of followers (Bell, 2020; Northouse, 2019).

Followers listen to each other, support, encourage, collaborate, and foster security within their organization (Manning & Robertson, 2016). Amid uncertain times, such as those related to COVID-19, the concept of a rigid organizational hierarchy became obsolete as leaders must exhibit the traits of followership, while followers need to possess the traits of good leaders (Kenworthy & DiPadova-Stocks, 2010; Koekemoer et al., 2021; Young et al., 2020). COVID-19 came with a need to shift from working in an office to working from home, which altered teamwork and increased the need for trust (Aczel et al., 2021; Avis, 2018; Koekemoer et al., 2021; Palumbo, 2020). Ruben & Gigliotti (2017) described how the dynamic relationship between leaders and followers means constantly fluctuating roles that change through empowerment. As the roles of leaders and followers transformed in response to COVID-19, the epochal ethos of the leadership/followership conjoint influenced psychological perspectives about leaders and followers.

Psychological Perspectives of the Leadership/Followership Conjoint

In leaders, positive psychological factors, including contingent reward and individualized consideration, provide benefits to followers and their organization and often occur through transactional or transformative leadership dimensions (Avolio et al., 1999; Bass, 1985; 1988; Beattie, 2019; Northouse, 2019). Toxic leadership describes concerning psychological attributes in leaders (Çelebi et al., 2015; Schmidt, 2008). The Toxic Leadership Scale, developed and validated by Schmidt in (2008) measures abuse of leadership authority through toxic leadership (as cited by Çelebi et al., 2015).

An understanding of leadership arises from the shared experiences of a culture's members (McMahon, 2004; Mittal & Elias, 2016; Pai & Krishnan, 2015). Cultural thought patterns form the basis of social constructs within a culture (Pillay & Reynold,

2014). Prevailing cultural thought patterns shape linguistic communication (Chen, 2013). For example, the language of early leadership theories excluded the concept of followership and empowerment (Moore, 1927; Northouse, 2019; Okulicz-Kozaryn, 2016;). Thomas Carlyle and Max Webber emphasized leaders' charisma over their actions (as cited in Dickson, 2012). Weber assessed the ethical nature of actions based on how those actions served what he called the higher end (as cited in Burnes, 1978). Cecil Rhodes used the ethic of Carlyle as a justification to subjugate and exploit the native population of South Africa (Kumar, 2016; Mehmet, 2015). Leadership void of empowerment often assumes blind followership. Lord Alfred Tennyson (1854) commented on the problems of blind followership in the British army during the ill-fated Battle of Balaclava when he wrote this section of the narrative poem *Charge of the Light Brigade*:

> Not though the soldier knew
>
> Someone had blundered.
>
> Theirs not to make reply,
>
> Theirs not to reason why,
>
> Theirs but to do and die.
>
> Into the valley of Death
>
> Rode the six hundred.
>
> (verse II, lines 3 through 9).

In this poem, Tennyson describes how expectations of blind followership resulted in death and carnage because the followers lacked the empowerment to question what they recognized as perilous guidance from their leaders. The poem illustrates the

psychological relationship between leaders and followers. Followership occurs as a dynamic dialectical relationship between leaders and their followers that produces synergistic processes to accomplish shared goals, where leaders and followers work as an effective team (Collinson, 2005; Mahmud et al., 2021; Northouse, 2019; Srinivasan & Holsinger, 2012; Yang, 2015). The theoretical construct of followership describes how followers share leadership responsibilities (Olaniyan, 2016). Much of the research on followership ignores the essential roles of followers (Bell, 2020; Northouse, 2019). Followers provide leaders with the knowledge needed to fulfill goals (Mohamadzadeh et al., 2015; Northouse, 2019). In Charge of the Light Brigade, the followers understood the problems with advancing toward the enemy, and the leaders lacked that knowledge. While blind followership often causes harm, independent thinking drives creativity.

Followership occurs as a dynamic dialectical relationship between leaders and their followers that produces synergistic processes to accomplish shared goals, where leaders and followers work as an effective team (Collinson, 2005; Mahmud et al., 2021; Northouse, 2019; Srinivasan & Holsinger, 2012; Yang, 2015). The theoretical construct of followership describes how followers share leadership responsibilities (Olaniyan, 2016). Much of the research on followership ignores the essential roles of followers (Bell, 2020; Northouse, 2019). Followers provide leaders the knowledge needed to fulfill goals (Mohamadzadeh et al., 2015; Northouse, 2019). The abundance of followers makes the psychology of followership more complex than the psychology of leadership (Antelo et al., 2010). The earliest follower-centric perspective was examined in the organizational context (Jin et al., 2016). An individual's psychological characteristics partially explain how they interact and react under different circumstances (Kudek et al., 2020).

Psychological perspectives of leaders and followers influence interactions within an organization and how the members of an organization view each other. The merging of philosophical precepts, the epochal ethos, and psychological perspectives produces a unique set of cultural practices that differ from one organization to another organization.

Cultural Practices of the Leadership/Followership Conjoint

The roles of leaders and followers derive their parameters from a broader set of cultural practices (Livermore, 2015). Cultural practices influence leadership and followership behaviors and expectations (Northouse, 2019). For example, individualist cultures emphasize the autonomy and achievements of the individual, while collectivist cultures prioritize group needs (Livermore, 2015). The cultural practices often support the psychological attributes of leadership. Collectivist cultures support authoritarian leadership (Bodla et al., 2019). The cultural practice of leadership influences how leadership manifests itself at the organizational level. The cultural practices fundamentally define the concept of followership (Livermore, 2015). Culture encompasses a distinctive framework for making choices, influencing actions and reactions, and elevating organizational effectiveness (de Guzman & Hapan, 2013; Mittal & Elias, 2016). Individualism connects performance to human flourishing, and collectivism diminishes how positive factors augment human flourishing (Hsieh et al., 2018). Culturally rooted responses indicate the orientation towards individualism and collectivism (Cao et al., 2020; Kuepers, 2011).

To encourage creativity, Google Inc. allows its engineers to work on projects of their choosing, and in exchange for the freedom, the management at Google Inc. expects the time will be used wisely (Walker, 2011). Cultures that use universalism to establish

cultural norms apply the same rules to everyone (Livermore, 2015; Tremblay et al., 2013). 3M uses a simple 444-word code of ethics that asks all 3M employees to evaluate if an action meets 3M's high standards of integrity and honesty: Will the action protect 3M's reputation? Will the action withstand media scrutiny (Loughran, 2021)? The freedom granted to Google Inc. and 3M followers originates from broader cultural values and practices. The United States of America grew from cultural practices that celebrated the creativity drawn from individualism (Livermore, 2015). Cultural practices influence leadership and followership approaches (Northouse, 2019). In the case of companies such as Google Inc. and 3M, cultural practices become integrated into the organizational schema that permeates an organization and guides its practices.

The Organizational Schema of the Leadership/Followership

The scarcity of research on the organizational schema of the leadership/ followership conjoint arises from outdated, leader-centric, and authoritarian leadership views (Bildstein et al., 2013). The organizational schema of leadership naturally progresses from the formal hierarchical structure toward an arrangement centered on the entire team unit (Karriker, 2005). Organizations benefit from the free-flowing exchange of leadership roles and relationships between leaders and followers (House & Aditya, 1997; Moran, 2018; Ruben & Gigliotti, 2017). The organizational schema of leadership influences how leaders think and their choices (Ghanem & Castelli, 2019; Johnson, 2019; Mrak & Kvasić, why2021). Leadership styles range from laissez-faire leadership, with substantial empowerment, to autocratic leadership, with almost no empowerment (Bertsch et al., 2017).

Most organizational research evaluates leadership rather than followership, and even most followership research ignores empowerment (Bell, 2020; Bufalino, 2018; Northouse, 2019). Followers' responses to charismatic leaders facilitate the work of organizations (Shahzadi et al., 2017). Transformational leader/follower interactions show a positive relationship to follower growth (Zacher & Jimmieson, 2013). The theoretical construct of followership came under consideration only in the early half of the 20th century. Therefore, the historical perspective on followership is considered mainly a part of leadership (Northouse, 2020). More recently, researchers began understanding the dynamic relationship between leadership and followership (Collinson, 2005; Mahmud et al., 2021; Northouse, 2019; Srinivasan & Holsinger, 2012; Yang, 2015).

This section discussed how philosophical precepts established the ways individuals, organizations, and cultures think about leadership and followership. The epochal ethos describes how circumstances and the historical setting influenced ideas about leadership and followership. Psychological perspectives guide the actions of leaders and followers. Cultural practices establish the norms and expectations of leadership and followership and effectively merge the two constructs into a single leadership-followership construct. The theoretical construct of the leadership/followership conjoint developed and changed over time. Studying the historical perspectives of theoretical constructs provides a more profound understanding (Mills & Gay, 2019). Adler & Van Doren (1972) described the investigation of past perspectives on great ideas the great conversation. The historical perspective of leadership and followership explains how these great ideas developed over time.

The Historical Perspective of the Leadership/Followership Conjoint

Whereas the evaluation of the epochal ethos of the leadership/followership conjoint examined how historical circumstances and outlooks about leadership and followership influenced this study, the historical perspective section contemplated the historical development of the leadership/followership conjoint. Leaders and followers used leadership to accomplish shared goals and objectives (Jung et al., 2020; Ruben & Gigliotti, 2017). Prevailing conceptions about leadership arise from cultural and historical sources (McMahon, 2004; Pai & Krishnan, 2015; Ruben & Gigliotti, 2017). Religious faith contributed to the social and cultural construct (Franzen, 2013). The Bible influenced the development of history and culture for well over 2000 years (Cauchi & Kulak, 2015; Franzen, 2013). Biblical precepts shaped ideas about leadership (van der Merwe, 2020). Leaders exercised dialectical shared leadership relationship between God and humanity (Eichrodt, 2006; Kessler, 2013; King James Bible, 1611/1982, Romans 13). Leadership failures to facilitate human flourishing result in suffering and death, as God rightfully reproved disobedience and honored obedience (Doomen, 2012; Loader, 2014). Studying the historical perspective of leadership highlights essential attributes of ethical and effective leadership (Northouse, 2019). Accounts of leadership and followership from the Biblical historical record offer insights unavailable in other sources (McIntosh & Rima, 2007). The problem is that most leaders do not use empowerment to promote the eudaimonic happiness of their followers. This study presented information to help leaders make choices about empowerment in their organization. A comprehensive historical account of the development of leadership bridges the gap of knowledge about how leaders use empowerment (Northouse, 2019 & Yang, 2015).

Investigating the historical perspective in the epoch of innocence, a time when God established an ideal leadership/followership conjoint, aids in establishing basic parameters for ethical leadership. The epoch of innocence spanned from the creation of Adam until the fall of humanity into sin (Bingaman, 2009). The grammatical structure and use of the phrase the book of the generation of (tol'doth תּוֹלְדֹת) indicate the content of Genesis came from first-hand records of historical accounts (Gesenius, 1909; Hoffmeier et al., 2015; Lubenow, 2004; Wiseman, 1936). The order of creation events manifested the establishment of the precedent of a shared leadership system among the members of the Trinity (Bell et al., 2020; Berg, 2013). After the creation, God extended the shared leadership of the Trinity with humanity (King James Bible, 1611/1982, Genesis 1:28, 2:15; Kessler, 2013). God gave Adam and Eve the information they needed to share leadership responsibilities and established an ideal model of human leadership, a glimpse of the shared leadership within the Trinity, and the perfect leadership/followership conjoint (Breedt, & Niemandt, 2013; Eichrodt, 2006; Kessler, 2013; Robinson, 2018; Swain, 2017). The Bible provides the pattern for an ideal leadership/followership conjoint (Forrey, 2000; Robinson, 2018). Hundreds of definitions for leadership in use in the early 21st century became incomplete because they omitted the role of followers (Bufalino, 2018 & Northouse, 2019). The biblical account of shared leadership during the epoch of innocence provides a complete description of exemplary leadership.

The transition from the epoch of innocence to the epoch of conscience fundamentally changed the interactions between leaders and followers. The epoch of conscience lasted from the fall to the flood (Bingaman, 2009). By providing Adam and Eve with the information they needed, God empowered them to participate in a divine

shared leadership arrangement (King James Bible, 1611/1982, Genesis 1:28-30 and 2:16-17). In this shared leadership arrangement, God maintained the right to correct disobedience and honor obedience (Doomen, 2012). The biblical account of the fall, recorded in Genesis 3 (King James Bible, 1611/1982), commenced when Satan tempted Adam and Eve to question God's leadership authority and word (King James Bible, 1611/1982, Genesis 3:1). The revolt against shared leadership plunged humanity into the epoch of conscience (Bingaman, 2009; McIntosh & Rima, 2007). While Solomon sought godly shared leadership based on wisdom to discern good from evil, Adam and Eve wanted to distinguish between good and evil without insights from God, a violation of their shared leadership responsibilities (Robinson, 2018). The consequences of rejecting shared leadership with God facilitated the emergence of oppressive leadership hierarchies (Banbaji, 2021; Bell et al., 2020). Without God's help, fallen humanity struggled to know God's will and fulfill the divine design of shared leadership (Berg, 2013; Robinson, 2018). Failed shared leadership introduced the concept of subjugating others. The examination of leadership during the epoch of conscience demonstrated the human fallen nature as the underlying cause of oppressive leadership. The biblical account of the fall explains that the sinful nature caused toxic leaders to abuse leadership authority instead of empowering followers (Farrugia, 2016 & McIntosh & Rima, 2007). The rebellious nature of humanity that caused the fall soon gave rise to human government as an oppressive counterfeit of God's plan of shared leadership

The commencement of the epoch of human government rejected God's plan for shared leadership while promoting toxic leadership practices.

The epoch of human government began after the flood and continues in most parts of the world, as Nimrod's rebellion against God commenced the epoch of human government (Bingaman, 2009; Gousmett, 2018; Stadel, 2015). Nimrod exploited divisiveness to gain power (Spar, 2018). Nimrod's leadership lacked justification for oppressing followers (Bingaman, 2009; Otis, 1764). In contrast to the practices of oppressive leadership, the Mesopotamian Epic of Gilgamesh, dating from around 2800 B.C., depicted leadership by consent of followers, with the leaders consulting the followers before making important decisions (Isakhan, 2007). The ancient Assyrian colony of Kanesh in Anatolia incorporated a leadership system like the arrangement described in the Epic of Gilgamesh (Evans, 1958). In the city of Mari, followers gained a participatory role in leadership decisions (Isakhan, 2007). King Khety III of Egypt instructed his son, Merikare, to lead with justice and use persuasion to win over those who might oppose his leadership (van den Dungen, 2015). The leadership of the epoch of human government shows both oppressive toxic leadership and leadership that recognizes the rights of followers to empowerment. Unfortunately, toxic leadership practices prevailed. Leaders who gain too much power tend to become corrupt (Acton, 1887/1907). While the toxic leaders of the epoch of human government demonstrate the pitfalls of abusive leadership, ancient texts such as the Epic of Gilgamesh and the Instructions of King Khety III to His Son documented an ancient understanding of the value of restrained leadership. The flourishing of toxic leadership during the epoch of human government provided God the opportunity to restore shared leadership through His covenant relationship with Abraham.

The epoch of promise began when God started sharing leadership with Abraham (King James Bible, 1611/1982, Genesis 17; Exodus 20; Bingaman, 2009). God's plan guided Abraham's visionary leadership (Fischer & Friedman, 2019; Friedman & Langbert, 2000; Neil, 2007). The descendants of Abraham embraced oppressive and flawed leadership strategies. For example, Isaac's failed leadership caused flawed actions and circumstances that harmed his followers (Smith, 2001). Jacob exploited his family to gain power (Friedman & Hertz, 2015; Greenberger, 2018).

In contrast to the leadership of Abraham's descendants, Hammurabi used leadership guided by wisdom to curb the subjugation of followers (Alkadry, 2002; Spiegel & Springer, 1997). At about the same time, Indian texts described leaders' ethical and social responsibility for caring for their followers (Muniapan & Dass, 2008). Leaders' choices about how they interact with their followers produce desirable or undesirable results (Farrugia, 2016; Mehta & Maheshwari, 2013; Yang, 2015). The review of leadership during the epoch of promise demonstrated that toxic, oppressive leadership existed, but leadership advice consistently advocated for leaders that cared for followers and empowered them. Historical accounts of views about leadership during the epoch of promise help fill the knowledge gap about the importance of acknowledging followers in leadership choices. Conditions that arose during the epoch of promise prompted the need to establish the epoch of law.

Whereas God restored shared leadership with Abraham during the epoch of promise, He renewed the promise of shared leadership during the epoch of the law. Moses shared leadership responsibilities with his followers (King James Bible, 1611/1982, Exodus 18:1-27; Deuteronomy 17:14-20; Ben-Hur & Johnson, 2012;

Bingaman, 2009; Gottlieb, 2012; Hawkins, 2007). The shared leadership used by Moses granted him the position of one of the most outstanding leaders in history (McIntosh & Rima, 2007). Following the death of Moses, Joshua changed from follower to leader (Bartz, 2009; Webb, 2012). Through Samuel, God warned Israel about the oppressive tendencies of human leadership (King James Bible, 1611/1982, 1 Samuel 8:10-22). King Saul appeared to be a good leader but required a change of heart to make him an acceptable leader (King James Bible, 1611/1982, 1 Samuel 10:25; Mcintosh & Rima, 2007). Leadership theorists such as Thomas Carlyle and Max Webber primarily judged leaders by outward appearances (Dickson, 2012; Kumar, 2016; Mehmet, 2015). Historically charismatic toxic leaders' prominence demonstrates the folly of judging leaders on external characteristics (von Mises, 1949).

After Saul rejected God's leadership help, God transferred leadership authority from Saul to David (Cafferky, 2010; McConkie & Boss, 2001; McIntosh & Rima, 2007). Once Solomon, David's son, abandoned God's guidance, he became the oppressive leader described in (King James Bible, 1611/1982) Deuteronomy 17:16-18 and 1 Samuel 8:7-20; (King James Bible, 1611/1982, 1 Kings 11:2; Proverbs 1-9:28; Matthew 1:6; Cafferky, 2010; Eke, 2012; Jones et al., 2018; Kenik, 1976). After Solomon's death, his kingdom was divided into the northern kingdom of Israel and the southern kingdom of Judah. The history of Israel, from the time of Moses to the divided kingdom, demonstrated the tendency of followers to replace shared leadership with toxic leadership, and the history also shows the consequences of oppressive leadership (McIntosh & Rima, 2007).

After the kingdom of Israel was divided, the people experienced a leadership crisis. All 19 kings of Israel exercised oppressive leadership, and in Judah, 20 kings became toxic leaders, and only eight kings practiced good leadership (Friedman & Hertz, 2016). While the Greeks and Romans tried to use laws to curb toxic leaders, God raised up spiritual leaders to oppose directly national leadership policies of apostasy, oppression, and social injustice (Adair-Toteff, 2014; Canevaro, 2017; Mouritsen, 2017). Organizations frequently adopt policies to protect followers from toxic leadership but then allow the flourishing of oppressive leadership (Johnson, 2019; Northouse, 2019). The use of abusive leadership consistently diminishes the wellbeing of followers and obstructs the pursuit of happiness (Farrugia, 2016; Mehta & Maheshwari, 2013). The divided kingdom period contrasted leaders who promoted oppression and injustice and leaders who spoke out against toxic leadership and harmful practices. The Bible recounts how Elijah and Elisha challenged the practices of oppressive leaders (King James Bible, 1611/1982, 1 Kings 17–19 and 2 Kings 13; Rice, 2006). While Jonah taught the importance of mercy in leadership, Nahum and Amos emphasized the importance of justice in leadership (King James Bible, 1611/1982, 2 Kings 13-18; Amevenku & Boaheng, 2020; Kim & Chul, 2007). Hosea stressed faithful leadership (2 Kings 15-18; Kubiś, 2020). Homer extolled the need for virtue in leadership (as cited by Nikias, 2019). Joel called for a return to godly leadership, and Micah and Isaiah condemned oppressive leadership (King James Bible, 1611/1982, 2 Kings11-20; Eck, 2018).

Zephaniah called for righteous leadership, Jeremiah urged leaders to care for their followers, and Habakkuk criticized violent and unjust leadership (King James Bible, 1611/1982, 2 Kings 22-25; Isaiah 10; Kelle, 2015; Wessels, 2014; Yansen, 2019). As a

consequence of Juda's rejection of sharing leadership with God, God raised Nebuchadnezzar II, who captured Judah and deported a portion of the population to Babylon (Freedman, 1956). These historical events demonstrated the need for correcting oppressive, unjust, and toxic leadership while restoring wise and just leadership that recognizes the needs of followers.

In Babylon, Daniel soon proved worthy to become a leader within his captor's imperial court (King James Bible, 1611/1982, 2 Kings 23-25; DiTommaso, 2005). Nehemiah, who also became a leader in his captor's court, criticized indifferent leaders (Friedman & Hertz, 2016). Obadiah predicted the downfall of oppressive leadership (Barrett, 2013). Ezekiel foretold of the return of Judah from captivity, and almost two centuries earlier, Isaiah named Cyrus as the leader who would end the captivity and oppressive leadership (King James Bible, 1611/1982, 2 Kings 24; Isaiah 44:28-45:6; Habaj, 2015; Reiss, 2012). Observers of oppressive leadership have an ethical responsibility to challenge oppression, restore justice, and encourage the empowerment of followers.

Meanwhile, Sun-Tzu wrote about strategic leadership (Dimovski et al., 2012; Sun-Tzu, c.a. 475-221 B.C./1994). While Haggai affirmed God's support of the returning exiles' leaders, Zechariah reminded of the consequences of past leadership failures and called for a renewed commitment to God's values, including good leadership practices (Myers & Schuchard, 2015; Wielenga, 2015). Lao Tzu warned about the dangers of leaders seeking prominence and domination of their followers (Low, 2009). Malachi provided an analysis of the political and religious failures of the Judean leaders during the Persian period (Redditt, 2007). The classical virtue system recognized the inherent

dignity of the individual (Griffo, 2014). Plato saw philosophers as the ideal leaders, and Socrates suggested overcoming oppressive leadership through education (Brooks, 2000; Plato 375 B.C./1952).

In contrast to the call for just leadership, Aristotle justified oppressive leadership with the idea of the great chain of being, and the Greco-Romans normalized toxic leadership (Carlsson, 2010; Hill, 2015; Stern, 2002). Cicero identified the problems of unjust and oppressive leadership (McConnell, 2012). By the end of the epoch of the law, bad leaders continually ignored repeated warning against oppressive leadership and normalized their toxic leadership. With the support of their followers, modern toxic leaders continue oppressive practices that became common in the ancient world (Northouse, 2019). The sinful and corrupt human condition that dominated the epoch of law gave rise to the epoch of grace. "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith" (King James Bible, 1611/1982, Galatians 3:24). During the epoch of the law, godly leaders emphasized the return to Biblical standards of shared leadership as a path to fulfillment. However, leaders that denied empowerment to their followers produced misery and despair. Amid the oppressive leadership of the Roman Empire, God commenced the epoch of grace.

The epoch of grace commenced with the crucifixion and resurrection of Jesus Christ, continues through the present time (Bingaman, 2009). Salvation through grace brings Christians into the shared leadership fellowship of the trinity guided by faith in the complete varsity of the Bible (King James Bible, 1611/1982, Acts 11:26; Bell et al., 2020; Higdon, 2019; Jipp, 2012; Stander, 2021). Paul challenged heresy in the church and anti-biblical Greek philosophy, while advocating for leadership based on honoring

God and others (King James Bible, 1611/1982, Acts 11:26; 17:16-34; Romans 13; Ephesians 5:29-6:9; Colossians 2:8; 1 Timothy 3:8-13; Titus 1:7; Bell et al., 2020; Goswell, 2019; Higdon, 2019; Jipp, 2012; Stander, 2021). Paul modeled ethical and transformational leadership (Northouse, 2019; Stenschke. 2020). Leaders hold an ethical responsibility to promote the wellbeing of their followers (Johnson, 2019). The ideals of ethical leadership that arose in the early years of the epoch of grace provide useful examples of knowledge needed by leaders. Leadership requires a constant supply of knowledge (Northouse, 2019). Leaders made observations about leadership and drew conclusions (Simon & Goes, 2018).

Like the early Christians, secular observers also noted the problems with oppressive leaders. Plutarch (2nd century/1959) proposed using human reason to overcome oppressive leadership. Tacitus described how Roman General Mucianus used transformational leadership to regain control of the Roman Empire and become co-ruler of the Empire (de Kleijn, 2013; Northouse, 2019). Marcus Aurelius (167/2009) recognized that leaders bore responsibility for the wellbeing of their followers. Despite the dangers of Greek philosophy, leaders of Alexandria chose to promote an unbiblical pantheistic view of the universe and rejected the deity of Jesus (King James Bible, 1611/1982, Colossians 2:8; Book of the twenty-four philosophers, 2015; Brittz, 2017; Conţiu, 2018; Lippert, 2014). Meanwhile, the stoic philosophers perceived God as corporal rather than spiritual (Ambrozy, 2021). Influenced by Plato, Origen rejected the notion of shared leadership within the trinity (Oliver, 2017; Prinzivalli, 2017; Ramelli, 2012). In contrast, Diodorus employed leadership founded on the authority of the Bible and warned about abandoning Biblical precepts of leadership (Giulea, 2018; Kahlos,

2012). The consolidation of ecclesiastical and civil leadership during the age of the imperial church imposed on church leadership roles the characteristics of autocratic late-Roman imperial bureaucracy (Cooper, 2019; Wilkes, 2013). As Augustine of Hippo reluctantly accepted a leadership position within the church, he contemplated his leadership role as a responsibility to those in his care (Smither, 2006). Preceding the Reformation, leadership became corrupt and oppressive. When leaders became oppressive and corrupt, organizations faced the ethical obligation to correct faulty leadership (Johnson, 2019). The Reformers grappled with the same challenging consequences of prolonged toxic leadership in organizations today.

The Reformation challenged the oppressive leadership structures that controlled all things spiritual and temporal (Brandner, 2007). When political and church leaders rejected Martin Luther's plea to reform the church, he used charismatic leadership to join the efforts of other reformers (Estes, 2003; Leppin, 2018). The Prince by Niccolò Machiavelli possibly employed irony and hyperbole to advocate for benevolent leadership (Cosans & Reina, 2019). During the Swiss Reformation, John Calvin shared leadership responsibilities with William Farel and Pierre Viret (Bruening, 2008). John Knox proclaimed that a Christian's covenant relationship with God justified resistance to secular leadership interfering with that relationship (Bowman, 2007). At the same time, Francis Bacon proposed improving leaders through education, while Blaise Pascal suggested that the fallen nature of leaders obstructs their reasoning ability and prevents the administration of justice under human leadership (Nemoianu, 2013). While the Peace of Westphalia legally challenged the concept of absolute leadership authority, Thomas Hobbes (1651/1959) defended the absolute leadership authority of Charles I of England

(Farr, 2005; Mortimer & Scott, 2015). Baruch Spinoza claimed the natural order required a social contract that justified subjugating individuals under despotic leadership authority (West, 1993). While Johann Fichte advanced autocratic leadership, Thomas Paine challenged the idea of abusive leadership authority (Gray, 2003; Klein, 2018). Building on the ideas of Paine, Thomas Jefferson saw leadership as a responsibility to followers; Alexander Hamilton favored authoritarian leadership, and James Madison wanted leadership shared between leaders and followers, with a system of checks and balances as a safeguard against abuses of leadership authority (Kellerman, 2004; Sheehan, 2004, Varela, 2019). Challenging toxic leadership became an acceptable practice and duty.

At the beginning of the 19th century, the word lead came to mean using influence to dominate followers. The 1828 edition of Webster's *An American Dictionary of the English Language* introduced the term leadership as the actions of a leader (Grace-Rowland, 2003). Immanuel Kant conceptualized followers as an end in themselves (Houghton, 2010; Sendjaya, 2005). While Socrates used dialectic as a process of truth discovery, Hegle obtained an explanation of the actions of leaders and followers by integrating Fichte's ideas into Socratic dialectic and placing them within a context he called zeitgeist, the spirit of a moment in history (Kelly et al., 2002; McNeill & Nienaber, 2021). Incorporating the ideas of Kant, Fichte conceived of a dialectical process whereby the thesis, which Kant called the highest form of actions, and the antithesis, which Kant called the lowest form of actions, combined into a new form of action, the synthesis (Karásek, 2016). Fichte (1808/2008) suggested overcoming leadership failures by creating an educational system that instilled absolute adherence to authority. Karl Marx used Hegle's conception of dialectic to describe the dynamic relationship between leaders

and the followers they exploit, moving towards an ideal (Burkett, 2000; Fine, 2010; Fraser, 1997; Stone, 2003).

While Fichte, Hegel, and Marx all proposed progressive dialectics moving toward an ideal, the actions of leaders and followers sometimes improve conditions and sometimes make them worse (Helo, 2014; Marx, 1859/2009; Panayotakis, 2004; Rothbard, 1986). Consideration of leadership's dialectical nature raises the question of whether leaders shape history or if history shapes leaders (Burns, 1979). Thomas Carlyle suggested that leaders possess a natural right to dominate those of inferior birth (Michaud, 2019). Sigmund Freud described Carlyle's great man as a psychological manifestation of why people seek out great leaders (Spector, 2015). Building on the ideas of Carlyle, Cecil Rhodes (1877) proclaimed the right of Anglo-Saxon leaders to dominate and subjugate populations he deemed inferior. Applying the Darwinian concept of survival of the fittest, Herbert Spencer (1851; 1864/1910) suggested that historical times and survival of the fittest grants those leaders the right to subjugate the weak and poor (Early, 2017). Building on the work of Darwin, Francis Galton devised a scientific method for identifying and grooming leaders destined to dominate their inferior followers (Gillham, 2001; McCredie, 2017).

Furthermore, Galton (1869) suggested the immutability of great leadership traits and that they cannot be learned. 19th-century paradigms of leadership influenced approaches used to investigate leadership. The historical development of 19th-century leadership theories justified and normalized abusive leadership that denies empowerment to followers. This dissertation considered the problem that most leaders failed to use empowerment to promote their followers' eudaimonic happiness. The normalization of

oppressive leadership in the 19th century contributed to the problem considered in this dissertation.

Researchers continued approaching leadership from the perspective of leadership authority (Moore, 1927; Northouse, 2019). Frederick Taylor (1911) used scientific methods to discover the best leadership practices. Max Weber classified and provided validation of a leader's authority as traditional authority, legal authority, and charismatic authority (Breuilly, 2011). Rejecting the historical accuracy of the Bible conformed it to Weber's sociological theories (Osborne, 2005). Freud (1921/1959) suggested that followers become subject to leadership authority because they psychologically see leaders as a parental figure. William Cowley (1931) used the traits of leaders as the foundation for understanding leadership. Neglect of empowerment produced the horrors of the World Wars (von Mises, 1949). As World War II began, Kurt Lewin et al. (1939) identified the autocratic (authoritarian), democratic (participative), and laissez-faire (delegative) leadership styles. Isabel Paterson (1943) observed that different circumstances require different leadership approaches. Autocratic leadership puts the interests of the leaders at odds with the followers' interests (Hayek, 1944/2007).

The World Wars caused researchers to examine how leaders shape organizations and influence followers (Northouse, 2019). Following World War II, leadership theory defined leadership relative to organizational characteristics (Thompson, 2004). Postmodern philosophy lacked a foundation for acknowledging human dignity and fundamental rights (Golder, 2010). Taking a classical approach to individual rights, Rose Wilder Lane (1954) contemplated the triumphs of individuals over oppressive leaders. Leadership research discovered the inability of a leader's traits to predict the

effectiveness of leaders (Mann, 1959; Stogdill, 1948). Edwin Fleishman (1953) studied how leader behaviors influence the effectiveness of leadership. Hemphill and Coons (1957) developed the leader behavior description questionnaire to describe leader behaviors, and factor analysis of data collected with the leader behavior description questionnaire led Halpin and Winer (1957) to identify relationships built on mutual trust as dimensions of leadership. Shartle (1957) documented how the goals and culture of an organization shape administrative performance. Rensis Likert (1967) presented the concept of participative leadership, whereby leaders listen carefully to their followers and include them in the decision-making process.

While Edwin Hersey and Ken Blanchard (1969) described how the actions of leaders relate to followers, Robert Greenleaf (1970) introduced the servant leadership model, whereby leaders serve their followers. Gary Yukl (1971) placed leaders along a continuum that included autocratic (leaders making all decisions), consulting (leaders consulting with followers to make decisions), and delegating leaders (leaders that empower followers to make decisions). James Downton (1973) conceptualized transformational leadership. When Hersey and Blanchard (1977) revised their life cycle theory of leadership, studying leadership shifted from looking at the behaviors of leaders to exchanges between leaders and their followers (Graen et al., 1982). Burns' (1978) observations about transforming and transactional leadership set the stage for Bass' (1985) examination of the psychological process underlying transforming and transactional leadership. Fisher and Edwards (1988) correlated leaders' concerns with the performance of followers. Graen and Uhl-Bienin (1995) included leaders, followers, and the relationship between leaders and followers within the construct of leadership. Bass

(1998) documented the consequences of transformational and transactional leadership. Stephen Zaccaro (2007) proposed that leader traits and characteristics predict leadership outcomes more accurately than considering individual leader attributes alone.

Most organizational research evaluates leadership rather than followership, and even most followership research ignores empowerment (Bell, 2020; Bufalino, 2018; Northouse, 2019). Followers' responses to charismatic leaders facilitate the work of organizations (Shahzadi et al., 2017). Transformational leader/follower interactions positively affect follower growth (Zacher & Jimmieson, 2013). The theoretical construct of followership came under consideration only in the early half of the 20th century. Therefore, the historical perspective on followership is considered it mainly as a part of leadership (Northouse, 2020). More recently, researchers began understanding the dynamic relationship in the leadership/followership conjoint (Collinson, 2005; Mahmud et al., 2021; Northouse, 2019; Srinivasan & Holsinger, 2012; Yang, 2015). Throughout history, leaders created justifications for abandoning God’s ideal of shared leadership and replacing it with oppressive leadership. This rejection contributed to the problem considered in this dissertation. The Bible promised a restoration of shared leadership in the epoch of the kingdom.

The epoch of the kingdom, or the millennial kingdom, describes a 1,000-years reign of Christ on earth, with God's judgment on the final rebellion against His leadership (King James Bible, 1611/1982, Revelation 5:10; 20:1–6). Even though Satan challenges God’s leadership, God continues His sovereign leadership (King James Bible, 1611/1982, Isaiah 14:12-14; Ezekiel 28:12-18; Nielsen, 2017). Satan’s leadership of this world ends when Jesus casts him into an abyss (King James Bible, 1611/1982, Revelation 20:3).

Jesus' future earthly rule differs from His rule in heaven (King James Bible, 1611/1982, Daniel 7:27; Zechariah 14:9). During the kingdom, Jesus shares leadership responsibilities with his followers, reestablishes the throne of David, and vanquishes the last oppressor (King James Bible, 1611/1982, Matthew 19:28; 2 Timothy 2:12; Ariel, 2012; de Villiers, 2019). The millennial reign of Jesus restores the original model of shared leadership between God and humanity (Bell et al., 2020; Berg, 2013). The historical perspective of leadership shows how God ordained a shared leadership paradigm. Rejection of God's shared leadership design plunged humanity into a brutal hierarchy of subjugation and oppression.

Empowerment

Empowerment allows leaders and followers to share leadership responsibilities (Kessler, 2013; Jung et al., 2020). Instead of reducing or limiting the power of leadership, empowerment grants a leader access to the creative power of every member of their organization (Kotter & Cohen, 2002). Often, research considering the role of empowerment only considers empowerment as an aspect of transformational or transactional leadership. Taking a leader-centric approach and ignoring that empowerment means followers need knowledge, competence, and support to reap all the benefits and successfully fulfill the responsibilities of empowerment (Miranda, 2019; Yang, 2015;). This section about the theoretical construct of empowerment evaluated the philosophical precepts, the epochal ethos, the psychological perspectives, the cultural practices, the organizational schema, and the historical perspective of empowerment.

Philosophical Precepts of Empowerment

Shared values among leaders and followers give rise to empowerment (Wempe & Frooman, 2018). The philosophical foundation of empowerment begins with an affirmation that individuals possess the ability to make their own choices and take responsibility for the choices they make while establishing guidelines for how leaders and their followers share leadership responsibilities (Anderson & Feste, 1995; Jung et al., 2020; Kessler, 2013; Xefteris, 2012). The individual characteristics required for empowerment relate to the philosophical valuation of the individual as derived from the theological concept of imago Dei (Hyneman & Shore, 2013; Robinson, 2018; Rosenblatt & Horwitz, 2013). Leaders only maintain power over followers by the consent of the followers (Specq, 2004). From the theocentric perspective of organizational theory, the Holy Spirit empowers leaders and followers to accomplish God's will (DeVries, 2015). Devine empowerment of humanity possibly extends to disobeying leaders that require actions that contradict the revealed will of God (Greaves, 1976). Empowerment includes the choice of leaving an oppressive and abusive leadership arrangement (Fichte 1808/2008). By design, human nature seeks a state of empowerment, and individuals naturally try to attain a state of maximized empowerment (Deslandes, 2011 & Ioan, 2017). The exercise of empowerment requires virtue (Fend, 2013). Minorities gain empowerment through the ability to resist the will of the majority (Crippen, 2015). Leaders hold an ethical responsibility to listen to the concerns of the minority (Small, 2017). Empowerment involves obtaining the information, perspectives, and confidence needed to make informed choices and accomplish shared goals (Anderson & Feste, 1995; Jung et al., 2020; Kessler, 2013). Twentieth-century scientific approaches to leadership

incorporated philosophical precepts denying the individual's right to empowerment (Green, 2010; Moore, 1927; Northouse, 2019). Predominant philosophical precepts about empowerment underlie the epochal ethos of empowerment.

The Epochal Ethos of Empowerment

In the early twenty-first century, the predominant epochal ethos of empowerment emanates from Hegel's critique of reason as the foundations for critical theory and the framework for normative truth about social settings (Ng, 2015). Much of the general understanding of empowerment comes from applying Marx's critical theory (Freire, 1970; 1978). At the same time, empowerment relates to ethical leadership and individual freedom (Farrugia, 2016; McMahon, 2004). However, the well-established concept of authority without empowerment dominated leadership and followership scholarship of the early twenty-first century (Houghton, 2010). Contemporary empowerment theories emphasize empowerment's egalitarian outcomes rather than improving conditions (Moser, 1989). Expanded follower responsibilities increased the necessity of empowerment within organizations (Kanani & Shafiei, 2016). Zappos's shoe company exemplifies empowerment at work in the twenty-first century. Zappos' shoe company empowers all employees to have the same decision-making powers typically reserved for managers (Spanellis et al., 2020). Even an unlikely leader, such as a monarch, has embraced the ideas of empowerment as public policy. Based on the ideas of Nobel laureate and economist F. A. Hayek, Prince Hans-Adam II (2009) of Liechtenstein proposed broad governmental empowerment of the people by transferring many government functions to the market sector. Empowerment necessitates the removal of most hierarchy structures from organizations (Kanani & Shafiei, 2016). The influences of

the epochal ethos of empowerment establish and define psychological perspectives of empowerment.

Psychological Perspectives of Empowerment

Toxic leaders exhibit disturbing psychological attributes (Çelebi et al., 2015; Schmidt, 2008). For example, toxic leaders use abusive and oppressive tactics instead of recognizing the individual dignity of their followers through empowerment (Farrugia, 2016). Leaders obsessed with maintaining their own instead of improving their organization or advancing their followers routinely withhold empowerment from followers (Boddy & Croft, 2016; Wagner, 2012). Leadership psychology devoid of empowerment manifested in theories of leadership lacking a substantive discussion of followership or empowerment (Moore, 1927; Northouse, 2019; Okulicz-Kozaryn, 2016). Elevated levels of empowerment enhance the meaning of work and foster a strong sense of identity within the work context, but reduced empowerment negatively impacts happiness (Ding & Xie, 2021; Duan et al., 2018; Mehta & Maheshwari, 2013). Psychologically, a sense of greater empowerment among followers showed a positive correlation to perceptions of improved eudaimonic happiness (Xefteris, 2012). In contrast, a sense of decreased empowerment negatively correlates with perceptions of reduced eudaimonic happiness (Mehta & Maheshwari 2013). Placing emphasis on enhancing followers' eudaimonic happiness through empowerment minimizes common managerial problems (Zaman et al., 2017). The psychological importance of empowerment created a need for quantifying this theoretical construct. PES measures followers' empowerment in the workplace. First tested among middle managers and then used in another setting, the PES shows high levels of reliability (Azizi et al., 2020;

Ouyang et al., 2015; Spreitzer, 1995 & 1996). This study used the PES to measure followers' sense of empowerment. Psychological perspectives of empowerment often manifest as cultural practices of empowerment.

Cultural Practices of Empowerment

Members of cultures share a distinctive state of mind, thought patterns, emotional responses, and psychological reactions of the culture's members, and they make choices based on their shared psychological state (Mittal & Elias, 2016). Individualist cultures highly esteem the practice of leaders empowering followers (Livermore, 2015). Individualist cultures and organizations emphasize the individual's autonomy and hold personal time, freedom, and the individual right to self-determination in high regard (Love, 2007). Consequently, cultures used different norms to describe the permissible extent of power used by leaders and the amount of empowerment exercised by followers (Northouse, 2019). While leaders in autocratic cultures favor withholding empowerment, the leaders in laissez-faire recognize the need to empower followers (Livermore, 2015). Empowering followers requires promoting thought patterns conducive to developing self-leadership abilities (Zapalska et al., 2016). When leaders choose to use minimal leadership authority, they empower followers (Mehta, & Maheshwari, 2013). Leaders routinely decide between using personal values or cultural norms to select a course of action (Smith, 2017). Individualist cultures and organizations emphasize the individual's autonomy and hold personal time, freedom, and the individual right to self-determination in high regard (Love, 2007). Cultures exist on the national and organizational level (Livermore, 2015). Empowering followers requires promoting thought patterns conducive to developing self-leadership abilities (Zapalska et al., 2016). Changes in the

amount of empowerment used in an organization might require changes within the organizational culture (Livermore, 2015). However, when leaders choose to use minimal leadership authority, they empower followers (Mehta, & Maheshwari, 2013). Leaders routinely decide between using personal values or cultural norms to select a course of action (Smith, 2017). Organizational cultural practices of empowerment also relate to the organizational schema of empowerment.

Organizational Schema of Empowerment

The organizational schema of empowerment describes how the members of an organization view empowerment (Northouse, 2019; Ruben & Gigliotti, 2017; Yang, 2015). Ethical obligations and considerations contribute to the substance of the organizational schema of empowerment (Johnson. 2019 & Northouse, 2019). However, the organizational schema of many organizations neglects the critical role of empowering followers (Jung et al., 2020; McMahon, 2004; Pai & Krishnan, 2015; Ruben & Gigliotti, 2017). Leaders need to know how their organizational schema influences their views and attitudes about empowerment. Leaders need to work with their followers to discover solutions and more effective collaboration to simplify their work (Couris, 2020). Increased empowerment positively correlates to an enhanced sense of purpose, purposeful personal expressiveness, and effortful engagement (Jung et al., 2020; Moran, 2018; Schutte et al., 2013; Waterman et al., 2010). The vital role of followers within an organization highlights the necessity of engaging them in their work and openly communicating with them (Perspective on COVID-19, 2021). An organizational schema that values open communications assists leaders and followers as they seek to attain shared goals and objectives (Northouse, 2019). Empowerment requires effective

organization-wide communications (Fateh Rad et al., 2015). For example, Google Inc. uses weekly meetings of teams to share knowledge throughout the company, and team members use new knowledge to improve current products (Steiber & Alänge, 2013). Throughout history, leaders became aware of the concept now known as empowerment. Much like the examination of the historical perspective of leadership illustrated beneficial and harmful leadership practices, the historical perspective of empowerment highlighted the dangers of withholding empowerment and the benefits of empowering followers.

Historical Perspective of Empowerment

Historically, empowerment occurred as the oppressed freely gained the power to overcome subjugation and gave leaders and followers the opportunity to share leadership responsibilities (Jung et al., 2020; Kessler, 2013). Each follower senses different amounts of empowerment (Zaman et al., 2017). While increased empowerment positively correlated with enhanced eudaimonic happiness, withholding empowerment correlated with diminished eudaimonic happiness (Mehta & Maheshwari, 2013; Xefteris, 2012). The examination of the historical perspective on empowerment during the historical epochs helped inform the approaches and methods used in this study.

God's original intent for humanity rested upon the foundation of empowerment. God empowered Adam and Eve with shared leadership responsibilities (Brueggemann et al., 2015; Kgatla & Kamukwamba, 2019; Robinson, 2018). The empowerment in Genesis arose because God created humanity in His image, *imago Dei* (Hyneman & Shore, 2013). The paradigm of empowerment upheld the rights of the Creator to exercise justice (Doomen, 2012; Young, 1994). The Hebrew word וְיִרְדּוּ (*rāḏâ*), translated as *dominion* in Genesis 1:26 (King James Bible, 1611/1982), means caregiving or nurturing, not

exploiting (Brueggemann et al., 2015). The Hebrew word לְעָבְדָהּ (*ʿāḇaḏ*), translated as *dress* in Genesis 2:15, means humanity working with God to accomplish a beneficial goal (Hyneman & Shore, 2013). The shared leadership of Genesis implied developing creation as a blessing to humanity (Genesis 1:28; Hyneman & Shore, 2013; Robinson, 2018; Young, 1994). God created humans, in His image, to flourish under arrangements based on empowerment. Leadership studies usually ignored the essential human design for flourishing through empowerment.

The fall undermined God's plan for human empowerment. Genesis 1:26-28 (King James Bible, 1611/1982) sets the theological foundation for God's original purpose of shared leadership with humanity (Brown, 2019). Humanity's rejection of shared leadership responsibilities with God plunged humanity and all of creation into a world dominated by subjugation, pain, suffering, and death (Young, 1994). Subjecting all creation to a curse returned dominion to God, making the fulfillment of shared leadership humanly impossible (King James Bible, 1611/1982, Genesis 3; McDurmon, 2016). Individuals desired empowerment, so God wrote his law for regaining empowerment in nature and the hearts of humanity (McDurmon, 2016). With a spiritual identity rooted in *imago Dei*, the people of the epoch of conscience faced evil and injustices and rediscovered the blessings of empowerment (Hyneman & Shore, 2013; Robinson, 2018; Rosenblatt & Horwitz, 2013). Eventually, the continued rejection of shared leadership with God culminated in the ultimate act of rebellion, the creation of human government (Gousmett, 2018).

The post-flood Noahic covenant renewed God's commitment to empowerment and limited the use of coercive force to defend life, liberty, and property (Olsthoorn,

2019; Kgatla & Kamukwamba, 2019; VanDrunen, 2015). Shared leadership established stewardship of God-given resources and opportunities or suffering the risk of losing those responsibilities and opportunities (Burger, 2019). The grammatical structure of Genesis 10:9 indicates God's empowerment as the source of Nimrod's greatness and authority, yet the surrounding verses show Nimrod using his abilities and leadership status for nefarious actions condemned by God (Hom, 2010). Leadership included an ethical obligation to care for the organization and all of its members (Johnson, 2019). Nimrod used leadership to withhold empowerment (Gousmett, 2018). In contrast, the Harappan civilization flourished without a known centralized authority and lasted about six centuries (Gangal et al., 2010; Green, 2020). The perspective of empowerment in the epoch of human government showed the benefits of empowerment and the consequences of withholding empowerment. Leaders faced the ethical dilemma of maintaining absolute leadership authority or empowering followers (Northouse, 2019 & Powers, 2013).

Urukagina, the new leader of Lagash, established the concept of (*ama-gi*), to describe the use of empowerment to return slaves to an earlier pure state of freedom (Cooper, 1986; Foster, 1981; Stephens, 1955). Hammurabi empowered his officials (Alkadry, 2002). Patriarchs of the Old Testament used empowerment decision-making (Moore, 2006). God empowered Abraham to proclaim the word of God and intercede for those facing the judgment of God (Todd, 2014). The birth of Isaac illustrated how God empowers individuals to pursue a course of action that either accomplishes God's will or obstructs it (Anderson, 2001). God empowered Jacob as he accomplished God's will (Reiss, 2004). Empowerment advanced Joseph from slave to the vizier of Egypt (Steinberg, 1998). During the epoch of promise, empowerment helped

individuals find purpose and fulfillment. However, the problem remined that few leaders used empowerment to promote the wellbeing of their followers.

The conflict between toxic leadership and leadership based on empowerment continued during the epoch of the law. Moses empowered his followers and joined them to accomplish the shared goals of promoting wellbeing and acting with humility (Baron & Padwa, 1999; Ben-Hur & Johnson, 2012). During the conquest of Canaan, the children of Israel remembered God as the source of their ability to triumph over the adversary through empowerment and enjoyed shared leadership with Him (Berman, 2014). God empowered the judges to serve as His agents (Martin, 2008). The leadership examples presented by Moses, Joshua, and the judges exemplified the benefits of using shared leadership. The rejection of sharing leadership became manifest when Israel asked for a human king. The request for a human king violated God's plan for shared leadership.

When Israel requested a king, Samuel made his concerns known but ultimately empowered the people to make their own choice (Ellison, 2014). When Saul became king, the presence of God's spirit in Saul's life empowered him to be king (Hawkins, 2012). When Saul began abusing his leadership authority, the spirit of God departed from Saul and transferred to David (1 Samuel 16:13-14; Begg, 2006). God's presence empowered King David to achieve success (Shnider, 2006). King Solomon emphasized the importance of communicating with kindness and wisdom as leaders empowered their followers (Phillipy, 2008).

As the children of Israel abandoned obedience to God, He empowered prophets to call for repentance or face the consequences of disobedience, injustice, and oppressive leadership (Kim, 2006). God empowered the leaders of the Neo-Babylonian Empire and

Assyrian Empire to act as instruments for His judgment against Israel and Judah (Carter, 2003). Likewise, God empowered Cyrus to allow the return of the children of Israel from captivity (Reiss, 2012). In the Odyssey, Homer described empowerment as divinity in human form (Franke, 2011). The Iliad depicted women who sought empowerment in a patriarchal society (Betancourt, 2001). In Gorgias, Plato concluded that acting with benevolence towards others empowers the weak (as cited by Coby, 1991). Through his allegory of the cave, Plato illustrated how gaining knowledge produces empowerment (as cited by Snow & Fitzsimons, 2015). Historical events demonstrated how empowerment allows ordinary individuals to accomplish great things. The acquisition of knowledge enables empowerment (Yang, 2015). Great leaders of the past understood the value of empowerment. For example, Lao Tzu explained how the use of empowerment in great leadership gives the false appearance of an absence of leadership (Baker, 2020).

Traditionally, leadership literature considered leadership that employed empowerment, as the abandonment of leadership responsibilities (Northouse, 2019). Thucydides favored the distribution of leadership authority through broad empowerment (Coby, 1991 & Thucydides, 5th century B.C./1952). As reported by Thucydides, Diodotus and Cleon (members of the Athenian Assembly) raised concerns that emotions obstruct rational thought during the group decision-making process (Visvardi, 2012). Socrates saw open debate as the best means for discovering beauty, justice, goodness, and truth (Aloni, 2013). The type of debate promoted by Socrates became the manifestation of an underlying quest for empowerment and freedom (Scott, 2000). In *Politics,* Aristotle offered a lengthy analysis of the presuppositions of democratic leadership, which he found to be the least problematic among undesirable options, and he concluded that

moderated empowerment generally provides justice while protecting the weak (Lindsay, 1992). Marcus Tullius Cicero championed empowerment through participation in decision-making (Dal Lago, 2003). The perspective of empowerment during the epoch of the law recognized the benefits and limitations of empowerment. The historical perspective substantiates that empowerment process requires knowledge and competence among followers supported by trust (Yang, 2015).

At the beginning of the epoch of grace, Jesus renewed God's commitment to sharing leadership with humanity through empowerment. Jesus gave his followers the power to go and make disciples (King James Bible, 1611/1982, Matthew 28:18b-20). In the New Testament, the Greek word ἐξουσία (*exousia*), meaning power or authority, provides the authority to change the world through evangelism (Klaiber, 2018; Vine, 1996). Paul proclaimed the empowerment of all Christians by the Holy Spirit as a restoration of God's original plan of shared leadership (Fernando, 2006).

During the age of grace, secular thinkers produced diverse opinions about empowerment. Tacitus recounted how adverse conditions under imperial leadership empowered provinces to rule themselves (Master, 2016). Marcus Aurelius encouraged empowerment to foster cooperation between leaders and followers (Oliver, 1970). Augustine of Hippo saw God's empowerment of the Church as the means for church growth (Robinson, 2009). Albertus Magnus understood God's empowerment of humanity as a distinction between the creator and the creation (Salas, 2010). Thomas Aquinas thought empowerment contradicted the natural order inherent in the great chain of being (Bowlin, 2016). A few centuries later, Martin Luther considered the separation between God and humanity that obstructed shared leadership as spiritual and reconcilable through

the merits of Jesus Christ (Strier, 2007). John Calvin maintained that the Holy Spirit empowers church leaders and the church community to accomplish God's will (DeVries, 2015). John Knox asserted that God's empowerment of humanity extends to disobeying authorities that command actions contrary to divine precepts (Greaves, 1976). Knox's views on the extent of empowerment create implications for followers working under toxic and abusive leaders that withhold empowerment.

Francis Bacon encouraged uniting individuals in the cause of overcoming the adversity of scarcity through empowerment (Spreitzer & Doneson, 2008). In opposition to the philosophical acceptance of empowerment, Thomas Hobbes saw friendship with those in power as the means to empowerment and a reciprocal relationship between leaders and followers (Slomp, 2019). In contrast to Hobbes, John Locke proposed that followers help define the goals of an organization while establishing limits for leaders (O'Toole, 2011). Baruch Spinoza thought existence depends on the possession of power and saw the path to freedom as the determination of one's nature (Ioan, 2017). In a similar light, Blaise Pascal felt that individuals naturally try to reach a maximum level of empowerment (Deslandes, 2011). Baron de Montesquieu emphasized the importance of virtue among those exercising empowerment (Fend, 2013). Adam Smith felt subjugation under leaders using reason provided the best approach to solving society's social and economic problems (Sewell, 2001). Thomas Paine popularized the concept of empowering followers for their flourishing (Kirk, 1987). Thomas Jefferson thought leaders should empower followers to facilitate their pursuit of happiness (Neem, 2013). James Madison believed that concentrating power in a single leader or a few leaders enhances the problems with human reason and virtue (Meese, 1986). Jean-Jacques

Rousseau asserted that individuals must be subject to the will of their leaders (Jean Jacques Rousseau and the Doctrine of the Social Contract, 1917). Immanuel Kant thought that the empowerment of pure religion acts as a moral motivation for human actions empowering the cause of acts guided and restrained to what one would do because of moral motivation (Palmquist, 2015). By the start of the 19th century, the importance of empowerment became a central topic of philosophy and leadership practice.

Johann Fichte (1808/2008) envisioned empowerment as a right to leave oppressive and abusive leaders. Georg Hegel linked empowerment to the group decision-making process (Berger & Neuhaus, 1977/2020). Lysander Spooner supported empowerment from leadership based on the oppression of threatening moralism and coercive egalitarianism (Mack, 2012). Likewise, Henry David Thoreau (1849) suggested that the empowerment of the minority comes by not conforming to the dictates of the majority (Crippen, 2015). Ralph Waldo Emerson saw the individual's consent as the only legitimate source of authority (Specq, 2004). Walt Whitman issued a distinctive call for empowered individualism (Ginsburg, 1992). In the poem *Song of Myself*, Whitman (1892/2022) explained empowered individualism when he wrote,

“I celebrate myself, and sing myself,
And what I assume you shall assume,
For every atom belonging to me as good belongs to you” (lines 1-3).

In this poem, Whitman describes the individual's autonomy manifested through empowerment. In contrast to many of his contemporaries, Thomas Carlyle opposed the empowerment of the masses (Lewis, 2012; Michaud, 2019). On the other hand, John Stuart Mill believed those with power should never silence an individual with opposing

views (Small, 2017). Søren Kierkegaard called for empowerment from the subjugation to collectivist Hegelianism (Backhouse, 2016). Karl Marx suggested that achieving class equalization sometimes requires withholding empowerment (Campbell, 2018). After observing the pitfalls of uninformed empowerment, Herbert Spencer came to embrace limited empowerment (Armstrong, 2005). Francis Galton applied statistics to determine the identity of those worthy of exercising power and those assigned by heredity to subjugation, sterilization, and possible extermination (Galton & Galton, 1998).

In the early 20th century, empowerment became the subject of scientific investigation. For example, Sigmund Freud's theories about psychological processes contributed to the development of empowerment theory (Calvès, 2009). Furthermore, Frederick Taylor's scientific management theory described an authoritative approach to controlling production in the workplace (Porbari & Wisdom, 2021). However, the early twentieth-century leadership theories still neglected the importance of empowerment (Moore, 1927; Northouse, 2019). Max Weber denied followers any form of empowerment (Green, 2010). Reducing empowerment created conflicts between the leaders and followers (Hayek, 1944/2007). The neglect of empowerment in leadership produced the horrors of the World Wars (von Mises, 1949). The World Wars motivated Kurt Lewin's work on the benefits of empowering the oppressed (Rainey, 2014). Dietrich Bonhoeffer described how Jesus Christ's empowerment transformed Christians, so they manifested the work of God in their lives (Fortin, 2015). Isabel Paterson (1943) suggested that divine order and order of nature empower the individual. Rose Wilder Lane promoted personal empowerment through growth and development (Cooney, 2017). Ayn Rand (1964) asserted that the rational nature prohibits others from

withholding empowerment. By the middle of the 20th century, ideas of empowerment that supported the individual's autonomy grew in popularity. In the second half of the 20th-century, research and theoretical considerations of empowerment came under the influence of the progressive ideology.

Saul Alinsky (1971), the father of community organizing, noted that losing the power to determine one's future results in a bleak outlook. Paulo Freire (1970; 1974) applied Marxist critical theory as the mechanism for using knowledge in the empowerment process within social settings. Freire's views underlie much of the research about empowerment (Calvès, 2009). From the time of Marx, Hegel's critique of reason set the foundations for critical theory as the framework for normative truth about social settings (Ng, 2015). Critical management studies apply the Marxist critical theory to develop management approaches for recognizing autonomy and empowering followers (Callaghan, 2016). Barbara Solomon (1976) applied the term empowerment to the context of psychological research. Psychological research found that empowerment improves followers' performance (Bandura, 1977).

Empowering followers increases their expectations and enhances organizational effectiveness (Alloy, 1982; Chavis & Wandersman, 1990). Empowerment requires skills and confidence in one's abilities (Bandura, 1982). Cultural norms set expectations for how organizations distribute power (Brown, 1983). Gita Sen and Caren Grown (1987) documented the empowerment process for poor women in the third world. Empowerment shows a possible relationship to organizational effectiveness (Conger & Kanungo, 1988). Caroline Moser (1989) distinguished empowerment for improving conditions from empowerment aimed at fostering gender equality. The strategic need for empowerment

created a need for structural changes that eliminated systemic oppression (Sen & Grown. 1987). Leonard Peikoff (1991) suggested that empowerment comes down to exercising cognition or acting without thought. The importance of empowerment remains largely an academic concept with little real-world practical application (Friedman, 1992). Srilatha Batliwala (1993) proposed an empowerment model through the change of power relationships and the transformation of hierarchical power structures. By the late 20th century, empowerment through Laissez-faire leadership became a well-established practice (Den Hartog et al., 1997). Leaders use symbols, rituals, and authoritative language to project their power (Huemer, 2013). Individual accomplishments, sharing power with others, and confidence in one's capacities differentiate empowerment from holding power over others. Nathaniel Branden described the empowering attribute that grants the ability for individuals to make choices as a result of thinking and understanding (Morales Gerbaud, 2016). Neil Peart connected empowerment with the drive to attain self-fulfillment (Barnett, 2016). Biblical descriptions of the coming Kingdom of Jesus Christ detailed how God will always include a complete restoration of God's shared leadership with humanity through empowerment.

The pretribulation coming of Jesus Christ in the rapture culminates and completes the redemption and empowerment of saints begun during the epoch of grace, and the divine judgment of the tribulation sets the stage for the final phase of empowerment accomplished through the establishment of Jesus's earthly kingdom (Bock, 1998; Price, 2015). During the final battle between good and evil, the saints only observe as Jesus Christ secures victory, not with weapons, but with the Word of God (Cline, 2002; LaHaye & Parker, 2014). Through divine empowerment, the saints from all ages share in

the leadership responsibilities of Jesus' earthly millennial reign, judge the ungodly in the world, and perform acts of service (Walvoord, 1966; 1983; Welker, 2014). The Bible foretold empowered saints ruling with King Jesus in His earthly kingdom and connects the concepts of human dominion to participating in the millennial reign of Jesus (Clouse, 1977; Cook, 1963). The historical perspective on empowerment showed the benefits of adequately employed empowerment within organizations. When conducting this study, few leaders and organizations recognized the value of empowerment for promoting followers' eudaimonic happiness.

Eudaimonic Happiness

Eudaimonic happiness encompasses reaching one's full potential in the present and the outlook for continued thriving in the future (Moran, 2018; Sacks, 2014). Human flourishing includes a sense of purpose, purposeful personal expressiveness, and effortful engagement, and these untie with emotional components to create wellbeing, or what the Greek philosophers called the good life (Bartels & Boomsma, 2009; Schutte et al., 2013; Waterman et al., 2010; Watanabe, 2020). The philosophical precepts of eudaimonic happiness established the God-given desire in humanity to seek fulfillment (Alcorn; 2015; Brown, 2014; Spurgeon, 1875/1905; Young, 1994). This study occurred when the epochal ethos included unprecedented levels of unhappiness among Americans due to the COVID-19 pandemic (Ejoke & Khumalo, 2020; National Opinion Research Center, 2020). From the psychological perspective, much of the literature about eudaimonic happiness emphasizes the importance of cultivating a sense of purpose (Ryff, 2013; Schutte et al., 2013). Since its founding, the United States of America has adopted the pursuit of happiness as a core cultural value and practice (Moran, 2018 &

Quamruzzaman, 2013). Furthermore, many organizations incorporated the ethical responsibility of promoting the happiness of their members as part of their organizational schema (Johnson, 2019; Kawalya et al., 2018; Veenhoven, 2015). The historical perspective of eudaimonic happiness examined the historical development of the theoretical construct of eudaimonic happiness. This section on the theoretical construct of eudaimonic happiness reviewed the philosophical precepts, the epochal ethos, psychological perspectives, cultural practices, organizational schema, and the historical perspective of eudaimonic happiness.

Philosophical Precepts of Eudaimonic Happiness

This philosophical precepts of eudaimonic happiness began with the understanding that God created humanity in his image, imago Dei, to share leadership with God, enjoy dominion over the earth, and fulfill a desire for happiness (Genesis 1:27-28; Alcorn; 2015; Brown, 2014; Spurgeon, 1875/1905; Young, 1994). Almost everyone seeks happiness and fulfillment (Hall et al., 2010). Through respect and shared leadership responsibilities, God established a unique relationship with humanity (Robinson, 2018). The fall of humanity into sin fundamentally undermined the relationship between God and humanity and the human ability to attain fulfillment (Alcorn, 2015 & Kilner, 2010). From the philosophical perspective, individuals attain eudaimonic wellbeing when they develop a sense of fulfillment, often called the good life in the literature on the philosophy of eudaimonic happiness (Moran, 2018; Waterman et al., 2010). The good life, or eudaimonic happiness, includes a sense of purpose, purposeful personal expressiveness, and effortful engagement (Waterman et al., 2010; Watanabe, 2020). Emotional aspects of wellbeing, known as hedonic happiness, include experiencing

pleasure, avoiding displeasure, discovering satisfaction (Turban & Wan, 2016; Watanabe, 2020), and arise from finding enjoyment or pleasure in life (Huta & Ryan, 2010), avoiding displeasure, and discovering satisfaction (Watanabe, 2020). In his review of instruments that measure happiness, Veenhoven (2017) found that at least 446 (20.35%) out of 2,192 measures of happiness used hedonic wellbeing. Hebrew philosopher Solomon concluded that natural human motivation seeks an enjoyable outcome from life (Marcus, 2000). The Biblical philosophy of fulfillment and flourishing arose only from having a restored relationship with God provided through the redeeming work of Jesus Christ (Alcorn, 2015). In contrast, Aristotle (340 B.C./1999) proposed a life guided by virtue as the path to eudaimonia. The four cardinal virtues of Western antiquity included courage, temperance, justice, and wisdom, and the three spiritual virtues included hope, faith, and unconditional love (Wang & Hackett, 2012). Throughout history, human depravity constantly served as a reminder that God is the source of virtue, wisdom, morality, and ethics (Calvin, 1536/2006). While the philosophical precepts of the theocentric view of human flourishing see a restored relationship with God as the source of happiness, the secular approach to happiness credits an excellent or virtuous life as the source of happiness (Alcorn, 2015 & Aristotle, 340 B.C./1999). The philosophical precepts used to guide the attainment of happiness shape the larger epochal ethos of eudaimonic happiness.

The Epochal Ethos of Eudaimonic Happiness

This study occurred during the outbreak of COVID-19 when the epochal ethos included unprecedented levels of unhappiness among Americans (Ejoke & Khumalo, 2020; National Opinion Research Center, 2020). The COVID-19 pandemic broadly

increased awareness of human mortality and elevated general levels of anxiety (Özyürek & Atalay, 2020). The organizational and social conditions imposed by responses to COVID-19 require uncertainty about who in an organization needs to assume the role of leader and who needs to follow (Kenworthy & DiPadova-Stocks, 2010; Koekemoer et al., 2021; Young et al., 2020). Within a culture with high uncertainty avoidance, uncertainty fosters anxiety among followers, but cultures with low uncertainty avoidance produce innovation (Watts, 2020). Remote working decreases teamwork among followers, obfuscates the distinction between work-life and family life, makes followers more isolated, greatly reduces meaningful relationships with others, and increases the prevalence of psychological problems such as decreased wellbeing, heightened stress, elevated anxiety, while creating conflicts between work and family obligations (de Klerk et al., 2021). Working remotely harms performance reviews and decreases the ability to obtain promotions and pay increases (Avis, 2018). Working remotely sometimes lacks the capacity for taking the downtime needed to minimize stress levels among followers (Subha et al., 2021). Followers working remotely may not get the needed support of their leaders and fall short of the requisite levels of communication with their leaders (Avis, 2018). It remains unclear if remote working primarily reduces operational costs or gives followers more work flexibility (Palumbo, 2020). Remote working might minimize opportunities for followers to develop the meaningful high-trust relationships needed required for effective teamwork with other followers (Avis, 2018). The prevalent epochal ethos operating at the time of this study profoundly impacted the psychological perspectives of eudaimonic happiness.

Psychological Perspectives of Eudaimonic Happiness

From the psychological perspective, much of the literature about eudaimonic happiness emphasizes cultivating a sense of purpose (Ryff, 2013; Schutte et al., 2013). Researchers measured eudaimonic happiness as the psychological factors of a sense of purpose, purposeful personal expressiveness, and effortful engagement. Therefore, the consideration of psychological perspectives of eudaimonic happiness becomes important (Schutte et al., 2013; Waterman et al., 2010). The importance of the psychological perspectives of eudaimonic happiness in this study created the need for a thorough investigation of the topic. Most commonly, a consideration of the psychological perspectives of eudaimonic happiness commences with a discussion of the work of Abraham Maslow.

American psychologist Abraham Maslow (1943) suggested that human flourishing comes from fulfilling five levels of basic human needs. Based on Maslow's theory of needs, organizational researchers list the needs of followers as physiological, safety, love and belonging needs, self-esteem, and self-actualization (Maslow, 1954; Northouse, 2019). Maslow (1954) claimed that needs begin with physiological needs and then progress upwards to self-actualization, leading humanity to a miserable existence. Adherents of Maslow's hierarchy of needs looked for fulfillment in the vanity of brutish, animalistic impulses instead of seeking the highest aims of humanity (Abulof, 2017). Massachusetts Institute of Technology management professor Douglas McGregor, who applied Maslow's theory, suggested that managers must meet employees' psychological and security needs (Jenkins, 2009; Maslow, 1954; McGregor, 1957). Management expert Keith Davis (1957) became the first to depict Maslow's hierarchy of needs as a pyramid.

The needs and way of meeting needs differ from one individual to another, and what motivates one individual does not motivate others (Guadalupe & Freeman, 1999; Nain, 2013). An attempt to verify Maslow's theory of a hierarchy of needs found no evidence that everyone shares the same basic needs or that those needs fall into a tidy hierarchy (Wahba & Bridwell, 1976). Cornelius van Til (1979) pointed out the folly of modern psychology in listing human needs without considering what God or Jesus said about human needs. Improvements in eudaimonic happiness motivate followers, increase productivity, reduce work-related stress, improve overall health, and reduce absenteeism (Duari & Sia, 2013; Gallup, 2020; Sharifzadeh & Almaraz, 2014).

When teaching about everyone's psychological needs, Jesus called upon his followers to begin by seeking first the kingdom of God (King James Bible, 1611/1982, Matthew 6:25-34). Seeking God's kingdom first begins with developing a humble trust in God's ability to meet physiological and spiritual needs (Chapter 3: American experiences, 2005). Reliance on God's gift of salvation and recognition of one's inability to contribute to obtaining salvation provides the only path to redemption and the fulfilling life God intended for humanity (Rodgers, 2013). Seeking the kingdom of God includes experiences in this life that join the unified work of the Father, Son, and Holy Spirit and the blessedness of the future (Banda, 2020; Goldman, 2010). Paul taught that life begins in Christ, and the death of self is gain (King James Bible, 1611/1982, Philippians 1:21). In contrast, Maslow (1954) identified self-actualization as a psychological apotheosis attained solely through human effort (Gold, 2013). The first step in true human flourishing involves thinking of the spiritual aspects of life and acknowledging the spiritual need for actualization in Jesus Christ.

Maslow (1954) identified the need for self-esteem as the prerequisite for attaining self-actualization. Esteem for others comes from the same values as self-esteem, for the attributes worthy of esteem in others also hold worth in oneself, and these virtues enhance perceptions about others while promoting general wellbeing, or eudaimonic happiness (Frierson, 2002; Melé, 2014). Jesus taught his disciples that the ability to love others arises from learning to love God with all of one's heart, soul, and mind (King James Bible, 1611/1982, Matthew 22:35-40; Mark 12:28-34; Luke 10:27). In humanity's fallen state, the heart is deceitful, the mind is reprobate, and the soul needs the refreshing of the Word (King James Bible, 1611/1982, Psalm 19:7; Jeremiah 17:9, Romans 1:28). God must clean the heart, heart, and soul must serve God, and the mind must be renewed (King James Bible, 1611/1982, Psalm 51:10; Joshua 22:5; Romans 12:1-2). Only God's example teaches how to love God and others and constantly keep our neighbor's best interest in mind (Carlson-Thies, 2021). Self-esteem comes from recognizing who one is in their relationship with God and the need for Christian fellowship (King James Bible, 1611/1982, Acts 20:24).

According to Maslow (1954), the third level of human needs includes love and belonging, categorized as love. Within an organization, the need for love manifests as the need for acceptance (Northouse, 2019). Social contact and daily social interactions show a positive relationship to increased productivity and wellbeing while fulfilling the need for acceptance (Kaplan et al., 2014). Negative evaluations and unjustified guilt related to organizational failures create a fear of ostracism or job loss among followers (Khair & Fatima, 2017). Spire CEO Peter Platzer developed a rigorous hiring process that eliminated firing employees (Chen & Li, 2017). Jesus' teachings about loving one

another, forgiveness, and reconciliation contradict standard practices of ostracism (McGinnis, 2015). God models unconditional, eternal, healing love that makes Christians the benefactors of His abundant blessings (Dunkin, 2019). God restores the broken relationship between the individual and God through salvation, facilitating a loving relationship with others (Landman & Pieterse, 2019). For example, justification moves believers into the perfect fellowship of God, which takes the physical form of the church and with other Christians (Nurnberger, 2003). The writer of Hebrews reminded Christians of the importance of interacting with others in the process of exhortation (King James Bible, 1611/1982, Hebrews 10:25). The oppressed and marginalized members of society have a right to be free and flourish (Rugani, 2021).

Maslow (1954) identified safety as a secondary human need. While the actions of leaders contribute toward the sense of followers' safety, other factors, such as a follower's competence and the improvement of self-leadership skills, foster followers' safety (Mayfield, 2021). The need for safety includes enhancing followers' perceptions of security and certainty (Northouse, 2019). Conversely, job insecurity shows a relationship to goals followers attempt to achieve (van Dam et al., 2020). A constantly changing business environment creates an environment that requires constant organizational change, restructuring, and realignment that, if not correctly managed, results in an organizational culture dominated by uncertainty (Kotter, 2012). The Biblical teaching of Christianity provides an effective approach for replacing unfounded fears with the peace that passes all understanding (King James Bible, 1611/1982, 2 Timothy 1:7; Philippians 4:7; Cooey, 2004). The Biblical emphasis on renewing the mind underscores God's concern about how individuals think (King James Bible, 1611/1982, Romans 12:1-2;

Falaye, 2013). A true sense of security and certainty arises from a spiritually transformed mind (Cooey, 2004; Falaye, 2013). Jesus taught that God meets physiological needs when individuals seek God's kingdom first (King James Bible, 1611/1982, Matthew 6:25-34).

Maslow (1954) presumed that human flourishing begins with meeting physiological needs. The prevalent Western views associate physiological needs with the financial means to meet physiological needs (Moiden, 2003). Hedonic happiness describes the emotional responses to physiological conditions and stimuli (Huta & Ryan, 2010; Turban & Wan, 2016; Watanabe, 2020). Instruments such as the widely used Cantril Self-Anchoring Striving Scale measures hedonic wellbeing in terms of the respondents' satisfaction with life (Cantril, 1965; Gallup, 2020). In an extensive evaluation, Veenhoven (2017) found that at least 446 (20.35%) out of 2,192 measures of happiness used hedonic wellbeing. Individuals take a course of action based on the expected outcome of that action, and when events have definite beginnings and endings, a slight bias, known as the peak-end rule, comes into play and causes recollections of the event to include only selected highlights (Jorgensen, 2002). Maslow (1954) suggested that self-actualized individuals lack lower needs and fully use all of their abilities (Faraci & Cannistraci, 2015). Maslow (1954) inverted the Biblical order by identifying physiological needs as the most basic need. Everyone has different needs and takes different approaches to meet those needs (Guadalupe & Freeman, 1999; Nain, 2013). The philosophy of hedonism defined happiness in terms of maximum pleasure and minimal pain or suffering (Shinde, 2017). Solomon identified the futility of natural human motivation that seeks pleasurable outcomes from life (Marcus, 2000). True fulfillment

comes not from physical pleasure but from a personal relationship with God (Alcorn, 2015).

Schutte et al. (2013) developed the QEWB (see Appendix C) to measure eudaimonic happiness as the dimensions of a sense of purpose, purpose, purposeful personal expressiveness, and effortfulness engagement. Schutte et al. (2013) reported the following α reliability rating on the three factors measured by the QEWB: a sense of purpose ($\alpha = 0.77$), purposeful personal expressiveness ($\alpha = 0.73$), and effortful engagement ($\alpha = 0.61$). The QEWB measures eudaimonic happiness as a sense of purpose, purposeful personal expressiveness, and effortful engagement (Watanabe, 2020; Waterman et al., 2010). A sense of purpose moves an individual towards fulfillment (Ryff, 2013; Schutte et al., 2013). An individual experiences personal meaning and fulfillment from activities through purposeful personal expressiveness (Schutte et al., 2013). Through effortful engagement, one expends effort on a task, even when difficult (Schutte et al., 2013). Long before the development of QEWB, the culture in the United States of America considered facilitating the pursuit of happiness among followers as an ethical responsibility of leadership and cultural priority (Hackett & Wang, 2012; Metcalfe, 2013; Yang, 2015; Johnson, 2019). The founders of the United States of America even regarded the pursuit of eudaimonic happiness through empowerment as a fundamental right (Quamruzzaman, 2013). In the United States of America, the pursuit of eudaimonic happiness through empowerment became a core value of cultural practices.

Cultural Practices of Eudaimonic Happiness

Since its founding, the United States of America has adopted the pursuit of happiness and individualism as core cultural values and practices (Moran, 2018 &

Quamruzzaman, 2013). The construct of culture emerges from combining shared states of mind, dominant thought patterns, emotional responses, and psychological reaction processes (Mittal & Elias, 2016). Cultural conditioning provides the framework for making choices and influences individual actions and reactions (Durheim, 2019). Individualist cultures, such as the United States of America, emphasize the autonomy and achievements of the individual. In contrast, collectivist cultures prioritize the group's needs and encourage cooperation in work (Livermore, 2015). Cultural thought patterns form the basis of social constructs within a culture (Pillay & Reynold, 2014). While traditional research only considered the psychological aspects of emotions and the appropriate display of emotions, more recent emotional research began considering the broader cultural impact on the use of emotions within a culture (Velayutham & Perera, 2004). Cultures with long-term orientations advance a system of virtues that supports future benefits and rewards, whereas a culture with a short-term orientation seeks instantaneous gratification (Zhou & April, 2020). Philosophically, eudaimonic happiness represents a long-term goal of a fulfilling life obtained through living in harmony with virtue and acting according to the correct motives (Ryff & Singer, 2008). Wellbeing incorporates the attributes of virtues in daily life to produce a condition exemplified by excellence (Moran, 2018). In the short-term orientation, leaders and their followers make choices based on the conditions and results of the immediate or near past (Livermore, 2015). Leaders seldom take steps to promote improving happiness among their followers because they lead in a culture with a short-term orientation (Livermore, 2015; Okulicz-Kozaryn, 2016). Cultures differ on national, regional, and organizational levels

(Northouse, 2019). The ways cultures thought about eudaimonic happiness influence the organizational schema of eudaimonic happiness.

Organizational Schema of Eudaimonic Happiness

Many organizations prioritize improving follower's happiness (Kawalya et al., 2018), and leadership involves the ethical responsibility of promoting follower's happiness (Veenhoven, 2015). The organizational schema allows leaders and followers to join efforts and accomplish shared goals, such as promoting eudaimonic happiness throughout their organization (Bufalino, 2018; Johnson, 2019). Solomon observed a connection between good leadership and happiness when he wrote, "When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn" (King James Bible, 1611/1982, Proverbs 29:2). Most organizations consider the happiness of employees or followers as a priority (Kawalya et al., 2018). However, leaders seldom undertake intentional actions designed to enhance followers' happiness and wellbeing (Okulicz-Kozaryn, 2016, Turban & Wan, 2016, Pai & Krishnan, 2015). This aspect of the organizational schema contributes to the problem that leaders seldom seek to enhance the wellbeing of their followers through empowerment. The balance between the follower's happiness and organizational outcomes and productivity appears as a cyclical relationship (Sharifzadeh, & Almaraz, 2014). In contrast, leadership actions utilizing absolute authority diminish follower happiness while decreasing organizational outcomes and productivity (Mehta, & Maheshwari 2013). Leaders in a culture with a long-term orientation set long-range goals (Livermore, 2015), such as advancing the happiness of their followers (Pai & Krishnan, 2015). Leaders in a culture with a short-term outlook focus on goals such as meeting productivity quotas (Livermore, 2015). The

historical perspective of eudaimonic happiness gives leaders insights into the nature of happiness and how they might help their followers pursue happiness.

Historical Perspective of Eudaimonic Happiness

The historical perspective of happiness examined views of happiness during distinctive epochs. The early theocentric approach to happiness produced fulfillment that exceeded the sum of its parts (Cafferky, 2014; Hall et al., 2010; Pennington, 2015; Sacks, 2014). Rejection of the theocentric approach to happiness produced conditions that created unhappiness (Peterson, 2019). The pursuit of happiness, attainable only in the afterlife, became the drudgery of absolute subjugation to leaders' will (Power, 2013; von Dassow, 2012; Yildirim, 2016). Any hopes of becoming happy in this life depended on the impossible task of living an upright life (Gotise & Upadhyay, 2018). In response to the insurmountable goal of living an upright life, God provided an approach for restoring His relationship with humanity while acknowledging that human flourishing comes from choosing a course of life based on obeying God (Keefer, 2019). When philosophers realized that almost everyone pursues happiness, the philosophers contemplated the life of virtue as the only path to happiness (Moran, 2018). The recent concept of happiness suggests a sense of purpose, purposeful personal expressiveness, and effortful engagement (Watanabe, 2020; Waterman et al., 2010).

God’s original design and intent for human flourishing provided the foundational historical framework for understanding happiness (Alcorn, 2015 & Pennington, 2017). God placed Adam and Eve in an environment designed for human flourishing (Alcorn; 2015; Spurgeon, 1875/1905). Created in the image of God, God blessed Adam and Eve, granted them dominion over all the earth, and gave them a desire for happiness (Genesis

1:27-28; Brown, 2014; Young, 1994). Genesis 1:28 uses the Hebrew word וַיְבָרֶךְ (*bāraḵ*), often translated as blessed, which describes receiving blessings from God that may include the attainment of happiness because of an individual's relationship with God (Pennington, 2017). In Hebrew, וַיְבָרֶךְ (*bāraḵ*) means a blessing and euphemistically means a curse (Scholtz, 2013). In the Bible, receiving a blessing and receiving a curse depends on the recipient's relationship with God (Pennington, 2017). God designed humanity to thrive and flourish in their relationship with God (Alcorn, 2015). God created all things to bring Him glory and honor and manifest as a perfectly harmonious state of happiness (Alcorn, 2015; Thiessen & Doerksen, 1987). The high standards for maintaining fellowship with God emanate from the holiness of God (Kelly, 2013; Pennington, 2017). Commencement of the epoch of conscience began when humanity abrogated their shared leadership responsibilities with God and entered a state of unhappiness. Human conditions produced by the fall fundamentally undermined the human pursuit of human flourishing, and the conditions that arose from the fall provided the only explanation of why humanity struggled to attain fulfillment (Street, 2019).

The epoch of conscience began as humanity rejected the theocentric source of blessedness and consequently became overwhelmed with pain, suffering, and death, and the rebellious acts of the fall destroyed human relationships with God, each other, and all of the creation producing universal unhappiness (Alcorn, 2015; Peterson, 2019; Thiessen & Doerksen, 1987;4). The elusiveness of happiness increased in the fallen world due to the enhanced struggle to obey and please God (Street, 2019). Furthermore, the Bible established a strong connection between the attributes of uprightness, holiness, wholeness, and righteousness and the attainment of happiness (Pennington, 2017). For

example, the Old Testament used the Hebrew word יָשַׁר (*yāšar*) to describe uprightness and taking the desired course of action (Baker & Carpenter, 2003; Nordell, 1888). The Bible also identified holiness, translated from the Hebrew word קֹדֶשׁ (*qōḏeš*), as the essential attribute of God (Jenson, 2021). Even fallen individuals learned to live in harmony with God. For example, God identified Noah as an upright (תָּמִים *tāmîm*) and righteous (צַדִּיק *tsaddiq*) man in a world overrun with great wickedness and continuous evil thoughts (King James Bible, 1611/1982, Genesis 6:5 and 9). Happiness changed from an established ideal to an ideal pursued through godly living, but the emergence of human government altered perspectives of happiness. When leaders usurped the divinely ordained shared leadership paradigm with leader-centric oppression, pursuing happiness became more difficult (Alcorn, 2015; Calvin 1536/1845).

The commencement of the epoch of human government arose from the additional rejection of the theocentric connection between blessedness and flourishing (Peterson, 2019). The Genesis story of Nimrod suggests his role as the arc-type of an evil leader, instigator of rebellion against God, and his primacy in establishing human government (Levin, 2002). The text condemns the self-centered activities perpetrated by Nimrod and his followers (Hom, 2010). Following in the steps of Nimrod, tyrannical leaders of ancient Mesopotamia designated complete subjugation to the will of the leader as the path to happiness (Levin, 2002; von Dassow, 2012 & Yildirim, 2016). In ancient Egypt, happiness also became associated with service to political leaders such as the pharaoh; furthermore, some Egyptian philosophers restricted the attainment of happiness to good people in the afterlife (Lichtheim, 1997; Power, 2013). In the Indus River valley, the acquisition of wellbeing became associated with an upright life (Gotise & Upadhyay,

2018). Later, Indian philosophy suggested that the highest human good involves spiritual and physical emersion into the realization that the Atman, transcendental Self, and Brahman, the universal substratum, were the same thing (Salagame, 2006). During the epoch of human government, the application of human reason produced invalid alternatives to the theocentric path towards happiness that emphasized pleasing others or seeking a higher consciousness instead of joining God in his plan of shared leadership. God continued his offer of happiness through empowerment when He initiated the epoch of promise.

During the epoch of promise, God revealed the actual depth of His plan for human flourishing. The Hebrew word שָׁלוֹם (*šālôm*), most often translated as peace, also carries the concepts of wholeness, fulness, entirety, and wellbeing (Baker & Carpenter, 2003). The word שָׁלוֹם (*šālôm*) functions as a standard greeting, describes a peaceful state and implies completeness or overall wellbeing (Pennington, 2015). God used the principles of שָׁלוֹם (*šālôm*) as the ultimate ethical framework for opposing injustice and radically changing society and guiding conduct (Yoder, 2017). Societies used ethical frameworks to identify and prohibit harmful behaviors and increase aggregate happiness (Haist, 2008). For example, Hammurabi included promoting the happiness of his followers as the primary objective of his leadership role (Sasson, 1995). The Babylonians constructed their ethical code based on respect toward Marduk, the principal Babylonian deity (Anderson, 2004). The ancient Babylonians saw happiness as a communal responsibility (Bertman, 2005). The happiness of leaders became the duty of followers (Hsu & Raduà, 2020). The epoch of human government saw the emergence of ethical frameworks that encouraged human flourishing (Bertman, 2005 & Pennington, 2015).

While ethical frameworks of the epoch of human government encouraged the promotion of human flourishing through empowerment, many leaders plunged followers into a state of unhappiness and despair by withholding even minimal empowerment (Alcorn, 2015; Calvin 1536/1845).

The epoch of promise gave rise to the epoch of law. During the epoch of law, the understanding of happiness gained clarity, and the pursuit of happiness became an essential human endeavor. The Hebrew word אֶשֶׁר (*'ešer*) means happiness and blessedness and describes wellbeing obtained by living in God's wisdom and the flourishing obtained through a personal relationship with God (Baker & Carpenter, 2003; Pennington, 2015). Solomon connected happiness and thriving with righteous leadership (King James Bible, 1611/1982, Proverbs 29:9). Proverbs and Ecclesiastes extolled the life of fulfillment and happiness based on the reverence of God and His precepts (Berg, 2013). The concept of אֶשֶׁר (*'ešer*) describes human flourishing within the context of a covenant relationship with God. (Pennington, 2017). The Far Eastern concept of happiness includes the ideas of good fortune, bliss, and prosperity, and Confucius described the attributes of happiness within the context of human relationships (Lee, 2019). Sun Tzu (1994) felt that overcoming oppression and ensuring happiness justify using military power. Lao Tzu warned about becoming greedy in pursuing happiness and becoming fearful of unhappiness (Kesebir & Diener, 2014).

Although the *Iliad* and *Odyssey* lack references to the pursuit of eudaimonic happiness, Homer writes about seeking fulfillment and wishing wellbeing upon others (Andersen, 2011). In *The Republic*, Plato (375 B.C./1952) connected the happiness of the city or *polis* and the happiness of the citizens. Thucydides (5th century B.C./1952) related

happiness to the individual. Socrates suggested that everyone seeks happiness, and his moral theory proposed living according to virtue (Greek ἀρετή – *arete*) as the only path to attaining eudaimonic happiness (Plato, 399 B.C./1952). In *Nicomachean Ethics*, Aristotle (340 B.C./1999) described eudaimonic happiness as the highest good. Aristotle said individuals seek eudaimonic happiness because it is the highest good. Finally, Aristotle suggested that eudaimonic happiness meets all human needs. Eudaimonic happiness contains no evil, and eudaimonic happiness describes a state of stability. The translators of the Septuagint often translated וַיְבָרֶךְ (*bāraḵ*) as εὐλογέω (*eulogeo* – a verb meaning to invoke a blessing)/ or εὐλογητός (*eulogétos* – adjective meaning blessed; Pennington, 2017). The translators of the Septuagint usually translated the Hebrew word אֶשֶׁר (*'ešer*) as μακάριος (*makários*), meaning *blessed*, *fortunate*, or *happy* (Alcorn, 2015). Aristotle (340 B.C./1999) maintained that while gods flourish in *μακάριος* (makários) humans only poses the possibility of obtaining εὐδαιμονία (*eudaimonia*). Jesus challenged the prevalent philosophy of his day, when in the Sermon on the Mount, He taught his disciples how to obtain μακάριος (*makários*; Prnnington; 2017). The Septuagint generally translated the Hebrew word שָׁלוֹם (*šālôm*) as εἰρήνη (*eirene*) meaning a *state of national tranquility*, *harmony*, *concord*, or *peace between individuals* (Pennington, 2015). While the Bible and Greek philosophy both set the pursuit of happiness as a goal, the two ways of thinking about happiness differed in praxis and substance.

Marcus Tullius Cicero (ca. 45 B.C./1914) emphasized the importance of virtue in the happy life. Paul described the Christian life as the source of happiness (Alcorn. 2015). In contrast, Seneca (49/ 2014) limited happiness to satisfaction with the present without

considering the hopes or fears of the future. Tacitus (49/2014) observed that external circumstances act as a poor predictor of happiness. Marcus Aurelius (167/2009) highlighted how perceptions of external circumstance influence individual happiness. Plutarch (2nd century A.D./1952) contemplated how difficulties in life hinder the attainment of happiness. Augustine of Hippo (ca. 400/2002) identified the influence of higher cosmic intelligences on the human intellect as the source of happiness. Thomas Aquinas (1485/1959) maintained that absolute wellbeing, only attainable in the afterlife, arises from the contemplation of God, and one's ability to consider God determines how much happiness one obtains in this life. The views of Aquinas typified the merging of unbiblical Greek philosophy with the Bible within the pre-Reformation church. The church reformers used the church's departure from Biblical precepts as a justification for the Reformation.

Martin Luther (1516/1961) warned about the dangers of loving God for the pursuit of eternal happiness, out of motivations of selfish love, instead of true devotion to God. Niccolò Machiavelli made value judgments based on context and justified the exercise of virtues and vices in the pursuit of happiness (as cited in Saxonhouse, 2010). John Calvin (1536/1845) relegated attainment of happiness to the afterlife, while arguing that the present life obfuscates an understanding of true happiness. Thomas Hobbes considers virtues as morals only when they foster peace, peace allows the promotion of success, and placing virtues in the service of promoting peace becomes the means whereby virtues cause happiness (as cited in Airaksinen, 2019). Baruch Spinoza (1677/2005) equated happiness with virtue and described the pleasure of happiness as the cause of exercising restraint. The ideas about happiness that coalesced in the Reformation

soon changed into the Enlightenment concepts of happiness that established how American culture perceives happiness. John Locke (1689/1959) acknowledged the pursuit of happiness as the foundation of liberty. In a similar light, Jean-Jacques Rousseau (1762) noted that instead of using authority to make followers happy, tyrants make their followers miserable by exercising authority over them. Furthermore, Thomas Paine (1776/1997) explained that society comes from human desires and positively influences happiness, while the government comes from the baseness of humanity and negatively promotes happiness by restricting vices. Adam Smith (1776/1959) also described happiness as obtaining substantive provisions, societal interactions, and the peace and harmony that come from virtuous actions. While John Locke (1689/2021) identified life, liberty, and property as fundamental rights, Thomas Jefferson (1776) changed the fundamental rights to life, liberty, and the pursuit of happiness.

The shift towards philosophical realism made pursuing happiness seem out of reach. Immanuel Kant (1785/2012) understood happiness as securing what one desires but pointed out the paradox that individuals do not know what they want. Thomas Carlyle (1831/2008) declared the impossibility of humanity achieving happiness. Georg Hegel (1840/2001) equated happiness with tranquility, asserting that happiness keeps the antithesis suspended and prevents resolution towards synthesis. Karl Marx (1844) considered religion an illusion of happiness that needs to be abolished so that people may obtain true happiness. While Søren Kierkegaard (1979) acknowledged the impossibility of attaining an ideal such as happiness, he concluded that humanity often exceeds those ideals. By the middle 19th century, Herbert Spencer (1851) considered happiness as the excess of gratification over suffering. Compounding the problem of obtaining happiness,

John Stuart Mill (1873/2008) acknowledged the elusive nature of that happiness, while Johann Gottlieb Fichte (1889) chronicled the vanity of humans seeking happiness by acquiring material objects. Frederic Nietzsche (1895/1918) described happiness in terms of the control one exercises over one's surroundings. Further developing the ideas of Nietzsche, Max Weber (1905/1992) described the modern world as the battleground of waring ideals obstructing the path towards happiness. Sigmund Freud (1930/1962) defined happiness as the avoidance of pain and suffering and the quest for pleasure. Bertrand Russell (1930) based happiness on fostering interests outside oneself and avoiding the dangers of passive pleasure. Albert Jay Nock (1935) concluded that any attempts of government to secure the free pursuit of happiness resulted in abject failure and unhappiness. Furthermore, Isabella Patterson (1943) considered the right to life, liberty, and the pursuit of happiness as one unified right.

Further developing the ideas of Patterson, Rose Wilder Lane (1943/2012) considered the pursuit of happiness as the main goal of humanity. Contradicting many of the prevailing views of happiness, John Butler Yates (1946) denied that happiness is virtue or pleasure. Ludwig von Misses (1949) described happiness in terms of individual values. While Dietrich Bonhoeffer (1939/1954) thought happiness comes from prioritized God, Ayn Rand (1964) asserted that living one's values produces happiness. Murray Rothbard (1974/2009) perceived authority hierarchies as the greatest obstruction of the pursuit of happiness and progress. Further developing the philosophy of Ayn Rand, Leonard Peikoff (1991) claimed happiness comes from moral human actions. Eudaimonic happiness includes a sense of purpose, purposeful personal expressiveness, and effortful engagement (Watanabe, 2020; Waterman et al., 2010;). The philosophers

and psychologists that worked to understand and describe happiness during the epoch of grace produced diverse opinions about happiness and the human pursuit of happiness. Biblical promises of the coming kingdom of Jesus Christ explained God's plan for restoring His original approach to happiness for humanity.

The future reality of the binding of Satan implies that the millennial reign must occur between this present age and the commencement of the eternal future state and will commence an age of unprecedented happiness on earth (Hoskins, 2021; Waymeyer, 2015). The millennial reign marks the end of the long conflict between Satan and God and the ultimate triumph of good over evil (Hazelip, 1975; Waymeyer, 2015). The defeat of Satan initiates and epoch of peace and tranquility, where the happiness of God replaces the grief of the present world (Walvoord, 1983). The replacement of injustice with righteous millennial justice will create an abundance of social happiness (Tuveson, 1980). The happiness of the millennial kingdom fulfills the promises given by Jesus Christ in the beatitudes (MacArthur, 1998). The fulness of the Spirit and glorious worship of Jesus Christ during the millennial kingdom produces unprecedented happiness for humanity and produces eternal happiness for the elect of God (Walvoord, 1983). Following the final judgment of Satan, the anti-Christ, and unbelievers, Christians spend eternity enjoying happiness in a new heaven and a new earth (Hazelip, 1975). This section on the historical perspective began with the God-ordained ideal of human flourishing and traced the history of the undermining and eventual restoration of this ideal for happiness.

Conclusion

Reviewing previously published literature guides study methods and provides the background for a study (Mills & Gay, 2019). This literature review examined the contexts that shaped the theoretical constructs under consideration in the study. Additionally, the literature review investigated the theoretical constructs of leadership, followership, and empowerment by considering the contexts and historical perspectives of each construct. Organizational values become manifest in leadership behaviors, while followership behaviors arise from the leaders' trust placed in followers (Hai & Sherif, 2011; Shahzadi et al., 2017). Although leaders and followers use followership to accomplish shared goals, investigations of followership only began in the latter half of the 20th century (Bufalino, 2018; Northouse, 2019; Yang, 2015). Through empowerment, leaders and their followers come to share leadership responsibilities (Jung et al., 2020; Kessler, 2013;). Eudaimonic happiness occurs by reaching one's full potential in the present and the outlook for continued thriving in the future (Moran, 2018; Sacks, 2014). Eudaimonic happiness includes the dimensions of sense of purpose, purpose, purposeful personal expressiveness, and effortful engagement (Schutte et al. (2013). The sections investigating the historical perspective of the study discussed the historical perspectives of leadership, empowerment, and happiness. Leaders and followers used leadership to accomplish shared goals and objectives (Jung et al., 2020; Ruben & Gigliotti, 2017). The oppressed use empowerment to overcome subjugation and access the possibilities of shared leadership (Jung et al., 2020; Kessler, 2013; Weise, 2005). Happiness results from fulfillment that exceeds the sum of its parts (Cafferky, 2014; Hall et al. 2010; Pennington, 2015; Sacks, 2014). The problem is that most leaders neglect using empowerment to

promote the eudaimonic happiness of their followers. Knowledgeable and competent followers, supported by mutual trust between leaders and followers, flourish when leaders offer empowerment (Jung et al., 2020; Yang, 2015). Leadership characterized by minimal empowerment diminishes the follower's happiness (Mehta & Maheshwari 2013), while employing an abusive or toxic use of leadership authority instead of empowering followers obstructs a follower's pursuit of happiness (Farrugia, 2016). The next chapter applied insights gained from this review of the literature as a framework for the methods used in this study.

CHAPTER III

METHODOLOGY

Introduction

Examining the interactions between leaders and followers reveals the problems (Bufalino, 2018; Yang 2015). A lack of leaders empowering their followers. Leaders and followers dynamically exchange leadership and followership roles through empowerment (Ruben & Gigliotti, 2017; Yang, 2015). Understanding leadership requires consideration of followership (Northouse, 2019). Furthermore, any consideration of leadership without followership becomes incomplete (Bufalino, 2018). With increased empowerment, followers show improved perceptions of eudaimonic happiness, and when followers sense a lack of empowerment, they experience perceptions of reduced eudaimonic happiness (Mehta & Maheshwari, 2013; Xefteris, 2012). Enhanced eudaimonic happiness benefits followers, leaders, and organizations (Duari & Sia, 2013; Gallup, 2020; Sharifzadeh & Almaraz, 2014). Furthermore, leader and follower arrangements void of empowerment often put the leaders' interests at odds with the followers' interests and above the organization's interests (Hayek, 1944/2007).

The problem was that most leaders do not use empowerment to enhance their followers' eudaimonic happiness and miss the benefits of improving eudaimonic happiness among followers. This methodology chapter discussed the research design, the participants, the data collection, and the analytical methods. The following research

questions guided quantifying how the sense of empowerment impacts a follower's perceptions of eudaimonic happiness.

1. To what extent did a follower's sense of empowerment impact their perception of sense of purpose?
2. To what extent did a follower's sense of empowerment impact their perception of purposeful personal expressiveness?
3. To what extent did a follower's sense of empowerment impact their perception of effortful engagement?

Research Design

This study employed a quantitative simple linear regression analysis research design. Quantitative research yielded scientifically derived information, helpful in making informed choices (Mills & Gay, 2019; Northouse, 2019; Zaman et al., 2017). Furthermore, quantitative research discovered the answers to the research questions that guide research (Simon & Goes, 2018). This section discussed the research design used to complete this study. The discussion about the research design utilized during this study began with an overview of the characteristics of quantitative research, and it continued with a deliberation about the use of simple linear regression analysis. Finally, this section evaluated the strengths and weaknesses of the research design used for this study.

Quantitative Research

The quantitative research results help leaders decide how much to empower their followers by identifying the benefits of empowerment (Mills & Gay, 2019; Northouse, 2019; Zaman et al., 2017). Research questions considered to what extent one independent variable impacts dependent variables in a formal process that tests a hypothesis (Simon &

Goes, 2018). This study measured the independent variable of followers' sense of empowerment and their perceptions of eudaimonic happiness, measured as a sense of purpose, a perception of purposeful personal expressiveness, and participation in effortful engagement. Quantitative research methods efficiently collected data using questionnaires and produced generalizable conclusions through statistical analysis (Mills & Gay, 2019). The quantitative approach to research minimized the impact of researcher bias during the investigative process (Simon & Goes, 2018). The quantitative research design used in this study allowed for rapid data collection, simplified data analysis, and a straightforward approach to reporting the study's findings. The following section describes simple linear regression analysis.

Simple Linear Regression Analysis

The analysis portion of this study used simple linear regression analysis. The data analysis involved running multiple simple linear regression to test the impact of participants' sense of empowerment on their perceptions of eudaimonic happiness measured as a sense of purpose, purposeful personal expressiveness, and effortful engagement. Using a quantitative simple linear regression analysis works best for answering research questions similar to the questions under consideration in this study (Simon & Goes, 2018). The insights gained from simple linear regression analysis explained the relative impact of the independent variables upon the dependent variables (Al-Shammari & Waleed, 2018). Because simple linear regression analysis determines the degree of relationship between the independent and dependent variables and quantifies the extent, direction, and statistical significance of the obtained regression

coefficients, it offered the best approach for this study (Hair et al., 2009). The following section discusses the strengths and weaknesses of the methodology used in this study.

Strengths and Weaknesses

Any research approach used during scientific investigations comes with strengths and weaknesses. Awareness of the strengths and weaknesses of the research method chosen for a study helps researchers understand possible issues and limitations in their study (Mills & Gay, 2019). While quantitative research provides researchers with an objective methodology for answering research questions by quickly gathering and analyzing data, it sometimes misses nuanced details obtained through qualitative research approaches (Simon & Goes, 2018). Researchers using quantitative methods employ statistical analysis to evaluate data collected from a larger population sample to obtain generalizable conclusions (Mills & Gay, 2019). Simple linear regression analysis produces more meaningful data than correlational analysis (Hair et al., 2009).

Participants

The participants in a research study provide data for researchers (Simon & Goes, 2018). Obtaining valid research results includes determining and then selecting the optimal participants for a research project by evaluating the research site, the sampling process, and the research participants (Mills & Gay, 2019). This section discussed the research site, sampling process, and the research participants.

Research Site

The research sites for the study were social media platforms, such as Facebook and LinkedIn. Social media includes a diverse population including individuals from different generations and with different work experiences. The communications tools

offered on social media made it an ideal research site for conducting quantitative research. Because the researcher recruited participants through social media, no site permission was required. The following section reviewed the sampling process used in this study.

Sampling Process

Quantitative studies employing simple linear regression analysis require a ratio of 15 participants for each factor under consideration in the study (Hair et al., 2009). This study evaluated four factors (psychological empowerment, a sense of purpose, purposeful personal expressiveness, and effortful engagement). Therefore, the study required a minimum sample size of 4 x 15 = 60. When $n < 100$, researchers generally use a sample size of $n > 100$ (Mills & Gay, 2019). This study used $n = 114$. The researcher sent an invitation (see Appendix D) to potential study participants through Facebook or LinkedIn. The invitation post mentions the consent form. The following section described the research participants.

Research Participants

The research design included minimal requirements to participate in the study and facilitated gathering responses from a diverse sample. Participants received an invitation to participate in the online survey via social media, including a link to access the online survey. Research participants voluntarily completed an anonymous and confidential survey on the secure SurveyMonkey website. The research design provided respondents anonymity and confidentiality to encourage honest responses. The participants were 18 years old or older and had experience working under a leader. The consent form informed potential participants of the possible risks of participating in the study, such as breach of

confidentiality, and discomfort or mental distress from considering and offering feedback about perceptions of empowerment and happiness. Acknowledgment of consent to participate in the survey and a minimum age of 18 were the only requirements to participate in the survey. The following section discusses the data collection process used in the study.

Data Collection

Quantitative research uses the analysis of data collected from a population sample to generalize about the greater population (Mills & Gay, 2019). Instruments capture quantifications of the theoretical constructs under consideration in a study (Simon & Goes, 2018). In quantitative research, surveys consisting of closed-ended questions provide a quick and effective data collection method from a statistically large enough sample (Hair et al., 2009; Mills & Gay, 2019). The analysis of data collected during the study provides answers to the research questions under consideration during a scientific investigation (Simon & Goes, 2018). This section describes the data collection process by describing the instruments, the survey, and the data in further detail.

Instruments

This study evaluated the impact of followers' sense of empowerment on their perceptions of eudaimonic happiness. The study considered the follower's sense of empowerment, measured as one dimension, as the independent variable, and perceptions of eudaimonic happiness, measured as three dimensions, as the dependent variables. The PES (see Appendix B) measured individual empowerment in the workplace (Spreitzer, 1995, 1996). The QEWB (see Appendix C) measured eudaimonic happiness (Schutte et

al., 2013). This section about the instruments used in the study discussed the PES and *QEWB*.

Early uses of the PES among middle managers and in other settings demonstrated high instrument reliability levels (Azizi et al., 2020; Ouyang et al., 2015; Spreitzer, 1995 & 1996). The extent to which followers perceive empowerment dominates how they feel about empowerment (Zaman et al., 2017). The PES measures individual empowerment in the workplace, as one dimension, assessed with the 12 questions (Spreitzer, 1995, 1996). Cronbach's alpha is a trusted measure of the internal reliability of instruments (Mills & Gay, 2019). Published Cronbach's alpha scores for the PES include 0.72 (Spreitzer, 1995, 1996), 0.78 (Ouyang et al., 2015), and 0.91 (Azizi et al., 2020). High-reliability coefficients (close to 1.00) indicated minimum errors in the measurements obtained by an instrument (Mills & Gay, 2019).

Schutte et al. (2013) developed the QEWB (see Appendix C) as an instrument for measuring eudaimonic happiness as the dimensions of a sense of purpose, purposeful personal expressiveness, and effortful engagement, and they first tested the instrument among multicultural South African students. Schutte et al. (2013) reported the following α reliability rating on the three factors measured by the QEWB: a sense of purpose (α = 0.77), purposeful personal expressiveness (α = 0.73), and effortful engagement (α = 0.61). Taylor et al. (2014), using the QEWB among college marketing students in the Midwest of the United States of America, found a similar multifactor structure and alpha value values as reported by Schutte et al., (2013). The number of items used to measure a factor impacts measurement reliability (Hair et al., 2009). The acceptable values range α is from 0.70 to 0.95 (Takako & Dennick, 2011); however, in preliminary research, an

alpha value of 0.60 is acceptable (Hair et al., 2009). The researcher combined the instruments and demographic questions into a single survey. The following section discusses the survey used in this study.

Survey

The survey used for the study (see Appendix A) consisted of five parts. Part 1 presented survey respondents with the consent form (see Appendix D). The consent form lists possible risks of participating in the study. Assessing theoretical constructs such as empowerment and happiness may, in rare circumstances, increase stress, create negative moods, and cause distress or even depression, especially among respondents with pre-existing emotional vulnerabilities (Labott et al., 2013). Participation in the study required the completion of the consent form by all respondents. Part 2 contained five demographic questions, including gender, birth year range, work location, work longevity, and formal leadership role. Part 3 contained an online version of the PES (Appendix B). Part 4 contained an online version of the QEWB (Appendix C). Part 5 contained an appreciation message and instructions on completing and closing the survey. Through the survey, respondents shared helpful information about understanding the impact of followers' sense of empowerment on their perceived eudaimonic happiness measured as a sense of purpose, purposeful personal expressiveness, and effortful engagement. Researchers invited potential participants to complete the survey via a social media invitation sent through Facebook or LinkedIn (Appendix D). Collecting the data required no site permission because the researcher invited participants through social media.

Data

Each instrument incorporated into the survey gathered data needed for answering each research question. The research questions considered empowerment as the independent variable. The PES measured empowerment in the workplace as a single factor (Spreitzer, 1995, 1996). Answering the first research question required assessing to which extent followers' sense of empowerment impacts their perception of sense of purpose. Questions 1 through 7 of the QEWB measured the respondents' perception of sense of purpose (Schutte et al., 2013). Answering the second research question required assessing to which extent followers' sense of empowerment impacts their perception of purposeful personal expressiveness. Questions 8 through 15 of the QEWB measured the respondents' perception of purposeful personal expressiveness (Schutte et al., 2013). Answering the third research question required assessing to which extent followers' sense of empowerment impacts their perception of effortful engagement. Questions 16 through 21 of the QEWB measured the respondents' perception of effortful engagement (Schutte et al., 2013). Data collected in the survey were downloaded from the SurveyMonkey website and then uploaded into IBM's Statistical Package for the Social Sciences (SPSS). The researcher prepared the data for analysis in SPSS. The analytical methods employed in this study used the data collected in the survey to answer the research questions. The following section discusses the analytical methods employed in this study.

Analytical Methods

This section discussed the analytical methods utilized in this study. The section began with an overview of the approaches used for data collection and securing the data collected for this study. Quantitative research uses data to answer research questions

(Simon & Goes, 2018). Next, this section discussed how the analytical methods used in this study found answers for each research question. This section ended with a description of how the researcher used simple linear regression analysis in this study. The model obtained through simple linear analysis describes the relative impact of the independent variable upon the dependent variables (Al-Shammari & Waleed, 2018).

Collecting and Securing Data

The integrity of scientific research requires gathering and keeping data securely collected from respondents. The researcher collected data using the secure SurveyMonkey survey system. Data collection intentionally excluded the collection of any personally identifiable information. To ensure that respondents only completed the survey once, Survey Monkey collected IP addresses from respondents. During the collection phase of research, only the researcher had access to the collected data. The researcher saved the data from SurveyMonkey as an Excel file. The researcher removed IP address information from the database uploaded it to SPSS and converted the data into a format usable in SPSS. The researcher took steps to ensure data integrity during the data conversion process ensuring no alterations to the data.

During the study, survey data remained in an online database until ready to be used for analysis. All data were downloaded into a password-protected Excel file and stored on a private password-protected flash drive to which only the researcher had access. Once the study was completed, the data were stored on a secure password-protected, and encrypted flash drive for three years. Individual responses were summarized in group format, further ensuring that the information provide remained

private. Access to data was always protected with a password. Data security was preserved through the completion of the study.

Research Questions

Three research questions guided the investigation of the impact of the sense of empowerment, the independent variable, on eudaimonic happiness, the dependent variable. The researcher designed each research question to investigate the impact of a sense of empowerment on one of the dependent variables: sense of purpose, purposeful personal expressiveness, and effortful engagement. The focused design of the research questions defined the scope of the study.

Answering the first research question called for an investigation of the extent to which followers' sense of empowerment impacts their perception of purpose. Replying to the second research question necessitated a consideration of to what extent followers' sense of empowerment impacts their perception of purposeful personal expressiveness. Responding to the third research question required an inquiry into the extent to which followers' sense of empowerment impacts their perception of effortful engagement. To answer these research questions, data about empowerment were gathered using a modified version of Spreitzer's (1995) Psychological Empowerment Scale (see Appendix B). Data quantifying eudaimonic happiness were measured as the factors of sense of purpose, purposeful personal expressiveness, and effortful engagement was measured using a modified version of Waterman et al. (2010) QEWB (see Appendix C). The instruments were combined into the survey used for the study (see Appendix A). The researcher performed a simple linear regression analysis on the data collected from the survey used for the study. Simple linear analysis yielded the answers for each of the

research questions. The next section discussed the use of simple linear regression analysis in this study.

Simple Linear Regression Analysis

Determination of the extent of the impact of a single independent variable on more than one dependent variables, necessitated an analytical approach that provided more significant insights than a simple correlation study—obtaining the preferred details about the data set required conducting separate simple regression analysis of each dependent variable, instead of using multiple regression analysis that evaluates the impact of multiple independent variables on one or several dependent variables. Simple linear regression analysis provides this kind of detailed evaluation (Hair et al., 2009). A quantitative simple linear regression analysis research design quantifies to what extent the independent variable impacts the dependent variable (Mills & Gay, 2019).

The researcher completed the simple linear regression analysis for each research question by downloading the data collected with the survey from SurveyMonkey as an Excel file and then uploaded the Excel file into SPSS. Simple linear regression analysis works well with data involving ratio or interval variables (Mills & Gay, 2019) and when research examines statistical rather than functional relationships (Hair et al., 2010). Researchers usually present regression analysis findings in a table containing regression coefficients, standard errors, values of statistical significance, and goodness-of-the-fit statistics (Perchko, 2018). The researcher arranged findings into data tables that concisely clearly present research conclusions—conducting simple linear regression analysis involved evaluating the individual data and factors to ascertain the impact of the independent variable on each of the dependent variables (Hair et al., 2010; Mills & Gay,

2019). The researcher used SPSS to calculate values for the independent and dependent variables. SPSS generated results for the simple linear regression analysis of the data. The SPSS output resulting from the simple linear regression analysis allowed the researcher to ascertain the impact of the independent variable of empowerment on the dependent variable of eudaimonic happiness measured as the three factors of a sense of purpose, purposeful personal expressiveness, and effortful engagement. Simple linear regression analysis provides more detailed insights than simple correlational analysis yield (Hair et al., 2009). Using statistical analysis in quantitative research allows researchers to generalize findings to the larger population (Mills & Gay, 2019). The following section discusses some of the limitations of the study.

Conclusion

The problem is that most leaders do not use empowerment to promote the eudaimonic happiness of their followers. The data collected during quantitative research helps researchers answer research questions, and simple linear regression analysis allows researchers to determine the relative impact of the independent variable upon the dependent variables (Al-Shammari & Waleed, 2018; Simon & Goes, 2018). Collecting and keeping data securely collected from respondents contributes to the integrity of scientific research.

The researcher employed security and privacy protocols to ensure the privacy and confidentiality of research participants. Research questions guided the examination of the impact of the sense of empowerment, the independent variable, on eudaimonic happiness, the dependent variable. The researcher designed each research question to investigate the impact of a sense of empowerment on one of the dependent variables: sense of purpose,

purposeful personal expressiveness, and effortful engagement. The researcher collected data about empowerment using a modified version of Spreitzer's (1995) Psychological Empowerment Scale (see Appendix B). Data measuring eudaimonic happiness among respondents, measured as the factors of sense of purpose, purposeful personal expressiveness, and effortful engagement were measured using a modified version of Waterman et al. (2010) QEWB (see Appendix C). The instruments were combined into the survey used for the study (see Appendix A). The researcher ran a simple linear regression analysis by downloading the data collected with the survey from SurveyMonkey as an Excel file and then uploaded the Excel file into SPSS. The SPSS output resulting from the simple linear regression analysis allowed the researcher to ascertain the impact of the independent variable of empowerment on the dependent variable of eudaimonic happiness measured as the three factors of a sense of purpose, purposeful personal expressiveness, and effortful engagement. This chapter provided an overview of the research methodology used to complete this study. The next chapter discusses the findings and conclusions of this study.

CHAPTER IV

FINDINGS AND CONCLUSIONS

Introduction

Almost everyone seeks fulfillment and wellbeing (Hall et al., 2010). Enhanced happiness or wellbeing critically impacts motivation and productivity, reduces work-related stress, improves overall health, and reduces absenteeism (Duari & Sia, 2013; Gallup, 2020; Sharifzadeh & Almaraz 2014). The United States of America faces unprecedented reports of unhappiness among its population (Ejoke & Khumalo, 2020; National Opinion Research Center, 2020). Social interactions allow individuals to overcome obstacles to fulfillment (Sharp, 2012). The amount of empowerment followers sense impacts their perceptions of eudaimonic happiness (Ruben & Gigliotti, 2017; Yang, 2015). The purpose of this study was to quantify the impact of the sense of empowerment among followers on their perception of their eudaimonic happiness, measured as a sense of purpose, a perception of purposeful personal expressiveness, and participation in effortful engagement. The problem is that most leaders do not use empowerment to promote the eudaimonic happiness of their followers. To resolve this problem, this study answered the following research questions.

1. To what extent did a follower's sense of empowerment impact their perception of sense of purpose?
2. To what extent did a follower's sense of empowerment impact their perception of purposeful personal expressiveness?

3. To what extent did a follower's sense of empowerment impact their perception of effortful engagement?

A quantitative simple linear regression analysis research design quantifies to what extent the independent variable impacts the dependent variable (Mills & Gay, 2019). This study utilized a quantitative simple linear regression analysis research design. This chapter discusses data assurance, findings, a summary of the findings, limitations, implications and recommendations based on the study's findings. The following section describes data assurance for this study.

Data Assurance

The quality of quantitative research depends on a methodology that uses valid and reliable data collection procedures (Simon & Goes, 2018). Validity describes the extent to which the data collected measures what it is supposed to measure. Researchers check validity by comparing their results with measures of the same theoretical construct and established theories (Mills & Gay, 2019). The quality of quantitative research rests upon collecting data using validated instruments (Simon & Goes, 2018). Reliability expresses the extent to which research results are reproducible under similar conditions and with a similar sample. Researchers check for reliability by comparing results over time and obtained by different observations, and across the instrument itself (Simon & Goes, 2018). Cronbach's alpha is a trusted measure of the internal reliability of instruments (Mills & Gay, 2019). The validity coefficient measures the criterion-related validity of an instrument (Simon & Goes, 2018). This section discusses data validity, data reliability, and Cronbach's alpha values of the data collected during the study and from the literature.

Establishing data validity validates study results (Mills & Gay, 2018). The following section reviewed the data validity reported for the PES and QEWB.

Data Validity

Data validity determines if an instrument quantifies what it is supposed to measure (Mills & Gay, 2019). Spreitzer (1995) reported the validity of PES as adjusted goodness fit index (AGFI), report-mean-square residuals (RMSR), and noncentralized normed fit index (NCNFI). An AGFI and NCNFI value above .90 indicates an acceptable model fit. A smaller RMSR value indicates a good fit of data. The validity coefficient measures the criterion-related validity of an instrument (Simon & Goes, 2018). Spreitzer (1995) measured an excellent fit for the PES in an industrial sample (AGFI = .93, RMSR = .04, and NCNFI = .97) and a modest fit in an insurance sample (AGFI = .87, RMSR = 0.7, index NCNFI = .98). Waterman et al. (2021) reported the validity of the QEWB as the comparative fit index (CFI), the non-normed fit index (NNFI), the root-mean square error of approximation (RMSEA) and the standardized root mean square residual (SRMR). CFI and NNFI should be 0.95 or greater. RMSEA and SRMR should be 0.06 or less to indicate instrument validity. For QEWB the reported validity measures were CFI = .99; NNFI = .98; RMSEA = .065; SRMR = .018. (Waterman et al., 2021). Findings from the literature substantiated the validity of the instruments used in this study. The following section reviewed data reliability for the instruments used in this study.

Data Reliability

Researchers describe the reproducibility of research results in terms of reliability, and instrument reliability means an instrument produces the same results over time and in different circumstances or across the instrument (Simon & Goes, 2018). Researchers

commonly report the reliability of instruments in terms of Cronbach's alpha values calculated from the data set collected during the study (Mills & Gay, 2019). Cronbach's alpha values reported for the PES include 0.72 (Spreitzer, 1995, 1996), 0.78 (Ouyang et al., 2015), and 0.91 (Azizi et al., 2020). Schutte et al. (2013) published the subsequent α reliability rating on the three factors measured by the QEWB: sense of purpose (α = 0.77), purposeful personal expressiveness (α = 0.73), and effortful engagement (α = 0.61). Taylor et al. (2014), using the QEWB among college marketing students in the Midwest of the United States of America, found a similar multifactor structure and alpha values as reported by Schutte et al. (2013). The number of items used to quantify a factor impacts measurement reliability (Hair et al., 2009). Acceptable values for α range from 0.70 to 0.95 (Takako & Dennick, 2011). However, in preliminary research, an alpha value of 0.60 is acceptable (Hair et al., 2009). High-reliability coefficients (close to 1.00) indicated minimum errors in the measurements obtained by an instrument (Mills & Gay, 2019). Findings from the literature indicate that the PES and QEWB collect reliable data. This section discussed the published reliability measures for PES and QEWB. The following section provides and evaluates the Cronbach's alpha values derived from the data collected in this study.

Data Cronbach's Alpha Values

The internal reliability of instruments, expressed as Cronbach's alpha values, provided a trusted measure of instrument validity (Mills & Gay, 2019). The researcher utilized the data collected for this study to calculate Cronbach's alpha values with SPSS. Reports about studies routinely include Cronbach's alpha values calculated from the data set collected during the study to measure instrument reliability (Mills & Gay, 2019). The

calculated Cronbach's alpha value for PES derived from the data collected in this study ($\alpha = .89$) indicated high reliability. The researcher used the data collected in the study to ascertain the Cronbach's alpha value for the three factors of eudaimonic wellbeing: sense of purpose ($\alpha = .77$), purposeful personal expressiveness ($\alpha = .73$), and effortful engagement ($\alpha = .56$).

Previous studies considered calculated Cronbach's alpha values close to the range of those measured for PES, sense of purpose, and purposeful personal expressiveness as evidence of instrument validity (Takako & Dennick, 2011). Although Hair et al. (2009) considered lower Cronbach's alpha values acceptable in preliminary research, the calculated Cronbach's alpha value for effortful engagement collected during this study fell slightly below the acceptability level. The reliability of the instruments used during a study indicates the reproducibility of research results over time and in different circumstances (Simon & Goes, 2018). The data collected with the PES ($\alpha = .89$) and for the factors of sense of purpose ($\alpha = .77$) and purposeful personal expressiveness ($\alpha = .73$) indicated acceptable reliability for those factors.

The data collected for effortful engagement ($\alpha = .56$) fell slightly below the acceptable level of reliability. Schutte et al. (2013) and Taylor et al. (2014) found similar alpha values for the QEWB. Issues associated with the reliability of effortful engagement ($\alpha = .56$) might impact the interpretation of the findings related to the research question considering to what extent did a follower's sense of empowerment impacts their perception of effortful engagement. The findings from the literature about the validity and reliability of the PES and QEWB, as substantiated by the findings of instrument reliability obtained from the data collected in this study, evidence the psychometric

soundness of the instruments used in this study and the data collected with those instruments. The following section discusses the findings of this study.

Findings

Organizing and analyzing data collected from respondents in a survey yielded the findings of quantitative studies (Simon & Goes, 2018). In similar studies, a simple linear regression analysis of the data collected in the survey for each research question provided an answer to each research question (Mills & Gay, 2019). Before conducting simple linear regression analysis, researchers need to evaluate the data to ensure that it meets the assumptions about data used in regression analysis (Hair et al., 2009).

In this study, simple linear regression analysis showed to what extent the independent variable of follower empowerment related to the dependent variables of a sense of purpose, purposeful personal expressiveness, and effortful engagement. Obtaining answers to the research questions fulfilled the purpose of quantifying the impact between followers' empowerment and their eudaimonic happiness, measured as a sense of purpose, purposeful personal expressiveness, and effortful engagement. Answers to the research questions also addressed the problem that most leaders do not use empowerment to promote the eudaimonic happiness of their followers. The simple linear regression analysis quantitative research design used for this study aligns to understand the impact of empowerment on followers' eudaimonic happiness. The researcher ordered the research questions in the order the QEWB measures the three factors of eudaimonic happiness.

Eudaimonic happiness consists of a sense of purpose, purposeful personal expressiveness, and effortful engagement (Schutte et al., 2013). Gathering data from

members of social media platforms provided opinions from a diverse population, similar to the diversity found in many organizations that might benefit from the findings of this study. The diversity of the population examined for this study enhances the generalizability of the findings of this study. The following section presents a demographic overview of the study participants.

Demographic Characteristics of Research Participants

The researcher invited respondents to participate in the research study by posting invitations on the Facebook and LinkedIn social media platforms. 114 respondents completed the survey. The demographic descriptive statistics for the research participants are presented in Table 1.

Table 1
Demographics of Research Participants (n = 114)

Variable	*n*	%	Variable	*n*	%	
Gender			Work Location			
			Onsite			
Female	54	47.37	e	52	45.61	
Male	60	52.63	Remote	45	39.47	
	11	100.0				
Total	4	0	Both Equally	17	14.91	
			Total	114	99.99	*
			Duration at			
Generation			Organization			
Boomers	35	30.70	≥ 20 yr.	23	20.18	
Generation X	48	42.11	≥ 10 yr., but < 20 yr.	23	20.18	
Millennials	2	1.75	≥ 6 mo., but < 10 yr.	61	53.51	
Generation Z	29	25.44	< 6 mo.	7	6.14	
	11	100.0			100.0	
Total	4	0	Total	114	1	*
Leadership						
Leader	42	36.84				
Follower	72	63.16				
	11					
Total	4	100.00				

*Because of the rounding of percentages, the total percentage for work location and duration at organization varied from 100.00% by 0.01%. The totals for the n values indicate that the demographic data contain information from all respondents.

The gender question included the choices of male, female, and other. No respondents chose the other response. For the generation question, respondents identified the range in which they were born from a list of year ranges: Before 1946, 1946-1964, 1965-1980, 1981-1996, and 1997 or later. The researcher used SPSS to recode these responses into the generations Baby Boomers, Generation X, Millennials, and Generation Z. For the leadership question, respondents were given the choice of answering, "I hold a formal leadership role in my company or organization" or "I do not hold a formal leadership role in my company or organization." The researcher used SPSS to recode the leadership position responses as a leader for respondents holding formal leadership positions and followers for respondents that do not hold a formal leadership position. For the work location question, respondents were given the choice of working onsite, remote, or both equally. For the duration at the organization question, respondents selected the range that best described their duration at the organization. When conducting regression analysis, researchers must check that the data fell in a normal distribution, exhibited linearity, manifested homoscedasticity, and indicated the independence of error terms (Hair et al., 2009). The following sections verified the normal distribution of data, the linearity of data, the homoscedasticity of data, and the independence of error terms in the data.

Data Normality

Discussing the normality of data distributions reveals the characteristics of the most critical data and gives an analysis of the role of outlier data (Hair et al., 2009).

Descriptive statistics (see Table 2) provide the basis for understanding the distribution of the data (Mills & Gay, 2019). The determination of skewness and kurtosis provides a statistical evaluation of the normality of data distribution (Simon & Goes, 2018). The mean describes the central tendency of normally distributed data. The standard deviation describes the dispersion of the data in relation to the mean. Skewness quantifies the distortion of the data distribution from bell curve, or normal distribution. A normal distribution has a skewness of 0 (Hair et al, 2009 & Simon & Goes, 2018). Kurtosis measures the sharpness of a distribution peak. While a high kurtosis indicates the presence of many outliers, a low kurtosis describes a distribution with few or no outliers. A normal distribution has a kurtosis of 3 (Hair et al., 2009). The composite information provided by the mean, standard deviation, skewness, and kurtosis describes the data distribution as descriptive statistics (see Table 2).

Table 2
Survey Responses Descriptive Statistics

Factor	*M*	*SD*	Skewness	Kurtosis
PES	5.46	0.96	-1.03	3.02
QEWB				
SOP	2.98	0.69	-0.17	-1.04
PPE	3.09	0.53	-0.17	-0.71
EE	2.96	0.50	-0.38	-0.08

PES Key: 1= Very Strongly Disagree to 7 = Very Strongly Agree
QEWB Key: 0 = Strongly Disagree to 4 = Strongly Agree

Graphical representations of data clarify and enhance the understanding of data and allow a comprehensive, concise, and straightforward overview of data (Hair et al., 2009 & Simon & Goes, 2018). The following figures graphically depict the survey

response descriptive statistics and tests performed to see if the data collected during the study met the basic assumptions of regression analysis. The figures showed the distributions for *PES*, sense of purpose (*SOP*), purposeful personal expressiveness (*PPE*), and effortful engagement (*EE*).

Figure 1 presented a graphical illustration of the descriptive statistics for *PES* scores obtained from research participants responses. The peak of the *PES* distribution curve appeared near the mean. The left-skewed tale of the *PES* distribution and the measured skewness (*PES Skew* = -1.03) in the distribution verified the slight negative skewness of the PES distribution. The slight negative skewness of the PES distribution manifests as similar measurements for the three values of central tendency (*PES M* = 5.46, *PES Mdn* = 5.50, and *PES Mod* = 5.92). The *PES* skewness (*PES Skew* = -1.03) almost meets the standard for skewness (*Skew* $\leq$ 1.00) found in a normal distribution. The kurtosis (*PES Kur* = 3.02) of the distribution of PES scores exceeds the kurtosis (*Kur* = 0.00) expected in a normal distribution, indicating the PES distribution is too peaked for a normal distribution.

Figure 1
PES Distribution

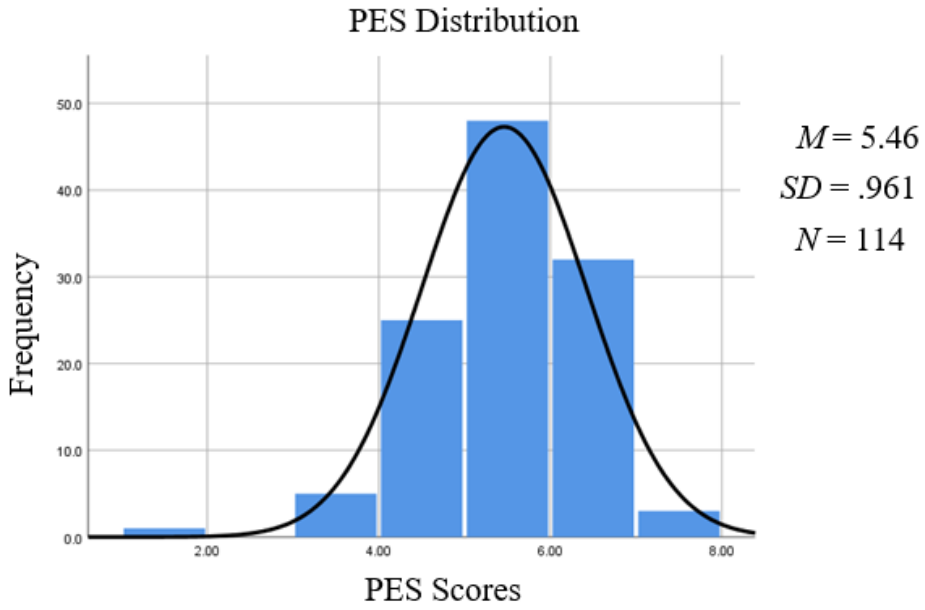


Figure 1 shows the excessive peaking of the PES distribution, indicating a slightly non-normal distribution. The analysis of the descriptive statistics for the *PES* data obtained during this study indicates data too peaked for a completely normal distribution, but the data closely approximates a normal distribution.

Figure 2 presents a graphical illustration of the descriptive statistics for SOP scores obtained from research participants responses. In Figure 2, the peak of the normal distribution curve appeared near the mean. The skewness (*SOP Skew* = -0.17) indicated the data occurred as a nearly normal distribution. With a negligible negative skewness (see Figure 2), the *SOP* distribution produces similar measurements for the three values of central tendency (*SOP M* = 2.98, *SOP Mdn* = 3.00, and *SOP Mod* = 5.92). However, the kurtosis (*Kur* = -1.04) of the distribution of *SOP* scores indicates the distribution of *SOP* is slightly more peaked than a normal distribution (K*ur* = 0). An evaluation of the

descriptive statistics for the values of SOP indicates data closely approximated a normal distribution.

Figure 2
SOP Distribution

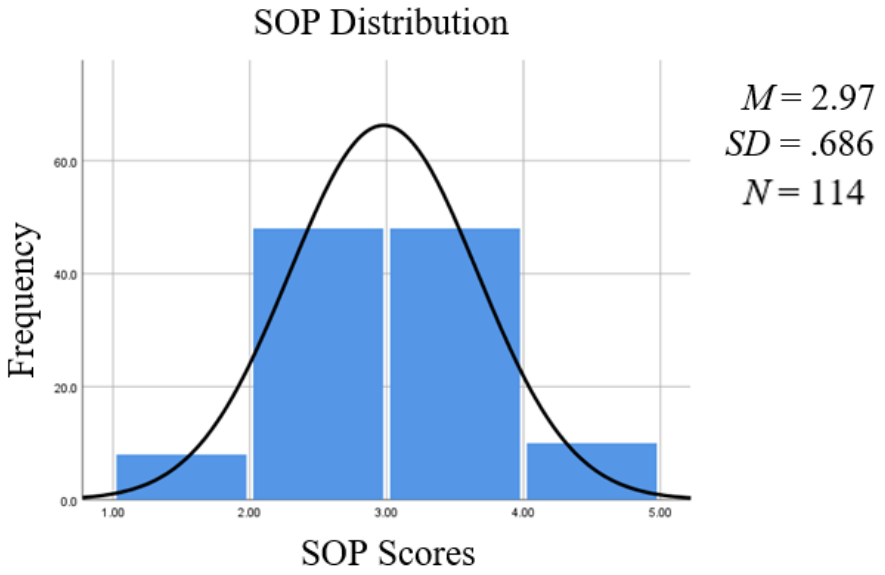


Figure 3 presents a graphical illustration of the descriptive statistics for PEE scores obtained from research participants' responses. In Figure 3, the peak of the normal distribution curve appears near the mean. The measure of skewness (*PPE Skew* = -0.17) of the PEE data verified nearly normal distribution. With a minimal negative skewness (see Figure 2), the SOP distribution produces similar measurements for the three values of central tendency (*SOP M* = 3.09, *SOP Mdn* = 3.14, and the lowest value for *SOP Mod* = 3.00). Furthermore, the kurtosis (*SOP Kur* = -0.08) of the distribution of PEE scores closely approximates the kurtosis (*Kur* = 0.00) expected in a normal distribution. The evaluation of the descriptive statistics for PEE indicate that the data for PEE occurs in a nearly normal distribution.

Figure 3
PPE Distribution

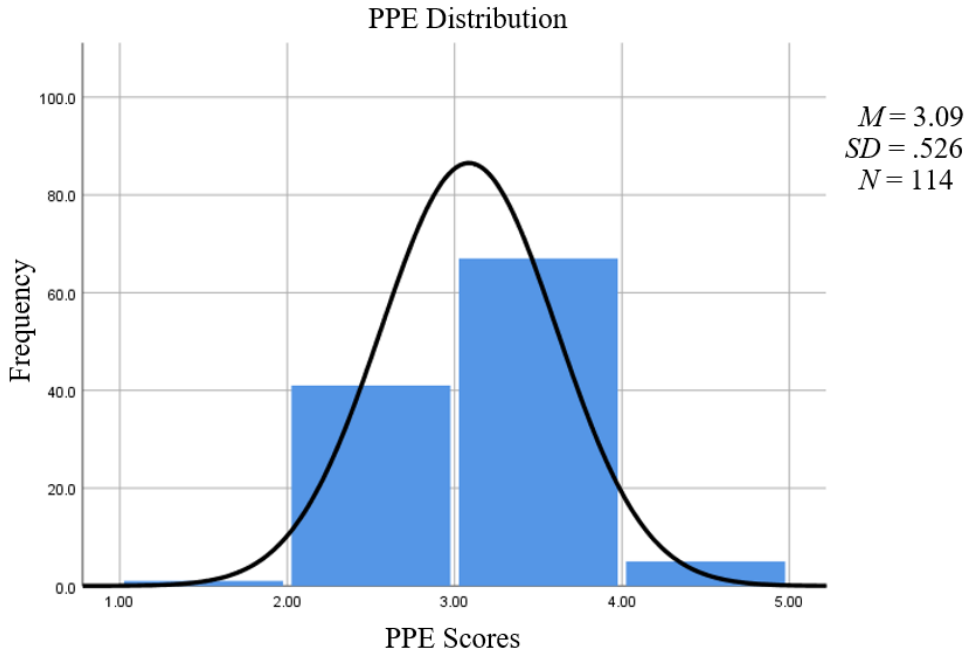
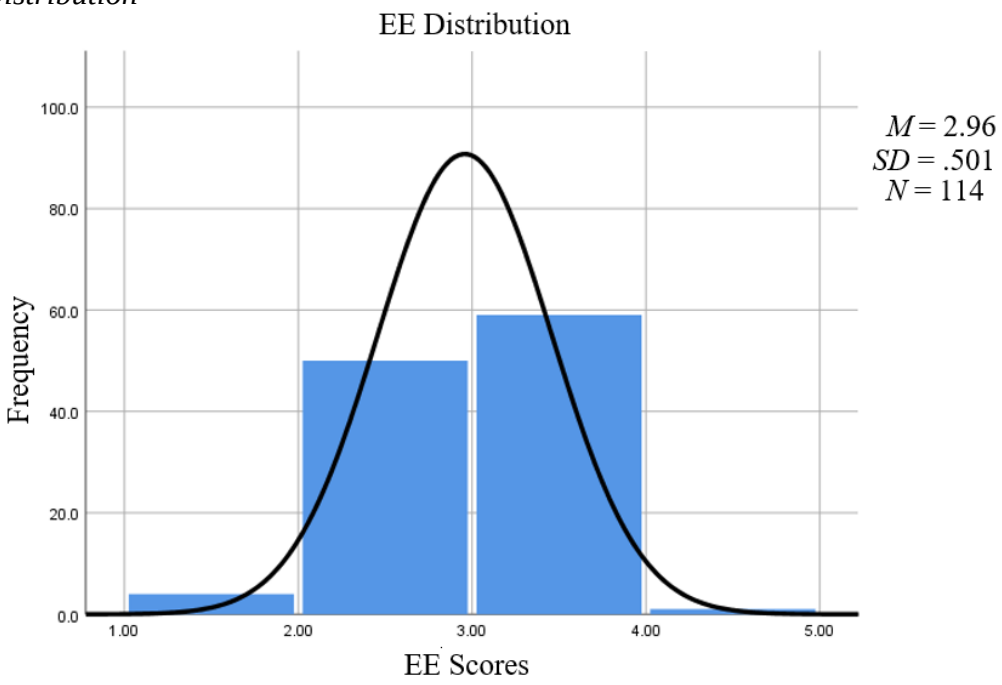


Figure 4 presents a graphical illustration of the descriptive statistics for EE scores obtained from research participants' responses. In Figure 4, the peak of the normal distribution curve appears near the mean. The skewness of the EE data (*EE Skew* = -0.38) verifies a nearly normal in the distribution. The SOP distribution produces similar measurements for the three values of central tendency (*EE M* = 3.09, *EE Mdn* = 3.14, and the lowest value for *EE Mod* = 3.00). Furthermore, the kurtosis (*EE Kur* = -0.08) of the distribution of PEE scores closely approximates the kurtosis (*Kur* = 0.00) expected in a normal distribution. The distributions of PES data and SOP data are too flat for a normal distribution. The distributions of PPE and EE data occur as a nearly normal distribution.

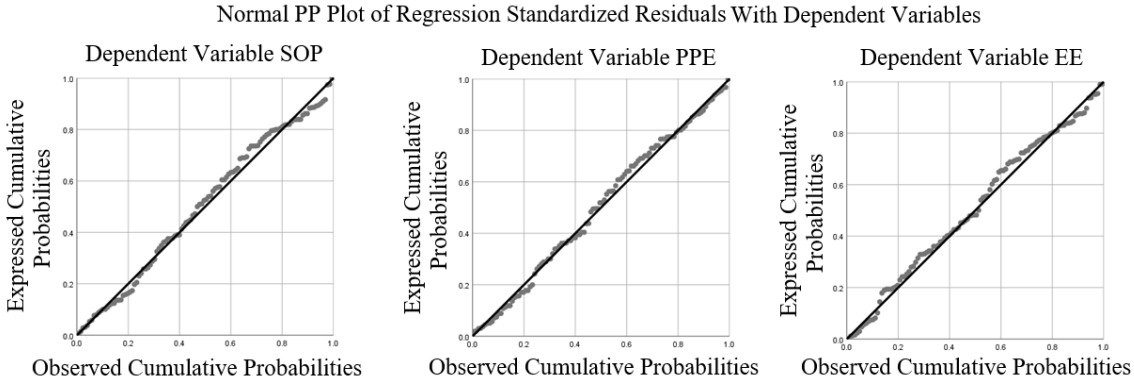
Figure 4
EE Distribution



Data Linearity

Linearity, one of the requirements of data for performing regression analysis, describes the prediction of values that fall in a line with a constant unit of change (slope) of the dependent variable with changes in the independent variable (Hair et al., 2019). A probability-probability plot (PP plot) of regression standardized residuals with dependent variables provides a visual test for linearity (Hair et al., 2009 & Simon & Goes, 2018). The normal PP plot of regression standardized residuals with dependent variables: SOP, PPE, and EE (see figure 5) provides visual evidence for the linearity of the data collected in this study. The linearity of the probability plot indicates that the data approximates a normal distribution.

Figure 5
Residuals with Dependent Variables



Data Homoscedasticity

Homoscedasticity describes data where the variance of error terms (*e*) appears constant over a range of predictor variables. The accurate use of many multivariate techniques relies on the assumption of an equal variance of population error *E* (where *E* is estimated from *e*). In contrast to the constant variance found in homoscedastic data heteroscedastic data exhibits modulating variance, and the analysis of residuals provides an effective test of homoscedasticity (Hair et al., 2019). A scatterplot of residuals for each dependent variable (see figures 6, 7, and 8) without an obvious pattern and an equal distribution of data above and below zero on the X-axis, and to the left and the right of zero on the Y-axis indicates homoscedasticity of the data.

Figure 6 presents a scatter plot of the dependent variables for SOP. The scatterplot plotted the regression of standardized predictor variables on the *x* axis and the regression of the standardized residuals on the *y* axis. The random spreading of data points graphically verifies the homoscedasticity of the SOP variable.

Figure 6
Scatterplot of the Regression of the Dependent Variables for SOP

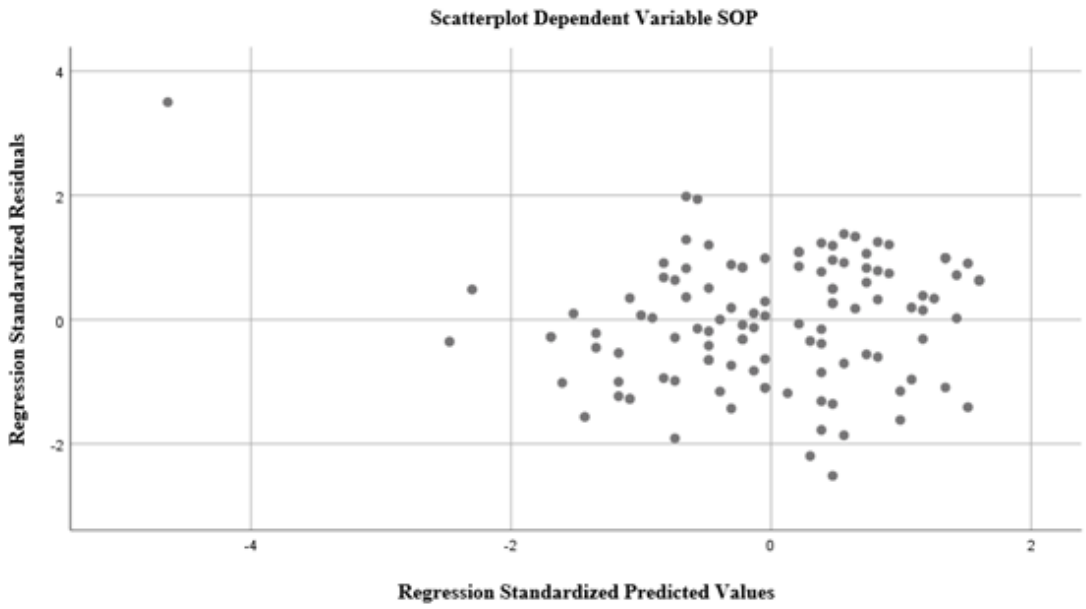


Figure 7 presents a scatter plot of the dependent variables for PPE. The scatterplot plotted the regression of standardized predictor variables on the *x* axis and the regression of the standardized residuals on the *y* axis. The random spreading of data points graphically verifies the homoscedasticity of the PPE variable.

Figure 7
Scatterplot of the Regression of the Dependent Variables for PPE

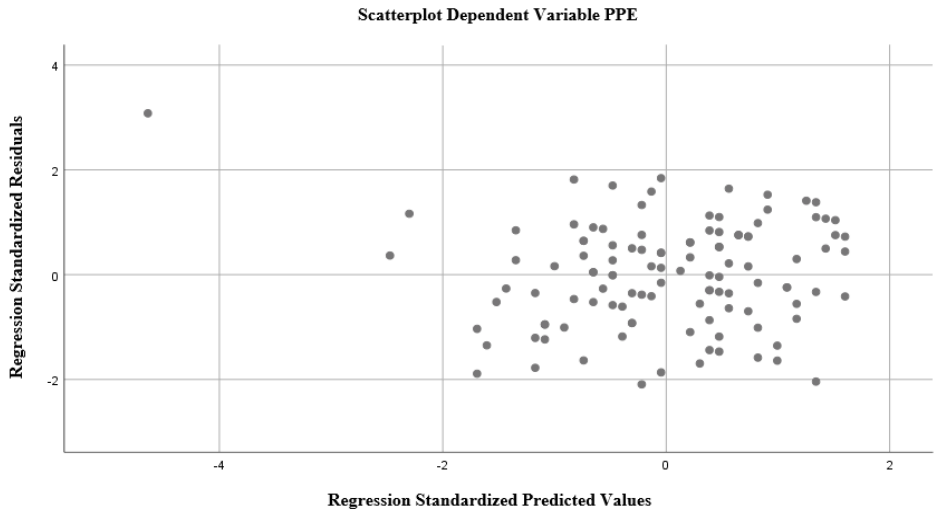
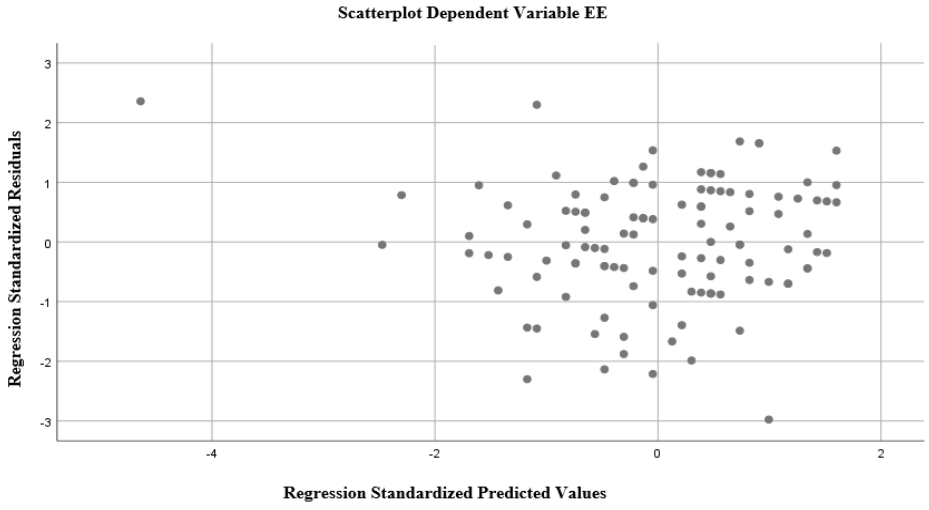


Figure 8 presents a scatter plot of the dependent variables for PPE. The scatterplot plotted the regression of standardized predictor variables on the *x* axis and the regression of the standardized residuals on the *y* axis. The random spreading of data points graphically verifies the homoscedasticity of the PPE variable.

Figure 8
Scatterplot of the Regression of the Dependent Variable EE



Independence of Error Terms

Obtaining a Durban-Watson (*DW*) value near 2.00 verifies the independence of error terms. A Durban-Watson test was run in SPSS to determine the independence of error terms for the regression of standardized residuals and the regression of standardized predicted values (*SOP DW* = 1.72, *PPE DW* = 1.76, and *EE DW* = 2.01). The test found no correlation between error terms, conferring the independence of error terms.

The Measurement of Variables

Researcher participants recorded their sense of empowerment in the workplace using the 12-item PES. PES incorporates the cognitions of meaning, competence, self-determination, and impact into a unified motivational construct (Spreitzer, 1995). This study used PES (*M* = 5.46, *SD* = 0.96) as the independent variable.

Research participants recorded their perception of eudaimonic happiness using the 21-item QEWB. QEWB measures eudaimonic happiness (Waterman et al., 2010). Schutte et al (2013) validated that QEWB measures eudaimonic happiness as the factors of sense of purpose (*M* = 2.98, *SD* = 0.96), purposeful personal expressiveness (*M* = 3.09, *SD* = 0.53), and effortful engagement (*M* = 2.96, *SD* = 0.50). The research questions considered the impact of empowerment on three dimensions of eudaimonic happiness. The researcher ran three simple linear regressions (one regression for each dependent variable) in SPSS.

Table 3 contains the results of simple linear regressions of the independent variable against each of the three dependent variables. The unstandardized beta (B) represents the slope of the line between the predictor or independent variable and the dependent variable. The slope expresses the relationship between the change in the

independent variable and the dependent variable. The unstandardized beta (B) helps researchers understand the relationship between an independent variable and a dependent variable. Linear regression showed a moderate B (.32) between PES and SOP; weak to moderate B (.17) between PES and PPE; and weak to no B (.09) between PES and EE. The standard error, or standard deviation, for the unstandardized beta (*SE*) serves a similar function as *SD* for the mean. Larger values for *SE* indicate a greater spread of the data from the regression line and a decreased probability of finding a significance. When converted to a percent, the standard error explains the spread of the data distribution.

The standardized beta (β) works similarly to a correlation coefficient and ranges from 0 to 1 or 0 to -1. Values of β approaching 1 or -1 represent stronger relationships. An examination of β provides a comparison of the influence of the independent variable on the dependent variables. The *t*-statistic measures how many standard errors the coefficient is away from zero and is used in the determination of confidence (*p*). The probability level (*p*) describes how significantly an independent variable predicts a dependent variable. The correlation coefficient (*R*) derived from regression analysis measures the relationship between the independent and dependent variable and rages from -1 to 1, with $R = 0$ indicating no correlation. The negative or positive value of R R^2 explains the of variance in the dependent variable explained by the independent variables. R^2 measures the strength between the regression model and the dependent variable. Table 3 summarizes the results of simple linear regressions of the independent variable against each of the three dependent variables. The statistical data obtained through simple linear regression analysis of the data collected during the study provided the answers for the research questions under consideration in this study.

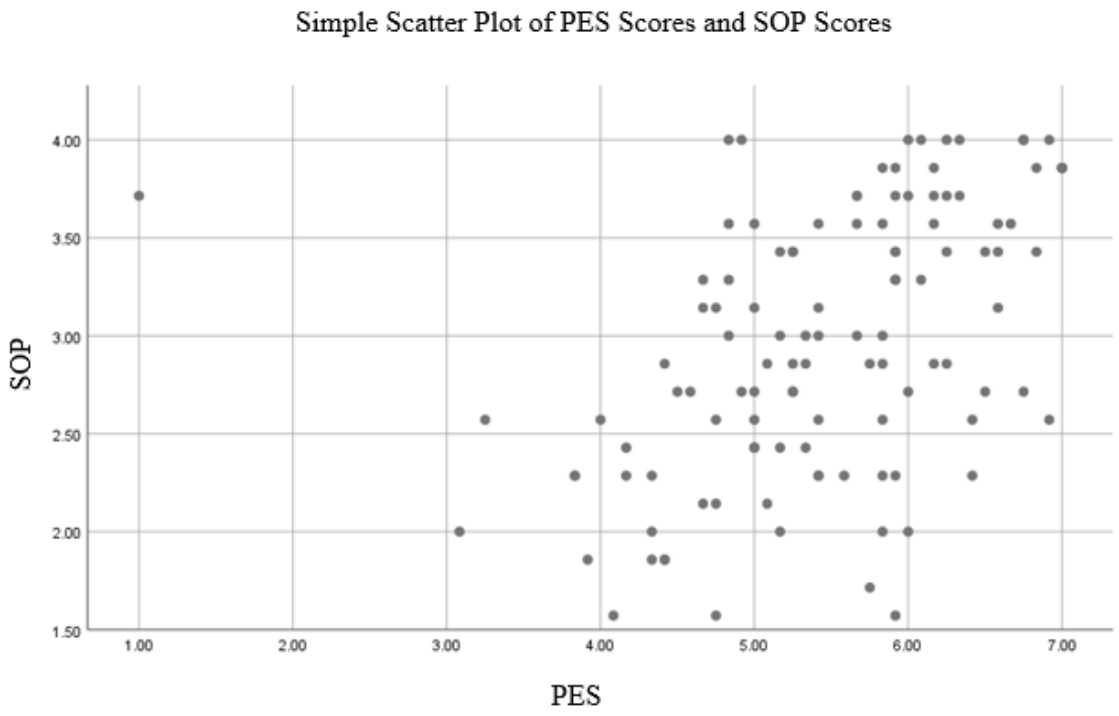
Table 3
Empowerment Predicting Eudaimonic Well Being

Dependent Variable	B	*SE*	β	*t*	*p*	*R*	R^2
SOP	.319	.060	.447	0.528	.000	.480	.200
PPE	.173	.049	.316	3.525	.001	.316	.100
EE	.092	.048	.177	1.901	.060	.177	.031

Research Question 1

The first research question considered to what extent a follower's sense of empowerment impacted their perception of sense of purpose. Simple linear regression was used to ascertain to what extent a follower's sense of empowerment impacted their perceptions of sense of purpose. The relationship between sense of empowerment and perceptions of sense of purpose was found to be moderate to strong and highly significant positive relationship [$R = .480$, $F\ (1, 112) = 27.923$, $p \leq .001$, $R^2 = .200$]. Results for the predictor variable are reported in Table 3. Figure 9, a simple scatter plot of PES scores and SOP scores for study participants shows the moderate to strong and highly significant relationship found with the simple linear regression analysis. Figure 9, a simple scatter plot of PES and SOP scores provides a graphical representation of the relationship between PES and SOP.

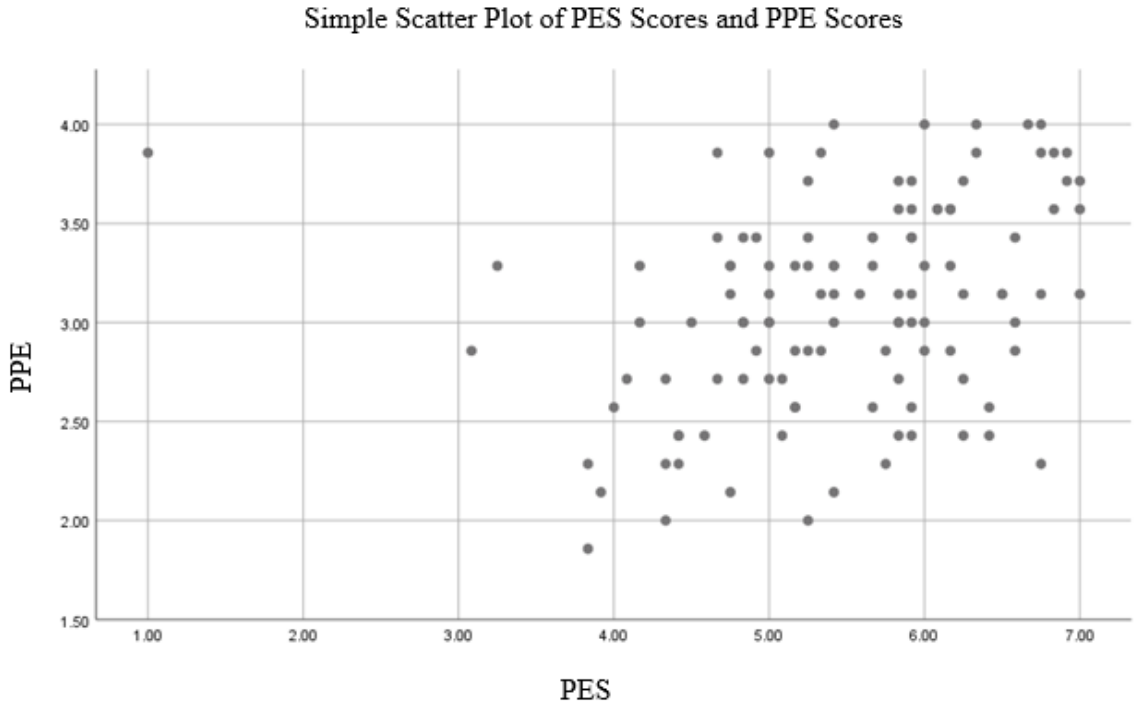
Figure 9
Simple Scatter Plot of PES Scores and SOP Scores



Research Question 2

The second research question considered to what extent a follower's sense of empowerment impacted their perception of purposeful personal expressiveness. Simple linear regression was used to determine to what extent a follower's sense of empowerment impacted their perceptions of purposeful personal expressiveness. The relationship between sense of empowerment and perceptions of purposeful personal expressiveness was found to be moderate and highly significant positive relationship [R = .316 F (1, 112) = 12.423, $p \leq .001$, R^2 = .100]. Results for the predictor variable are reported in Table 3. Figure 10, a simple scatter plot of PES and PPE scores provides a graphical representation of the relationship between PES and PPE.

Figure 10
Simple Scatter Plot of PES and PPE Scores

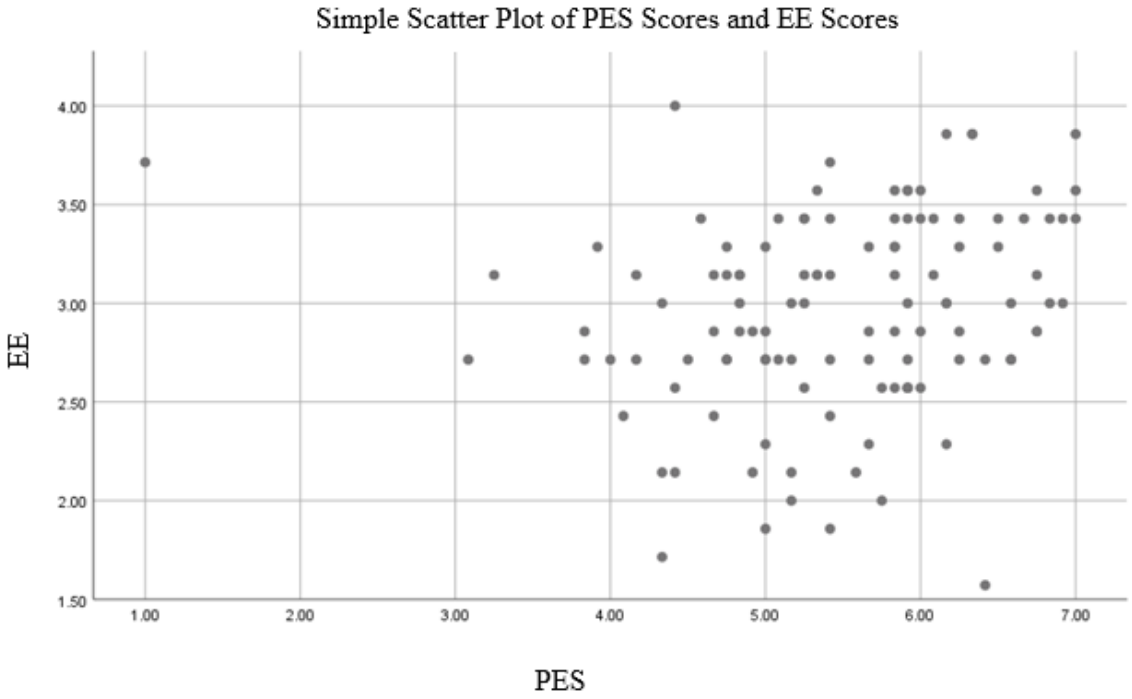


Research Question 3

The third research question considered to what extent a follower's sense of empowerment impacted their perception of effortful engagement. Simple linear regression was used to determine to what extent a follower's sense of empowerment impacted their perceptions of effortful engagement. The relationship between sense of empowerment and perceptions of effortful engagement was found to be weak and slightly below significant positive relationship [R = .177, F (1, 112) = 3.612, p = .060, R^2 = .0.31]. Results for the predictor variable are reported in Table 3. Figure 11, a simple scatter plot of PES and EE scores provides a graphical representation of the relationship between PES and EE.

Figure 11

Simple Scatter Plot of PES and EE Scores



Summary of the Findings

The researcher used this study to quantify the impact of followers' sense of empowerment on their perceptions of eudaimonic happiness, measures as sense of purpose, purposeful personal expressiveness, and effortful engagement. The researcher verified that the data collected during this study met the assumptions (normality, linearity, homoscedasticity of data, and the independence of error terms) of data used in simple linear regression. Simple linear regression and representation of the findings in a graphic format provided answers to the research questions under consideration in this study. The following section provides a summary of the findings.

This section provides a concise summary of the findings, explains what those findings mean, identifies and explains inconsistencies in the findings, and draws conclusions and generalizations based on the research data. Simple linear regression

works well for determining the extent and direction of the relationship between independent and dependent variables (Mills & Gay, 2019). Conducting simple linear regression requires that data meet the assumptions of normality, linearity, homoscedasticity, and independence of errors (Hair et al., 2019). The study's findings confirmed the validity of the use of simple linear regression as the method of analysis. This study found answers to the research under consideration through simple linear regression and the construction of graphic representations of the research data. This section organizes those discussions by the research questions under consideration in the study.

The first research question considered to what extent a follower's sense of empowerment impacted their perception of sense of purpose. The relationship between sense of empowerment and perceptions of sense of purpose was found to be a moderate to strong and highly significant positive relationship [R = .480, F (1, 112) = 27.923, $p \leq .001$, $R2$ = .200]. This finding affirms previous verifications of a positive relationship between empowerment and eudaimonic happiness. Additionally, the finding establishes a moderate to strong and highly significant positive relationship between empowerment and sense of purpose.

The second research question considered to what extent a follower's sense of empowerment impacted their perception of purposeful personal expressiveness. The relationship between sense of empowerment and perceptions of purposeful personal expressiveness was found to be moderate and highly significant positive relationship [R = .316 F (1, 112) = 12.423, $p \leq .001$, $R2$ = .100]. This finding verified previous research results that demonstrated a positive relationship between empowerment and eudaimonic

happiness. Additionally, the finding substantiated a moderate and highly significant positive relationship between empowerment and purposeful personal expressiveness.

The third research question considered to what extent a follower's sense of empowerment impacted their perception of effortful engagement. The researcher used simple linear regression to determine to what extent a follower's sense of empowerment impacted their perceptions of effortful engagement. The relationship between sense of empowerment and perceptions of effortful engagement was found to be weak and slightly below significant [R = .177, F (1, 112) = 3.612, p = .060, $R2$ = .0.31]. Although the analysis showed a weak and only nearly significant relationship between empowerment and effortful engagement, it verified the existence of a generally positive relationship between these variables. Yang (2015) found that followers need knowledge and competence to reap all the empowerment benefits.

The study's findings verified a positive relationship between the empowerment of followers and their eudaimonic happiness. Empowering followers maximizes their eudaimonic happiness (Switzer, 2008; Zaman et al., 2017). A leader's choice to offer their followers minimal empowerment diminishes the follower's happiness (Mehta & Maheshwari 2013), while employing an abusive or toxic use of leadership authority instead of empowering followers obstructs a follower's pursuit of happiness (Farrugia, 2016). The findings of this study mean leaders should use empowerment to promote the eudaimonic happiness of their followers.

Limitations

All research designs include weaknesses and limitations (Mills & Gay, 2019). Researchers actively seek to minimize problems with their research that threaten the

integrity of the research project (Simon & Goes, 2018). Instrument validity, as measured by Cronbach's alpha, preserves the integrity of research projects (Mills & Gay, 2019). The low Cronbach's alpha values measured in this study for effortful engagement (α = .56) raised concerns about the validity of the calculated impact of empowerment on effortful engagement. The use of an instrument with low validity may have impacted the integrity of the study. While quantitative research provides an efficient approach for gathering and analyzing data, it often misses the detailed and nuanced information about the subjects of research obtained with qualitative research methods (Simon & Goes, 2018).

Quantitative research requires selecting a representative and large enough sample to ensure valid research results (Simon & Goes, 2018). Past studies examining a similar number of factors used a sample size of about 75 to 100 (Hair et al., 2009; Mills & Gay, 2019). This study used a sample size of 114 participants recruited from social media. The sampling size and method might have limited the generalizability of the study. The study controlled for possible sampling biases by collecting and reporting the demographic statistics of the research participants and employed a randomized selection of research participants. Randomized sample selection was used because it reduces sampling errors, offers equal opportunity for participating in the study, and simplifies data collection (Mills & Gay, 2019).

Implications and Recommendations

Through data analysis, researchers use the data collected in quantitative research to draw conclusions, generalize, and identify future areas of research (Simon & Goes, 2018). The results of the simple linear regression conducted during this study verified the

existence of a positive relationship between a follower's sense of empowerment and perceptions of eudaimonic happiness measured as sense of purpose, purposeful personal expressiveness, and effortful engagement. Simple linear regression analysis helped the researcher identify a moderate to strong and highly significant positive relationship between empowerment and perceptions of sense of purpose, a moderate and highly significant positive relationship between empowerment and perceptions of sense of purpose, and a weak and slightly below significant positive relationship between sense of empowerment and perceptions of effortful engagement.

Charles Spurgeon (1875/ 1905) and Hall et al. (2010) identified the almost universal desire of individuals to become happy. John Locke (1689/1959) acknowledged the pursuit of happiness as the foundation of liberty. Leaders hold the ethical responsibility of promoting the happiness of their followers (Johnson, 2019). Jean-Jacques Rousseau (1762) understood that oppressive leadership impedes the pursuit of happiness. The findings of this study affirm the importance of promoting the pursuit of happiness in organizations and society.

This study increased knowledge and understanding about the extent to which followers' sense of empowerment impacts their perceptions of eudaimonic happiness. This study's findings helped leaders understand the value of empowerment, meet ethical obligations, and effectively attain organizational goals. Leadership literature contains a dearth of investigations of the extent to which sense of empowerment predicts perceptions of eudaimonic happiness (Okulicz-Kozaryn, 2016). This study helps begin the process of filling the gap in the literature about how empowerment impacts eudaimonic happiness.

Future researchers should improve the measurement of the factors of eudaimonic happiness, especially effortful engagement, by improving the QEWB. Future researchers should investigate to what extent other factors impact eudaimonic happiness. Practitioners need knowledge about the role of eudaimonic happiness in their organization. In organizational strategic planning, leaders need to start incorporating strategies for improving eudaimonic happiness among their followers. Policies need to change from simply stating that promoting eudaimonic happiness in an organization is a priority to making the promotion of eudaimonic happiness a core element of all organizational practices and policies. Leaders should look at organizations such as 3M, Google Inc., and the Zappos' shoe company for ideas of how to make the promotion of eudaimonic happiness an organizational reality.

Studying the impact followers' sense of empowerment and their perceptions of eudaimonic happiness raised questions beyond the scope of the study. Researchers should investigate the extent to which other factors impact eudaimonic happiness and determine which factors produce the most significant impact. This study also raised questions about how environmental factors, such as sounds, color schemes, available snack foods, and drinks, and odors impact the wellbeing of organization members and influence how they perceive their organization and leaders. The study also raised important questions about happiness research in cultures that place less of an emphasis on happiness than the West and the United States of America.

Further research might want to consider the need for need understanding how different factors related to leadership help promote eudaimonic happiness. Leaders need to expand their knowledge and understanding of happiness research. Leaders also need to

understand how their actions and leadership style impact their followers and the attainment or organizational goals and outcomes. The findings of this study mean that empowerment and eudaimonic happiness are essential factors within organizations and society.

Conclusion

The responsibility for empowerment in lies with leaders (Yang, 2015). The sense of empowerment found among followers impacts their perceptions of eudaimonic happiness (Mehta & Maheshwari, 2013; Mills & Gay, 2019). This study found a moderate to strong and highly significant positive relationship between empowerment and perceptions of sense of purpose, a moderate and highly significant positive relationship between empowerment and perceptions of sense of purpose, and a weak and slightly below significant positive relationship between sense of empowerment and perceptions of effortful engagement. A leader's acts of empowerment positively correlate to improving a follower's eudaimonic happiness (Switzer, 2008; Zaman et al., 2017). Humanity has a natural inclination to pursue happiness (Locke, 1689/1959; Moran, 2018; Rousseau, 1762; Spurgeon, 1875/1905). Individuals attain eudaimonic happiness as they experience their fullest potential and obtain fulfillment from life through a sense of purpose, purposeful personal expressiveness, and effortful engagement (Schutte et al., 2013; Waterman et al., 2010).

The problem addressed by this study was that leaders seldom use empowerment to improve the eudaimonic happiness of their followers. While empowering their followers, leaders need to help followers gain knowledge and competence so that the followers and organization reap all the benefits of empowerment (Yang, 2015). This

study met the purpose of quantifying to what extent empowerment impacts eudaimonic happiness measured as sense of purpose, personal purposeful expression, and effortful engagement. This study provided leaders with critical information about empowerment and happiness when the perceptions of happiness were declining.

REFERENCES

Abulof, U. (2017). Be yourself! How am I not myself? *Society*, *54*(6), 530-532. https://doi.org/10.1007/s12115-017-0183-0

Aczel, B., Kovacs, M., van der Lippe, T., & Szaszi, B. (2021). Researchers working from home: Benefits and challenges. *Public Library of Science One*, *16*(3), https://doi.org/10.1371/journal.pone.0249127

Adair-Toteff, C. (2014). Max Weber's charismatic prophets. *History of the Human Sciences*, *27*(1), 3-20.

Adler, M., & Van Doern, C. (1972). *How to read a book: The classic guide to intelligent reading*. Simon and Schuster

Ahmed, H. J., & Hafiz, G. A. (2017). Mediating role of psychological empowerment between leadership empowerment behavior and job satisfaction: a study of telecom sector of Pakistan. *Journal of the Research Society of Pakistan*, *54*(1).

Airaksinen, T. (2019). *Vagaries of Desire: A Collection of Philosophical Essays*. Brill

Alcorn, R. (2019). *Happiness.* Tyndale House Publishers, Inc.

Alexander, J. (2014). Notes towards a definition of politics. *Philosophy*, *89*(2), 273-300. https://doi.org/10.1017/S0031819113000855

Alexander, P., & Fox, E. (2004). A historical perspective on reading research and practice. In *Theoretical models and processes of reading*. (Robert B. Ruddell & Norman Unrau Eds.). International Reading Association

Alinsky, S. (1971). *Rules for radicals: A practical primer for realistic radicals*. Vintage Books

Alkadry, M. (2002). Bureaucracy: Weber's or Hammurabi's? Ideal or ancient? *Public Administration Quarterly*, *26*(3-4), 317–345.

Alloy, L. B. (1982). The role of perceptions and attributions for response-outcome noncontingency in learned helplessness: A commentary and discussion. *Journal of Personality*, *50*, 443–479

Aloni, N. (2013). Empowering dialogues in humanistic education. *Educational Philosophy and Theory. 45*(10). 1067-1081. https://doi.org/10.1111/j.1469-5812.2011.00789.x

Al-Shammari, M., & Waleed, R. (2018). Entrepreneurial intentions of private university students in the kingdom of Bahrain. *International Journal of Innovation Science*, *10*(1), 43-57.

Ambrozy, M. (2021). Corporealism as an ontological position and its involvement in the thought of Tertullian. *Religions*, *12*(7), 534.

Amevenku, F. M., & Boaheng, I. (2020). Theology of the prophet Amos: A paradigm for addressing Ghana's socio-political and religious challenges. *Conspectus* (South African Theological Seminary), *29*(29).

Andersen, Ø. (2011). Happiness in Homer. *Symbolae Osloenses*, *85*(1), 2–16. https://doi.org/10.1080/00397679.2011.631355

Anderson, G. (2004). *Philosophy of the United States: Life, liberty, and the pursuit of happiness*. Paragon House

Anderson, R., & Feste, C. (1995). *Empowerment: From philosophy to practice.* Retrieved from https://doi.org/10.1016/0738-3991(95)00730-n

Anninos, L. N. (2018). Narcissistic business leaders as heralds of the self-proclaimed excellence. *International Journal of Quality and Service Sciences, 10*(1). 49-60. https://doi.org/10.1108/IJQSS-01-2017-0001

Antelo, A., Prilipko, E. V., & Sheridan-Pereira, M. (2010). Assessing effective attributes of followers in a leadership process. *Contemporary Issues in Education Research*, *3*(10), 1-12.

Antoninus, M. A. (167/2017). *The meditations of the Emperor Marcus Aurelius Antoninus*. (George Long, Trans.). CreateSpace Independent Publishing Platform.

Aquinas, T. (1485/1959). Suma Theologica (Fathers of the English Dominican Province Trans.). In *The great books of the Western World*. Vol. 19. (Hutchins, M & Adler, M., Eds.). William Benton

Ariel, Y., (2012). Israel in contemporary evangelical Christian millennial thought. *Numen*, *59*, 456-485. https://doi.org/10.1163/15685276-12341235

Aristotle. (340 B.C./1999) *Nicomachean Ethics*. Hippo Books

Armstrong, S. (2005). *President optimism and recurrent skepticism: Herbert Spencer and the United States*. (Order No. 3187461) [Doctoral Dissertation, City University of New York]. ProQuest Dissertations & Theses.

Augustine. (ca. 400/2002). *Confessions*. Penguin Books

Avis, P. (2018). The pitfalls of flexible working. *Occupational Health & Wellbeing*, *70*(7), 22-23.

Avolio, B. J., Bass, B. M., & Jung, D. I. (1999). Re-examining the components of transformational and transactional leadership using the multifactor leadership questionnaire. *Journal of Occupational and Organizational Psychology*, *72*, 441-462.

Avolio, B. J. (2011). *Full range leadership development* (2nd ed.). Sage Publications

Azizia, S., Heidarzadib, E., Sorousha, A., Janatolmakana, M., & Khatony, A. (2020). Investigation the correlation between psychological empowerment and assertiveness in nursing and midwifery students in Iran. *Nurse Education in Practice, 42,* p. 102667. https://doi.org/10.1016/j.nepr.2019.102667

Backhouse, S. (2016). *Kierkegaard: A Single Life.* Zondervan

Baker, B. (2020). The way of water. *Journal of Leadership Studies*, *13*(4), 40–42. https://doi.org/10.1002/jls.21668

Baker, D. S., & Carson, K. D. (2011). The two faces of uncertainty avoidance: Attachment and adaptation. *Journal of Behavioral and Applied Management*, *12*(2), 128-141.

Baker, W., & Carpenter, E. (2003). *The complete word study dictionary*: *Old Testament*. AMG (Advancing the Ministries of the Gospel) Publishing

Banbaji, A. (2021). Conflicted anagoge: The renewal of Jewish textuality in Haskalah rhetoric. *Jewish Social Studies, 26*(2), 126-169.

Banda, C. (2020). Regenerated without being recreated? A soteriological analysis of the African neo-Pentecostal teaching on generational curses. *Hervormde Teologiese Studies, 76*(3), 1-12. http://dx.doi.org/10.4102/hts.v76i3.5941

Bandura, A. (1977). Self-efficacy: Toward a unifying theory of behavioral change. *Psychological Review, 84*(2), 191–215. https://doi.org/10.1037/0033-295X.84.2.191

Bandura, A. (1982). Self-efficacy mechanism in human agency. *American Psychologist*. *37*, 122–147

Bandura, A. (1986). *Social foundations of thought and action: a social cognitive view*. Prentice-Hall

Barilan, Y. M. (2009). From imago Dei in the Jewish-Christian traditions to human dignity in contemporary Jewish law. *Kennedy Institute of Ethics Journal*, *19*(3), 231-59.

Barnett, B. A. (2016). Rush's lyrical rhetoric of oppression and liberation: Extending "Freedom Songs" into the progressive rock genre. *Relevant Rhetoric*, *7*, 1-17

Baron, D., Padwa, L. (1999). *Moses on management: 50 leadership lessons from the greatest manager of all time*. Pocket Books

Barrett, M. (2013). The message of Obadiah: It's going to be okay. *Puritan Reformed Journal*, *5*(2), 15.

Bartels, M., & Boomsma, D. (2009). Born to be happy? The etiology of subjective well-being, *Behav Genet, 39*, 605–615

Bartz, J. P. (2009). Leadership from the inside out. *Anglican Theological Review*, *91*(1), 81-92.

Bass, B. (1985), *Leadership and performance*. Free Press

Bass, B. (1985) Model of transformational leadership. In T.F. Mech & G.B. McCabe (Eds.), *Leadership and academic librarians*, (pp 66–82). Greenwood, 1998.

Bass, B. (1988). The inspirational processes of leadership. *Journal of Management Development, 7*(5). 21-31. https://doi.org/10.1108/eb051688

Bass, B. (1998). *Transformational leadership: Industrial, military, and educational impact*. Erlbaum Associates Publishers

Bass, B., & Bass, R. (2008). *The Bass handbook of leadership: Theory, research, and managerial applications* (4th ed.). Free Press.

Batliwala, S. (1993). *Women's empowerment in South Asia: Concepts and practices*. Asian-South Pacific Bureau of Adult Education

Beattie, E. N. (2019). The power of positive leadership: an examination of leadership strategies based on positive psychology, applied neuroscience, and the learning sciences: The resource for adult education. *Coalition of Adult Basic Education Journal. 8*(2), 52-63.

Beckie, T. M., & Hayduk, L. A. (1997). Measuring quality of life. *Social Indicators Research*, *42*, 21–39.

Begg. C. (2006). The first encounter between Saul and David: According to Josephus. *Andrews University Seminary Studies*, *44*(1). 3-11

Bell, M. (2020). *Toxic leadership and followership typologies: A partial replication study with scale refinement*. Retrieved from http://integralleadershipreview.com/17427-7-31-toxic-leadership-and-followership-typologies-a-partial-replication-study-with-scale-refinement/

Bell, S., Choi, G., Patterson, S., & Penno, D. (2020). A call to relational leadership arising from a shared eschatological vision. *The Journal of Applied Christian Leadership*, *14*(1), 26-41.

Ben-Hur, S., & Jonsen, K. (2012). Ethical leadership: Lessons from Moses. *The Journal of Management Development*, *31*(9), 962-973.

Benson, D. (2015). Creating your personal leadership philosophy, *Physician Leadership Journal*, *2*(6), 64-66.

Berg, S. (2013). Ben Sira, the Genesis creation accounts, and the knowledge of God's will. *Journal of Biblical Literature*, *132*(1), 139-157.

Berger, P. L., & Neuhaus, R. J. (1977/2020). To empower people: The role of mediating structures in public policy. *Conservatism: The fight for a tradition* (Edmund Fawcett). Princeton University Press.

Berman, J. (2014). The making of the sin of Achan (Joshua 7). *Biblical Interpretation*, *22*, 115-131

Bertman, S. (2005). *Handbook to life in ancient Mesopotamia*. Oxford University Press.

Bertsch, A., Nguyen, H., Alford, A., Baran, W., Reynen, J., Saeed, M., & Ondracek, J. (2017). Exploring the relationship between personality and preferred leadership. *Journal of Leadership, Accountability and Ethics*, *14*(1), 32-45.

Betancourt, J. (2001). Empowerment of mortal and divine females in the Iliad: A feminist study of the matristic archetypes in Homer. *The Oswald Review: An International Journal of Undergraduate Research and Criticism in the Discipline of English*, *3*(1), 4

Bildstein, I., Gueldenberg, S., & Tjitra, H. (2013). Effective leadership of knowledge workers: Results of an intercultural business study: MRN. *Management Research Review*, *36*(8), 788-804. https://doi.org/10.1108/MRR-11-2012-0237

Bingaman, B. (2009). Learning from Left Behind? A call for coherent accounts of scripture. *Anglican Theological Review*, *91*(2), 255-272

Bock, D. L. (1998). Why I am a dispensationalist with a small d. *Journal of the Evangelical Theological Society*, *41*(3), 383-398

Boddy, C., & Croft, R. (2016). Marketing in a time of toxic leadership. *Qualitative Market Research: An International Journal*, *19*(1), 44–64. https://doi.org/10.1108/QMR-04-2015-0030

Boddy, C. (2021). Populism and political personality: What can we learn from the dark triad personality of Hermann Goering? *The Journal of Psychohistory, 49*(1). 12-31.

Bodla, A.A., van Dick, R., & Mir, U.R. (2019, July). Authoritarian leadership, organizational citizenship behavior, and organizational deviance: Curvilinear relationships. *Leadership & Organization Development Journal 40*(5), 583-599. https://doi.org/LODJ-08-2018-0313

Bonhoeffer. D. (1939/1954). *Life together: The classic exploration of Christian community.* Harper

Book of the twenty-four philosophers. (2015). The Matheson Trust. https://www.themathesontrust.org/papers/metaphysics/XXIV-A4.pdf

Bowlin, J. R. (2016). Democracy, tolerance, Aquinas. *Journal of Religious Ethics*, *44*(2), 278–299. https://doi.org/10.1111/jore.12142

Bowman, G. (2007). Early Calvinist resistance theory new perspectives on an old label. *Journal of Law & Religion*, *23*(1), 309–319. https://doi.org/10.1017/S074808140000268X

Brandner, T. (2007). Authority in the church: Some Reformation based reflections about the ministry in the church, also with regard to the churches in China. *Asia Journal of Theology*. *21*(1), 135–146.

Breedt, J. J., & Niemandt, C. J. P. (2013). Relational leadership and the missional church. *Verbum Et Ecclesia*, *34*(1), 1-9.

Breuilly, J. (2011). Max Weber, charisma and nationalist leadership. *Nations and Nationalism*, *17*(3), 477–499.

Brittz, K. (2017). Gnosticism, technology and the soul in Cuarón's gravity. *Journal of Religion and Film*, *21*(1), 0_1,1-23.

Brooks, J. (2000, August). Winning the peace: Georgia veterans and the struggle to define the political legacy. *Journal of Southern History*, *66*(3), 563-604.

Brown, G. M. (2019). *Vocational discernment for millennials within God's creation mandate.* Dissertation Northeastern Seminary Order Number 13885456

Brown, L. D. (1983). Organizing participatory research: Interfaces for joint inquiry and organizational change. *Journal of Occupational Behavior*, (4), 9–19

Brown, M. (2014). Imago Dei in Thomas Aquinas. *Saint Anselm Journal*, *10*(1), 1-11.

Brueggemann, W., Kaiser, W.C., Keck, L. E., Fretheim, T. (2015). *The new interpreter's Bible: General and Old Testament articles*. Abbington Press

Bruening, M. W. (2008). Triumvirs, patriarchs, or friends? Evaluating the relationship between Calvin, Viret, and Farel. *Reformation & Renaissance Review: Journal of*

the Society for Reformation Studies, *10*(2), 125–136. https://doi.org/10.1558/rrr.v10i2.125

Bufalino, G. (2018). Followership under the spotlight: Implications for followership development. *Industrial and Commercial Training*, *50*(2), 55-60. https://doi.org/10.1108/ICT-04-2017-0028

Burger, H. (2019). The story of God's covenants: A biblical-theological investigation with systematic consequences. *Calvin Theological Journal*, *54*(2), 267–299.

Burkett, J. P. (2000). Marx's concept of an economic law of motion. *History of Political Economy*, *32*(2), 381-394.

Burns, J. (1978). *Leadership*. Harper & Row.

Butler, S. (2010). *The elephant in the moon, and miscellaneous thoughts*. Gale Ecco.

Cafferky, M. E. (2010). Honor the king. Yes, but emulate the king? *The Journal of Applied Christian Leadership*, *4*(2), 32-51.

Cafferky, M. E. (2014). The ethical-religious framework for shalom. *Journal of Religion and Business Ethics*, *3*(1), 1-36.

Callaghan, C. W. (2016). Critical theory and contemporary paradigm differentiation. *Acta Commercii*, *16*(2), 59-99.

Calvès, A. (2009). Empowerment: The history of a key concept in contemporary development discourse. *Revue Tiers Monde*, *200*, (4). 735-749

Calvin, J. (1536/1845). *Institutes of the Christian religion*. Beveridge, H. (Trans). https://ccel.org/ccel/calvin/institutes/institutes.i.html

Campbell, J. A. (2018). Karl Marx—Metaphor for self-empowerment and liberation. *Dialogue and Universalism*, (3), 179-184.

Canevaro, M. (2017). The rule of law as the measure of political legitimacy in the Greek city states. *Hague Journal on the Rule of Law, 9*(2), 211-236.

Cantril, H. (1965). *The pattern of human concerns*. Rutgers University Press.

Cao, C., Li, N., & Liu, L. (2020). Do national cultures matter in the containment of COVID-19? *The International Journal of Sociology and Social Policy*, *40*(9), 939-961. https://doi.org/10.1108/IJSSP-07-2020-0334

Carlson-Thies, S. (2021). Love God totally, and your neighbor as yourself: How religious freedom enables us to obey both great commandments in our time. *Social Work & Christianity*, *48*(2), 200–216. https://doi.org/10.34043/swc.v48i2.228

Carlsson, S. (2010). *8 Concepts of the city-state in ancient Greece. The Urban Mind: Cultural and Environmental Dynamics.* African and Comparative Archaeology, Department of Archaeology and Ancient History. Uppsala University.

Carlyle, T. (1831/2008). *Sartor Resartus: The life and opinions of Herr Teufelsdrockh*. Project Gutenberg. https://www.gutenberg.org/files/1051/1051-h/1051-h.htm

Carter, C.E. (2003). Ideology and archaeology in the Neo-Babylonian period: Excavating text and tell. *In Judah and the Judeans in the Neo-Babylonian period* (Oded Lipschits and Joseph Blenkinsopp eds). Eisenbrauns

Cauchi, M., & Kulak, A. (2015). Biblical philosophy: An introduction. *Sophia*, *54*(4), 491-496. https://doi.org/10.1007/s11841-015-0501-1

Çelebi, N., Güner, H., & Yıldız, V. (2015). Development of the toxic leadership scale. *Bartın University Journal of the Faculty of Education*, *4*(2). 249-268

Chaleff, I. (1999). *The courageous follower: Standing up to and for our leaders*. Berrett-Koehler

Chapter 3: American experiences: Impressions and implications. (2005). *The International Journal of Sociology and Social Policy*, *25*(4), 82-109.

Chavis, D. M., & Wandersman, A. (1990). Sense of community in the urban environment: A catalyst for participation and community development. *American Journal of Community Psychology*,*18*, 55–81

Chen, B., Li, S. (2017). Pre-hire screening and subjective performance evaluations. *Management Science*, *64*(10). https://doi.org/10.1287/mnsc.2017.2860

Chen, C. C., Gaspar, J. P., Friedman, R., Newburry, W., Nippa, M. C., Xin, K., & Parente, R. (2017). Paradoxical relationships between cultural norms of particularism and attitudes toward relational favoritism: A cultural reflectivity perspective: *JBE*. *Journal of Business Ethics*, *145*(1), 63-79. https://doi.org/10.1007/s10551-015-2843-6

Chen, J. (2013). Discussion on the relationship between language and culture. *Theory and Practice in Language Studies*, *3*(6), 963-967. https://doi.org/10.4304/tpls.3.6.963-967

Cicero, M.T. (ca. 45 B.C./1914). *On the ends of good and evil: De Finibus Bonorum et Malorum*. (Harris Rackham trans.). Harvard University Press

Cline, E. (2002). *The battles of Armageddon: Megiddo and the Jezreel Valley from the Bronze Age to the nuclear age.* The University of Michigan Press

Clouse, R. ed. (1977, Georg E. Ladd, Herman, A. Hoyt, Loraine Boettner, Anthony Hoekema). *The meaning of the Millennium: Four views*. Intervarsity Press

Coby, P. (1991, March). Enlightened self-interest in the Peloponnesian War: Thucydidean speakers on the right of the stronger and inter-state peace. *Canadian Journal of Political Science, 24*(1), 67-90

Coker, J. L. (1998). Exploring the roots of the dispensationalist/Princetonian "alliance": Charles Hodge and John Nelson Darby on eschatology and interpretation of scripture. *Fides Et Historia, 30*(1), 41.

Collinson, D. (2005). Dialectics of leadership. *Human Relations, 58*(11), 1419-1442.

Conger, J., Kanungo, R. (1988). The empowerment practice: Integrating theory and practice. *Academy of Management Review, 13*(3), 471-482

Conţiu, L. C. (2018). Hermetic symbolism in the Shakespearian plays. *Studia Universitatis Petru Maior. Philologia* (Studies in the University of Petru Major. Philology), *25*, 125-132.

Cooey, P. M. (2004). Christian perspectives on overcoming greed in a consumeristic society: buying fear as collusion with greed versus an economy of grace. *Buddhist - Christian Studies, 24*. 39-46.

Cook, H. (1963). *When the King comes back: A study of the six basic views of the second coming of Christ*. Crescendo Publishing

Cooney, M. (2017). *When worlds collide: Feminism, conservatism and twentieth century authors*. [Honors Thesis, Bucknell University]. Retrieved from https://digitalcommons.bucknell.edu/cgi/viewcontent.cgi?article=1426&context=honors_theses

Cooper, J.S. (1986). *Sumerian and Akkadian royal inscriptions, Vol. 1: Presargonic Inscriptions*. American Oriental Society

Cooper, K. (2019, Summer). Constantine the populist. *Journal of Early Christian Studies*, *27*(2), 241-270, https://doi.org/10.1353/earl.2019.0020

Cosans, C. E., & Reina, C. S. (2018). The leadership ethics of Machiavelli's Prince. *Business Ethics Quarterly*, *28*(3), 275-300. https://doi.org/10.1017/beq.2017.13

Couris, J. D. (2020). Vulnerability: The secret to authentic leadership through the pandemic. *Journal of Healthcare Management*, *65*(4), 248-251. https://doi.org/10.1097/JHM-D-20-00124

Cowley, W. H. (1931). The traits of face-to-face leaders. *The Journal of Abnormal and Social Psychology*, *26*(3), 304-313

Crippen, M. (2015). Asleep at the press: Thoreau, Egyptian revolt and nuances of democracy. *Arab Media and Society*, *20*, 1-14

Cybulska, E. (2015). Freud's burden of debt to Nietzsche and Schopenhauer. *Indo - Pacific Journal of Phenomenology, 15*(2), 1-15.

Dalberg-Acton, J. (1887/1907). Letter to Archbishop Mandell Creighton. In *Historical Essays and Studies*. (Figgis, J.N. & Laurence, R. V., Eds). Macmillan

Dal Lago, E. (2003, November). 950-3471 Eighteenth-century Virginian planters and classical politics patriarchs and republicans: Eighteenth-century Virginian planters and classical politics. *Historical Research, 76*(194), 492-511. https://doi.org/10.1111/1468-2281.00187

Davis, K., (1957). *Human relations in business*. McGraw Hill

Davis, R. W. (2018). Divine love as a model for human relationships. *International Journal for Philosophy of Religion, 83*(3), 271-290. http://dx.doi.org.trevecca.idm.oclc.org/10.1007/s11153-017-9636-z

de Klerk, J.,J., Joubert, M., & Mosca, H. F. (2021). Is working from home the new workplace panacea? Lessons from the COVID-19 pandemic for the future world of work. *South African Journal of Industrial Psychology, 47*(1), 1-14. http://dx.doi.org/10.4102/sajip.v47i0.1883

de Guzman, A. B., & Hapan, M. F. Z. (2013). It takes two to tango: Phenomenologizing collaborative mindset of Filipino academic deans. *The Asia - Pacific Education Researcher*, *22*(3), 315-326. https://doi.org/10.1007/s40299-012-0056-7

de Kleijn, G. (2013). C. Licinius Mucianus, Vespasian's Co-ruler in Rome. *Mnemosyne*, *66*(3), 433–459. https://doi.org/10.1163/156852511X584964

de Villiers, P. G. R. (2019). The dangerous role of politics in modern millennial movements. *Hervormde Teologiese Studies*, *75*(3), 1–8. https://doi.org/10.4102/hts.v75i3.5626

deClercy, C., & Ferguson, P. (2016). Leadership in precarious contexts: Studying political leaders after the global financial crisis. *Politics and Governance*, *4*(2) https://doi.org/10.17645/pag.v4i2.582

Den Hartog, D. N., Van Muijen, J. J., & Koopman, P. L. (1997). Transactional versus transformational leadership: An analysis of the MLQ. *Journal of Occupational and Organizational Psychology, 70,* 19–34. https://doi.org/10.1111/j.2044-8325.1997.tb00628.x.

Deslandes, G. (2011). In search of individual responsibility: The dark side of organizations in the light of Jansenist ethics. *Journal of Business Ethics, 101,* 61–70. https://doi.org/10.1007/s10551-011-1173-6

DeVries, B. A. (2015). Divine empowerment: The Holy Spirit and church revitalization. *In Die Skriflig*, *49*(1), 1-8.

Dickson, G. (2012). Charisma, medieval and modern. *Religions*, *3*(3), 763-789. https://doi.org/10.3390/rel3030763

Dimovski, V., Marič Miha, Uhan, M., Đurica, N., & Ferjan, M. (2012). Sun Tzu's "The Art of War" and implications for leadership: Theoretical discussion. *Organizacija, Letn*. *45*(4), 151-158. https://doi.org/10.2478/v10051-012-0017-1

Ding, J., & Xie, Z. (2021). Psychological empowerment and work burnout among rural teachers: Professional identity as a mediator. *Social Behavior and Personality: An International Journal, 49*(6), 1-9.

DiTommaso, L. (2005). *The book of Daniel and the apocryphal Daniel literature*. Brill.

Doomen, J. (2012). Commanding and obeying. *Neue Zeitschrift Für Systematische Theologie Und Religionsphilosophie*, *54*(2), 184-196

Downton, J. (1973). *Rebel leadership: Commitment and charisma in the revolutionary process*. Free Press

Duan, S., Liu, Z., & Che, H. (2018). Mediating influences of ethical leadership on employee creativity. *Social Behavior and Personality, 46*(2), 323-337. https://doi.org/10.2224/sbp.6160

Duari, P., & Sia, S. K. (2013). Importance of happiness at workplace. *Indian Journal of Positive Psychology*, *4*(3), 453-456.

Dunkin, M. (2019). The greatest of these is love. *International Journal of Choice Theory and Reality Therapy, 38*(2), 28-30.

Durheim, B. (2019). Converting consumerism: A liturgical-ethical application of critical realism. *Religions*, *10*(5), 338.

Early, G. (2017, July 14). *A short history of leadership theories.* Leaders Quest. https://docplayer.net/56772249-A-short-history-of-leadership-theories.html

Eck, J. (2018). Divine strategies against abuse of power in the opening of the book of Isaiah and the exodus story. Some aspects where Micah is not similar to Isaiah. *Zeitschrift für die alttestamentliche Wissenschaft*, *130*(1), 4-25.

Eichrodt, W. (2006). A guide to the understanding of the Bible: The development of ideas within the Old and New Testaments. *Journal of Biblical Literature*, *125*(1), 210-213.

Ejoke, U.P., Khumalo, I.P. (2020). Psychological perspective of experienced happiness during COVID-19 pandemic in South Africa. *Gender and Behaviour*, *18*(4), 18

Eke, K. (2012). The quest for diplomatic leadership in the poetry of Tanure Ojaide. *Matatu*, (40), 51-60,491.

Ellison, E. (2014). The prophet Samuel: In the wrong place at the right time. *The Journal of Applied Christian Leadership*, *8*(2), 8–17.

Estes, J. (2003). Luther on the role of secular authority in the Reformation. *Lutheran Quarterly*, *17*. 199-225

Evans, G. (1958). Ancient Mesopotamian assemblies. *Journal of the American Oriental Society*, *78*(1), 1-11.

Falaye, A. O. (2013). Counselling from the Christian point of view. *Ife PsychologIA*, *21*(3), 54-61.

Faraci, P., & Cannistraci, S. (2015). The short index of self-actualization: a factor analysis study in an Italian sample. *International Journal of Psychological Research*, *8*(2), 23-33. https://doi.org/10.21500/20112084.1507

Farr, J. (2005). Point: The Westphalia legacy and the modern nation-state. *International Social Science Review*, *80*(3 & 4), 156-159.

Farrugia, J. (2016). Sovereign indifference: Jünger's anarch and the appeal of the small. *Anarchist Studies*, *24*(2), 33-59

Fateh Rad, M., Seyedesfahani, M.M., & Jalilvand, M.R. (2015). An effective collaboration model between industry and university based on the theory of self-organization: a system dynamics model. *Journal of Science and Technology Policy Management*, *6*(1), 2-24.

Fend, M. (2013). Romantic empowerment at the Paris Opera in the 1770s and 1780s. *Music & Letters*, *94*(2), 263–294. https://doi.org/10.1093/ml/gct051

Fernando, R. (2006). The core values of Christian community development as reflected in the writings of the Apostle Paul. *Social Work & Christianity*, *33*(4), 355–373.

Fichte, J. G. (1808/2008). *Address to the German nation*. (Gregory Moore, ed. Trans.) Cambridge University Press.

Fichte, J. G. (1889). *The popular works of Johann Gottlieb Fichte*. (William Smith, trans.). Trübner and Company

Fine, B. (2010). *Looking at the crisis through Marx–or is it the other way about?* In Macroeconomic theory and its failings. Edward Elgar Publishing.

Fischer, D., & Friedman, H. H. (2019). Tone-at-the-top lessons from Abrahamic justice: JBE. *Journal of Business Ethics, 156*(1), 209-225. https://doi.org/10.1007/s10551-017-3581-8

Fisher, B. M., & Edwards, J. E. (1988). *Consideration and initiating structure and their relationships with leader effectiveness: A meta-analysis*. Academy of Management Best Papers Proceedings. 201-205.

Fleishman, E. A. (1953). The description of supervisory behavior. *Personnel Psychology*. *36*. 1-6.

Forrey, J. S. (2000). Building a Christian philosophy of education. *Christian Education Journal, 4*(1), 111.

Fortin, J.-P. (2015). Spiritual empowerment for love: Dietrich Bonhoeffer's ethics of resistance. *The Bonhoeffer Legacy*, *3*(2), 19–40.

Foster, B. (1981). A new look at the Sumerian temple state. *Journal of the Economic and Social History of the Orient*, *24* (31), 225-241

Franke, W. (2011). Homer's musings and the divine muse: Epic song as invention and as revelation. *Religion & Literature*, *43*(1), 1–28.

Fraser, I. (1997). Two of a kind: Hegel, Marx, dialectic and form. *Capital & Class*, *21*(1). 81-106. https://doi.org/10.1177/030981689706100105

Franzen, A. B. (2013). Reading the Bible in America: The moral and political attitude effect. *Review of Religious Research*, *55*(3), 393-411.

Friedman, J. (1992). *Empowerment: The politics of alternative development*. Blackwell.

Freedman, D. N. (1956). The Babylonian Chronicle. *The Biblical Archaeologist, 19*(3), 50-60.

Freire, P. (1970). *Pedagogy of the oppressed*. [Myra Bergman Ramos Trans.]. Bloomsbury

Freire, P. (1974). *Education for critical consciousness*. Bloomsbury

Freud, S. (1930/1962). *Civilization and its discontents*. (James Strachey Trans.). Penguin Books

Friedman, H. H., & Hertz, S. (2015). Insights from the Bible about getting even: A primer for leaders and managers. *Journal of Leadership and Management*, *1*(3), 37-44.

Friedman, H. H., & Langbert, M. (2000). Abraham as a transformational leader. *Journal of Leadership Studies*, *7*(2), 88-95. https://doi.org/10.1177/107179190000700208

Frierson, P. R. (2002). Learning to love: From egoism to generosity in Descartes. *Journal of the History of Philosophy*, *40*(3), 313-338.

Gallup. (2020). *Understanding how Gallup uses the Cantril Scale Development of the "Thriving, Struggling, Suffering" categories*. Retrieved from https://news.gallup.com/poll/122453/understanding-gallup-uses-cantril-scale.aspx

Galton, D., Galton C. (1998, April). Francis Galton: And eugenics today. *Journal of Medical Ethics*, *24* (2), 99-105

Galton, F. (1869). *In hereditary genius: An inquiry into its laws and consequences*. MacMillan and Company. Retrieved from https://galton.org/books/hereditary-genius/1869-FirstEdition/hereditarygenius1869galt.pdf

Gangal, K., Vahia, M. N., Adhikari, R. (2010). Spatio-temporal analysis of the Indus urbanization. *Current Science, 98*(6), 846- 852

Gesenius, W. (1910). *Gesenius' Hebrew grammar*. (A. E. Cowley trans. E. Kautzsch ed). Oxford University Press

Geyer, E. D., Miller, R., Kim, S. S., Tobias, J. D., Nafiu, O. O., & Tumin, D. (2020). Quality and impact of survey research among anesthesiologists: A systematic review. *Advances in Medical Education and Practice, 11*, 587-599.

Ghanem, K. A., & Castelli, P. A. (2019). Self-accountability in the literature of leadership. *Journal of Leadership, Accountability and Ethics*, *16*(5), 40-59.

Gillham, N. W. (2001). Sir Francis Galton and the birth of eugenics. *Annual Review of Genetics*, *35*, 83. https://doi.org/10.1146/annurev.genet.35.102401.090055

Ginsberg, A. (1992, Fall). Whitman's influence: A mountain too vast to be seen. *Sulfur*. *31*, 239-230

Giulea, D. (2018). Antioch 268 and its legacy in the fourth-century theological debates. *Harvard Theological Review*, *111*(2), 192-215. https://doi.org/10.1017/S0017816018000056

Gluck, A. R., O'Connell, A. J., & Po, R. (2015). Unorthodox lawmaking, unorthodox rulemaking. *Columbia Law Review*, *115*(7), 1789-1865.

Gold, J. M. (2013). Spirituality and self-actualization: considerations for 21st-century counselors. *The Journal of Humanistic Counseling*, *52*(2), 223-234.

Golder, B. (2010). Foucault and the unfinished human of rights. law, *Culture and the Humanities*, *6*(3), 354-374.

Goldman, G. M. (2010). Church: seeking first the kingdom of God. *Compass, 44*(2), 3-9.

Gorton, D., Carter, J., Cvjetan, B., & Mhurchu, C. N. (2010). Healthier vending machines in workplaces: both possible and effective. *The New Zealand Medical Journal* (Online), *123*(1311), 43-52.

Goswell, G. (2019). Reading Romans after the book of Acts. *Journal of the Evangelical Theological Society*, *62*(2), 353-369.

Gotise, P., & Upadhyay, B. K. (2018). Happiness from ancient Indian perspective: Hitopadeśa. *Journal of Happiness Studies*, *19*(3), 863-879.

Gottlieb, E. (2012). Mosaic leadership: Charisma and bureaucracy in exodus 18. *The Journal of Management Development*, *31*(9), 974-983. https://doi.org/10.1108/02621711211259910

Gousmett, C. (2018). The confusion of language in the interpretation of Genesis 11. *The Evangelical Quarterly*, *89*(1), 34–50.

Grace-Rowland, M. (2003, November). *Origins of leadership, the etymology of leadership.* Selected proceedings of the 2003 annual conference of the International Leadership Association, November 6-8, Guadalajara, Jalisco, Mexico

Graen, G.B., Novak, M., & Sommerkamp, P. (1982). The effects of leader-member exchange and job design on productivity and satisfaction: Testing a dual attachment model. *Organizational Behavior and Human Performance*. *30*. 109-131.

Graen, G. B., & Uhl-Bien, M. (1995). Relationship-based approach to leadership: Development of leader-member exchange (LMX) theory of leadership over 25

years: Applying a multi-level multi-domain perspective. *The Leadership Quarterly*, *6*(2), 219–247. https://doi.org/10.1016/1048-9843(95)90036-5

Gray, R. (2003). Economic romanticism: Monetary nationalism in Johann Gottlieb Fichte and Adam Müller. *Eighteenth-Century Studies. 36*(4). 535–557.

Greaves, R. (1976, September). John Knox, the reformed tradition, and the development of resistance theory. *The Journal of Modern History*, *48*(3), 1-36

Green, A. S. (2020). Killing the priest-king: Addressing egalitarianism in the Indus civilization. *Journal of Archaeological Research*, *29*, 153–202. https://doi.org/10.1007/s10814-020-09147-9

Green, J. E. (2010). *The eyes of the people: Democracy in an age of spectatorship*. Oxford University Press on Demand.

Greenberger, C. (2018). Esau and Jacob: Brothers clash, reconcile and separate. *Jewish Bible Quarterly*, *46*(3), 144-57.

Greenleaf, R. K. (1970). *The servant as leader*. Center for Applied Studies.

Greif, A., & Mokyr, J. (2017). Cognitive rules, institutions, and economic growth: Douglass North and beyond. *Journal of Institutional Economics*, *13*(1), 25-52.

Greyvenstein, H., & Cilliers, F. (2012). Followership's experiences of organizational leadership: A systems psychodynamic perspective. *South African Journal of Industrial Psychology*, *38*(2). 1-10.

Griffo, M. (2014). Thomas Paine's idea of revolution: Between the new and the old world. *Il Pensiero Politico*, *47*(2), 237-243.

Guadalupe, J. L., & Freeman, M. L. (1999). Common human needs in the context of diversity: Integrating schools of thought. *Journal of Cultural Diversity, 6*(3), 85-92.

Guo, L., & Li, X. (2019). Decision-making ability of professional managers based on neurocognitive. *Translational Neuroscience*, *10*(1), 129-134.

Habaj, M. (2015). The territorial gains made by Cambyses in the eastern Mediterranean. *Graeco-Latina Brunensia 20*(2015), 1

Hackett, R. D., & Wang, G. (2012). Virtues and leadership. *Management Decision, 50*(5), 868-899.

Hai, N. N., & Sherif, M. (2011). Leadership behaviors, organizational culture and knowledge management practices: An empirical investigation. *The Journal of Management Development*, *30*(2), 206-221. http://dx.doi.org/10.1108/02621711111105786

Hair, J. Jr., Black, W., Babin, B., Anderson, R. (2009). *Multivariate data analysis* (7th ed.). Prentice Hall.

Haist, M. (2008). Deterrence in a sea of just desserts: Are utilitarian goals achievable in a world of limiting retributivism. *Journal of Criminal Law & Criminology*, *99*, 789.

Hall, M. E., Langer, R., & McMartin, J. (2010). The role of suffering in human flourishing: Contributions from positive psychology, theology, and philosophy. *Journal of Psychology and Theology*, *38*(2), 111-121.

Halpin, A. W., & Winer, B. J. (1957). A factorial study of the leader behavior descriptions. In R. M. Stogdill & A. E. Coons (Eds.), *Leader behavior: Its*

description and measurement, (39-51). Bureau of Business Research, Ohio State University.

Hans-Adam II of Liechtenstein. (2009). *The state in the third millennium*. I. B. Tauris

Hawkins, R. K. (2007). Propositions for evangelical acceptance of a late-date Exodus-conquest: Biblical data and the royal scarabs from Mt. Ebal. *Journal of the Evangelical Theological Society, 50*(1), 31-46.

Hayek, F. (1944/2007). *The road to serfdom*. University of Chicago Press

Hazelip, H. (1975). Revelation 20 and the millennium. *Restoration Quarterly*, *18*(4), 229–235.

Hegel, G.F.W. (1840/2001). *The philosophy of history*. (J. Sibree, trans.). Batoche Books.

Helo, A. (2014). Breaking away from progressive history: The past and politics in American studies. *European Journal of American Studies*, *9*(1). 1-23 http://dx.doi.org.trevecca.idm.oclc.org/10.4000/ejas.10263

Hemphill, J.K., & Coons, A.E. (1957). Development of the leader behavior description questionnaire. In R.M. Stogdill & A.E. Coons (Eds.), *Leader behavior: Its description and measurement,* (81-102). Bureau of Business Research, Ohio State University

Hersey, P. & Blanchard, K. H. (1969). Life cycle theory of leadership. *Training and Development Journal*, *23*(5),26–34.

Hersey, P. and Blanchard, K. H. (1977). *Management of organizational behavior 3rd Edition– utilizing human resources*. Prentice Hall.

Higdon, C. D. (2019). Early Christian readings of Genesis one: Patristic exegesis and literal interpretation. *Fides Et Historia, 51*(1), 170-172.

Hill, L. (2015). Classical stoicism and the birth of a global ethics: Cosmopolitan duties in a world of local loyalties. *Social Alternatives, 34*(1), 14-18.

Hobbes, T. (1651/1959). The prince and leviathan. In *The great books of the western world*. Vol. 6. (Hutchins, M & Adler, M., Eds.). William Benton

Hoffmeier, J., Wenham, G., Sparks, K. (2015). *Genesis: History, fiction, or neither: Three views on the Bible's earliest chapters*. (Halton, C & Gundry, S., Eds.). Zondervan

Holsinger, B. (2011). "Historical context" in historical context: Surface, depth, and the making of the text. *New Literary History*, *42*(4), 593-614,758.

Holt, S., Marques, J. (2012). Empathy in leadership: Appropriate or misplaced? An empirical study on a topic that is asking for attention. *Journal of Business Ethics*, *105*(1). 95-105. https://doi.org/10.1007/s10551-011-0951-5

Holy-Luczaj, M. (2015). Heidegger's support for deep ecology reexamined once again: Ontological egalitarianism, or farewell to the great chain of being. *Ethics and the Environment*, *20*(1), 45-66, 142.

Hom, M. K. (2010). "...A mighty hunter before YHWH": Genesis 10:9 and the moral-theological evaluation of Nimrod. *Vetus Testamentum*, *60*(1), 63–68. https://doi.org/10.1163/004249310X12577537066918

Hoskins, P. M. (2021). The New Jerusalem as the beloved city of the Millennium in Revelation 20. *Trinity Journal*, *42*(2), 151–166.

Houghton, J. D. (2010). Does Max Weber's notion of authority still hold in the twenty-first century. *Journal of Management History*, *16*(4), 449-453. https://doi.org/10.1108/17511341011073933

House, R. J. (1976). A 1976 theory of charismatic leadership. In Hunt, J G. & Larson, L.L. (Eds.), *Leadership: The cutting edge*, (3-38). Southern Illinois University Press

House, R.J. & Aditya, R.N. (1997). The social scientific study of leadership: Quo vadis? *Journal of Management*, *23*(3). 409-474

Hsieh, Y., Hung-Chang, C., Yun-Chia, T., & Wei-Yun, L. (2018). Does raising value co-creation increase all Customers' happiness? *Journal of Business Ethics*, *152*(4), 1053-1067. https://doi.org/10.1007/s10551-016-3293-5

Hsu, S. W., & Raduà, J. L. (Eds.). (2020). *The expression of emotions in ancient Egypt and Mesopotamia*. Brill.

Huemer, M. (2013). *The problem of political authority: An examination of the right to coerce and the duty to obey*. Palgrave Macmillan

Huta, V., & Ryan, R. (2010). Pursuing pleasure or virtue: The differential and overlapping well-being benefits of hedonic and eudaimonic motives. *Journal of Happiness Studies*, *11*(6), 7.

Hyneman, J., Shore, C. (2013, May). *Why are we stewards of creation?* World Vision International

Ioan, R. (2017). Spinoza and Nietzsche on freedom empowerment and affirmation. *European Journal of Philosophy*, *25*(4), 1864–1883. https://doi.org/10.1111/ejop.12283

Irvine, A. B. (2011). An ontological critique of the trans-ontology of Enrique Dussel. *Sophia*, *50*(4), 603-624. https://doi.org/10.1007/s11841-010-0210-8

Isakhan, B. (2007). Engaging "primitive democracy": Mideast roots of collective governance. *Middle East Policy*, *14*(3), 97-117.

Jean Jacques Rousseau and the Doctrine of the Social Contract. (1917). *Harvard Law Review*, *31*(1), 27–39.

Jefferson, T. (1776). *The unanimous declaration of the thirteen United States of America*. https://www.archives.gov/founding-docs/declaration-transcript

Jenkins, A. K. (2009). Keeping the talent: understanding the needs of engineers and scientists in the defense acquisition workforce. *Defense Acquisition Research Journal*, *16*(1), 19-31.

Jenson, P. P. (2021). *Leviticus: An introduction and study guide: The priestly vision of holiness.* Bloomsbury Publishing

Jin, M., McDonald, B., & Park, J. (2016). Followership and job satisfaction in the public sector. *The International Journal of Public Sector Management*, *29*(3), 218-237. https://doi.org/10.1108/IJPSM-05-2015-0101

Jipp, J. W. (2012). Paul's Areopagus Speech of Acts 17: 16—34 as both critique and propaganda. *Journal of Biblical Literature*, *131*(3), 567-588.

Johnson, G. (2019). *Organizational ethics: A practical approach (*4th ed.). Sage.

Jones, J., Murray, S., & Warren, K. (2018). Christian leadership in a secular world. *The Journal of Applied Christian Leadership*, *12*(2), 90-107.

Jorgensen, J. (2002). *Peak end theory and the prediction of performance expectancies* (Order No. 3045212). [Doctoral Dissertation, Clemson University]. ProQuest Dissertations & Theses.

Jung, C. G. (2014). *The spirit of man in art and literature*. Routledge.

Jung, K., Kang, S., & Suk Bong, C. (2020). Empowering leadership, risk-taking behavior, and employees' commitment to organizational change: The mediated moderating role of task complexity. *Sustainability, 12*(6), 2340.

Kahlos, M. (2012). Pagan-Christian debates over the interpretation of texts in late antiquity. *The Classical World, 105*(4), 525-545.

Kanani, N., & Shafiei, B. (2016). Employee's empowerment in organization. *Kuwait Chapter of the Arabian Journal of Business and Management Review, 5*(8), 1-6.

Kant, I. (1781/1952). Critique of pure reason. (Thomas Kingsmill Abbott Trans.). In Hutchins, M & Adler, M., (Eds.). *The great books of the western world*. Vol. 42. (291–364). William Benton

Kant, I. (1785/2012). *Groundwork for the metaphysics of morals*. Cambridge University Press

Kant, I. (1798/1974). *Anthropology from a pragmatic point of view*. Springer

Kaplan, S., Bradley-Geist, J. C., Ahmad, A., Anderson, A., Hargrove, A. K., & Lindsey, A. (2014). A test of two positive psychology interventions to increase employee well-being. *Journal of Business and Psychology, 29*(3), 367-380. https://doi.org/10.1007/s10869-013-9319-4

Karásek, J. (2016). Should one believe him? On Fichte's examination of Schulze's skepticism in Aenesidemus-Review. *Fichte - Studien, 43,* 39-51. https://doi.org/10.1163/9789004319820_004

Karriker, J. H. (2005). Cyclical group development and interaction-based leadership emergence in autonomous teams: An integrated model. *Journal of Leadership & Organizational Studies, 11*(4), 54-64.

Kawalya, C., Munene, J., Ntayi, J., Kagaari, J., Mafabi, S, & Kasekende, F. (2019, October), Psychological capital and happiness at the workplace: The mediating role of flow experience *Cogent Business & Management*, *6*(1), 1685060. https://doi.org/10.1080/23311975.2019.1685060

Keefer, A. (2019). The meaning of life in Ecclesiastes: Coherence, purpose, and significance from a psychological perspective. *Harvard Theological Review*, *112*(4), 447-466. https://doi.org/10.1017/S0017816019000233

Kelle, B.E., (2015). Amos, Hosea, Micah, Nahum, Zephaniah, Habakkuk. *Religious Study Review*, *41*(3). 148

Kellerman, B. (2004). Leadership warts and all. *Harvard Business Review*, *82*(1), 40–45.

Kelly, J. R. (2013). Orders of discourse and the function of obedience in the Hebrew Bible. *Journal of Theological Studies*, *64*(1), 1–24. https://doi.org/10.1093/jts/flt016

Kelly, M., Davey, H., & Haigh, N. (2002). The use of dialectical enquiry in an accounting course. *Pacific Accounting Review*, *14*(1), 23-42.

Kenik, H. A. (1976). Code of conduct for a king: Psalm 101. *Journal of Biblical Literature*, *95*(3), 391-403.

Kenworthy, A. L., & DiPadova-Stocks, L. (2010). Charging forward into the unscripted future: Following the script of interconnected action. *International Journal of Organizational Analysis*, *18*(2), 173-180.

Kesebir, P., & Diener, E. (2014). A virtuous cycle: The relationship between happiness and virtue. In *The philosophy and psychology of character and happiness.* Routledge.

Kessler, V. (2013). Pitfalls in biblical leadership. *Verbum Et Ecclesia*, *34*(1), 1-7.

Kgatla, S. T., & Kamukwamba, D. G. (2019). Mission as the creation of a God-ward culture: A critical missiological analysis. *Verbum et Ecclesia*, *40*(1), 1–9. https://doi.org/10.4102/ve.v40i1.1911

Khair, Q., & Fatima, T. (2017). Interactive effects of workplace ostracism and belief in reciprocity on fear of negative evaluation. *Pakistan Journal of Commerce and Social Sciences*, *11*(3), 911-933.

Kierkegaard, S. (1979). *Letters and documents: Kierkegaard's writings*. Vol. 25. (Henrik Rosenmeier, Trans). Princeton University Press

Kilner, J. F. (2010). Humanity in God's image: Is the image really damaged? *Journal of the Evangelical Theological Society*, *53*(3), 601-617.

Kim, C. (2006). Prophetic preaching as social preaching. *Evangelical Review of Theology*. *30*(2). 141-151

Kim, H., Chul. P. (2007). Jonah read intertextually. *Journal of Biblical Literature*, *126*(3), 497-528.

King James Bible. (1611/1982). Thomas Nelson

Kipper, K. (2017). Aligning civic and corporate leadership with human dignity: Activism at the intersection of business and government: *Journal of Business Ethics*, *146*(1), 125-133.

Kirk, L. (1987). Thomas Paine: A child of the enlightenment? *Bulletin of the Society for the Study of Labour History*, *52*(3), 3-8.

Klaiber, W. (2018, January). The great commission of Matthew 28:16-20. *American Baptist Quarterly*, *37*(2), 108-122.

Klein, J. R. (2018). Peace profile: Thomas Paine. *Peace Review*, *30*(3), 399–404. https://doi.org/10.1080/10402659.2018.1497003

Koekemoer, L., de Beer, L.,T., Govender, K., & Brouwers, M. (2021). Leadership behavior, team effectiveness, technological flexibility, work engagement and performance during COVID-19 lockdown: An exploratory study. *South African Journal of Industrial Psychology*, *47*(1). 1-8. https://doi.org/10.4102/sajip.v47i0.1829

Kotter, J. P. (2012). *Leading change*. Harvard Business Review Press

Kotter, J. P. & Cohen, D. S. (2002). *The heart of change*. Harvard Business Review Press

Kryza-Lacombe, M., Tanzini, E., & O'Neill, S. (2019). Hedonic and eudaimonic motives: Associations with academic achievement and negative emotional states among urban college students. *Journal of Happiness Studies, 20*(5), 1323-1341. https://doi.org/10.1007/s10902-018-9994-y

Kubiś, A. (2020). "I delight in love, not in sacrifice." Hosea 6:6 and its relecture in the Gospel of Matthew. *Collectanea Theologica*, *90*(5), 295–320

Kudek, D. R., Winston, B., & Wood, J. A. (2020). Followership and the relationship between Kelley's followership styles and the big five factor model of personality. *Journal of Organizational Psychology, 20*(3), 102-117.

Kuepers, W. M. (2011). "Trans-+-form": Leader- and followership as an embodied, emotional and aesthetic practice for creative transformation in organisations. *Leadership & Organization Development Journal*, *32*(1), 20-40. http://dx.doi.org/10.1108/01437731111099265

Kumar, K. (2016). Britain's imperial muse: The classics, imperialism, and the Indian empire, 1784-1914/The classics and colonial India. *Victorian Studies, 58*(2), 334-337, 402.

Labott S., Johnson T., Fendrich M., & Feeny N. (2013). Emotional risks to respondents in survey research: some empirical evidence. *Journal of Empirical Research on Human Research Ethics, 8*(4), 53-66. https://doi.org/10.1525/jer.2013.8.4.53

LaHaye, T., Parker, T. (2014). *The book of Revelation made clear: A down-to-earth guide to understanding the most mysterious book of the Bible*. Thomas Nelson

Landis, E. A. (2011). 21st century leadership issues as they pertain to a small private liberal arts university. *Journal of Management Policy and Practice, 12*(3), 108-111.

Landman, C., Pieterse, T. (2019). Constructing God to find meaning in suffering: Men serving long-term sentences in Zonderwater. *HTS [formerly Hervormde Teologiese Studies] Theological Studies, 75*(4), 1-10.

Lane, R. W. (1943/2012). *The discovery of freedom: Man's struggle against authority*. Laissez Faire Books

Lane, R.W. (1954). *Give me liberty.* The Caxton Printers

Layard, R, Sachs, J., & De Neve, J. (Eds.). (2020). *2020 World happiness report*. Sustainable Development Solutions Network.

Leppin, V. (2018). From charismatic leadership to institution the Reformation significance of making Martin Luther into a monument. *Lutheran Quarterly, 32*, 28-39, https://doi.org/10.1353/lut.2018.0026.

Levin, Y. (2002). Nimrod the mighty, king of Kish, king of Sumer and Akkad. *Vetus Testamentum, 52*(3), 350–366.

Lewin, K., Lippitt, R., White, R.K. (1939). Patterns of aggressive behavior in experimentally created social climates. *Journal of Social Psychology 10*, 271–301.

Lewis, M. (2012). Pictures of revolutionary reform in Carlyle, Arnold, and Punch. *Nineteenth-Century Contexts, 34*(5), 533–552. https://doi.org/10.1080/08905495.2012.738093

Li, X., Tang, Y., Yang, N., Ren, R., Zheng, H., & Zhou, H. (2016). The value of information disclosure and lead investor in equity-based crowdfunding: An exploratory empirical study. *Nankai Business Review International, 7*(3), 301-321. https://doi.org/10.1108/NBRI-01-2016-0002

Lichtheim, M. (1997). Moral values in Ancient Egypt. *Orbis Biblicus et Orientalis, 155*. 110

Likert R.L. (1967). *New patterns of management*, McGraw-Hill Book Company.

Lindsay, T.K. (1992, August). Liberty, equality, power: Aristotle's critique of the democratic "presupposition." *American Journal of Political Science, 36*(3). 743-761

Lippert, S. (2014). Salomé to Medusa by way of Narcissus: Moreau and typological conflation. *Artibus Et Historiae, 69*, 233-266, 330.

Livermore, D. (2015). *Leading with cultural intelligence: The real secret to success*. American Management Association.

Loader, J. A. (2014). Understanding of failure and failure of understanding: Aspects of failure in the Old Testament. *Hervormde Teologiese Studies, 70*(1), 1-11.

Locke. J. (1689/1952). An essay concerning human understanding. In Hutchins, M & Adler, M. (Eds.). *The great books of the Western world*. Vol. 35. William Benton

Locke, J. (1689/ 2021). *Second treatise of government*. https://www.gutenberg.org/files/7370/7370-h/7370-h.htm

Loughran, T., McDonald, B., Otteson, J. (2021). *How have corporate codes of ethics responded to an era of increased scrutiny*? Social Science Research Network. http://dx.doi.org/10.2139/ssrn.3887743

Love, M. S. (2007). Security in an insecure world: An examination of individualism-collectivism and psychological sense of community at work. *Career Development International, 12*(3), 304-320. https://doi.org/10.1108/13620430710745917

Low, K. C. P. (2009). Lao Tzu's three treasures, leadership & organizational growth. *Leadership & Organizational Management Journal*, *2009*(3). 27-36

Lubenow, M. (2004). *Bones of contention: A creationist assessment of human fossils*. Baker Books

Luther, M. (1516/1961). *Lectures on Romans*. (Wilhelm Pauck Trans. & Eds.). The Westminster Press

MacArthur, J. (1998). *The only way to happiness: The beatitudes*. Moody Publishers.

Mack, E. (2012). Lysander Spooner: Nineteenth-century America's last natural rights theorist. *Social Philosophy and Policy, 29*(2), 139-176. https://doi.org/S0265052511000264

Mahmud, P., Paul, S. K., Azeem, A., & Chowdhury, P. (2021). Evaluating supply chain collaboration barriers in small- and medium-sized enterprises. *Sustainability, 13*(13), 7449. https://doi.org/10.3390/su13137449

Mann, R. D. (1959). A review of the relationship between personality and performance in small groups. *Psychological Bulletin, 56,* 241–270.

Manning, T., & Robertson, B. (2016). A three-factor model of followership: Part 3 – research on followership, a three-factor followership framework and practical implications. *Industrial and Commercial Training, 48*(8), 400-408. https://doi.org/10.1108/ICT-01-2016-0005

Marcus, P. (2000). The wisdom of Ecclesiastes and its meaning for psychoanalysis. *Psychoanalytic Review, 87*(2), 227-250.

Marcus Aurelius. (167/2009). *The meditations*. (George Long, Trans.). http://classics.mit.edu/Antoninus/meditations.html

Marques, J., Dhiman, S., Holt, S. (2015). Reassessing our perspectives in leading. *Organization Development Journal, 33*(4), 9-25.

Martin, L. (2008). Power to save?: The role of the Spirt of the Lord in the book of Judges. *Journal of Pentecostal Theology, 16,* 21-50

Marx, K., (1844). *A contribution to the critique of Hegel's philosophy of right*. https://www.marxists.org/archive/marx/works/1843/critique-hpr/intro.htm

Marx, K. (1859/2009). *A contribution to the critique of political economy*. (Ryazanskaya, S. Trans.). https://www.marxists.org/archive/marx/works/1859/critique-pol-economy/

Maslow, A. (1943). A theory of human motivation. *Psychological Review, 50,* 370-396.

Maslow, A. (1954). *Motivation and personality*. Harper & Brothers

Master, J. (2016). *Provincial soldiers and imperial instability in the "histories" of Tacitus*. University of Michigan Press

Mayfield, M. (2021). Sound and safe: The role of leader motivating language and follower self-leadership in feelings of psychological safety. *Administrative Sciences, 11*(2), 51. https://doi.org/10.3390/admsci11020051

McConkie, M. L., & Boss, R. W. (2001). David's rise to power--and the struggle to keep it: An examination of the change process. *Public Administration Quarterly*, *25*(2), 190-228.

McConnell, S. (2012). Lucretius and civil strife. *Phoenix, 66*(1/2), 97–121. https://doi.org/10.7834/phoenix.66.1-2.0097

McCredie, H. (2017). Pioneers and landmarks in intelligence testing: Identifying the gifted Francis Galton (1822-1911). *Assessment & Development Matters, 9*(2), 31–35.

McDurmon, J. (2013, January 6). Is there a dominion mandate? Discussion: The dominion mandate: Yesterday, today, and forever. *Answers Research Journal, 6* (2013), 145-155. https://doi.org/10.1.1.365.675

McGinnis, C. Z. A. (2015). Family ostracism in christianity and counseling. *Journal of Psychology and Christianity, 34*(1), 79-83.

McGregor, D. (1957, November). The human side of enterprise. *Management Review*. *31*, 41-49

McIntosh, G., Rima, S. (2007). *Overcoming the dark side of leadership: How to become an effective leader by controlling potential failures*. Baker Books

McMahon, D. M. (2004). From the happiness of virtue to the virtue of happiness: 400 B.C. – A.D. 1780. *Daedalus, 133*(2), 5-17.

McNeill, R., & Nienaber, H. (2021). *Oscillating hotel business-to-business (B2B) sales: A Hegelian dialectic approach to understanding the post-COVID-19 next normal.* Academic Conferences International Limited. https://doi.org/10.34190/IRT.21.027

Meese, E., III. (1986). *The Constitution as a Bill of Rights: Separation of powers and individual liberty*. Lecture presented as part of the Bicentennial Program of the University of Dallas. https://files.eric.ed.gov/fulltext/ED268056.pdf

Mehmet, O. (2015). Labor-capital conflict: From eurocentric capitalism towards a humanistic world order. *Journal of Economics Library, 2*(4), 285-300. https://doi.org/10.1453/jel.v2i4.485

Mehta, S., & Maheshwari, G. (2013). Consequence of toxic leadership on employee job satisfaction and organizational commitment. *Contemporary Management Research, 8*(2), 1-23.

Melé, D. (2014). "Human quality treatment": Five organizational levels: JBE. *Journal of Business Ethics, 120*(4), 457-471. https://doi.org/10.1007/s10551-013-1999-1

Metcalfe, J. S. (2013). Hoping without a future: Augustine's theological virtues beyond melancholia. *Anglican Theological Review, 95*(2), 235-250.

Michaud, T. A. (2019). Leadership elitism – idealism vs. realism. *Studia Philosophiae Christianae, 3*, 81–103. https://doi.org/10.21697/spch.2019.55.3.04

Mill, J.S. (1873/2008). *The autobiography of John Stuart Mill*. Arc Manor

Mills, G. & Gay, L. (2019). *Educational research: Competencies for analysis and application*. Pearson.

Miranda, S. R. (2019). Preferred leadership styles by gender. *The Journal of Management Development*, *38*(7), 604-615.

Mittal, R., & Elias, S. M. (2016). Social power and leadership in cross-cultural context. *The Journal of Management Development*, **35**(1), 58-74. https://doi.org/10.1108/JMD-02-2014-0020

Moghalu, K. C. (2017). Africa's leadership conundrum. *The Fletcher Forum of World Affairs*, *41*(2), 171-191.

Mohamadzadeh, Z., Mortazavi, S., Lagzian, M., & Rahimnia, F. (2015). Toward an exploration of follower's implicit followership theories of Mashhad's large organizations using a qualitative approach. *Iranian Journal of Management Studies*, *8*(3), 397-419.

Moiden, N. (2003). A framework for leadership. *Nursing Management*, *9*(10), 19-23

Moore. B. (1927). The May conference on leadership. *Personnel Journal*, *6*, 124-128.

Moore, R. (2006, September). After patriarchy, what? Why egalitarians are winning the gender debate. *Journal of the Evangelical Theological Society*. *49*(3). 569-576

Morales G. T., (2016). Nathaniel Branden's legacy to the science of Clinical Psychology. *The Journal of Ayn Rand Studies*. *16*(1-2): 207–217. https://doi.org/10.5325/jaynrandstud.16.1-2.0207

Moran, J. (2018). Aristotle on *eudaimonia* (‘happiness’). *Think, 17*(48), 91-99.

Mortimer, S., Scott, D. (2015, April). Leviathan and the wars of the three kingdoms. *Journal of the History of Ideas*, *76*(2), 259-270

Moser, C. (1989). Gender planning in the third world: Meeting practical and strategic gender needs. *World Development, 17*(17), 1799-1825

Mostafa, S. R., Mohsen, A. S., & Blooki, M. L. (2014). Interaction among intra-organizational factors effective in successful strategy execution: An analytical view. *Journal of Strategy and Management, 7*(2), 127-154. https://doi.org/10.1108/JSMA-05-2013-0032

Mouritsen, H. (2017). *Politics in the Roman Republic.* Cambridge University Press

Mrak, M. K., & Kvasić, S. G. (2021). The mediating role of hotel employees' job satisfaction and performance in the relationship between authentic leadership and organizational performance. *Management: Journal of Contemporary Management Issues, 26*(1), 97-110. https://doi.org/10.30924/mjcmi.26.1.6

Muniapan, B., Dass, M. (2008). Corporate social responsibility: a philosophical approach from an ancient Indian perspective" *International Journal of Indian Culture and Business Management* (IJICBM), *1*(4). 408- 420.

Myers, A. D., & Schuchard, B. G. (Eds.). (2015). *Abiding words: The use of scripture in the gospel of John*. Vol. 81. Society of Biblical Literature Press.

Nain, B. (2013). Nain's porous hierarchy of needs: An alternative to Maslow's hierarchy of needs. *Indian Journal of Positive Psychology*, *4*(3), 464-467

National Opinion Research Center. (2020, June). *Historic shift in Americans' happiness amid pandemic*. Retrieved from https://www.norc.org/PDFs/COVID%20Response%20Tracking%20Study/Historic%20Shift%20in%20Americans%20Happiness%20Amid%20Pandemic.pdf

Neem, J. N. (2013). Developing freedom: Thomas Jefferson, the state, and human capability. *Studies in American Political Development, 27*(1), 36-50.

Nemoianu, V. (2013). The order of Pascal's politics. *British Journal of the History of Philosophy, 21*(1), 34-56

Ng, K. (2015). Ideology critique from Hegel and Marx to critical theory. *Constellations, 22*(3), 393-404.

Nielsen, S. (2017). *The coming millennial kingdom.* Stephen Nielsen

Nietzsche, F. W. (1895/1918). *The antichrist*. (H. L. Mencken trans.). Alfred Knopf https://www.gutenberg.org/files/19322/19322-h/19322-h.htm

Nikias, K. (2019). The voice of the people in Homer. *Pólemos, 13*(2), 349-377.

Nock, A.J. (1935). *Our enemy, the state*. William Morrow and Company

Nordell, P. A. (1888). Old Testament word-studies: 3. Moral good. *The Old Testament Student, 8*(3), 101-105.

Northouse, P. (2019). *Leadership, theory and practice*. SAGE.

Nurnberger, K. (2003). Can unity be based on consensus? The gospel of God's unconditional, suffering, redeeming acceptance of the unacceptable as the foundation of Christian unity. *Journal of Theology for Southern Africa, 116,* 9-25.

Okulicz-Kozaryn, A. (2016). Happiness research for public policy and administration. *Transforming Government: People, Process and Policy, 10*(2), 196-211. https://doi.org/10.1108/TG-07-2015-0030

Olaniyan, A., (2016). What about the followers? Leadership-development deficits and the place of followership in Nigeria. *Ubuntu, 5*(1), 61-78.

Oliver, J. H. (1970). Marcus Aurelius: Aspects of civic and cultural policy in the East. *Hesperia Supplements*, *13*, i-168.

Oliver, W. H. (2017). Documents written by the heads of the Catechetical School in Alexandria: From Mark to Clement. *Verbum Et Ecclesia*, *38*(1). https://doi.org/10.4102/ve.v38i1.1766

Olsthoorn, J. (2019). Self-ownership and despotism: Locke on property in the person, divine dominium of human life, and rights-forfeiture. *Social Philosophy & Policy*, *36*(2), 242-263. https://doi.org/10.1017/S0265052519000438

Osborne, G. R. (2005). Historical narrative and truth in the Bible. *Journal of the Evangelical Theological Society*, *48*(4), 673-688.

Osler, M. J. (2002). The history of philosophy: A plea for textual history in context. *Journal of the History of Philosophy*, *40*(4), 529-533. https://doi.org/10.1353/hph.2002.0075

Otis, J. (1764). *The rights of the British colonists asserted and proved*. Edes and Gill.

O'Toole, J.W. (2011). *The right of revolution: An analysis of John Locke and Thomas Hobbes' social contract theories*. Lambert

Ouyang, Y., Zhou, W., & Qu, H. (2015). The impact of psychological empowerment and organizational commitment on Chinese nurses' job satisfaction. *Contemporary Nurse: A Journal for the Australian Nursing Profession*, *50*(1), 80-91.

Özyürek, A., & Atalay, D. (2020). The meaning of life and the relationship between death anxiety and wellness in adults in the covid-19 pandemic. *Turan: Center for Strategic Studies*, *12*(46), 458-472. https://doi.org/10.15189/1308-8041

Pai, A., & Krishnan, V. R. (2015). Can transformational leadership increase the

happiness index in organisations through empowerment? *Journal of Organisation and Human Behaviour, 4*(2), 22-28.

Paine, T. (1776/1997). *Common sense*. Dover Publications

Palmquist, S. R. (2015). Kant's prudential theory of religion: The necessity of historical faith for moral empowerment. *Con-textos Kantianos: International Journal of Philosophy*, (1), 57-76.

Palumbo, R. (2020). Let me go to the office! An investigation into the side effects of working from home on work-life balance. *The International Journal of Public Sector Management*, *33*(6), 771-790. https://doi.org/10.1108/IJPSM-06-2020-0150

Panayotakis, C. (2004). A Marxist critique of Marx's theory of history: Beyond the dichotomy between scientific and critical Marxism. *Sociological Theory, 22*(1), 123-139. https://doi.org/10.1111/j.1467-9558.2004.00207.x

Paris, R. (2020). The right to dominate: How old ideas about sovereignty pose new challenges for world order. *International Organization*, *74*(3), 453-489. https://doi.org/10.1017/S0020818320000077

Paterson, I. (1943). *The god of the machine*. G. P. Putman's Sons

Peikoff, L. (1991). *Objectivism: The Philosophy of Ayn Rand*. Dutton.

Pennington, J. (2015). *A biblical theology of human flourishing*. Institute for Faith, Work & Economics.

Pennington, J. (2017). *The sermon on the mount and human flourishing: A theological commentary*. Baker Academic.

Pennsylvania State University. (2021). *7.1 - Types of relationships.* https://online.stat.psu.edu/stat415/book/export/html/875

Perspective on COVID-19 pandemic factors impacting organizational leadership. (2021). *Sustainability*, *13*(6), 3230.

Petchko, K. (2018). *How to write about economic and public policy*. Academic Press.

Peterson, B. N. (2019). Postmodernism's deconstruction of the creation mandates. *Journal of the Evangelical Theological Society*, *62*(1), 125-140.

Peterson, E. H. (2019). *A long obedience in the same direction: Discipleship in an instant society*. InterVarsity Press.

Pfiffner, J. P. (2007). The First MBA President: George W. Bush as Public Administrator. *Public Administration Review*, *67*(1), 6-20.

Phillipy, T. A. (2008). *Using positive communication to empower and develop people. Leadership Advance Online XIV*. Retrieved from https://www. regent. edu/acad/global/publications/lao/issue_, 14.

Pillay, S., & Reynold, J. (2014). The pains and gains of blended learning - social constructivist perspectives. *Education & Training*, *56*(4), 254-270. https://doi.org/10.1108/ET-11-2012-0118

Plato, (375 B.C./1952). *The Republic*. (Benjamin Jowett, Trans). In the great books of the western world. Vol. 7. (Hutchins, M & Adler, M., Eds.). William Benton

Plato. (399 B.C./1952). *Dialogues*. (Benjamin Jowett, Trans). In the great books of the Western world. Vol. 7. (Hutchins, M & Adler, M., Eds.). William Benton

Plummer, R.L., (2005). The great commission in the New Testament. *The Challenge of the great commission: Essays on God's mandate for the local church*. (Chuck Lawless and Thom S. Rainer, eds.). Pinnacle Publishers

Plutarch. (2nd century A.D./1952). *Parallel Lives*. https://penelope.uchicago.edu/Thayer/e/roman/texts/plutarch/lives/home.html

Porbari, B. M., & Wisdom, G. B. (2021). Theoretical issues in human resources management: From Taylorism to Theory Z. *British Journal of Management & Marketing Studies*, *4*(3), 1–20. https://doi.org/10.52589/BJMMS-BO8QJCHP

Power, M. (2013). Well-being, quality of life, and the naïve pursuit of happiness. *Topoi*, *32*(2), 145-152.

Price, R. (2015). *An overview of the tribulation. Rapture ready.* Retrieved from http://www. raptureready. com/2015/01/16/an-overview-of-the-tribulation-by-randall-price.

Prinzivalli, E. (2017). Origen of Alexandria commentator on the book of Genesis. *Adamantius*, *23*, 10-12.

Pyrczak, F. (2003). *Evaluating research in academic journals*. Pyrczak Publishing.

Quamruzzaman, A. (2013). The pursuit of happiness: An analysis of aggregate difference in the distribution of happiness in the United States. *McGill Sociological Review*, *3*, 55-72.

Rainey, M. A. (2014). Kurt Lewin: Some reflections. *The National training laboratories handbook of organization development and change*. M. A. Rainey Associates

Ramelli, I. L. (2012). Origen, Greek philosophy, and the birth of the trinitarian meaning of hypostasis. *Harvard Theological Review, 105*(3), 302-350.

Rand, A. (1964). *The virtue of selfishness*. New American Library

Redditt, P. (2007). Themes in Haggai-Zechariah-Malachi. *Interpretation, 61*(2), 184-197.

Reiche, B. S., Bird, A., Mendenhall, M. E., & Osland, J. S. (2017). Contextualizing leadership: A typology of global leadership roles. *Journal of International Business Studies, 48*(5), 552-572. https://doi.org/10.1057/s41267-016-0030-3

Reiss, M. (2004). The God of Abraham, Rebekah and Jacob. *Jewish Bible Quarterly*, *32*(2), 91-97.

Reiss, M. (2012). Cyrus as Messiah. *Jewish Bible Quarterly, 40*(3), 159-162

Rhodes, C. (1877). *Confession of Faith*. https://pages.uoregon.edu/kimball/Rhodes-Confession.htm

Rice, G. (2006). Elijah's requirement for prophetic leadership (2 Kings 2: 1-18). *Journal of Religious Thought, 59*(1/2/1), 1.

Robinson, M. (2018). Shared leadership: A rediscovery of an old paradigm and its historical context. *The Journal of Applied Christian Leadership, 12*(2), 54-70.

Rodgers, J. (2013). Salvation in the thirty-nine articles. *Anglican Theological Review*, *95*(1), 115–124.

Rosenblatt, N.H., Horwitz, J. (2013). *Wrestling with angels: What Genesis teaches us about our spiritual identity, sexuality, and personal relationships*. Delta

Rothbard, M. (1974/2009). *Anatomy of the state*. Ludwig von Mises Institute

Rothbard, M. (1986). (Topp, T. Transcribed) *Ideology and theories of history: The first in a series of six lectures on the history of economic thought*. Retrieved from https://cdn.mises.org/Ideology%20and%20Theories%20of%20History%20Murray%20N%20Rothbard_2.pdf

Rousseau, J. (1762). *The social contract on principles of political right*. (G. D. H. Cole, trans.). https://discoversocialsciences.com/wp-content/uploads/2018/07/Rousseau-Social-Contract.pdf

Ruben, B. D., & Gigliotti, R. A. (2017). Communication: Sine qua non of organizational leadership theory and practice. *International Journal of Business Communication*, *54*(1), 12-30. https://doi.org/10.1177/2329488416675447

Rugani, M. V. (2021). Clamo ergo sum: Establishing a fundamental right to protest from Christian theologies of liberation. *Humanities*, *10*(3), 102. http://dx.doi.org/10.3390/h10030102

Russel, B. (1930). *The conquest of happiness*. Liveright

Ryff, C., & Singer, B. (2008). Know thyself and become what you are: A eudaimonic approach to psychological well-being. *Journal of Happiness Studies, 9*, 13–39. https://doi.org/10.1007/s10902-006-9019-0

Sacks, J. (2014). Happiness: A Jewish perspective. *The Journal of Law and Religion*, *29*(1), 30-47. https://doi.org/10.1017/jlr.2013.2

Salagame, K. (2006). Happiness and well-being in Indian tradition. *Psychological studies-University of Calicut*, 51(2/3), 105.

Salas, V. (2010). Albertus Magnus and Thomas Aquinas on the analogy between God and creatures. *Mediaeval Studies*, *72*(1), 283–312.

Salicru, S., & Chelliah, J. (2014). Messing with corporate heads? Psychological contracts and leadership integrity. *The Journal of Business Strategy, 35*(3), 38-46. https://doi.org/10.1108/JBS-10-2013-0096

Santayana, G. (1905). *The life of reason: The phases of human progress*. Charles Scribner's Sons

Sasson, J. M. (1995). *King Hammurabi of Babylon*. Hendrickson.

Sato, S. (2016). Vigor, enthusiasm and principles: Edmund Burke's views of European history. *Modern Intellectual History, 13*(2), 299-325.

Saxonhouse, A. W. (2010). *Feminist interpretations of Niccol˜ Machiavelli*. The Pennsylvania University Press

Schmidt, A. (2008), *Development and validation of the toxic leadership scale* (Order Number 1453699), [Master Thesis, University of Maryland]. ProQuest Dissertations & Theses

Scholtz, R. (2013). "I had heard of you... but now my eye sees you": Re-visioning Job's wife. *Old Testament Essays*, *26*(3), 819-839.

Schutte, L., Wissing, M., & Khumalo, I. (2013). Further validation of the questionnaire for eudaimonic well-being (QEWB). *Psychology of Well-Being: Theory, Research and Practice*, *3*(1), 1-22

Scollon, C. N., & King, L. A. (2004). Is the good life the easy life? *Social Indicators Research*, *68*(2), 127-162. https://doi.org/10.1023/B:SOCI.0000025590.44950.d1

Scott, G.A. (2000). *Plato's Socrates as educator*. State University of New York Press

Scott, J. T., Rundall, T. G., Vogt, T. M., & Hsu, J. (2005). Kaiser Permanente's experience of implementing an electronic medical record: A qualitative study. *BMJ: British Medical Journal*, *331*(7528), 1313. https://doi.org/10.1136/bmj.38638.497477.68

Scott, J. T. (2017). Rousseau and Hobbes: Nature, free will and the passions. *The Review of Politics, 79*(2), 357-362.

Sendjaya, S. (2005). Morality and leadership: examining the ethics of transformational leadership. *Journal of Academic Ethics, 3,* 75-86. DOI: 10.1007/s10805-005-0868-7

Sewell, G. (2001). What goes around, comes around: Inventing a mythology of teamwork and empowerment. *The Journal of Applied Behavioral Science, 37*(1), 70-89.

Shahiduzzaman, M., Layton, A., & Alam, K. (2015). On the contribution of information and communication technology to productivity growth in Australia. *Economic Change and Restructuring, 48*(3-4), 281-304. https://doi.org/10.1007/s10644-015-9171-9

Shahzadi, G., John, A., Qadeer, F., & Mehnaz, S. (2017). Followership behavior and leaders' trust: Do political skills matter? *Pakistan Journal of Commerce and Social Sciences, 11*(2), 653-670.

Sharifzadeh, M., & Almaraz, J. (2014). Happiness and productivity in the workplace. *American Journal of Management, 14*(4), 19-26.

Sharp, H. (2012). Eve's perfection: Spinoza on sexual (in) equality. *Journal of the History of Philosophy, 50*(4), 559-580.

Shartle, C. L., (1957). *Executive performance and leadership*. Staples Press.

Sheehan, C. A. (2004). Madison v. Hamilton: The battle over republicanism and the role of public opinion. *American Political Science Review, 98*(3), 405–424. https://doi.org/10.1017/S0003055404001248

Shinde, V. R. (2017). Happiness: Hedonic and eudaimonic. *Indian Journal of Positive Psychology, 8*(2), 169–173.

Shnider, S. (2006). Psalm XVIII: Theophany, epiphany, empowerment. *Vetus Testamentum*, *56*(3), 386-398

Simon, M., & Goes, J. (2018). *Dissertation & scholarly research: Recipes for success* (2018 ed.). Dissertation Success, LLC.

Slomp, G. (2019). As thick as thieves: Exploring Thomas Hobbes' critique of ancient friendship and its contemporary relevance. *Political Studies, 67*(1), 191–206. https://doi.org/10.1177/0032321718761243

Small, H. (2017). Speech beyond toleration: On Carlyle and moral controversialism now. *New Literary History: A Journal of Theory and Interpretation*, *48*(3), 531–554. https://doi.org/10.1353/nlh.2017.0026

Smith, A. (1776/1952). *Wealth of nations*. In the great books of the western world. Vol. 36. (Hutchins, M & Adler, M., Eds.). William Benton

Smith, P. (2017). Cultural values versus cultural norms as predictors of differences in helping behaviors and in emotion regulation: A preliminary nation-level test related to the Leung-Morris model. *Management and Organization Review*, *13*(4), 739-766.

Smither, E. (2006). *Principles of mentoring spiritual leaders in the pastoral ministry of Augustine of Hippo*. (Order No. 10136646). [Doctoral Dissertation, University of Whales]. ProQuest Dissertations & Theses.

Snow, B. L., & Fitzsimons, V. (2015). Message from Plato: Expanding our nursing horizons. *Creative Nursing, 21*(2), 119–122. https://doi.org/10.1891/1078-4535.21.2.119

Solomon, B. (1976). *Black empowerment: Social work in oppressed communities*. Columbia University Press

Spanellis, A., Dörfler, V., & MacBryde, J. (2020). Investigating the potential for using gamification to empower knowledge workers. *Expert Systems with Applications, 160*, 1507. https://doi.org/10.1016/j.eswa.2020.113694

Spar, N. (2018). Reading John Eliot's, the Christian commonwealth at Natick: An origin story. *Early American Literature, 53*(1), 33-67,313.

Specq, F. (2004). Emerson's rhetoric of empowerment in "address to the citizens of Concord on the fugitive slave law" (1851). *Cahiers Charles V, 37*(1), 115-129.

Spector, B. A. (2016). Carlyle, Freud, and the great man theory more fully considered. *Leadership, 12*(2), 250-260.

Spencer, H. (1851). *Social statistics: Or the conditions essential to human happiness*. John Chapman

Spencer, H. (1864/1910). *The principles of biology*. D Appleton and Company. https://www.gutenberg.org/files/54612/54612-h/54612-h.htm

Spiegel, A. D., & Springer, C. R. (1997). Babylonian medicine, managed care and codex, Hammurabi, circa 1700 B.C. *Journal of Community Health, 22*(1), 69-89.

Spinoza, B. (1677/2005). *Ethics*. (Edwin Curley Trans.). Penguin Classics

Spreitzer, G. (1995). Psychological empowerment in the workplace: Dimensions, measurements, and validation. *Academy of Management Journal, 38*(5), 1442-

1465.

Spreitzer, G. (1996). Social structural characteristics of psychological empowerment. *Academy of Management Journal, 39*(2), 483-504.

Spreitzer, G., Doneson, D. (2008). Musings on the past and future of employee empowerment. In T. Cummings (Ed.), *Handbook of organizational development,* (1-25). Sage.

Spurgeon, C. (1905, May 11 [published] 1875, January 3 [preached]). Christ's joy and ours. *Spurgeon Sermons*. https://www.spurgeongems.org/sermon/chs2935.pdf

Srinivasan, J., & Holsinger, J. W. (2012). The yin-yang of followership-leadership in public health. *Journal of Public Health, 20*(1), 95-98. https://doi.org/10.1007/s10389-011-0438-y

Srivastav, A. K. (2015). Underload in organizational roles: Development and validation of framework for measurement. *Journal of the Indian Academy of Applied Psychology, 41*(3), 34-42.

Stadel, C. (2015). The story of the tower of Babel in the Samaritan book Asatir as a historical midrash on the Samaritan revolts of the sixth century C.E. *Journal of the American Oriental Society, 135*(2), 189-207.

Stander, H. F. (2021). Two ancient theologians' interpretations of the withered fig tree (Mt 21:18–22). *Hervormde Teologiese Studies, 77*(4). 1-8 http://dx.doi.org/10.4102/hts.v77i4.6511

Steiber, A. & Alänge, S. (2013). A corporate system for continuous innovation: The case of Google Inc. *European Journal of Innovation Management, 16*(2), 243-264. https://doi.org/10.1108/14601061311324566

Stenschke, C. W. (2020). Lifestyle and leadership according to Paul's statement of account before the Ephesian elders in Acts 20:17–35. *Hervormde Teologiese Studies, 76*(2), 1–11. https://doi.org/10.4102/hts.v76i2.5901

Stephens, F. (1955). Notes on some economic texts of the time of Urukagina. *Revue d'Assyriologie et d'archéologie orientale* (*Journal of Assyriology and Oriental Archeology*), *49*(3), 129-136

Stern, R. (2002). *Hegel, Kant and the structure of the object*. Routledge.

Stogdill, R. M. (1948). Personal factors associated with leadership: A survey of the literature. *Journal of Psychology, 25*, 35–71.

Stone, A. (2003). Hegel's dialectic and the recognition of feminine difference. *Philosophy Today, 47,* 132-139.

Street, J. (2019). Romans 7: An old covenant struggle seen through new covenant eyes. *The Master's Seminary Journal*, *30*(2), 277–302.

Strier, R. (2007). Martin Luther and the real presence in nature. *Journal of Medieval and Early Modern Studies, 37*(2), 271-303.

Sun-Tzu. (c.a. 475-221 B.C./1994). *The art of war*. (Ralph D. Sawyer. Trans.). Westview Press

SurveyMonkey. (2018, May 11). *Exporting Results.* [YouTube Video]. https://www.youtube.com/watch?v=oTd6QjArkN4

Swain, S. R. (2017). The Bible and the Trinity in recent thought: Review, analysis, and constructive proposal. *Journal of the Evangelical Theological Society*, *60*(1), 35-48.

Switzer, C. (2008). Time for change: Empowering organizations to succeed in the knowledge economy. *Journal of Knowledge Management, 12*(2), 18-28. https://doi.org/10.1108/13673270810859488

Tacitus, C (49/2014). *The annals of imperial Rome*. (Michael Grant, Trans.). Penguin Classics

Tavakol, M. & Dennick, R. (2011). Making sense of Cronbach's alpha. *International Journal of Medical Education*, *2*, 53–55.

Tartas, M., Walkiewicz, M., Budzinski, W., Majkowicz, M., & Wojcikiewicz, K. (2014). The sense of coherence and styles of success in the medical career: A longitudinal study. *BMC Medical Education, 14*. https://doi.org/10.1186/s12909-014-0254-5

Taylor, F.W. (1911). *The principles of scientific management*. Harper

Taylor, S., Black, H., Donovan, L, Ishida, C., & Judson, K. (2014). The relationship between eudaimonic well-being and social well-being with millennials. *Journal of Consumer Satisfaction, Dissatisfaction and Complaining Behavior*, *27*, 102-117.

Tennyson, A. (1854). *"Charge of the Light Brigade."* Retrieved from https://www.poetryfoundation.org/poems/45319/the-charge-of-the-light-brigade

Thiessen, H.C., Doerksen, V. D. (1987). *Lectures in systematic theology*. William B. Eerdmans Publishing

Thomas, G. (2019). The human icon: Gregory of Nazianzus on being an imageo Dei. *Scottish Journal of Theology*, *72*(2), 166-181.

Thompson, L. J. (2004). Moral leadership in a postmodern world. *Journal of Leadership & Organizational Studies, 11*(1), 27-37.

Thoroughgood, C. N., Sawyer, K. B., Padilla, A., & Lunsford, L. (2018). Destructive leadership: A critique of leader-centric perspectives and toward a more holistic definition: JBE. *Journal of Business Ethics*, *151*(3), 627-649. https://doi.org/10.1007/s10551-016-3257-9

Thoreau, H. D. (1849). *Civil disobedience*. Retrieved from. https://xroads.virginia.edu/~Hyper2/thoreau/civil.html

Thucydides, (5th century B.C./1952). *The history of the Peloponnesian War* (Crawley, R., Trans). In the great books of the Western world. Vol. 6. (Hutchins, M & Adler, M., Eds.). William Benton

Todd, J. (2014). Patriarch and prophet: Abraham's prophetic characteristic in Genesis. *Journal of the Evangelical Study of the Old Testament*, *3*(2), 185-202

Tremblay, M., Vandenberghe, C., & Doucet, O. (2013). Relationships between leader-contingent and non-contingent reward and punishment behaviors and subordinates' perceptions of justice and satisfaction, and evaluation of the moderating influence of trust propensity, pay level, and role ambiguity. *Journal of Business and Psychology, 28*(2), 233-249. https://doi.org/10.1007/s10869-012-9275-4

Turban, D. B., & Wan, Y. (2016). Relationship of eudaimonia and hedonia with work outcomes. *Journal of Managerial Psychology, 31*(6), 1006-1020.

Turpo, J. (2012). Ethics, leadership and biblical worldview against the naturalistic worldview. *Apuntes Universitarios*, *2*(2), 91-100.

Tuveson, E. L. (1980). *Redeemer nation: The idea of America's millennial role*. University of Chicago Press.

Uhl-Bien, M. Riggio, R. Lowe, K. & Carsten, M. (2014). Followership theory: A review and research agenda. *The Leadership Quarterly, 25*(1), 83–104. https://doi.org/10.1016/j.leaqua.2013.11.007

van Dam, A., Noordzij, G., Born, M. (2020). Thriving under uncertainty: The effect of achievement goal orientation on job insecurity and flourishing. *Social Indicators Research, 150*(2), 659-678. https://doi.org/10.1007/s11205-020-02337-4

van den Dungen, W. (2015). *Ancient Egyptian readings*. Lulu Press.

van der Merwe, D. G. (2020). The use of the Bible in theology: Theology as a 'lived experience' of God. *Hervormde Teologiese Studies, 76*(4) https://doi.org/10.4102/hts.v76i4.6200

van der Walt, B. J. (2012). Flying on the wings of Vollenhoven's radical Christian worldview: A reconsideration of the usual typology of Christian worldviews. *Koers, 77*(1), 1-14.

van Till, C. (1979). *Essays on Christian education*. Presbyterian And Reformed Publishing Co. https://hopecollege.com/wp-content/uploads/downloads/2014/12/Essays-on-Christian-Education.pdf

van Wyk, G., M.J. (2013). God/The Heidelberg Catechism on people as the image of God. In *Die Skriflig, 47*(2), 1-8.

Varela, F. (2019). Thomas Jefferson, Domingo Sarmiento, and the Baroque wild man. *Romance Notes, 59*(2), 383–393. https://doi-org.trevecca.idm.oclc.org/10.1353/rmc.2019.0034

Veenhoven, R. (2015). Informed pursuit of happiness: What we should know, do know and can get to know. *Journal of Happiness Study*, *16*, 1035–1071. https://doi.org/10.1007/s10902-014-9560-1

Veenhoven, R. (2017). Measures of happiness: Which to choose? In G. Brulé & F. Maggino (Eds.). *Metrics of Subjective Well-Being: Limits and Improvements*, (65-84). Springer.

Velayutham, S., & Perera, M. H. B. (2004). The influence of emotions and culture on accountability and governance. *Corporate Governance: The International Journal of Business in Society*, *4*(1), 52-64

Verbitsky, A. A., & Kalashnikov, V. G. (2012). Category of context and contextual approach in psychology. *Psychology in Russia*, *5*, 117-130.

Vereen, L. G. (2010). Don C. Locke: A profile in leadership. *Journal of Counseling and Development: JCD*, *88*(3), 377-384. https://doi.org/10.1002/j.1556-6678.2010.tb00037.x

Vine, W. E. (1996). *Vine's complete expository dictionary of Old and New Testament words*. Thomas Nelson

Visvardi, E. (2012). Collective emotions in Thucydides. *Center for Hellenic studies research bulletin*. *1*(1),

von Dassow, E. (2012). Temporality and periodization in ancient near eastern history. *Social Science History*, *36*(1), 113-143.

von Mises, L. (1949). *Human action: A treatise on economics* (3rd ed.). Henry Regency Company.

Wagner, L. (2012). Lead yourself first! *Business Strategy Series, 13*(3), 124-127. https://doi.org/10.1108/17515631211225260

Wahba, M. A., & Bridwell, L. G. (1976). Maslow reconsidered: A review of research on the need hierarchy theory. *Organizational Behavior and Human Performance, 15*, 212-240.

Walker, A. (2011). "Creativity loves constraints": The paradox of Google's twenty percent time. *Ephemera: Theory & Politics in Organization, 11*(4), 369–386.

Walker, L., & Flannery, O. (2020). Office cake culture: An exploration of its characteristics, associated behaviours and attitudes among UK office workers; implications for workplace health. *International Journal of Workplace Health Management, 13*(1), 95-115.

Walvoord, J. F. (1966, October/ December). The millennial kingdom and the eternal state. *Bibliotheca Sacra*, *123*(429), 291-300

Walvoord, J. F. (1983). *The millennial kingdom*. Dunham Publishing Company

Wang, G., & Hackett, R. D. (2016). Conceptualization and measurement of virtuous leadership: Doing well by doing good: *JBE. Journal of Business Ethics, 137*(2), 321-345. https://doi.org/10.1007/s10551-015-2560-1

Warner, R. M., & Vroman, K. G. (2011). Happiness inducing behaviors in everyday life: An empirical assessment of "The how of happiness." *Journal of Happiness Studies, 12*(6), 1063-1082. https://doi.org/10.1007/s10902-010-9245-3

Watanabe, K., Imamura, K., Inoue, A., Otsuka, Y., Shimazu, A., Eguchi, H., Adachi, H., Sakuraya, A., Kobayashi, Y., Arima, H., Kawakami, N. (2020, March). Measuring eudaimonic well-being at work: A validation study for the 24-item the

University of Tokyo Occupational Mental Health (TOMH) well-being scale among Japanese workers. *Industrial Health, 58*(2), 107–131.

Waterman, A., Schwartzb, S., Zamboangac, B., Ravertd., R., Williamse, M., Agochae, B., Kimf, S., Donnellang, B. (2010, January). The questionnaire for eudaimonic well-being: Psychometric properties, demographic comparisons, and evidence of validity. *The Journal of Positive Psychology, 5*(1), 41–61.

Watts, L. L., Steele, L. M., & Den Hartog Deanne, N. (2020). Uncertainty avoidance moderates the relationship between transformational leadership and innovation: A meta-analysis. *Journal of International Business Studies, 51*(1), 138-145. http://dx.doi.org.trevecca.idm.oclc.org/10.1057/s41267-019-00242-8

Waymeyer, M. (2015). The binding of Satan in Revelation 20. *The Master's Seminary Journal, 26*(1), 19–46.

Webb, B. (2012). *The book of Judges*. William. B. Eerdmans Publishing Co

Weber, M. (1905/1992). *The Protestant ethic and the spirit of capitalism*. (Talcott Parsons, Ttrans.). Routledge

Weber, M. (1915/1946). Religious rejections of the world and their directions. In H. H. Gerth & C. W. Mills (Trans. & Eds.). *From Max Weber: Essays in sociology*, (1-38). Oxford University Press.

Welker, M. (2014). What profit is the reign of Christ to us? The Heidelberg Catechism and its potential for the future. *Acta Theologica*, 280–292. https://doi.org/10.4314/actat.v20i1.18S

Wempe, B., & Frooman, J. (2018). Reframing the moral limits of markets debate: Social domains, values, allocation methods. *Journal of Business Ethics, 153*(1), 1-15. https://doi.org/10.1007/s10551-016-3346-9

Wessels, W. J. (2014). Leader responsibility in the workplace: Exploring the shepherd metaphor in the book of Jeremiah. *Koers*, *79*(2), 01-06.

West, D. (1993). Spinoza on positive freedom. *Political Studies*, *41*, 284-196.

Whitman, W. (1892/2022). *Song of myself.* Retrieved from https://www.poetryfoundation.org/poems/45477/song-of-myself-1892-version

Wilkes, G. (2013). The importance of religion and the secular for peace and war: Challenges for scholars seen in the light of the Edict of Milan. *Religion & Tolerance/Religija & Tolerancija, 11*(19), 8–15.

Wilson, L. R. (2016). Religiosity and honesty: Still searching for the elusive relationship. *Journal of Psychology and Christianity*, *35*(3), 195-203.

Wiseman, P.J. (1936). *New discoveries in Babylonia about Genesis*. Marshall, Morgan & Scott, Ltd.

Xefteris, D. (2012). Formalizing happiness. *Journal of Happiness Studies*, *13*(2), 291-311. https://doi.org/10.1007/s10902-011-9264-8

Yan, H., & Yang, X. S. (2012). The creation of the city symbol. *Applied Mechanics and Materials, 209-211*, 531-534 https://doi.org/10.4028/www.scientific.net/AMM.209-211.531

Yang, I. (2015). Positive effects of laissez-faire leadership: Conceptual exploration. *Journal of Management Developmen*t, *34*(10), 1246-1261. https://doi.org/10.1108/JMD-02-2015-0016

Yansen, J. (2019). *Daughter zion's trauma*. Gorgias Press.

Yates, J.B. (1946). *Letters to his son W.B. Yeats and others 1869-1922*. E.P. Dutton & Company

Yildirim, E. (2016). Concept of leadership in the ancient history and its effects on the Middle East. *Sociology and Anthropology*, *4*(8), 710-718.

Yoder, P. (2017). *Shalom: The Bible's word for salvation, justice, & peace*. Wipf and Stock Publishers

Young, L., & Saxe, R. (2010). It's not just what you do, but what's on your mind: A review of Kwame Anthony Appiah's "experiments in ethics." *Neuroethics*, 3(3), 201-207. https://doi.org/10.1007/s12152-010-9066-4

Young, M., Camp, K. M., & Bushardt, S. C. (2020). Leadership development: A hierarchy of followership skills during a crisis. *Journal of Leadership, Accountability and Ethics*, *17*(5), 127-133.

Young, R. A. (1994). *Healing the Earth: A theocentric perspective on environmental problems and their solutions*. Broadman

Yukl G. A. (1971). Toward a behavioral theory of leadership. *Organizational Behavior and Human Performance*, *6*(4), 414-440.

Yukl G. A. (2006). *Leadership in organizations*. Pearson/Prentice Hall.

Zaccaro, S. (2007). Trait-based perspectives of leadership. *American Psychologist*, *62*(1), 6-16; discussion 43-7. https://doi.org/10.1037/0003-066X.62.1.6

Zacher, H., & Jimmieson, N. L. (2013). Leader-follower interactions: relations with OCB and sales productivity. *Journal of Managerial Psychology*, *28*(1), 92-106. https://doi.org/10.1108/02683941311298887

Zaks, L. A. (2014). Psychology and culturology: A means of cooperating and problems associated with cooperation. *Psychology in Russia*, *7*(2), 14-26.

Zaman, N. U., Bibi, Z., Mohammad, J., & Karim, J. (2017). The mediating role of positive psychological capital between perceived leadership styles and workplace advice network closeness. *Pakistan Journal of Commerce and Social Sciences*, *11*(1), 66-89.

Zapalska, A. M., Zieser, N., & Kelley, T. (2016). Leadership development in undergraduate programs: An example at the U.S. Coast Guard Academy. *Problems and Perspectives in Management*, *14*(1), 30-43. https://doi.org/10.21511/ppm.14(1).2016.04

Zawawi, A. A., Kamarunzaman, N. Z., & Basiron, K. (2012). Reinforced team dynamics through followership. *The Journal of Defense and Security*, *3*(1), 63-70

Zheng, W., Yenchun, J. W., & Lv, Y. (2019). More descriptive norms, fewer diversions: Boosting Chinese researcher performance through social media. *Library Hi Tech*, *37*(1), 72-87.

Zhou, Y., & April, K. (2020). BRICS workplace comparisons: Influence of Chinese and South African cultural orientations. *Effective Executive*, *23*(1), 40-55.

Zimbardo, P. G. (2007). *The Lucifer effect: Understanding how good people turn evil* (1st ed.). Random House.

Zou, X., & Savani, K. (2019). Descriptive norms for me, injunctive norms for you: Using norms to explain the risk gap. *Judgment and Decision Making*, *14*(6), 644-648.

Zui, C., Richardson, J. C., & Newby, T. J. (2020). Using digital badges as goal-setting facilitators: A multiple case study. *Journal of Computing in Higher Education, 32*(2), 406-428. https://doi.org/10.1007/s12528-019-09240-z

Appendix A
Survey Used for Study

Part 1:

Welcome to the survey. Thank you for your interest.

Purpose: This consent form is a request for your participation in a research study by Daniel Lewis, a doctoral candidate at Trevecca Nazarene University. This research is being conducted under the supervision of Dr. Mark Bell. The purpose of this study is to measure the impact between follower's empowerment and their happiness.

Voluntary Participation: Your participation in this study is voluntary. Moreover, you may discontinue participation at any time and for any reason without negative consequences. If you would like previously submitted survey responses omitted from the study, please contact the researcher using the contact information below.

Explanation of Procedures: You will be asked to provide basic demographic information and complete a survey regarding empowerment and happiness. The online survey will take less than 10 minutes to complete.

Confidentiality: The website you have accessed, https://www.surveymonkey.com/, is a secure website that uses the latest data encryption technology to securely collect and store data. While there is no guarantee the information cannot be intercepted by a third party, the chance of this occurring is extremely unlikely. Minimal demographic and identifying information will be collected, in order to help preserve your privacy.

Your survey data will be maintained in the online database until ready to be used for analysis. At that time, all data will be downloaded into a password-protected Excel file and stored on a private password-protected computer to which only the researcher has access. Once the study has been completed, the data will be stored on a secured password protected and encrypted flash drive for three years. Individual responses will be summarized in group format, further ensuring that the information you provide remains private.

Discomforts and Risks: Risks from participation in this study are minimal. One potential risk is an accidental breach of confidentiality. As outlined above, various steps will be taken to maintain confidentiality. Other potential risks of participating in the study include possible discomfort or mental distress from considering and offering feedback about perceptions of empowerment and happiness.

Expected Benefits: There are no anticipated benefits from participating in this research other than contributing to the advancement of scientific knowledge.

Use of Research Data: The information from this research will be used only for scientific and educational purposes. It may be presented at scientific meetings and/or published in professional journals or books, or used for any other purposes, which Trevecca Nazarene University considers proper in the interest of education, knowledge, or research. As noted earlier, data will be analyzed and presented in the aggregate such that all individual responses will be kept confidential.

Approval of Research: This research project has been approved by the Institutional Review Board at Trevecca Nazarene University.

Liability/Limitations: Trevecca Nazarene University, its agents, trustees, administrators, faculty, and staff are released from all claims, damages, or suit, not limited to those based upon or related to any adverse effect upon which may arise during or develop in the future as a result of participation in this research. Please understand that this release of liability is binding upon you, your heirs, executors, administrators, personal representatives, and anyone else who might make a claim through or under you.

(Next)

Consent to Participate: By clicking "yes" below and completing the survey, I am authorizing my consent to participate in this study. I also hereby acknowledge that:

1. I am 18 years old or older
2. I have read and understand the above description of the study.
3. I understand that if I participate, I may withdraw at any time without penalty.

Should you have any questions/concerns about your rights as a research participant, please contact TNU's Institutional Review Board at IRB@trevecca.edu or Daniel Lewis, Doctoral Candidate, dtlewis@trevecca.edu

Yes, I agree to participate in this study., I do not agree to participate in this study.

(Previous Next)

Part 2:

The following questions are for classification purposes and to ensure that all demographic categories are represented in this study.

What is your gender? Male, Female, Other

During what year range were you born? Before 1946, 1946-1964, 1965-1980, 1981-1996, 1997 or later.

Where do you mostly work? Onsite, in your company or organization office, Remotely, outside of your company or organization office, Both about equally.

How long have you worked for your company or organization? Less than 6 months, At least 6 months, but less than 10 years, At least 10 years, but less than 20 years, 20 years or more

Do you hold a formal leadership role with your company or organization? I hold a formal leadership role in my company or organization, I do not hold a formal leadership role in my company or organization

(Previous Next)

Part 3:

For the following questions please evaluate how you feel about your current organization Please evaluate your duties and responsibilities in the same organization for all questions. The list provides some self-orientations commonly associated perceptions about one's duties and responsibilities within an organization. Employing the provided scale, please describe how much you agree or disagree with each statement.

All items are rated on a 7-point Likert scale response format, with answers ranging between 1= "Very Strongly Disagree" to 7 = "Very Strongly

1. I am confident about my ability to do my job.
2. The work that I do is important to me.
3. I have significant autonomy in determining how I do my job.
4. My impact on what happens in my department is large.
5. My job activities are personally meaningful to me.
6. I have a great deal of control over what happens in my department.
7. I can decide on my own how to go about doing my own work.
8. I have considerable opportunity for independence and freedom in how I do my job.
9. I have mastered the skills necessary for my job.
10. The work I do is meaningful to me.
11. I have significant influence over what happens in my department.
12. I am self-assured about my capabilities to perform my work activities.

(Previous Next)

Part 4:

This questionnaire contains a series of statements that refer to how you may feel things have been going in your life. Read each statement and decide the extent to which you agree or disagree with it. Try to respond to each statement according to your own feelings about how things are actually going, rather than how you might wish them to be.

Please use the following scale when responding to each statement.

All items are rated on a 5-point Likert scale response format, with answers ranging between 0 = "Strongly Disagree" to 4 = "Strongly Agree", with intermediate points only labeled as a numeric scale.

1. I find I get intensely involved in many of the things I do each day.

2. I believe I have discovered who I really am.
3. I think it would be ideal if things came easily to me in my life. (R)
4. My life is centered around a set of core beliefs that give meaning to my life.
5. It is more important that I really enjoy what I do than that other people are impressed by it.
6. I believe I know what my best potentials are and I try to develop them whenever possible.
7. Other people usually know better what would be good for me to do than I know myself. (R)
8. I feel best when I'm doing something worth investing a great deal of effort in.
9. I can say that I have found my purpose in life.
10. If I did not find what I was doing rewarding for me, I do not think I could continue doing it.
11. As yet, I've not figured out what to do with my life. (R)
12. I can't understand why some people want to work so hard on the things that they do. (R)
13. I believe it is important to know how what I'm doing fits with purposes worth pursuing.
14. I usually know what I should do because some actions just feel right to me.
15. When I engage in activities that involve my best potentials, I have this sense of really being alive.
16. I am confused about what my talents really are. (R)
17. I find a lot of the things I do are personally expressive for me.
18. It is important to me that I feel fulfilled by the activities that I engage in.
19. If something is really difficult, it probably isn't worth doing. (R)
20. I find it hard to get really invested in the things that I do. (R)
21. I believe I know what I was meant to do in life.

Part 5:

Thank you for your time and feedback. The information you provided will add to scientific knowledge.

Close Survey

Appendix B

PES

Modified Version of Spreitzer's (1995) Psychological Empowerment Scale (α = .72)

All items are rated on a 7-point Likert scale response format, with answers ranging between 1= "Very Strongly Disagree" to 7 = "Very Strongly

1. I am confident about my ability to do my job.
2. The work that I do is important to me.
3. I have significant autonomy in determining how I do my job.
4. My impact on what happens in my department is large.
5. My job activities are personally meaningful to me.
6. I have a great deal of control over what happens in my department.
7. I can decide on my own how to go about doing my own work.
8. I have considerable opportunity for independence and freedom in how I do my job.
9. I have mastered the skills necessary for my job.
10. The work I do is meaningful to me.
11. I have significant influence over what happens in my department.
12. I am self-assured about my capabilities to perform my work activities.

Appending C

QEWB

Modified Version of Waterman et al's (2010) Questionnaire for Eudaimonic Wellbeing

All items are rated on a 5-point Likert scale response format, with answers ranging between 0 = "Strongly Disagree" to 4 = "Strongly Agree", with intermediate points only labeled as a numeric scale. (R) Item are reverse scored.

Sense of Purpose (*a* = .77)

1. I believe I have discovered who I really am.
2. My life is centered around a set of core beliefs that give meaning to my life.
3. I believe I know what my best potentials are and I try to develop them whenever possible.
4. Other people usually know better what would be good for me to do than I know myself. (R)
5. I can say that I have found my purpose in life.
6. As yet, I've not figured out what to do with my life. (R)
7. I believe I know what I was meant to do in life.

Purposeful Personal Expressiveness (*a* = .73)

8. It is more important that I really enjoy what I do than that other people are impressed by it.
9. If I did not find what I was doing rewarding for me, I do not think I could continue doing it.
10. When I engage in activities that involve my best potentials, I have this sense of really being alive.
11. I am confused about what my talents really are. (R)
12. I find a lot of the things I do are personally expressive for me.
13. It is important to me that I feel fulfilled by the activities that I engage in.
14. I believe it is important to know how what I'm doing fits with purposes worth pursuing.

Effortful Engagement (*a* = .61)

15. I think it would be ideal if things came easily to me in my life. (R)
16. I feel best when I'm doing something worth investing a great deal of effort in.
17. I can't understand why some people want to work so hard on the things that they do. (R)
18. I usually know what I should do because some actions just feel right to me.

19. If something is really difficult, it probably isn't worth doing. (R)
20. I find it hard to get really invested in the things that I do. (R)
21. I find I get intensely involved in many of the things I do each day.

Appendix D

Participation Invitation Social Media Post

Hello,

My name is Daniel Lewis. I am a doctoral candidate in Trevecca Nazarene University's Leadership and Professional Practices Program. I am requesting your participation in a doctoral research study. This research is being conducted under the supervision of Dr. Mark Bell, Ph.D. The purpose of this study is to measure and analyze the impact between follower's empowerment and their happiness. I am interested in gathering opinions from individuals that have experience working as a follower in a company or organization.

You must be 18 years old or older to participate in this study. When you access the survey, you will be presented with a consent form. Participation in the study requires your voluntary consent. Participation in the study involves providing basic demographic information and completing a survey regarding empowerment and happiness in the workplace. The online survey will take less than 10 minutes to complete. Survey participation is anonymous, voluntary, and confidential. No compensation is being offered for survey participation. Please feel free to message me with any questions or concerns. To participate in the study please click on the link below.

https://www.surveymonkey.com/r/NJ7ZTM3

Thank you for your time and interest in my study.

Sincerely,

Daniel Lewis, M.Ed., Doctoral Candidate, Trevecca Nazarene University

Appendix E

Consent Form

Purpose: This consent form is a request for your participation in a research study by Daniel Lewis, a doctoral candidate at Trevecca Nazarene University. This research is being conducted under the supervision of Dr. Mark Bell. The purpose of this study is to measure the impact between follower's empowerment and their happiness.

Voluntary Participation: Your participation in this study is voluntary. Moreover, you may discontinue participation at any time and for any reason without negative consequences. If you would like previously submitted survey responses omitted from the study, please contact the researcher using the contact information below.

Explanation of Procedures: You will be asked to provide basic demographic information and complete a survey regarding empowerment and happiness. The online survey will take approximately 15 minutes to complete.

Confidentiality: The website you have accessed, **https://www.surveymonkey.com/r/NJ7ZTM3**, is a secure website that uses the latest data encryption technology to securely collect and store data. While there is no guarantee the information cannot be intercepted by a third party, the chance of this occurring is extremely unlikely. Minimal demographic and identifying information will be collected, in order to help preserve your privacy.

Your survey data will be maintained in the online database until ready to be used for analysis. At that time, all data will be downloaded into a password-protected Excel file and stored on a private password-protected flash drive to which only the researcher has access. Once the study has been completed, the data will be stored on a secured password protected and encrypted flash drive for three years. Individual responses will be summarized in group format, further ensuring that the information you provide remains private.

Discomforts and Risks: Risks from participation in this study are minimal. One potential risk is an accidental breach of confidentiality. As outlined above, various steps will be taken to maintain confidentiality. Other potential risks of participating in the study include possible discomfort or mental distress from considering and offering feedback about perceptions of empowerment and happiness.

Expected Benefits: There are no anticipated benefits from participating in this research other than contributing to the advancement of scientific knowledge.

Use of Research Data: The information from this research will be used only for scientific and educational purposes. It may be presented at scientific meetings and/or published in professional journals or books, or used for any other purposes, which Trevecca Nazarene University considers proper in the interest of education, knowledge,

or research. As noted earlier, data will be analyzed and presented in the aggregate such that all individual responses will be kept confidential.

Approval of Research: This research project has been approved by the Institutional Review Board at Trevecca Nazarene University.

Liability/Limitations: Trevecca Nazarene University, its agents, trustees, administrators, faculty, and staff are released from all claims, damages, or suit, not limited to those based upon or related to any adverse effect upon which may arise during or develop in the future as a result of participation in this research. Please understand that this release of liability is binding upon you, your heirs, executors, administrators, personal representatives, and anyone else who might make a claim through or under you.

Consent to Participate: By clicking "yes" below and completing the survey, I am authorizing my consent to participate in this study. I also hereby acknowledge that:

1. I am 18 years old or older.

2. I have read and understand the above description of the study.

2. I understand that if I participate, I may withdraw at any time without penalty.

Should you have any questions/concerns about your rights as a research participant, please contact TNU's Institutional Review Board at IRB@trevecca.edu

Daniel Lewis, Doctoral Candidate

Yes, I agree to participate in this study.

No, I do not agree to participate in this study.