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Emerging Leadership Journeys (ELJ) is an academic journal that provides a forum for emerging scholars in the field of leadership studies. Contributors to this journal are Ph.D. students enrolled in the Organizational Leadership program in Regent University's School of Business & Leadership. Representing the multidisciplinary field of leadership, ELJ publishes the best research papers submitted by Ph.D. students during the first four terms of their doctoral journey. These selected papers reflect the students' scholarly endeavors in understanding the phenomenon of leadership and in advancing the field of leadership studies ontologically, epistemologically, and axiologically.

From the Editor
Dr. Bruce E. Winston

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Welcome to Volume 13, Issue 1 of Emerging Leadership Journeys (ELJ). This

issue contains qualitative and quantitative research articles produced by students in the

School of Business & Leadership's Ph.D. in Organizational Leadership program. These

articles provide excellent examples of the type of work our students produce during their

program of study.

Article Abstracts

Millennial and Generation Z's Perspectives on Leadership Effectiveness

M. Jake Aguas

A large body of literature suggests that defining effective leadership continues to be a challenge to theorists and practitioners alike. The construct has been characterized in terms of "traits, behaviors, influence, interaction patterns, role relationships, and occupation of an administrative position" (Yukl, 2013, p. 2). Depending on the field of study, occupation, or vocational context, leadership is described in numerous fashions. Layer generational differences onto the equation and another dimension of complexity emerges. This qualitative phenomenological study responds to these challenges by addressing the descriptives and behaviors associated with effective leadership through the lens of America's two youngest generational cohorts— Millennials and Generation Z. Based on an analysis and theming of 12 one-on-one interviews that utilized In-Vivo and Pattern Coding, emerging generations describe effective leadership as influential, results-driven, and leading by example with a servant's heart. Effective leaders are emotionally intelligent; they prioritize their team's needs and operate with transparency and consistency in communication.

Perceived Servant Leadership Impact on Job Satisfaction and Organizational Commitment Across Cultures

Brian T. Moore

The quantitative study explored servant leadership behaviors across two cultures and serves as a step toward answering a call for future research to investigate the qualitative "why" of servant leadership. Theoretical underpinnings rested on Greenleaf's construct of servant leadership represented by three measures, (a) cross-cultural measure of servant leadership behaviors, (b) overall job satisfaction, and (c) shortened organizational commitment questionnaire. I used a (a) quantitative research study, (b) quasi-experimental design, (c) cross-sectional, and (d) convenience sampling with (e) t-test and (f) multiple regression analysis to investigate the potential differences between two cultures concerning followers' job satisfaction, organizational commitment, and perceived servant leadership behaviors of their leaders. I collected 215 usable

responses from 35 cultures via email and social media using a 40-question online survey. Using t-tests for the five research questions, I found there was (a) no statistically significant differences for perceived servant leadership dimensions (service, humility, and vision) of the leaders between US and non-US followers, (b) no differences in followers' job satisfaction between US and non-US followers, or (c) no differences in followers' organizational commitment between US and non-US followers. Using multiple linear regression for the four hypotheses, I found perceived servant leadership traits (service, humility, and vision) of leaders are positively related to US and non-US followers' job satisfaction and organizational commitment. Additionally, the multiple linear regression models indicated that only service and vision were significant predictors of job satisfaction and organizational commitment for US and non-US followers.

Managing Group Conflict in the Multicultural Church: An Exegetical Research Analysis of Ephesians 2:11-22

Angela Nicholas

This chapter presents an exegetical research analysis to understand how Apostle Paul managed the conflict between the multicultural groups in the First Century Church. The analysis examined Ephesians 2:11-22 according to Robbins' (1996) socio-rhetorical analysis. Specifically, the researcher examined the pericope's inner texture to determine how Apostle Paul mitigated cross-cultural conflict among the members of the Church in Ephesus. The socio-rhetorical analysis revealed insights to answer the following questions: (1) How did Apostle Paul advise the Church in Ephesus on how to handle conflict among members of different cultures? and (2) Did Apostle Paul propose a multicultural experience or monocultural experience to mitigate cross-cultural conflict among the members of the Church in Ephesus? The socio-rhetorical analysis revealed that Apostle Paul advised the members of the Church in Ephesus to overcome conflict by embracing peace and unity through the inclusive nature of God. . The analysis also revealed that Apostle Paul proposed a monocultural experience to mitigate cross-cultural conflict among the members of the Church in Ephesus. This exegetical research study informs Church leaders with multicultural congregations how best to resolve cultural or interracial group conflict. This study also contributes to the research of group conflict in multicultural churches.

Christian Virtues in the Workplace When Not Everyone is a Christian

Deborah Lin McCain Podolinsky

Adding depth to the existing fruit of the Spirit (FOTS) instrumentation of Bocarnea et al. (2018), this study sought to explore differences in how Christians and non-Christians rate managers on the nine fruit of the Spirit scales. In this cross-sectional quantitative research that used an online survey, this study supported the reliability of Bocarnea et al.'s measure. Additionally, results supported the statistical difference in how the two groups of followers (Christian and non-Christian) rated their managers in six of the nine scales.

Millennial and Generation Z's Perspectives on Leadership Effectiveness

M. Jake Aguas
Regent University

A large body of literature suggests that defining effective leadership continues to be a challenge to theorists and practitioners alike. The construct has been characterized in terms of "traits, behaviors, influence, interaction patterns, role relationships, and occupation of an administrative position" (Yukl, 2013, p. 2). Depending on the field of study, occupation, or vocational context, leadership is described in numerous fashions. Layer generational differences onto the equation and another dimension of complexity emerges. This qualitative phenomenological study responds to these challenges by addressing the descriptives and behaviors associated with effective leadership through the lens of America's two youngest generational cohorts— Millennials and Generation Z. Based on an analysis and theming of 12 one-on-one interviews that utilized In-Vivo and Pattern Coding, emerging generations describe effective leadership as influential, results-driven, and leading by example with a servant's heart. Effective leaders are emotionally intelligent; they prioritize their team's needs and operate with transparency and consistency in communication.

Keywords: leadership effectiveness, Millennials, Generation Z, leadership behaviors

Introduction

The needs of different generational cohort groups differ just as much as the wants of generations differ. If organizations can better understand more about the needs and wants of each generation, they could lead their teams more effectively. Maslow's Hierarchy of Needs attempted to divulge the needs of generations in his 1958 Dynamic Theory of Human Motivation; however, much has changed since 1958, and this research focuses on the leadership needs for two generations that were not yet born when Maslow published his infamous paper.

As the world continues to change, megatrends reshape how Americans go about navigating their daily lives. Advancements in technology, ecological and environmental

sustainability, globalization, and the rapid movement towards the semantic web are influencing our perspectives on what constitutes effective leadership (Dunung, 2020; Marr, 2019; Peng, 2017). More recently, the COVID-19 pandemic has been added to the growing list of transformative forces reshaping how Americans perceive the construct of leadership, personally and professionally. As a result of the COVID-19 global crisis, Generation Z and Millennial workforces have experienced layoffs and furloughing in record numbers; they have been highly impacted by the job crisis. In addition, employment offers are being rescinded, leaving college students jobless upon graduation.

Leadership theorists and experts examine the construct of leadership through numerous lenses (Antonakis & Day, 2018; Bass, 2008; Northouse, 2019; Waldman & O'Reilly, 2020; Yukl, 2013); however cultural considerations towards leadership tend to focus on the constructs that highlight ethnic and racial considerations (Chhokar et al., 2008; Hofstede, 1980, 2001; House et al., 2004; Moodian, 2009), socio-economic status (Brown, 2004; Manakhova & Limonova, 2018), or gender-related perspectives (Eagly & Carli, 2007; Hoyt & Simon, 2017; Ibarra et al., 2013). This phenomenological leadership study attempts to fill a gap and answer a call in that it considers the leadership perspectives of America's two youngest generational cohorts, Millennials and Generation Z, and explores their notions through the scope of generations as culture (and sub-cultures) while highlighting the spectrum of research still needed in this field of study.

Born between 1981 and 1995, Millennials make up approximately 22 percent of the United States resident population, with nearly 72 million members (Duffin, 2019). Also known as Generation Y, the Millennial cohort represents the largest contributor to the U.S. labor force (35%), bypassing both the Baby Boomers and Generation X (Fry, 2018). Millennials place a high level of importance on value-centered leadership that is inclusive, collaborative, and committed (Maier et al., 2015) and prefer approachable leaders that lead by example with a high degree of integrity, ethics, and vision (Cox, 2016).

Having been raised in a digital world (Mládková, 2017), the oldest members of Generation Z were born in tandem with the emergence of the internet in the mid-nineties while its youngest members were born by 2010, just as the U.S. National Bureau of Economic Research (2010) marked the end of an eighteen-month recession. Smart devices, mass shootings, the #MeToo movement, lower life expectancy and birth rates, and social entrepreneurship have all shaped the value system of the youngest generational participant of the workforce. Duffin (2019) posits that Generation Z represents 26.5 percent of the country's overall resident population (86.4 million); however, the cohort represents only five percent of the workforce population; most of its members are not yet of working age (Fry, 2018). According to Ozkan and Solmaz (2015) and Laudert (2018), Generation Z perceives effective leadership as an influential

construct that emphasizes authenticity, adaptability, flexibility, and work-life balance. Leaders inspire Generation Z to follow in a fashion that leverages technology and encourages entrepreneurial thinking. In addition to valuing cultural diversity and inclusion provided by a global landscape, Generation Z also happens to be the most ethnically diverse generation in American history (The Business Insider, 2019).

Megatrends are forcing younger generational cohorts to pivot and adjust to monumental disruptions and paradigm shifts. In the process, their perceptions of leadership are also under scrutiny. How do Millennials and Generation Z describe leadership? What qualities and characteristics do these budding generational cohorts associate with effective leadership? What types of behaviors do these generational groups expect from their leaders?

Research Design and Methodology

This phenomenological research study was conducted in March and April 2019, with qualitative interviewing taking place April 8th through April 11th in Los Angeles and Orange Counties in Southern California. The study was comprised of 12 individual one-on-one interviews, six from each of the two-generational cohorts. A phenomenological research methodology was selected as it aligned with the objectives of the study and utilized the analysis of individual narratives to construct and derive universal meaning from the data provided from the verbatim responses (Padgett, 2017). Moustakas (1994) found that a phenomenological approach "involves a return to experience in order to obtain comprehensive descriptions that provide the basis for a reflective structural analysis that portrays the essence of the experience" (p. 13). Patton (2015) offered a typology of interviewing questions that could be utilized to support qualitative interviewing studies. Three of the six types of question formats were used in the design of the interpersonal interview to capture the lived experience of the leadership phenomenon. They include experience and behavior questions, opinion and value questions, and feeling questions. In the early stages of mining information and working towards narrowing the scope of the study, Cozby and Bates (2018) and de Vaus (2001) provided perspectives and insight on how to construct an effective research question. Creswell and Creswell's (2018) guidelines for the design of qualitative research questions where utilized in the construction and design of the research question because the study's objectives aligned with the qualitative research question criteria. The guidelines are listed below. The intent was to "explore the general, complex set of factors surrounding the central phenomenon and present the broad, varied perspectives or meanings that participants hold" (Creswell & Creswell, 2018, p. 133).

- Ask one or two central research questions
- Ask no more than five to seven subsequent questions
- Relate the central question to the specific qualitative strategy of inquiry

- Begin the research questions with the words what or how to convey an open and emerging design
- Focus on a single phenomenon
- Use exploratory verbs that convey the language of emerging design
- Expect the research questions to evolve and change during the study
- Use open-ended questions
- Specify the participants

Upon finalizing the research question, an interviewer's field guide with questions was prepared and field-tested for comprehension and timing. The learnings from the initial 10 question pilot provided insight into the following three areas: complexity, repetitiveness, and length. Respondents initially indicated that there were numerous instances in which they were asked the same question regarding characteristics, qualities, and behaviors of effective and ineffective leadership. The pilot indicated that the length of the questionnaire was closer to thirty minutes. Once the duplicate inquiries were removed, and the interviewer's field guide was reorganized, the updated guide was field-tested a second time and tested between 12-15 minutes and aligned with the study's goals and objectives. The respondents communicated that the questions were more focused and precise. The final interviewer's field guide consisted of the following questions:

1.   How would you *describe* leadership?
2.   What *qualities* and *characteristics* would you say describe an effective leader?
3.   What *behaviors* would you say describe an effective leader?

The interviewing field guide served as a mechanism to capture demographic information as well as a method to document reference information on environmental surroundings, interviewee observations, and emerging questions that arose during the interview process. The guide also provided a structured method to document reflections of the interview and notate miscellaneous observations about the interactions.

Sample

Approximately forty-two potential respondents were initially pre-screened using age criteria. Twelve respondents (six in each generational group) were invited to participate in the study based on the pre-screening criteria. A follow-up appointment reminder was sent to each respondent 24 hours prior to the interview via email and text message. All 12 respondents confirmed and executed the 12-15 minute interview at their scheduled day and time (see Table 1). During the interview process, the interviewer's field guide was referenced to maintain consistency across the interviewing and note-taking process.

Table 1

Respondent's Profile

Respondent/participant	Birthdate	Age	Gender	Ethnicity	Interview date
Participant 1	8/5/79	39	Male	Asian	4/10/19
Participant 2	5/30/87	31	Female	Asian	4/8/19
Participant 3	9/5/88	31	Female	Caucasian	4/8/19
Participant 4	4/8/93	27	Male	Hispanic	4/8/19
Participant 5	11/20/94	24	Female	Caucasian	4/11/19
Participant 6	10/17/94	24	Male	Caucasian	4/8/19
Participant 7	08/01/98	20	Female	Caucasian	4/9/19
Participant 8	7/10/98	20	Male	Hispanic	4/9/19
Participant 9	10/23/98	20	Female	Caucasian	4/9/19
Participant 10	6/20/99	19	Female	Caucasian	4/9/19
Participant 11	6/26/01	17	Male	Caucasian	4/10/19
Participant 12	3/6/98	21	Male	Caucasian	4/11/19

According to Patton (2015), the end goal of sample sizes in qualitative studies is to reach saturation or the point of redundancy. Qualitative studies do not have a minimum number of respondents as compared to quantitative studies; therefore, when the same responses began appearing from multiple respondents in this qualitative study, saturation was reached. Lincoln and Guba (1985) stated:

> In purposeful sampling, size of the sample is determined by informational considerations. If the purpose is to maximize information, the sampling is terminated when no new information is forthcoming from new sampled units; thus, redundancy is the primary criterion. (p. 202)

Data Collection

With the approval from each participant, the qualitative interviews were recorded on a smart device utilizing an automated transcription application called Trint. Upon completion of each meeting, verbatim responses were uploaded and automatically transcribed. A text file was produced and then converted to Microsoft Office Word for first-cycle coding evaluation. Narratives provided by participants were evaluated using In-Vivo Coding methods that used "words or shorts phrases to symbolically assign a summative, salient, essence-capturing, and evocative attribute for a portion of

language-based or visual data" (Saldaña, 2016, p. 4). In-Vivo Coding was utilized because it facilitated the opportunity to collect indigenous and cultural terminology directly from the "participant's own language" (Miles et al., 2020, p. 64). First-cycle codes then served as a basis for Pattern Coding. A second-cycle theming methodology grouped summaries into smaller, more meaningful inferential and explanatory units of analysis; categories, themes, and concepts.

Transcripts (Verbatim Responses)

Question 1: How would you describe leadership?

Participant 1Q1: I think leadership if I were to bring it down to one idea, would probably be influence I think somebody who exhibits the ability to influence people or an organization to move in a certain direction. (Codes: "influence" and "influencing movement"). That is a leader, not necessarily someone who is given the title of leader is not something that is just automatically awarded or earned. (Code: "Not about a title"). But I think it's something that is kind of built-in and there's a lot of trust that's involved. (Code: "trust").

Participant 2Q1: I think I think leadership has its roots in servanthood. (Code: "roots in servanthood"). And in my opinion, I don't think anybody is a leader unless they're willing to kind of get in the nitty-gritty of everything. (Code: "get in the nitty-gritty").

Participant 3Q1: There's a difference between a leader and a manager. A manager kind of sets out on more of a throne setting and like dictates down to me to people, but a leader is someone who maybe they have a managerial title, but they're in their ranks with their reports and like showing them like hey I can do what you guys do. (Codes: "showing them" and "do what you do") That doesn't mean they do the task. It doesn't mean they don't delegate. It means that they lead, but more from like an equal level and they encourage and inspire, and they see where things are missing, and they jump in and make that happen and not necessarily sit at the top and like track down but they're in the trenches with their team. (Codes: "equal level," "encourage," "inspire," "jump in," and "in the trenches with their team").

Participant 4Q1: A person who has the ability to communicate as in a way that something in a task that needs to be completed or I guess there be multiple facets in that. (Code: "ability to communicate"). In that sense of being able to communicate a task and is a completed or a vision that needs to be bought into. (Codes: "communicate" and "vision"). So I believe like the best leaders have the ability not just to get people to complete a task but get people to buy into a bigger vision. (Codes: "complete task," "communicate," and "vision"). Being able to get a group of people to understand that what they're doing has meaning and purpose and be ready to complete that and to do that successfully. OK cool. (Codes: "meaning," "purpose," and "complete task").

Participant 5Q1: I describe leadership as the way that you use your social capital to influence others around a common goal. (Codes: "using social capital" and "influence towards a common goal").

Participant 6Q1: Oh, I would say a person that is very confident in themselves that they know what they want. (Code: "confident"). They're passionate about themselves and other people that are connected to them, and they're there to lead the group of people to do better things than just make a change in the area that we're working with. (Codes: "passionate," "connected," and "make a change").

Participant 7Q1: Yeah. So I'd say it's fostering a community with a group of people that trust you and you trust them just as much for whatever the task may be whether it's personal or professional that they feel confident in coming to you and approaching you no matter what situation they may be facing positive or negative. (Codes: "fostering community," "trust," and "confidence").

Participant 8Q1: I define leadership kind of apart from any sort of morality, just the ability to effectively guide people for a purpose that you have in mind. (Codes: "effectively guide people" and "purpose"). Or it could be part of a bigger picture. (Code: "bigger picture"). It could be part of nothing. It could be used for good. It could be used for bad. But the ability to effectively convince people to work by their own will. (Code: "effectively convince people").

Participant 9Q1: It's honestly a hard question. I think of a leader as someone who is taking a group of people from one thing to another thing. (Code: "taking a group of people from one thing to another"). I guess it's kind of like you always have a goal in mind as a leader, I'd say. (Code: "goal"). And so your job is to effectively and correctly take an operation from point A to Point B. (Code: "effective" and "take from point A to B"). Continue to move it forward in a way that is good. (Code: "move forward").

Participant 10Q1: I define leadership as someone who takes charge and can lead a group in the right direction to get a task completed. (Codes: "take charge," "lead in the right direction," and "tasks completed").

Participant 11Q1: It could be words leadership like you are kind of the driving force behind something you know, like if it's a person, it's probably someone people look up to. (Codes: "driving force" and "look up to"). And he's like leading them on leading them to somewhere they want to be and want to go. (Code: "leading them somewhere").

Participant 12Q1: I would describe the leadership as being able to lead and mentor other people. (Codes: "lead" and "mentor"). And beyond telling them what to do and doing tasks. It's inspiring them to do their job effectively while also learning what it

means to lead others and to train them into becoming a leader themselves one day. (Codes: "inspiring" and "train others").

Table 2

How would you describe leadership?

Cluster codes	Themes
"influence (2x)," "movement," "influence towards a common goal," "convince people," "move to change," "lead somewhere," "inspire" (2x), "encourage"	Influence
"complete tasks" (3x), "goal," "towards a common goal," "meaning," "purpose" (2x), "effective"	Results-driven
"jump in," "in the trenches with their team," "showing them," "get in the 'nitty-gritty'"	Leads by example
"roots in servanthood," "do what you do," "equal level," "not about a title"	Servant
"ability to communicate," communicate" (2x)	Communication
"mentor," "train," "look up to"	Develops followers
"confidence" (2x), "passionate"	Confidence
"take charge," "driving force"	Takes action
"fostering community," "connected"	Connects
"trust" (2x)	Trustworthy
"vision," "bigger picture"	Visionary

Question 2: What qualities and characteristics would you say describe an effective leader?

Participant 1Q2: So, if I were to say one word, I would say influence. (Code: "influence"). Besides influence, I would say the ability to know the difference between people and how they operate how you do that in a word. (Code: "know the difference between people"). Knowing people, knowing situations, and knowing how to deal with them. (Code: "knowing people" and "knowing how to deal with them"). And I would also say just care. (Code: "care"). I think that's a worry. Like a leader that cares for somebody if I know that my leader cares for me. (Codes: "cares for somebody" and "cares for me"). I'm willing to go the extra mile for that person. (Code: "go the extra mile").

Participant 2Q2: I would say by example and definitely like kind of bouncing back to the servanthood aspect as you need to know your people in order to leave them lead

them properly. (Codes: "lead by example" and "servanthood"). So I would say kind of jumping into like don't ask people to do something you're not also willing to do. (Codes: "jumping in" and "don't ask people to do something you're not willing to do"). So yeah. So I would say like really knowing your people and being willing to do. (Codes: "knowing your people" and "willing to do"). Yeah. I don't know. Like, get in the middle of it all. (Code: "get in the middle"). OK. All right. In one-word phrases or care qualities, I would say a leader is "knowable." (Code: "knowable").

Participant 3Q2: someone who is empathetic who listens who has a pulse on the situation, which is self-aware who encourages who sees maybe in their team's weaknesses but also leverages their strengths. (Codes: "empathetic," "listens," "self-aware," "encourages," and "leverages team's strengths"). So they just have like I said a pulse on the situation for what's happening with their team and what their team's getting done vs. somebody who thinks they know what's going on and leads from a place of maybe by. OK. (Code: "have a pulse on their team").

Participant 4Q2: I would say someone who is self-aware of their own strengths and weaknesses and also aware of other people's kind of cognizance they like emotional responses or just being aware of the way that people respond to either it's whether it's a supervisor or someone in that role. (Codes: "self-awareness" and "emotional awareness"). I explained more like just kind of give different characteristics.

Participant 5Q2: Words or phrases come to mind. I would say humility, team player. (Codes: "humility" and "team player"). Inspiring charismatic engaging not afraid to go against the status quo looking out for the best interests of the team working towards a common goal tonight. (Codes: Inspiring," charismatic," "engaging," "looking for the best interests," and "common goal"). Yeah, that's good.

Participant 6Q2: They would be responsible, honest, direct, accountable, compassionate, and loving. (Codes: "responsible," "honest," "direct," "accountable," "compassionate," and "loving").

Participant 7Q2: I would say trustworthy. I also think just a willingness to listen and someone that is pretty mature I would say or understands the value of the feedback that they'll be giving back to the individual who's asking for advice or even not asking for advice just having the I guess perception and understanding about when it's right to step in and when it's right to make changes whether it's in the workplace or personal situations. (Codes: "trustworthy," willingness to listen," "understands the value of feedback," and "make changes").

Participant 8Q2: Someone who has like a pioneer mentality. (Code: "pioneer mentality") Someone who people can look to as a symbol of power someone that people trust. (Code: "trust"). I think they are most effective because if they trust them, they're going

to want to do the work for them immediately. (Code: "trust"). Yeah, hands-on. (Code: "hands-on").

Participant 9Q2: I think the biggest thing for me is that an ineffective leader has integrity. (Code: Integrity). They need to be someone who is able to match their words with actions and think not to make empty promises I think would be like a huge thing for a leader. (Code: "match words with actions"). I think they're also very in tune with the people that they're leading in that way in the people who they're leading can trust them for that reason. (Codes: "in tune with people" and "trust"). I think they're transparent about what is actually happening to them, but at the same time, they know like how much to share with someone to encourage them and how much to withhold from people at the same time to make sure they're not discouraged. (Codes: "transparent," "encourage," and "not discouraged"). It's kind of a balancing act. It's leadership where you're supposed to be forthright but, at the same time, withholding from certain things until the right time. (Code: "forthright"). And I'm kind of all over the place, but it knows when to do the right things at the right time. I think, as a good leader, they just have a good sense of when it's the right time to discipline them when it's the right time to encourage when is the right time to share this information or that information or remedy this situation. (Codes: "right time to discipline," "encourage," and "share information"). They can have a good sense of I guess where an operation is going. And in that way directed correctly. (Code: "direct").

Participant 10Q2: A good communicator and maybe someone who is outgoing because I can talk more and like time management. (Codes: "good communicator," "outgoing," and "time management"). They're good at delegating I guess they're knowledgeable on what needs to get done. (Codes: "delegating" and "knowledgeable").

Participant 11Q2: Kind, sympathetic, so confident as well. (Codes: "sympathetic" and "confident"). Those factors are the main ones.

Participant 12Q2: A leader is emotionally competent, and a leader is effective, and a leader is a mentor. (Codes: "emotionally competent," "effective," and "mentor").

Table 3

What qualities and characteristics would you say describe an effective leader?

Cluster codes	Themes
"lead by example," "willing to do it," "don't ask people to do something they are not willing to do," "servanthood," "jumping in," "get in the middle," "hands-on," "matches words with action," "go the extra mile"	Leads by Example

Cluster codes	Themes
"know the difference between people," "knowing people," "knowing how to deal with them," "knowing your people," "pulse on the team," "in tune with people," "knowledgeable"	Knows Their Teams
"leverages team strengths," "team player," "looks out for team's best interests," "engaging," "delegates," "mentor," "effective team leader," "knowable"	Team-Oriented
"care," "cares for somebody," "cares for me," "empathetic," "compassionate," "sympathetic," "loving"	Caring
"transparent," "shares information," "direct," "good communicator," "values feedback," "willingness to listen"	Values communication
"trustworthy" (3x), "integrity," "forthright," "honest"	Trustworthy
"self-aware," "self-awareness," "emotional awareness," "emotionally competent"	Emotional intelligent
"encourages" (3x), "not easily discouraged"	Encouraging
"responsible," "accountable," "disciplines," "time management"	Accountability

Question 3: What behaviors would you say describe an effective leader?

Participant 1Q3: Leaders are there in the trenches. (Code: "in the trenches"). I think when they're doing some of the work that you're doing as a specialist, I believe that to me shows good leadership that they're not just at the top making these decisions and just saying do it but can get in the trenches and do the work that even you're doing. (Codes: "doing work that you're doing," "not just making decisions," and "in the trenches"). Maybe that's not what they're doing all the time, but they exhibit that ability to do it and the willingness to show you how it is done. (Codes: "willingness to do the work" and "willingness to show"). So just a real quick example in my work you know as an admissions counselor we do college fairs, and that's just something that we have to do at night. And you know my boss would fill in if nobody could do it. (Code: "fills in"). She would go to a college offering something that she's not supposed to do this on in her job description, but she would do it so that it wouldn't put that burden on somebody else, you know. And so, to me, that was like an example of good leadership or good behavior. OK.

Participant 2Q3: I would say being upfront about things so and talking to people and so that we like there's just not any like we don't guess about what's going on and on top of

that just like yeah I think having the humility to realize that you know we're all in this together. (Codes: "upfront about things" and "humility"). And that each person has something to contribute, so I think just like the recognition of like there is no small part. (Code: "recognition"). And I just kind of like when forever read a little bit it's okay. Yeah okay.

Participant 3Q3: I think there's a difference between a leader who responds and a leader who reacts to a situation someone who acts in a situation can kind of demoralize the team versus someone who responds in a situation as the ability to overcome obstacles in a different aspect. (Code: "overcomes obstacles"). Did that answer your question?

Participant 4Q3: Well, if you want to, maybe start off with just listening. (Code: "listening"). Definitely, self-aware. (Code: "self-aware"). I would say self-motivated or at least motivated in general and self-aware motivated and leadership. (Codes: "self-motivated," "self-aware," and "leadership"). I would say the ability to be driven. (Code: "driven"). Yeah, driven by whatever tasks or things that they need to accomplish. (Codes: "driven" and "need to accomplish").

Participant 5Q3: I would expect them to be in touch with what is happening in their employee's daily routines. (Code: "be in touch with employees"). What is going well and what's going poorly. I would expect them to have clear expectations that they communicate regularly with their employees. (Codes: "clear expectations" and "communicate regularly"). I would expect them to have check-in meetings with their employees and their team. (Code: "check-in"). I would expect them to communicate the team's goals clearly. (Code: "clearly communicate"). I'm only hoping that employees meet their goals but rallying everyone around a common team goal. (Codes: "meet goals" and "common team goal").

Participant 6Q3: It would be the same as I just mentioned.

Participant 7Q3: OK. So I think for sure just maintaining that communication with whoever they're working with and then also staying on top of everything that's going on for example in the workplace not isolating themselves but making sure they maintain an equal amount of involvement with the employees and whatever the tasks may be. So they're walking along with you rather than ostracizing you from the group. (Codes: "maintaining communication," "not isolating themselves," and "involvement").

Participant 8Q3: I would expect them to be strong and firm while maintaining an understanding of the subjects that they're leading. (Codes: "strong," "firm," and "understanding"). Yeah, I would expect them to have like a goal in mind that they stand hard to and like to maintain their effectiveness. (Codes: "goal in mind" and "maintain their effectiveness"). They would not stray from that like based on anyone

else's behavior. (Code: "not stray"). And so if someone kind of gets in the way of the goal that they're trying to accomplish, then they are no longer part of the operation.

Participant 9Q3: For me is I have never really respected leaders who are overly humorous or overly relaxed I guess you could say I think an effective leader is someone who can take charge and command a group who is mature. (Codes: "take charge" and "command"). And I think when I've seen effective leaders in my life, they're people who people take seriously they're not like a joke to people. And in that way they're able to be kind and respectful; I think it's enormous. (Codes: "kind" and respectful"). It's not that they're like overbearing or demeaning to the people they're meeting but rather that they're quietly respectful in a way that makes their followers, I guess people want to follow them and trust them. (Codes: "quietly respectful" and "trust"). So I think a lot of that has to do with like a quiet respect that you have for the leader and that this person is someone who commands your leadership through getting through action. (Codes: "quietly respectful" and "through action"). I think mostly but with words when needed. They are again just mature. I think you can tell when you look at a leader if they are mature and not in the way that they handle certain situations. (Codes: "mature" and "handle situations"). And that's huge.

Participant 10Q3: I guess it's like looking back at past internships I've seen think the managers that were really well-liked and they're really good at what they did. They got to know their employees and have relationships with them and can talk with them and they are always keeping up with how their life's going. (Code: "know their employees"). Then when in the office, they knew the background of everything that was happening and yes. Keeping everyone on the team updated communicating. (Codes: "keeping up" and "communicating").

Participant 11Q3: Getting people together to strive towards a similar goal. (Code: "strive towards a similar goal"). They all want to achieve. (Code: "achieve"). Yeah, and just teaching them how to do it the proper way. (Code: "teaching").

Participant 12Q3: I would like to see a leader participating at the bottom of the food chain before they are part of the top of the food chain. And what I mean by that is if I see a manager or leader mopping the floors that would be an instant signal that they are an effective leader because they can empathize with the employees and they're not creating a power struggle, but they're coming down to the level of the employee and doing the tasks along with them. (Codes: "empathy," "lead by example," and "servant leadership"). And at the same time going back to their beat they're mentoring those employees telling them that you've been there before and they know how they feel empathizing with them and showing them the ropes and trying to encourage them and disciple them to one day becoming a leader as well. (Codes: "mentoring," "empathize," "encourage," and "showing the ropes").

Table 4

What behaviors would you say describe an effective leader?

Cluster codes	Themes
"upfront about things," "communicates regularly," "checks in," "clearly communicates," "maintains communication," "communicating," "in touch with employees," "engages," "involved," "keeping up," "clear expectations," "listening"	Communicates and connects regularly
"in the trenches" (2x), "doing work that you are doing," "willingness to do the work," "fills in," "encourages," "recognizes," "trust," "not just making decisions," "through action"	Works alongside their teams
"self-motivated," "driven," "self-aware," "takes charge," "command," "firm," "strong," "maintains effectiveness"	Is self-driven and takes charges
"need to accomplish," "achieves," "meets goals," "common team goal," "goal in mind," "strive towards a similar goal," "does not stray"	Operates with a goal-oriented mindset
"kind," "empathizes," "understanding," "respectful," "quietly respectful," "humility"	Is compassionate
"willingness to show," "teaching," "mentoring," "showing the ropes"	Serves as teacher and mentor
"overcomes obstacles," "handles situations," "mature"	Overcomes adversity

Discussion

The phenomenological study found that Millennials and Generation Z both share similar perspectives in their descriptions of leadership as well as in their narratives of the qualities and behaviors associated with effective leadership. The Pattern Coding theming process exercised in the analysis of all three questions identified large-scale themes on generational perspectives of leadership effectiveness.

Question 1: How do You Describe Leadership?

The Pattern Coding theming process identified three major categories for the first inquiry. Both generation groups posited that phrases like *influence, results-driven,* and *leads by example with a serving heart,* all described and defined leadership. Not far behind were *service*, *communication*, and *development*. These responses primarily indicated that both generational cohorts value relational constructs of leadership over transactional descriptors.

Influence

Analysis of the verbatim responses suggested that America's emerging generations describe leadership as an ability that influences and moves a group of individuals or team members towards a common goal. In-Vivo Coding identified 10 instances of words or phrases that directed attention to the construct of influence as a descriptive of leadership. These observations aligned with commonly accepted theories on leadership that highlight the importance of influence in its definition (Antonakis & Day, 2018; Northouse, 2019; Waldman & O'Reilly, 2020; Yukl, 2013). Phrasing such as "move others to change," "lead somewhere," and "common goal" also guided the findings towards the following significant point: influence can be goal-oriented and intentional. The term "inspiration" was used interchangeably as a mechanism to communicate the concept of influence. Garton (2017) recommended that inspiration and influence went hand-in-hand in describing leadership.

Results-Driven

Millennials and Generation Z described the leaders that they desire to follow as results-driven and high-level performers. They "complete tasks," work "towards common goals," and exemplify "effectiveness" in their performance. They are driven by meaning, purpose, and significance. They are what Warren (2012) would consider purpose-driven in their actions. The study uncovered 10 specific references that tied the description to a results-driven leadership mentality—one where leaders encourage their followers to exercise and one that they model up, down, and around in their 360-degree diorama.

Leading by Example with a Serving Heart

Leadership is about doing, not just delegating and empowering. According to younger cohorts, leaders "jump in" and "get in the trenches," showing followers what to do and how to do it. Leaders get into the "nitty-gritty" and do not ask their team members to do something that they themselves are not prepared to do. A leader's actions are rooted in servanthood; it is "not about a title," it is more about having a heart to serve first. Greenleaf (1977) popularized the concept of servant leadership, and although technology and the internet have changed the environment in which the praxis occurs, Millennials and Generation Z still respond favorably to its underlying premise and philosophy.

Question 2: What qualities and characteristics would you say describe an effective leader?

Question two sought to identify the specific types of characteristics that leaders possessed. Although the study anticipated crossover between all three inquiries, question two was designed and worded in a fashion to be less fixated on the description

of leadership and more focused on leadership qualities. The theming highlighted the following three overarching characteristics and qualities: leaders *lead by example, know their-teams,* and *are team-oriented.*

Lead by Example

The quality of leading by example appeared in both questions one and two; however, the responses identifying leadership by example occurred with most frequency in question two: it was the highest-ranked leadership discourse and response. According to Millennials and Generation Z, leaders are dominantly characterized by their ability to "walk the talk." The open-ended responses suggested that leaders functioned with a "lead by example" philosophy, a "hands-on approach," and modeled the work while operating comfortably "from the middle" of the action. Leaders match their words with action and are willing to do the heavy lifting and go the extra mile, exemplifying what sound leadership looks like. Self-sacrifice is commonly associated with leaders that lead by example (Portolese et al., 2018).

Know Their Teams

The verbatim responses indicated that leaders know their teams. They do this by authentically investing time in getting to know and understand each of their team members. Additionally, they take time to know their team members' needs, dreams, personal and career objectives. Over time, the psychological contract is enhanced, and followership loyalty increases (Lussier & Achua, 2016). Respondents used phrases like "know the difference between people," "knowing people," "pulse on the team," and "in tune with people" to illustrate the importance of this leadership quality. Knowing your team also means sharing responsibility, accountability, and leadership duties. Practicing team leadership (Blake & Adams-McCanse, 1991; Blake & Mouton, 1985) provides a platform to get to know team members while being conscious of both relationship-oriented and task-oriented constructs.

Team-Oriented

The final theme identified in this second component of the study was also related to team dynamics. However, it was significant enough to merit its own entry. Younger generations find that leaders who practice team-orientation in their decision-making and planning, organizing, leadership, and controlling functions tend to be more influential and inspiring in the eyes of their followers. Unique phrases like "leveraging team strengths," "team player," and "looks out for the team's best interests" were used to differentiate the theme from the adjacent construct of *knows their team*. Other phrases, such as "effective team player" and "engages" team members, also served to solidify the stand-alone theme. Levi (2017) reinforced the importance of team-oriented leadership that offers interdependence, interpersonal interaction, structured relationships, and mutual influence.

Question 3: What behaviors would you say describe an effective leader?

The final question specifically probed for the behavioral attributes associated with leadership. Millennials and Generation Z overwhelmingly value leaders that *communicate* and *work alongside their teams*. Effective leadership behaviors include intentionally connecting above, below, and around with honesty and transparency. Team-spirited communication that is open and direct is appreciated. Millennials and Generation Z respect leaders that behave in a fashion that promotes the team as a unit where all members are valued, following the mantra, "teamwork makes the dream work."

Communicates and Connects Regularly

Hickman (2016) defined communication as the "use of symbols (including words, tone of voice, gestures, or use of objects or artifacts) to convey meaning." Millennials and Generation Z proclaim that consistent communication is the most important behavior that a leader can practice. Leaders who check-in regularly on their teams, communicate with clarity and transparency, and intently listen to their followers, separate themselves from the pack. Being "up front" and "keeping up" with the interests of their team members is a priority for Millennials and Generation Z followers. Individuals who effectively convey their message across channels using the appropriate encoding system, delivery method, and feedback loop (checking for understanding) increase their opportunity to be perceived as a leader among the younger generations.

Works Alongside Their Teams

Bass (2008) suggested that effective leadership involved the interaction between two or more members. The data analysis indicated that Millennials and Generation Z believe that their leaders should be working alongside and in tandem with them, "making decisions" together and building synergy along the way. Leaders who worked alongside their teams were more prone to build group cohesion quicker than if they worked in silos. Team leaders that encouraged cohesion tended to have "similar attitudes and personal goals" and developed common interests with their teams (Levi, 2017, p. 70). The study suggested that younger generations value synergy and team momentum; they value authentic and participative leaders that create a climate of camaraderie and team pride.

Conclusion

Millennials and Generation Z have developed similar perspectives on how they describe effective leadership and the behaviors associated with the leaders they willingly follow. Experiencing many of the same events in their formative years, these two emerging generational cohorts have developed a distinct and overlapping value

system that has shaped their perspectives towards leadership effectiveness. America's youngest working cohorts value leadership that is influential, results-driven, and service-minded: leaders are emotionally intelligent. Leaders prioritize their team's needs and operate with transparency and consistency in communication. Leaders operate using an authentic "leads by example" mentality and praxis that gains genuine buy-in and loyalty in the process.

Recommendations for Future Research

A longitudinal study is recommended to continue exploring the emerging leadership perceptions of Millennials and Generation Z, specifically as the majority of Generation Z begins entering the workforce, and Millennials progress deeper into their professional careers and personal journeys. An in-depth, quantitative analysis of differences in perceptions between Millennials and Generation Z would also be interesting to capture and examine. Although relatively narrow at this point in time, there is growing interest in researching the perceptions of the generational cohort that follows Generation Z, those born after 2010. How are they similar to previous generational groups? How might they differ? Finally, further research is needed to explore the construct of *generations as culture* and its relationship to leadership and generational cohort theory. Continued research in this area will expand the growing framework of generational cohort theory and analysis pioneered by Mannheim (1928, 1952) and Strauss and Howe (1991, 1997). Delving deeper into the examination and understanding of predictive aspects and key characteristics of groups will provide further insight into socio-cultural factors and shared experiences that influence how a group of people close in age—having experienced similar formative events—interact with society. A juxtaposition of generational cohort theory and leadership constructs will provide a foundational baseline equipping those desiring to *influence* and lead America's youngest cohorts.

Theoretical and Practical Implications

From a theoretical perspective, this study adds to the body of knowledge in that, to my knowledge, no other study has evaluated these two generations to understand the type of leader they desire to work with. While additional work is needed to expand on these variables and test for generalizability in larger populations, it is believed that this study has provided the foundation for future studies that aim to examine leadership effectiveness with Millennials and Generation Z.

From a practical perspective, these two generations characterize leadership effectiveness as those that lead by example, those that know their teams, and those that are team-oriented. Practically, these three competencies are invaluable to organizations today. It is my recommendation that organizations invest in training, development, and evaluation programs that include these three constructs. I also recommend integrating

them into the behavioral interviewing process to help identify the next generation of high-potential talent and leadership for the organization.

Leading Millennials and Generation Z is an open yet complex process. Leaders seeking to be effective across generational boundaries need to speak the leadership language welcomed by America's youngest generational cohorts. Leaders that practice a philosophy that places a high priority on connection, results, service, and development best position themselves for stronger performance and organizational success. Organizational leaders need to adjust their leadership style accordingly and place a high priority on relationships and team-centricity that promotes both collaboration and autonomy. It is recommended that intergenerational leaders communicate in a language that exemplifies purpose and significance, and provides an avenue for Millennials and Generation Z to express themselves.

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Perceived Servant Leadership Impact on Job Satisfaction and Organizational Commitment Across Cultures

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The quantitative study explored servant leadership behaviors across two cultures and serves as a step toward answering a call for future research to investigate the qualitative "why" of servant leadership. Theoretical underpinnings rested on Greenleaf's construct of servant leadership represented by three measures, (a) cross-cultural measure of servant leadership behaviors, (b) overall job satisfaction, and (c) shortened organizational commitment questionnaire. I used a (a) quantitative research study, (b) quasi-experimental design, (c) cross-sectional, and (d) convenience sampling with (e) *t*-test and (f) multiple regression analysis to investigate the potential differences between two cultures concerning followers' job satisfaction, organizational commitment, and perceived servant leadership behaviors of their leaders. I collected 215 usable responses from 35 cultures via email and social media using a 40-question online survey. Using *t*-tests for the five research questions, I found there was (a) no statistically significant differences for perceived servant leadership dimensions (service, humility, and vision) of the leaders between US and non-US followers, (b) no differences in followers' job satisfaction between US and non-US followers, or (c) no differences in followers' organizational commitment between US and non-US followers. Using multiple linear regression for the four hypotheses, I found perceived servant leadership traits (service, humility, and vision) of leaders are positively related to US and non-US followers' job satisfaction and organizational commitment. Additionally, the multiple linear regression models indicated that only service and vision were significant predictors of job satisfaction and organizational commitment for US and non-US followers.

Keywords: quantitative, quasi-experimental, multiple regression, *t*-test, United States

Introduction

The quantitative study results attempted to answer Eva et al.'s (2018) call for future servant leadership research. In their systematic review of 285 servant leadership articles spanning 20 years, from 1998 to 2018, Eva et al. described servant leadership as the

contemporary gap filler for the unfulfilled hunter-gatherer relationship need inherent to mankind (p. 111). In the hunter-gatherer era, the leader-follower relationship was intimate, and families and tribes naturally created an environment where the private and public lives of tribal members were indistinguishable (Eva et al., 2018, p. 111). As societies developed and grew to meet increasing human needs, larger bureaucratic organizations and a "globally-mobile workforce" began to emerge, and the relational distance and cultural differences between the leaders and followers diminished the traditional and more intimate hunter-gatherer tribal and family bonds (Eva et al., 2018, p. 111). Servant leadership is now filling that increasing societal void (Eva et al., 2018, p. 111). Unlike performance-driven leadership practices, where organizational goals and profits eclipse the individual needs of the people and their communities, servant leadership is a holistic approach focused on personal development in spiritual, ethical, emotional, and rational environments (Eva et al., 2018, p. 111).

Research Problem

Eva et al. (2018) offered several research questions spanning conservation of resources theory, situational strength theory, self-determination theory, and servant leadership (p. 128). More specifically, Eva et al. identified four areas for future research to advance servant leadership measurement instruments (p. 125). To standardize measures, Eva et al. suggested (a) engaging in field experiments to explore causal inferences, (b) increasing experimental design to test servant leadership effects in a controlled environment, (c) using eye-tracking in lieu of surveys to better capture and understand follower behavior toward leadership, and finally, (d) qualitative studies to reveal "how servant leaders develop other servant leaders" (pp. 125-126). As a first step in exploring the qualitative "why" of servant leadership, this quantitative research study provided a method for determining and exploring the potential differences between two cultures concerning followers' job satisfaction, organizational commitment, and perceived servant leadership behaviors of their leaders.

Study Purpose

As organizational leaders become more aware of the need for employees' long-term health and well-being through followers' individual development and empowerment, practitioners are incorporating ways to better understand and implement servant leadership practices into their organizations (Yukl, 2013, pp. 348-349). To answer the call for future research and add to the body of knowledge for scholars and practitioners of servant leadership, the topic under investigation was the perception followers from different cultures have about the relationship between servant leadership behaviors of leaders and followers' job satisfaction and organizational commitment. The research approach was a (a) quantitative research study, (b) quasi-experimental design, (c) cross-sectional, and (d) convenience sampling with (e) *t*-test and (f) multiple regression analysis to evaluate the research questions and hypotheses.

Scope and Limitations

Resources and design are two significant limiting factors. Due to limited access to a substantial number of respondents from multiple cultures, the two data collection categories were the United States (US) and non-US cultures. Additional limitations were the strengths and weaknesses of the chosen design. The strength of a quantitative research approach for the study was that it answered the quantitative "what" for the research questions using minimal resources compared to a qualitative approach (Eva et al., 2018; Patton, 2015, pp 87-88). In a systematic review and call for future research on servant leadership, Eva et al. identified a lack of qualitative research and the need to answer the qualitative "why" to servant leadership in practice (pp. 111, 126). For example, Eva et al. suggested a mixed-methods approach to "answer applied research questions, such as 'how servant leadership influences employees during significant organizational change,' and 'how servant leaders develop other servant leaders'" (p. 126).

A quasi-experimental approach for the study provided a broader reach requiring fewer resources when compared with experimental design, but the quasi-experimental design with convenience sampling lacked random assignment to groups and full control of potential confounding variables (Johnson & Christensen, 2017, p. 355). Thus, quasi-experimental research was not as strong as an experimental research design (Johnson & Christensen, 2017, p. 354). The cross-sectional and convenience sampling approach was also a strength, which minimized the impact on research resources and provided more immediate feedback that could be used to refine the research focus for future research (Johnson & Christensen, 2017, pp. 400-402). In comparison, a longitudinal approach with pre-tests and posttests may provide more accurate results, findings, and implications (Johnson & Christensen, 2017, pp. 401-402). However, a longitudinal approach was unrealistic for the current study, and pre-tests and posttests may unintentionally influence the participants' behaviors, require more time and resources, and narrow the research reach (Johnson & Christensen, 2017, pp. 401-402).

Theoretical Foundations of Servant Leadership

Scholars have traced the underlying theory of servant leadership back to Greenleaf's 1970 essay describing the leader as a servant (Greenleaf et al., 2003, pp. 29-74). In describing servant leaders, scholars often begin with a quote from Greenleaf that summarizes the concept. In his 1970 essay, Greenleaf stated:

> [The servant as leader] begins with the natural feeling that one wants to serve, to serve first. That conscious choice brings one to aspire to lead. . . . The difference manifests itself in the care taken by the servant-first to make sure that other people's highest priority needs are being served. The best test . . . is: do those served grow as a person; do they, while being served, become healthier, wiser,

freer, more autonomous, more likely themselves to become servants? (Greenleaf et al., 1996, pp. 1-2)

Building on Greenleaf's initial concept of servant as leader, Spears, who worked with Greenleaf to develop the theory of servant leadership, summarized Greenleaf's construct and writings to ten characteristics: (a) listening, (b) empathy, (c) healing, (d) awareness, (e) persuasion, (f) conceptualization, (g) foresight, (h) stewardship, (i) commitment to the growth of people, and (j) building community (Greenleaf et al. , 2003, pp. 16-19). Continuing the development of servant leadership, Liden et al. (2008) offered nine dimensions: (a) emotional healing, (b) creating value for the community, (c) conceptual skills, (d) empowering, (e) helping subordinates grow and succeed, (f) putting subordinates first, (g) behaving ethically, (h) relationships, and (i) servanthood (p. 162).

Patterson (2003) developed a servant leadership theory by summarizing seven constructs as "(a) love, (b) humility, (c) altruism, (d) vision, (e) trust, (f) empowerment, and (g) service" (pp. 11-25). Leaning on extensive literature from scholarly works, Patterson described service as the state where servant leaders set an organizational climate by showing others how to serve through modeling behavior that inspires and motivates others within the organization (p. 26). Humility, Patterson summarized, is sometimes viewed as a weakness, but it is a virtue whereby individuals do not overvalue their worth, and they keep their talents and abilities in perspective while focusing on others rather than themselves (p. 14). Humility enables servant-leaders to recognize and respect others' worth (Patterson, 2003, p. 14). Finally, vision is traditionally thought of as a state where leaders conceive and see the organization's future destiny (Patterson, 2003, p. 18). In contrast, Patterson asserted that a visionary servant leader also sees each individual's future state as the leader guides them toward that vision through development and empowerment while caring for their individual needs (pp. 18-19).

In a review of servant leadership literature over 20 years, Eva et al. (2018) observed an abundance of servant leadership measures, but the measures had not been subjected to the same level of testing and critique usually applied to other leadership theories (p. 125). To develop a cross-cultural measure of servant leadership behaviors, Hale and Fields (2007) examined a vast number of terms other scholars and researchers have used to describe servant leadership behaviors (as cited in Hale & Fields, 2013, p. 153-154). Hale and Fields (2013) simplified and synthesized the broad number of servant leadership characteristics into three significant dimensions formerly used by Greenleaf (1977) (as cited in Hale & Fields, 2013, pp. 153-154). The three dimensions are service, humility, and vision (Hale & Fields, 2013, p. 154).

Research Questions and Hypotheses

To address the research problem, the research questions and hypotheses were:

RQ1: There is a difference in perceived service of the leader between US and non-US followers.

RQ2: There is a difference in perceived humility of the leader between US and non-US followers.

RQ3: There is a difference in perceived vision of the leader between US and non-US followers.

RQ4: There is a difference in followers' job satisfaction between US and non-US followers.

RQ5: There is a difference in followers' organizational commitment between US and non-US followers.

RH1: For US followers, perceived service, humility, and vision of the leader are positively related to the followers' job satisfaction.

RH2: For non-US followers, perceived service, humility, and vision of the leader are positively related to the followers' job satisfaction.

Figure 1

Conceptional Research Model for RH1 and RH2
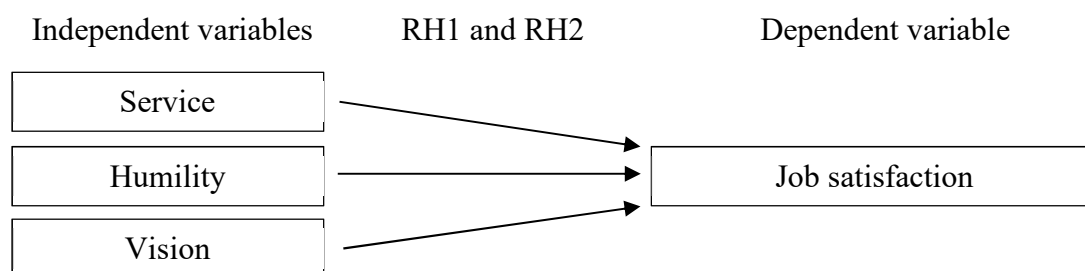
Note. This model represents the three independent variables (service, humility, and vision) and their relationship to the dependent variable (job satisfaction) represented by the hypotheses RH1 and RH2.

RH3: For US followers, perceived service, humility, and vision of the leader are positively related to the followers' organizational commitment.

RH4: For non-US followers, perceived service, humility, and vision of the leader are positively related to the followers' organizational commitment.
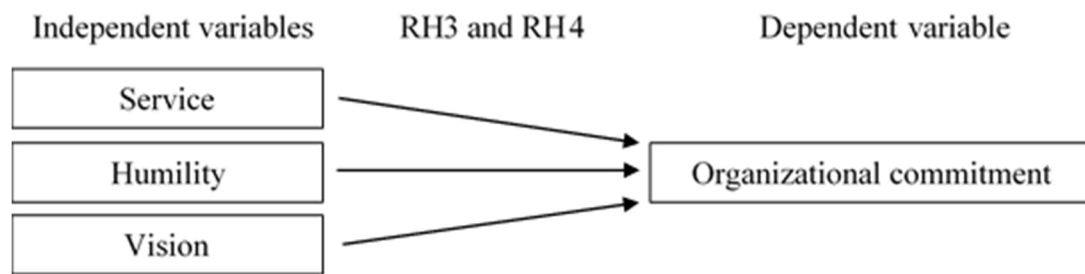
Figure 2

Conceptional Research Model for RH3 and RH4

Note. This model represents the three independent variables (service, humility, and vision) and their relationship to the dependent variable (organizational commitment) represented by the hypotheses RH3 and RH4.

Methods

Research Design

I used (a) quantitative research, (b) quasi-experimental design, (c) cross-sectional, and (d) convenience sampling as steps in testing the research questions and hypotheses, thus adding to the body of research data and analysis across cultures. I conducted quantitative research for this study to better understand and compare servant leadership's impact in practice on job satisfaction and organizational commitment across cultures (Cozby & Bates, 2015, p. 118). A quasi-experimental design is the most appropriate method for a cross-sectional (limited, single point in time survey) study where potentially confounding variables cannot be fully controlled without respondents' random assignment to comparison groups (Johnson & Christensen, 2017, pp. 355, 401). Since one aim of the study was to examine the relationship between perceived servant leadership behaviors across two cultures, convenience sampling was the most practical approach (Cozby & Bates, 2015, p. 151). After I collected the data, data with national identities other than the US were combined into a non-US category for analysis.

Sampling Procedures

I used convenience sampling via email and social media to collect as many samples as possible across the cultures (Reynolds et al., 2007, p. 2). The email and social media

guidelines instructed recipients to participate in an online survey and share the survey with as many family, friends, and acquaintances as possible, as per Appendices A through C. The online survey consisted of two parts, demographic questions and instrument questions written in English. Participants chose one of their current leaders or supervisors in their organization (work, nonprofit, religious establishment, or community organization) and answered the demographic and instrument questions regarding that specific leader or supervisor. The demographic questions were derived from Eva et al.'s (2018) suggested list of future research questions (p. 128). The instrument section included all questions from the three measures. Appendix D contains the demographic questions, and appendices E through G include the instrument questions.

Sample Size

The sample size plays an essential role in the statistical power and generalizability in multiple regression analysis (Hair et al., 2006, pp. 195-197). The statistical significance level (α) for this study was set at .05 (Hair et al., 2006, p. 195). For sample size, Hair et al. recommended a minimum of 15 to 20 participants for each independent variable (p. 196). The study's minimum sample size with three independent variables was 120, 60 respondents from the US culture, and 60 from the non-US culture.

Sample Demographics

I collected data from March 11, 2020, through March 27, 2020, resulting in 217 responses. I dropped two responses because respondents had entered "unknown" for the "National/cultural identity" response, resulting in 215 usable responses. I used IBM Statistical Package for the Social Sciences (SPSS) Version 26 for frequency and descriptive analysis of the demographics and the instrument variables. Of the 215 usable responses, Table 1 represents the frequency of age, gender, education, and tenure of the leaders or supervisors of the survey participants.

Table 1

General Demographics of Survey Participants' Leaders or Supervisors

Variable	*n*	*%*
Age		
Less than 45	90	41.9
More than 45	125	58.1
Gender		
Female	84	39.1

Variable	*n*	*%*
Male	131	60.9
Education		
Bachelor's degree or lower	89	41.4
Master's or doctoral degree	126	58.6
Tenure		
Less than 10 years	114	53.0
More than 10 years	101	47.0
National/cultural identity		
US	132	61.4
Non-US	83	38.6

Note. Respondents conducted the survey by evaluating their leaders or supervisors. I did not collect the demographics of the respondents.

Table 2 represents the national or cultural identity of 215 leaders and supervisors of the respondents. Although I collected data for the state or territory of the participants' leaders or supervisors, I did not use or report that particular demographic data for this study report.

Table 2

National or Cultural Demographics of Survey Participants' Leaders or Supervisors

Identity	*n*	*%*	Identity	*n*	*%*	Identity	*n*	*%*
African	1	.5	Danish	1	.5	Mexican	1	.5
Albanian	7	3.3	Dominican	1	.5	Pakistani	1	.5
American	132	61.4	Dutch	1	.5	Peruvian	1	.5
Argentinian	1	.5	Filipino	1	.5	Portuguese	1	.5
Australian	4	1.9	German	6	.8	Romanian	1	.5
Bahamian	1	.5	Greek	1	.5	Singaporean	1	.5
Belgian	1	.5	Hungarian	1	.5	South African	1	.5
British	16	7.4	Indian	3	.4	Syrian	1	.5
Canadian	4	1.9	Japanese	1	.5	Taiwanese	1	.5
Caribbean	1	.5	Lebanese	4	1.9	Trinidadian	8	.7
Chinese	3	1.4	Macedonian	1	.5	Ukrainian	1	.5

| Cuban | 1 | .5 | Malaysian | 4 | 1.9 |

Note. "US" national or cultural identity is represented by the "American," and "non-US" is represented by the remaining national and cultural identities.

Measures

Hair et al. (2006) recommended minimizing the number of variables for each factor (p. 112). The three instruments for this study were (a) Hale and Fields' (2013) "cross-cultural measure of servant leadership behaviors" with three dimensions (service, humility, and vision), (b) Taylor and Bowers' (1974) "overall job satisfaction" measure (as cited in Fields, 2002, p. 10), and Mowday et al.'s (1982) "shortened organizational commitment questionnaire" measure (as cited in Fields, 2002, p. 49), as per Table 3. For reliability, scholars generally agree that a reliability coefficient with a Cronbach's α value of .70 is acceptable, and a value of .60 is acceptable for exploratory research (DeVellis, 2003, pp. 95-96; Hair et al., 2006, pp. 102, 137).

I used the three instruments mentioned above because they tested for reliability coefficients above .70 (except the overall job satisfaction measure) and have relatively fewer items than other scales. I rationalized from empirical experience that potential respondents are more willing to complete surveys with fewer items, thus increasing the respondent completion rate and cross-cultural reach. Accordingly, I limited the total survey items to 40 questions. Survey questions 1 through 6 covered demographics (Appendix D), 7 through 24 included 18 cross-cultural measure of servant leadership behaviors instrument items (Appendix E), 25 through 31 covered seven overall job satisfaction items (Appendix F), and 32 through 40 included nine shortened organizational commitment questionnaire items (Appendix G).

Table 3

Instruments Used for Data Collection

Instrument	Number of items	Likert scale	Survey question numbers
Cross-cultural Measure of Servant Leadership Behaviors	18	7	7-24
Service	6		7-12
Humility	6		13-18
Vision	6		19-24
Overall Job Satisfaction	7	5	25-31
Shortened Organizational Commitment Questionnaire	9	7	32-40

Note. The "Likert scale" column represents the number of points used in the Likert scale.

Cross-cultural Measure of Servant Leadership Behaviors

Relying on three descriptors originally used by Greenleaf to characterize servant leadership, Hale and Fields (2013) used three dimensions (service, humility, and vision) with 18 items (six items to represent each of the three dimensions) for a scale to measure servant leadership behaviors across cultures (pp. 152-153). Hale and Fields used data collected from two Christian seminaries (one located in the mid-Atlantic United States and the other in Ghana) to test the reliability of the scale (p. 153). The reliability for all three subscales (service, humility, and vision) across the United States and Ghana sub-samples had coefficient alpha values ranging from .83 to .95 (Hale & Fields, 2013, p. 154). The 7-point Likert-type scale and 18 scale items for service, humility, and vision are in Appendix E.

Overall Job Satisfaction

Taylor and Bowers (1974) developed an overall job satisfaction measure using seven items on a 5-point Likert-type scale to measure "employee satisfaction with the work, co-workers, supervision, promotional opportunities, pay, progress, and the organization" (as cited in Fields, 2002, p. 10). For reliability, Larwood et al. (1998) and Singh (1994) found coefficient alpha values ranging from .67 to .71 (as cited in Fields, 2002, p. 10). For validity, Singh (1994) found that "overall job satisfaction correlates negatively with employee equity comparisons outside the organization" (as cited in Fields, 2002, p. 10). Larwood et al. (1998) found that "overall job satisfaction also correlated negatively with turnover intension and job market fluidity" (as cited in Fields, 2002, p. 10). The 5-point Likert-type scale and seven scale items are in Appendix F.

Shortened Organizational Commitment Questionnaire

Mowday et al. (1982) developed a shortened organizational commitment questionnaire with nine items measured on a 7-point Likert-type scale (as cited in Fields, 2002, p. 49). For reliability, the "coefficient alpha values ranged from .74 to .92" (as cited in Fields, 2002, p. 49). For validity, the nine items of the shortened organizational commitment questionnaire "correlated positively with power and success of an employee's work unit, perceived opportunity for advancement, employee income level, work involvement, and employee satisfaction with work schedule flexibility" (as cited in Fields, 2002, p. 49). The 7-point Likert-type scale and nine scale items are in Appendix G.

Analysis

I used SPSS to run *t*-tests on the research questions and multiple linear regression analysis on the hypotheses. One of the study's primary objectives was to determine and explore potential differences between two cultures regarding followers' job satisfaction, organizational commitment, and perceived servant leadership behaviors of leaders. The *t*-test is one statistical method for "testing the significance of difference between the means of two populations, based on the means and distributions of two samples" (Williams & Monge, 2001, p. 85). For independent-samples *t*-tests, each sample has two variables, the test variable and the grouping variable (Green & Salkind, 2014, p. 156). For this study, the grouping variables consisted of US and non-US categories, two mutually exclusive groups (Green & Salkind, 2014, p. 156; Siegel, 1956, p. 31). The quantitative test variables for each of the five *t*-tests were service, humility, vision, job satisfaction, and organizational commitment (Green & Salkind, 2014, p. 156).

Multiple regression analysis applied to this study because servant leadership behaviors were represented by more than one independent variable, that is, service, humility, and vision (Williams & Monge, 2001, p. 153). Multiple linear regression uses the relationship between independent variables (predictors) to predict the value of the quantitative dependent variable (Johnson & Christensen, 2017, pp. 520-521, 523; Williams & Monge, 2001, p. 143). The aim of regression analysis is to develop and refine a regression equation representing a regression line that bests fits the pattern of the observed data (Johnson & Christensen, 2017, p. 520; Williams & Monge, 2001, pp. 146-147). I used multiple linear regression to evaluate relationships between the three dimensions of servant leadership (service, humility, and vision) and the two dependent variables (follower's job satisfaction and organizational commitment) between the two cultures (US and non-US) under study.

Results

Reliability

Reliability or item analysis is the process of determining what items to include or exclude from a scale that measures the characteristics of behavior in the realm of leadership research (Green & Salkind, 2014, p. 301). The Cronbach's α is one of the most commonly used measures for determining the reliability of scales (Hair et al., 2006, pp. 102, 137). If the Cronbach's α value is equal to or greater than .7, then the construct is a reliable measure, and Cronbach's α values between .6 and .7 are considered at the lower limits of reliability (Hair et al., 2006, pp. 102, 137). I used SPSS scale and reliability analysis for the five scale variables, and all scales were reliable with Cronbach's α greater than .7, as per Table 4. The Cronbach's α for service was .97, humility was .97, vision was .96, job satisfaction was .90, and organizational commitment was .96, as per Table 4.

Table 4

Descriptive Statistics, Correlation, Cronbach's α for Study Variables

Variable	*n*	*M*	*SD*	1	2	3	4	5
1. Service	215	4.77	1.84	.97				
2. Humility	215	4.85	1.89	.76	.97			
3. Vision	215	4.35	1.94	.75	.82	.96		
4. Job satisfaction	215	3.48	.99	.75	.72	.78	.90	
5. Organizational commitment	215	4.90	1.67	.66	.57	.65	.84	.96

Note. Cronbach's α are represented in the diagonal. Correlation is significant at the 0.01 level (2-tailed). The *M* and α values are based on a 7-point scale for service, humility, vision, and organizational commitment, and a 5-point scale for job satisfaction. Service, humility, and vision have six items; Job satisfaction has seven items; Organizational commitment has nine items.

Research Question Testing with *t*-Test

Testing the five research questions (RQ1 through RQ5) for differences between US and non-US cultures using *t*-tests in SPSS revealed no significant statistical differences. The *n* and *M* values are represented in Table 5. More specifically, I used *t*-tests with a significance level of $p < .05$ in SPSS to test for differences between how US and non-US followers perceived the three servant leadership dimensions (RQ1 for service, RQ2 for humility, and RQ3 for vision) of their leaders and differences between how US and non-US followers perceive job satisfaction (RQ4) and organizational commitment (RQ5).

The *t*-test is a special type of analysis of variance used to determine if the means differences between two groups are statistically significant or due to random error or chance (Frey, 2016, pp. 26-27; Williams & Monge, 2001, p. 79). The traditional critical *p* value is .05. Table 5 represents the differences in means between and the US and non-US national or cultural groups. Results of the *t*-test did not support differences asserted by the research questions beyond chance or random error: That is, there was no statistically significant differences for perceived servant leadership dimensions (service, humility, and vision) of the leaders between US and non-US followers, (b) differences in

followers' job satisfaction between US and non-US followers, or (c) differences in followers' organizational commitment between US and non-US followers.

Perceived Servant Leaders Dimensions

Results for RQ1 (There is a difference in perceived service of the leader between US and non-US followers.) are t (213) = -.19, p = .851 >= .05 and revealed no statistically significant difference in perceived service of the leader between US and non-US followers. Results for RQ2 (There is a difference in perceived humility of the leader between US and non-US followers.) are t (179.09) = .76, p = .447 >= .05 and revealed no statistically significant difference in perceived humility of the leader between US and non-US followers. Results for RQ3 (There is a difference in perceived vision of the leader between US and non-US followers.) are t (213) = -.66, p = .508 >= .05 and revealed no statistically significant difference in perceived vision of the leader between US and non-US followers.

Job Satisfaction and Organizational Commitment

Results for RQ4 (There is a difference in followers' job satisfaction between US and non-US followers.) are t (170.57) = .31, p = .754 >= .05 and revealed no statistically significant difference in followers' job satisfaction between US and non-US followers. Results for RQ5 (There is a difference in followers' organizational commitment between US and non-US followers.) are t (163.28) = .48, p = .631 >= .05 and revealed no statistically significant difference in followers' organizational commitment between US and non-US followers.

Table 5

Research Questions t-Test for Differences Between US and Non-US Followers

(Research questions) scale	n	M	Likert scale	Significant difference
(RQ1) Perceived Leader's service			7	No
US	132	4.75		
Non-US	83	4.80		
(RQ2) Perceived leader's humility			7	No
US	132	4.93		
Non-US	83	4.73		
(RQ3) Perceived leader's vision			7	No
US	132	4.28		

Non-US	83	4.46	
(RQ4) Followers' job satisfaction		5	No
US	132	3.50	
Non-US	83	3.46	
(RQ5) Followers' organizational commitment		7	No
US	132	4.95	
Non-US	83	4.83	

Note. Service, humility, and vision were represented by research questions 1 through 3, respectively, and job satisfaction and organizational commitment were represented by research questions 4 and 5, respectively. The "Likert scale" column represents the number of points for the "Scale" item. I found no significant differences between US and non-US followers for all research questions, RQ1 through RQ5.

Hypothesis Testing with Multiple Linear Regression

Hypotheses testing for RH1 through RH4 using multiple linear regression in SPSS revealed support for all hypotheses. Findings revealed statistical significance for hypotheses RH1 through RH4 with R, df, F, and p values represented in Table 6. Hence, for US and non-US followers, perceived service and vision of the leader are positively related to the followers' job satisfaction and organizational commitment. The multiple linear regression models indicated that only service and vision were significant predictors of job satisfaction and organizational commitment for US and non-US followers indicated by B, β, SE, and p values represented in Table 7.

Table 6

Research Hypotheses Multiple Linear Regression Model Significance

RH	R^2	df	F	p
RH1-2 SL related to job satisfaction				
US	.68	3, 128	92.15	.00
Non-US	.66	3, 79	50.24	.00
RH3-4 SL related to organizational commitment				
US	.47	3, 128	38.45	.00
Non-US	.56	3, 79	34.11	.00

Note. Hypotheses testing for RH1 through RH4 using multiple linear regression in SPSS revealed support for all hypotheses. "SL" represents the servant leadership dimensions of service, humility, and vision.

Table 7

Regression Coefficients for Research Hypotheses

	US				Non-US			
Variable	B	β	SE	p	B	β	SE	p
Job satisfaction								
Service	.21	.42	.04	.00	.14	.23	.06	.03
Humility	.03	.06	.05	.53	.05	.10	.07	.48
Vision	.20	.41	.04	.00	.31	.54	.07	.00
Organizational commitment								
Service	.35	.42	.09	.00	.48	.45	.13	.00
Humility	-.07	-.08	.10	.50	-.20	-.21	.15	.17
Vison	.30	.38	.09	.00	.54	.54	.15	.00

Note. The models indicated that only service and vision were significant predictors of job satisfaction and organizational commitment for US and non-US followers.

Job Satisfaction

The regression model for RH1 (For US followers, perceived service, humility, and vision of the leader are positively related to the followers' job satisfaction.), with $F_{(3, 128)}$ = 92.15, p = .000 < .05, was supported. The model indicated that only service (β = .42, p = .00 < .05) and vision (β = .41, p = .00 < .05) were significant predictors for job satisfaction. Hence, for US followers, perceived service and vision of the leader are positively related to the followers' job satisfaction. With R^2 = .68, 68 % of the variance in service and vision was accounted for by the regression model.

The regression model for RH2 (For non-US followers, perceived service, humility, and vision of the leader are positively related to the followers' job satisfaction.), with $F_{(3, 79)}$ = 50.24, p = .000 < .05, was supported. The model indicated that only service (β = .23, p = .03 < .05) and vision (β = .54, p = .00 < .05) were significant predictors of job satisfaction. Hence, for non-US followers, the perceived service and vision of the leader are positively related to the followers' job satisfaction. With R^2 = .66, 66 % of the variance in service and vision was accounted for by the regression model.

Organizational Commitment

The regression model for RH3 (For US followers, perceived service, humility, and vision of the leader are positively related to the followers' organizational commitment.), with $F_{(3, 128)}$ = 38.45, p = .000 < .05, was supported. The model indicated that only service (β =

.42, $p = .00 < .05$) and vision ($\beta = .38$, $p = .00 < .05$) were significant predictors of organizational commitment. Thus, for US followers, perceived service and vision of the leader are positively related to the followers' organizational commitment. With $R^2 = .47$, 47 % of the variance in service and vision was accounted for by the regression model.

The regression model for RH4 (For non-US followers, perceived service, humility, and vision of the leader are positively related to the followers' organizational commitment.), with $F (3, 79) = 34.11$, $p = .000 < .05$, was supported. The model indicated that only service ($\beta = .45$, $p = .00 < .05$) and vision ($\beta = .54$, $p = .00 < .05$) were significant predictors of organizational commitment. Therefore, for non-US followers, perceived service and vision of the leader are positively related to the followers' organizational commitment. With $R^2 = .56$, 56 % of the variance in service, humility, and vision was accounted for by the regression model.

Summary

Using *t*-tests for the five research questions, I found there was (a) no statistically significant differences for perceived servant leadership dimensions (service, humility, and vision) of the leaders between US and non-US followers, (b) no differences in followers' job satisfaction between US and non-US followers, or (c) no differences in followers' organizational commitment between US and non-US followers. Using multiple linear regression for the four hypotheses, I found perceived servant leadership traits (service, humility, and vision) of leaders are positively related to US and non-US followers' job satisfaction and organizational commitment. Additionally, the multiple linear regression models indicated that only service and vision were significant predictors of job satisfaction and organizational commitment for US and non-US followers.

Discussion and Findings

Demographics

This study's driving force was Eva et al. (2018) call for research to study the phenomenon of how servant leadership was filling a contemporary leadership gap as the distance between leaders and followers increases with the growth of the "globally-mobile workforce." This study's value in comparing two cultures, US and non-US, is the diversity of respondents, which was unbound within the limitations of human subjects research. Whereas the GLOBE study was constrained to "17,300 managers in 951 organizations" in 62 cultures over ten years (House et al., 2004, p. xv, xii), the current study focused on people from unconstrained walks of life represented by 35 cultures, not just "managers." I predominantly used email and social media (Facebook) for convenience sampling to recruit respondents. Since there was no extrinsic incentive to participate in the online survey, it appeared that respondents were, by nature, people

who had servant leadership hearts. In many cases, I personally contacted respondents via "phone" in other cultures around the world to encourage them to share the survey with others. Through this process, I discovered that individuals from former communist influenced cultures, such as Eastern Europe and the Middle East, were hesitant to open the online survey link compared to Western Europeans and North and Central Americans, who were less reluctant to participate in the survey. Of the non-US cultures, British (16 respondents), Trinidadian (eight respondents), and Albanian (seven respondents) provided the highest number of responses.

In general, the demographics in age, gender, education, tenure, and nationality of the leaders were evenly split, with the most significant difference being an approximate split of 40 to 60. As the locus of servant leadership, according to Eva et al., focuses on individual spiritual, ethical, and emotional needs, the demographics reported in this study appeared to represent a diverse range of leaders without significant bias towards one demographic category. Studies have explored the gender gap for females in leadership positions (Acker, 2006; Bacik & Drew, 2006), and descriptive statistics for the study indicated that the sample had a 39% female and a 61% male representation across the 35 cultures.

Cross-cultural Similarities

Results from the *t*-test indicating that there was no significant difference between US and non-US cultures, related to the three servant leadership dimensions (service, humility, and vision), job satisfaction, and organizational commitment, may have several applications. Eva et al.'s (2018) asserted that servant leadership is one leadership style among many that is filling the gap as cultures expand the distance between leaders and followers in rapidly changing global societies. More specifically, servant leadership is individual-focused rather than performance-focused, which is inherent to other leader-centric leadership styles. The similar means (Table 5) between the two cultures, US and non-US, indicated that leaders generally display servant leadership characteristics, from the followers' perception. These findings from a small sample size may be in contrast with other more extensive studies such as the GLOBE report, where leadership dimensions such as power distance, collectivism, individualism, and performance in future orientation represent a significant difference between cultures and regional cluster groups (House et al., 2004). The cross-cultural similarities revealed in this study may provide direction for future studies to test and evaluate whether servant leadership is indeed filling the gap at the individual level for the "hunter-gatherer needs" (Eva et al., 2018).

Servant Leadership Dimensions

Surprisingly, multiple regression testing of the hypotheses revealed that humility was not positively related to job satisfaction and organizational commitment, whereas

service and vision were positively related. Humility is a foundational essence of servant leadership, as conceptualized by Greenleaf (Greenleaf et al., 1996, 2003) and advanced by Liden et al. (2008), Patterson (2003), and other scholars. Hale and Fields (2013) noted of the three servant leadership dimensions (service, humility, and vision), humility was characterized as "putting the success of followers ahead of the leader's personal gain" with "relational power, emotional healing, moral love, ultraism, credibility, voluntary subordination, authentic self, transcendental spirituality, and emotional healing," to name a few characteristics (p. 152).

Hale and Fields tested their servant leadership instrument in a study of two Christian seminaries, one in the United States and one in Ghana. Sousa and van Dierendonck (2017) found in the study of 232 people in diverse organizations that "moral virtue of humility" showed a "high impact on follower engagement regardless of the higher hierarchical position" of the leaders (p. 13). Surprisingly for the current study, the instrument for humility was tested in Christian environments (to seminaries) and subsequently found to be relevant in diverse groups in scholarly studies, but in this study, humility was not positively related to the samples under established theory.

Not surprisingly, given prior scholarly studies, service and vision were positively related to job satisfaction and organizational commitment in this study. This last finding provides additional supporting data to the Eva et al.'s (2018) conceptual framework of servant leadership as a gap filler leadership style focused on the individual followers rather than the performance orientation of leaders and organizations.

Limitations and Future Research

A pilot study would have helped refine the analysis and interpretation process of the current study. Although I conducted a pilot study for the survey across cultures, I did not analyze the pilot samples to refine data collection, instrument selection, demographic questions, and analysis procedures due to time constraints. Pilot studies with less than twenty subjects would have helped evaluate and refine data collection procedures, appropriateness of the measures, and analysis procedures (Borg & Gall, 1983, pp. 100-101).

Controlling for variables, such as demographics, would have the potential to show partial significance for servant leadership characteristics. Previous studies have shown that controlling for variables, such as gender, age, job tenure, education, and salaries, helps isolate the effects "of the independent variables" (Hair et al., 2006; Polston-Murdoch, 2015; Thomas, 2015). Future studies using the data collected in the current study could include controlling for demographic variables to reveal the effects of collinearity in regression analysis (Hair et al., 2006, pp. 170, 186).

Although the current study's sample size met the minimum recommended requirement (Hair et al., 2006, p. 196) and had respondents surveying leaders from 35 different cultures, many of the cultures were represented by only one respondent. Future studies could include more depth in each of the cultures for a comparison with the current and other prior studies to identify differences and similarities between the studies.

Conclusion

The results of this quantitative study have added to the body of scholarly data and serve as a step toward answering Eva et al.'s (2018) call for future research to explore the qualitative "why" of servant leadership. I used a (a) quantitative research study, (b) quasi-experimental design, (c) cross-sectional, and (d) convenience sampling with (e) *t*-test and (f) multiple regression analysis to investigate the potential differences between two cultures concerning followers' job satisfaction, organizational commitment, and perceived servant leadership behaviors of their leaders. Using *t*-tests for the five research questions, I found there was no statistically significant differences for perceived servant leadership dimensions (service, humility, and vision) of the leaders between US and non-US followers, (b) no differences in followers' job satisfaction between US and non-US followers, or (c) no differences in followers' organizational commitment between US and non-US followers. Using multiple linear regression for the four hypotheses, I found perceived servant leadership traits (service, humility, and vision) of leaders are positively related to US and non-US followers' job satisfaction and organizational commitment. Additionally, the multiple linear regression models indicated that only service and vision were significant predictors of job satisfaction and organizational commitment for US and non-US followers.

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Appendix A

Waivers and Alteration of Informed Consent

> I request a Waivers and Alteration of Informed Consent following the US Department of Health and Human Services (HHS) 45 CFR 46.116(e) and 45 CFR 46.117(c). Per 45 CFR 46.116(e), there is minimal research risk as the study will not adversely affect the subjects' rights and welfare, and the research could not practicably be conducted without the waiver or alteration. Under 45 CFR 46.117(c), the research is minimal risk and involves no procedures for which written consent is normally required outside of the research context.

Online Survey Introduction

> I, Brian Moore, a researcher graduate student at Regent University, am conducting a study on the Perceived Servant Leadership Impact on Job Satisfaction and Organizational Commitment Across Cultures. The purpose of the study is to determine the potential differences between cultures with regards to followers' job satisfaction, organizational commitment, and perceived servant leadership behaviors of leaders.

> Please participate in the online survey (insert Google Forms link) and share the survey link with as many family, friends, and acquaintances as possible. This 40-item survey will take approximately 10 minutes to complete.

> I will preserve the anonymity of respondents as I will not collect any personally identifiable information, and I will have no capability to link survey data to individual participants directly. Participation in the survey is entirely voluntary, and you may refuse to answer any single question or discontinue the study at any time.

> If you have any questions about this research, please contact me at briamoo@mail.regent.edu.

> By continuing with the survey, you certify that you are at least 18 years of age, voluntarily consent to participate in this study, are not a patient or prisoner, and are in a good state of mental health.

Appendix B

Modified Online Survey Introduction

> Based on a pilot survey and feedback from a from two doctoral experts with in-depth insight in cross-cultural relations (one in which English was a second language), I modified the online survey introduction for cultures where English is a second language.

> I, Brian Moore, a researcher graduate student at Regent University, am conducting a study on the Perceived Leadership Impact on Job Satisfaction and Organizational Commitment Across Cultures.

> The purpose of the study is to determine the potential differences between cultures with regards to followers' job satisfaction, organizational commitment, and perceived leadership behaviors.

> Please participate in the online survey and share the survey link (https://forms.gle/B1SkMkvCL6PSz8Lq5) with as many family, friends, and acquaintances as possible (email, Facebook, Twitter, etc.). This 40-item survey will take less than 10 minutes to complete.

> I will preserve the anonymity of respondents as I will not collect any personally identifiable information, and I will have no capability to link survey data to individual participants directly. Participation in the survey is entirely voluntary, and you may refuse to answer any question or discontinue the survey at any time.

> If you have any questions about this research, please contact me at briamoo@mail.regent.edu.

> By continuing with the survey, you certify that you are at least 18 years of age, voluntarily consent to participate in this study, are not a patient or prisoner, and are in a good state of mental health.

Appendix C

Pilot Survey Email/Text

Subject line: Please help with my DRAFT survey for a Ph.D. class

Greetings,

I need your doctoral help perfecting my DRAFT survey that I am compiling for my Ph.D. class. Please complete the cross-cultural survey at https://forms.gle/B1SkMkvCL6PSz8Lq5 and give me pointers on how to improve it for an international audience. This 40-item survey will take less than 10 minutes to complete. Once I receive feedback from several doctoral experts, I will modify the questionnaire and send it out to contacts across cultures.

Thanks,

Revised Survey Email/Text

Subject line: Brian's survey for a Ph.D. project: How is your Boss (leader) treating You? https://forms.gle/C2JRntbVNoVpGxzy9

Greetings,

I need your help with a survey for my Ph.D. class. Survey participants are anonymous (the survey does not record contact information). Please participate in the online survey and share the survey link (https://forms.gle/B1SkMkvCL6PSz8Lq5) with as many family, friends, and acquaintances as possible (email, Facebook, Twitter, etc.). This 40-item survey will take 5 to 10 minutes.

Thanks,

Facebook

I am an organizational leadership Ph.D. student looking for people to take a survey for my quantitative analysis project. Please complete the leadership survey at https://forms.gle/jLjmnnXuseKy4TYM7. Thanks in advance for your help.

Appendix D

Demographic Questions for the Online Survey

Demographic questions are derived from Eva et al.'s (2018) suggested list of future research questions (p. 128).

1. Age

Less than 45

More than 45

2. Gender

Male

Female

3. Education

Undergraduate or lower (secondary education through bachelor's degrees)

Graduate or higher (master's, doctoral, or terminal degree)

4. Tenure (length of time) in the current organization

Less than 10 years

More than 10 years

5. National identity (list the country that best describes the leaders' national identity)

6. If the national identity is the United States, indicate the state or territory

Modified Demographic Questions for the Online Survey

Based on a pilot survey and feedback from a from two doctoral experts with in-depth insight in cross-cultural relations (one in which English was a second language), I modified the demographic questions for cultures where English is a second language.

1. Age of your LEADER or SUPERVISOR

Less than 45

More than 45

2. Gender of your LEADER or SUPERVISOR

Male

Female

3. Education of your LEADER or SUPERVISOR

College/university bachelor's degree or lower (secondary school)

College/university master's or doctoral degree

4. Tenure (length of time) of your LEADER or SUPERVISOR in the current organization

Less than 10 years

More than 10 years

5. National identity of your LEADER or SUPERVISOR (Brazilian, Swiss, etc.)

6. If the national/cultural identity of your LEADER or SUPERVISOR is American, indicate the state or territory (optional)

Appendix E

Cross-Cultural Measure of Servant Leadership Behaviors

The below 7-point Likert-type scale for measuring the three dimensions of servant leadership across cultures (service, humility, and vision) were taken verbatim from Hale and Fields (2007):

Service items

1. Sees serving as a mission of responsibility to others.

2. Models service to inspire others.

3. Understands that serving others is most important.

4. Understands that service is the core of leadership.

5. Aspires not to be served but to serve others.

6. Models service in his or her behaviours, attitudes, or values.

Humility items

1. Talks more about employees' accomplishments than his or her own.

2. Does not overestimate her or his merits.

3. Is not interested in self-glorification.

4. Is humble enough to consult others in the organization when he or she may not have all the answers.

5. Does not center attention on his or her own accomplishments.

6. Exhibits a demeanor of humility.

Vision items

1. Has sought my vision regarding the organization's vision.

2. Has encouraged me to participate in determining and developing a shared vision.

3. He/she and I have written a clear and concise vision statement for our company.

4. Has asked me what I think the future direction of our organization should be.

5. Has shown that he or she wants to include employees' vision into the firm's goals and
objectives.

6. Seeks my commitment concerning the shared vision of our organization.

Response scale: 1= strongly disagree; 2 = disagree; 3 = somewhat disagree; 4 =

neither; 5 = somewhat agree; 6 = agree; 7 = strongly agree. (Hale & Fields, 2007, p. 416)

Appendix F

Overall Job Satisfaction Measure

The below 5-point Likert-type scale items for measuring overall job satisfaction were taken verbatim from Fields (2002):

Responses are obtained on a 5-point Likert-type scale where 1 = completely satisfied and 5 = completely unsatisfied.

Items:

1. All in all, how satisfied are you with the persons in your work group?

2. All in all, how satisfied are you with your supervisor?

3. All in all, how satisfied are you with your job?

4. All in all, how satisfied are you with this organization, compared to most?

5. Considering your skill and the effort you put into your work, how satisfied are you with your pay?

6. How satisfied do you feel with the progress you have made in this organization up to now?

7. How satisfied do you feel with your chance for getting ahead in this organization in the future? (Fields, 2002, p. 10)

Appendix G

Shortened Organizational Commitment Questionnaire

The below 7-point Likert-type scale items for measuring organization commitment were taken verbatim from Fields (2002):

Items

Responses are obtained on a 7-point Likert-type scale where 1 = strongly disagree, 2 = moderately disagree, 3 = slightly disagree, 4 = neither disagree or agree, 5 = slightly agree, 6 = moderately agree, and 7 = strongly agree.

Instructions and items:

Listed below is a series of statements that represent feelings that individuals might have about the company or organization for which they work. With respect to your own feelings about the particular organization for which you are now working [campy name], please indicate the degree of your agreement or disagreement with each statement by checking one of the seven alternatives below each statement.

1. I am willing to put in a great deal of effort beyond that normally expected in order to help this organization be successful

2. I talk up this organization to my friends as a great organization to work for

3. I would accept almost any types of job assignment in order to keep working for this organization

4. I find that my values and the organization's values are very similar

5. I am proud to tell others that I am part of this organization

6. This organization really inspires the very best in me in the way of job performance

7. I am extremely glad that I chose this organization to work for over others I was considering at the time I joined

8. I really care about the fate of this organization

9. For me, this is the best of all possible organizations for which to work. (Fields, 2002, pp. 49-50)

Managing Group Conflict in the Multicultural Church: An Exegetical Research Analysis of Ephesians 2:11-22

Angela Nicholas
Regent University

This chapter presents an exegetical research analysis to understand how Apostle Paul managed the conflict between the multicultural groups in the First Century Church. The analysis examined Ephesians 2:11-22 according to Robbins' (1996) socio-rhetorical analysis. Specifically, the researcher examined the pericope's inner texture to determine how Apostle Paul mitigated cross-cultural conflict among the members of the Church in Ephesus. The socio-rhetorical analysis revealed insights to answer the following questions: (1) How did Apostle Paul advise the Church in Ephesus on how to handle conflict among members of different cultures? and (2) Did Apostle Paul propose a multicultural experience or monocultural experience to mitigate cross-cultural conflict among the members of the Church in Ephesus? The socio-rhetorical analysis revealed that Apostle Paul advised the members of the Church in Ephesus to overcome conflict by embracing peace and unity through the inclusive nature of God. . The analysis also revealed that Apostle Paul proposed a monocultural experience to mitigate cross-cultural conflict among the members of the Church in Ephesus. This exegetical research study informs Church leaders with multicultural congregations how best to resolve cultural or interracial group conflict. This study also contributes to the research of group conflict in multicultural churches.

Keywords: group conflict, multicultural church, diversity, multiculturalism, cultural heterogeneity, socio-rhetorical analysis

Introduction

On April 17, 1960, in an interview on "Meet the Press," Dr. Martin Luther King Jr. stated, "any church that stands against integration and that has a segregated body is standing against the spirit and the teaching of Jesus Christ" ("Meet the Press", 1960). Over time, many Christian denominations in the United States have made efforts to encourage and embrace congregational cultural heterogeneity (Wright et al., 2015).

However, in many settings, including churches, cultural heterogeneity presents complexities that could impact the cohesiveness of groups. To understand the biblical perspective regarding cultural heterogeneity in "any church" that Dr. King referred to in his interview, this paper utilized exegetical research methods to examine the construct of group conflict as a result of cultural heterogeneity in the First Century Church. The exegetical study was framed around the following questions: (a) how did Apostle Paul advise the Church in Ephesus on how to handle conflict among members of different cultures? and (b) did Apostle Paul propose a multicultural experience or monocultural experience to mitigate cross-cultural conflict among the members of the Church in Ephesus? To answer these questions, this exegetical study explored Paul's guidance to the Church in Ephesus by utilizing Robbins' (1996) socio-rhetorical criticism to analyze the pericope of Ephesians 2:11 – 22.

Overview of Groups and Cross-cultural Conflict

For most organizations, including religious organizations, conflict is an inevitable and significant element of organizational life (Putnam, 1988). However, according to Konopaske et al. (2018), "once the confounding variable of intercultural differences is added, conflict resolution becomes even more complex" (p. 291). Conflict between racially or ethnically diverse groups may originate from perceptual differences which may reinforce stereotypes and deteriorate relationships between group members (Avruch, 2004; Konopaske et al., 2018). These perceptual differences lead to issues of intercultural miscommunication and misunderstanding (Avruch, 2004). Conflict arising from intercultural miscommunications and misunderstandings can hinder an organization's goals and objectives. According to Adams and Galanes (2009), a diverse group can overcome conflict by finding common ground that utilizes the diverse talents, perspectives, and styles of each of its members.

Literature Review

To further understand the construct of group conflict in multicultural churches, relevant articles were analyzed using the process of an exhaustive literature review. The researcher searched for articles utilizing Regent University's Summon electronic search tool and the ATLA Religion Database with AtlaSerials. This search yielded six articles that provided qualitative and quantitative studies about issues that could potentially spark group conflict in the multicultural church setting in the United States. Additionally, the search yielded four exegetical research articles regarding race relations and conflict in the church. The following section details the themes regarding cross-cultural conflict in multicultural churches that emerged from a review of the extant literature.

Leadership Challenges in the Multicultural Church

Leaders of multicultural churches face unique challenges. Leaders with multicultural congregations must recognize the stress, uncertainty, and conflict that members of their congregation may face in society (Dunlow, 2017). Therefore, it is important for leaders to be culturally aware of the diversity of their congregation and adapt their teachings to reflect sensitivity to the diverse population (Dunlow, 2017). For those churches that offer small group ministries, leadership engagement is critical to ensure that small groups are culturally diverse. Dunlow found that church leaders in the study expressed that their small group ministry during the week was racially segregated compared to their more diverse Sunday services.

Dunlow (2017) identified that leaders also faced challenges regarding limited Christian education resources that are fitting to the multi-ethnic congregation. Most of the leaders Dunlow surveyed indicated that they did not use curriculum from publishing houses because most of the curriculum on the market are "designed for middle class, white, suburban people" (p. 297). The use of such curriculum may be irrelevant to multi-ethnic members and may discourage engaging discussions by the members who feel alienated by the text. Therefore, leaders of multi-ethnic churches must be creative and either create their own curriculum for Sunday school and their small group ministry or tweak published materials to incorporate multicultural examples to be more relevant for their population (Dunlow, 2017). Dunlow (2017) concluded that leaders of multi-ethnic churches should not have to reinvent the wheel regarding developing curriculum and planning services. Instead, Dunlow recommended that leaders of multicultural churches network with one another to learn and develop best practices.

Zerai (2011) asserted that the leadership of multicultural churches should also be representative of the diversity in the congregation. Zerai pointed out that in one of the multicultural churches in her study, of over 1000 members, at least 30% of the congregation were African Americans, yet the pastoral staff was all white. Diverse representation among the pastoral staff of multicultural churches will more likely encourage the growth of diverse populations.

Multicultural Church and Societal Race Relations

Emerson and Smith (2000), who conducted some of the initial research into American multicultural churches, posited that "fundamental ideological assumptions between black and white groups" and "individualistic orientation toward social change" made it nearly impossible for churches to embrace integration (Marti, 2010, p. 201). In later studies, Nagel and Ehrkamp (2017) indicated that some Southern churches remained "racially homogenous" due to divisive political outlooks regarding racial inequality (p. 197). Nagel and Ehrkamp contended that some white Christians insisted that racial inequality resulted from the personal, moral failings of blacks. In contrast, black

Christians insisted that such inequalities and racial disparities were the result of systemic discrimination (Nagel & Ehrkamp, 2017). However, Zerai (2011) contended that despite the "divergence in political and social views" among individuals of different races and ethnicities, in multicultural churches, these groups still joined in worship in multiracial and evangelical churches on a weekly basis (p. 2).

Immigration and the Multicultural Church

According to Nagel and Ehrkamp (2017), the changing demographics of inner-city and suburban neighborhoods have created opportunities, and for some churches, a necessity to form immigrant ministries which targeted Asian and Latino immigrants. Even though most of the pastors and members of their study appreciated multiculturalism and rejected "congregational homogeneity," many of the churches with large immigrant populations implemented separate services for their immigrant congregants (Nagel & Ehrkamp, 2017, p. 200). Nagel and Ehrkamp reported that one of the pastors described the separate immigrant worship services "not as segregation but as cultural accommodation – a means for the church to respect differences among congregants" (p. 200). Nagel and Ehrkamp also found that immigrants also appreciated and preferred their own services where they could worship, pray, and sing in their own native language.

Racial Integration of the Worship Service

In response to a more diverse congregation, some multicultural churches seek to change various elements of their services to accommodate preferences of all members. Racial and ethnic groups vary in their preferences of types of worship music, style of preaching, and even the length of service (Wright et al., 2015). Wright et al. posited that "an expressive, contemporary worship service can transcend racial barriers and welcome people from different backgrounds" (p. 189). Evidence from the two multicultural churches in Marti's (2009) study supports the concept of corporate worship as a means of showing commitment to membership of the church community despite one's racial or ethnic background. However, transitioning traditional worship services rooted in European style or traditional black gospel to a more contemporary worship service may lead to conflict between existing church members and newcomers. Zerai (2011) indicated that African American members at one of the study sites decided to leave the congregation following the replacement of the African American music director with a white choir director who incorporated more contemporary Christian music into the worship services.

Welcome Experiences at Multicultural Churches

Even though Jesus commanded His disciples to "go and make disciples of all nations," some churches have struggled with welcoming newcomers of different nationalities

(Matthew 28:19; Wright et al., 2015). Wright et al. (2015) conducted a study in which they sent inquiries via email to 3,120 churches of various denominations in the United States. Wright et al. used various names that conveyed "different racial and ethnic associations" to determine if the response would vary accordingly (p. 185). Wright et al. concluded that of all the denominations included in the study, mainline Protestant churches demonstrated the most "discriminatory practices." Wright et al. found that the mainline Protestant churches sent replies that appeared more welcoming in response to emails that appeared to be from individuals with "white-sounding names" versus those that appeared to be from individuals with "ethnic names" (p. 185). Nevertheless, the aging of church members and the decline in church membership has created an organizational initiative and "economic imperative" to attract members (Wright et al., 2015, p. 187). Therefore, churches have become more amenable to welcoming people of different races and ethnicities.

Even with overarching resolutions to become more culturally diverse, the principle of homophily creates an environment that is less than welcoming for newcomers who represent a culture different from the current congregants (Wright et al, 2015). According to Wright et al. (2015), "the principle of homophily holds that people prefer to associate with others similar to them, and this preference is especially relevant for socially salient characteristics such as age, sex, and race" (p. 187). Therefore, homophily results in new members resembling existing members (Wright et al., 2015). If the desire is for a church to become more culturally heterogeneous, leaders must be aware of and recognize the existence of homophily that will limit the church's reach to newcomers of different races and ethnicities. Furthermore, eliminating a culture of homophily will mitigate conflict that may begin at the onset of welcoming potential newcomers who are different from the majority of the congregation.

Multicultural Experience Versus Monocultural Experience

Some multicultural churches encourage members to assimilate and adopt a new cultural identification as born-again Christians who identify as "no longer Jew or Greek…no longer slave or free…no longer male and female; for you are all one in Christ Jesus" (Galatians 3:28). Marti (2009) referred to this idea of a new cultural identification as "ethnic transcendence" (p. 64). Marti stated that "ethnic transcendence" encourages members to connect to the church through a "shared religious identity" while retaining the "value for their particular ethnicities" (p. 64).

However, Zerai (2011) pointed out that multicultural congregations that do not acknowledge the racial hierarchy within society are perpetuating color-blind racism, "a racial ideology that has emerged as a central mechanism for supporting and reproducing the racial structure of the U.S." (p. 11). Zerai posited that in order for multicultural churches to build a cohesive congregation, leadership must acknowledge societal racism and must work together with congregants to "work toward a unified

vision of what it means to build God's kingdom here on earth" (p. 11). This unified vision is similar to other multicultural churches that promote the secular concept of diversity and inclusion and appreciate the cultural differences within their multicultural church community. For example, Nagel and Ehrkamp (2017) shared that one of the white Southern Baptist ministers in their study purported that "God celebrates diversity…He wanted people to be different…God celebrates culture" (p. 198).

Biblical Principles Regarding Cross-cultural Conflict and Resolution

According to Buys and Muswubi (2015), Jesus Christ was an exemplar of how unity is the key to achieving the missional objective of the Church. Keener (2003) asserted that Jesus promoted the pathway to ethnic reconciliation when he crossed an ethnic barrier in his interactions with Samaritans. As the First Century Church began to expand beyond the Jewish culture, the Apostles not only made a resolution but continued to preach unity among the Jewish Christians and Gentile Christians (Buys & Muswubi, 2015). Apostle Paul addressed the cultural conflict in several of his Epistles, including his Epistle to the Romans and his Epistle to the Ephesians. Furthermore, Apostle Paul identified a common ground, their devotion to Jesus Christ, to help manage the conflict between the two diverse Christian groups (Buys & Muswubi, 2015). Even though the scripture details the cultural conflicts that were present in the First Century Church, Melbourne (2001) posited that Jesus Christ broke the barriers and established a new humanity that superseded the racial and ethnic identity of Christian groups in the New Testament.

Methodology

The preceding literature review provided insight into the challenges faced by multicultural churches as well as some viable solutions addressing group conflict as a result of cultural heterogeneity in multicultural churches. However, the paucity of quantitative, qualitative, and exegetical research regarding this construct reveals a gap in critical research that can help inform Church leaders with multicultural congregations how best to resolve intercultural or interracial group conflict. This paper addresses the gap in exegetical research regarding biblical perspectives on addressing group conflict in the First Century Church as it relates to cultural heterogeneity. This exegetical research study answered the questions: (a) how did Apostle Paul advise the Church in Ephesus on how to handle conflict among members of different cultures? and (b) did Apostle Paul propose a multicultural experience or monocultural experience to mitigate cross-cultural conflict among the members of the Church in Ephesus? To answer these questions, the exegetical research study utilized Robbins' (1996) socio-rhetorical criticism to analyze the pericope of Ephesians 2:11-22.

Socio-Rhetorical Criticism

According to Robbins (1996), socio-rhetorical criticism is an exploration of "textual discourse…as a symbolic act that creates history, society, culture, and ideology as people know it, presuppose it and live concretely in it" (p. 46). The exegetical analysis of Ephesians 2:11-22 used the research methodology of inner textural analysis to analyze the textual discourse of Apostle Paul with the members of the Church in Ephesus. Specifically, "five kinds of inner texture in texts: (a) repetitive-progressive, (b) opening-middle-closing, (c) narrational, (d) argumentative, and (e) aesthetic" were examined to explicate the narrational patterns and significance of the pericope (Robbins, 1996, p. 46).

Repetitive-Progressive Texture in Ephesians 2:11-22

According to Robbins (1996), the analysis of repetitive-progressive texture seeks to explore the repetition of certain words and "patterns [that] emerge from the repetition of certain [words or] topics in the text" (p. 50). Furthermore, Robbins asserted that an analysis of the repetitive texture in a pericope provides insight into the main characters and main ideas of the passage. The repetition of the word "you" in the English Standard Version (ESV) of the pericope appears seven times (Ephesians 2:11-13; 2:17-22). The initial occurrence of the word "you" is immediately followed by the word "Gentiles," which indicates that Gentiles were the implied audience of this section of discourse (Ephesians 2:11). According to DeSilva (2004), the implied audience of Ephesians presupposes that the Church in Ephesus was composed of a majority of Gentile Christians. However, "this would not necessarily exclude some Jewish Christian readership…since parts of a letter could be addressed more specifically to a certain part of the audience and expected to be 'overheard' by other parts of the audience" (DeSilva, 2004, p. 722).

Associated with the pronoun, "you," the words and phrases related to the idea of "strangers," and "aliens/alienated" in the pericope appears four times. Likewise, the word "one" in the pericope appears four times. The word "one" is strongly associated with the pronouns, "us," which appears in the pericope twice and "we," which occurs once. In the two concluding verses of the pericope, "together" appears twice. This pattern of repetition and progression of these words as well as its associated pronouns are charted in Table 1.

Table 1

Repetition and Progression of Pronouns, "Strangers", "aliens/alienated", "one", and "together"

Verse	Pronoun	"Strangers"	"Aliens/Alienated"	"One"	"Together"
2:12a	You		Alienated		
2:12b	You	Strangers			
2:14	Us			One	
2:15				One	
2:16	Us			One	
2:18	We			One	
2:19	You	*No longer* Strangers	*No longer*…Aliens		
2:21					Together
2:22	You				Together

Table 1 demonstrates how others viewed the Gentiles in the Church in Ephesus; Others viewed the Gentiles as "strangers" and "aliens" from "the commonwealth of Israel" (Ephesians 2:12). However, Paul's repetition of "one" throughout the pericope emphasizes Paul's idea of all believers, both Gentiles and Jews, are united as "one" (Ephesians 2:14-18). Additionally, the progression from "strangers" and "aliens" to "no longer strangers and aliens" and that all believers are "being joined together" further accentuates Paul's proposition of unity of all believers (Ephesians 2:12-19).

Opening-Middle-Closing Texture in Ephesians 2:11-22

The repetitive-progressive pattern of the pericope also provides insight into the second subsection of inner texture, the analysis of the opening, middle, and closing of the pericope. The progression of "strangers" and "aliens" in the opening of the pericope to "no longer strangers and aliens" in the closing of the pericope further implicates the significance of Paul's exhortation of unity to the members of the Church in Ephesus (Ephesians 2:12, 19). The conjunctional phrase, "but now," denotes the transition from the opening and the middle of the pericope (Ephesians 2:13). In Table 1, Paul used the word "one" repeatedly in the middle of the pericope (Ephesians 2:14-18). Paul also transitioned from using the pronoun "you" to the pronouns "us" or "we" (Ephesians 2:14-18). By employing these first-person pronouns and the word "one" in the middle of the pericope, Paul developed the concept of reconciliation of the Gentiles into "one body" through the crucifixion of Jesus Christ (Ephesians 2:14-18). The transition from the middle to the closing of the pericope is once again denoted by a conjunctional phrase, "So then" (Ephesians 2:19). In the closing, the idea of "one body" and celebration of inclusion culminates with Paul concluding that all members, Gentiles and

Jews, as "fellow citizens…of the household of God," are "being joined together [and]…are being built together" (Ephesians 2:19-22).

Narrational Texture in Ephesians 2:11-22

The analysis of the narrational texture provides insight into the narrational voice of Apostle Paul and how it translates to his guidance to the Church in Ephesus. Paul, who claimed authority as the "Apostle to the Gentiles," uses the first-person approach when accentuating the unity of the church (Romans 11:13; Ephesians 2:11-22). Ephesians 2:11-22 presents the narrational voice of Paul with the use of the pronouns "us" and "we" in the middle of the pericope. Paul does not explicitly mention Jewish Christians in this pericope, although he implied that they are also readers along with Gentile Christians. However, using first-person pronouns, Paul placed himself in the discourse which established him as an exemplar of inclusion. As a figure of authority, Paul exemplified the principle of the reconciliation of all Christians "to God in one body" (Ephesians 2:16).

Argumentative Texture in Ephesians 2:11-22

According to Robbins (1996), the "relationships among word-phrase and narrational patterns…produces argumentative and aesthetic patterns in texts" (p. 46). An analysis of the argumentative texture further demonstrates how Apostle Paul used words, evocation, and reasoning to persuade the diverse members of the Church in Ephesus to embrace unity. According to Robbins and Watson (2015), "Ephesians 2:11–22 exhibits a distinct argumentative texture that contains a purposeful and illuminating structure that correlates political topoi" (p. 4). Specifically, Paul "uses the political imagery of citizenship to describe the Gentile's exclusion 'from the commonwealth of Israel'" (Ephesians 2:12; Kobelski, 1990, p. 887). Furthermore, Paul's reference to "the dividing wall of hostility" and "the law of commandments expressed in ordinances" is referring to the Torah, the "fundamental expression of Judaism" (Ephesians 2:14-15; DeSilva, 2004, p. 74). Paul effectively argued that the crucifixion of Jesus Christ has "broken down [and]…abolished" the Torah, and therefore, "create(s) in himself one new man in place of the two" (Ephesians 2:14-15). Furthermore, Paul's use of the word "one" associated with the crucifixion of Jesus Christ is also in direct contrast of the *Shema*, the "liturgical piece…recited twice daily by most Jews, keeping forever in the forefront of their minds the one God" (Ephesians 2:14-16; DeSilva, 2004, p. 75). Paul's evocation of the image of the crucifixion of Jesus Christ invokes not only the idea of the one God but also the oneness and reconciliation of "us both to God in one body" (Ephesians 2:16). In the closing of the pericope, Paul again used political imagery of citizenship to describe the inclusion of Gentiles as "fellow citizens…of the household of God" (Ephesians 2:19). The argumentative texture analysis further supports Paul's invocation of the inclusion of all Gentile Christians because the crucifixion of Jesus Christ destroyed the "dividing

wall" of the Torah that separated the Jewish Christians from the Gentile Christians (Ephesians 2:14).

Sensory-Aesthetic Texture in Ephesians 2:11-22

Finally, an analysis of Ephesians 2:11-22 through aspects of its sensory-aesthetic texture determined how the words of Apostle Paul evokes a "range of senses" (Robbins, 1996, p. 89). According to Robbins, sensory-aesthetic texture consists of three zones: "the zone of emotion-fused thought, the zone of self-expressive speech, and the zone of purposeful action" (p. 30). In the opening of the pericope, Paul immediately appealed to the emotions of the Gentiles by calling them to "remember" that they were formerly "separated from Christ" (Ephesians 2:11-12). In the zone of self-expressive speech, Paul informed the readers of how God came and "preached peace" not only to the Jews but also to the Gentiles (Ephesians 2:17). The purposeful action of the Gentiles and Jews being "joined together" and "built together" further supports Paul's emphasis of oneness and unity. Table 2 displays the words associated with these three zones.

Table 2

Sensory-aesthetic Texture: Three Zones

Verse	Emotion-infused Thought	Self-expressive Speech	Purposeful Action
2:11	remember		
2:12	remember		
2:17		preached	
2:21			joined
2:22			built

Table 2 demonstrates how Apostle Paul used verbs to engage the zone of emotion-fused thought, the zone of self-expressive speech, and the zone of purposeful action. Engaging these three zones encouraged the Gentile Christian reader to not only reflect on their past, but also on the conversion experience which has reconciled them into the body of Christ.

Results

To answer the first question of this exegetical research study, Apostle Paul advised the members of the Church in Ephesus to overcome conflict by embracing peace and unity through the inclusive nature of God. In Ephesians 2:11-22, Paul emphasized that the crucifixion of Jesus Christ destroyed the barriers that existed between Jewish Christians and Gentile Christians. Therefore, the one God of the Jews is also the one God of the

Gentiles, and regardless of cultural differences, they are both "fellow citizens…of the household of God" (Ephesians 2:19).

The repetitive texture analysis revealed the multiple occurrences of Paul's usage of the word "one" (Ephesians 2:14-18). According to DeSilva (2004), Ephesians "has actualized the universalist idea, wedding humanity into one community mirroring the one God" (p. 725). The repetitive texture of this pericope reveals that Paul emphasized this profound idea of "one humanity and one community" to mitigate any barriers between the members of the Church in Ephesus (DeSilva, 2004, p. 725). Therefore, to answer the second question of the research study, Apostle Paul proposed a monocultural experience to mitigate cross-cultural conflict among the members of the Church in Ephesus.

Discussion

Utilizing Robbins' (1996) inner texture analysis of Ephesians 2:11-22, the major theme of inclusion emerged from the exegetical data. As the Apostle to the Gentiles, in many of his epistles, Paul continually reaffirmed the unity of the church as he addressed the conflict that existed as a result of "Jewish exclusivism…and Gentile exclusivism" (DeSilva, 2004, p. 722). The analysis of all five of the inner textures of Ephesians 2:11-22 revealed that Paul's purpose in his appeal to inclusion in this pericope is no different.

Even though there is no explicit situation of group conflict between Jewish Christians and Gentile Christians in Ephesians 2:11-22, the argumentative texture of the pericope exposed that Paul still had to address the ethnic barriers at the Church in Ephesus. Specifically, Paul's use of words and phrases such as "dividing wall of hostility" and "law of commandments expressed in ordinances" is a reminder to the members of the Church in Ephesus that Christ supersedes the Torah, which separated the Jews from the Gentiles (Ephesians 2:14-15; DeSilva, 2004). Paul further emphasized that God not only broke down the religious barriers between the Jews and the Gentiles but also ethnic barriers as they became "one new man in place of the two" through the crucifixion of Jesus Christ (Ephesians 2:15; DeSilva, 2004).

So, how does Paul's message to the Church in Ephesus in the First Century apply to modern-day multicultural churches? The literature section of this paper provided an overview of the challenges of multicultural churches. Some of those challenges included the impact of societal race relations, separate services to support cultural accommodations for immigrants, and cultural differences in worship experiences. Paul's message of "one humanity" and "one community" is mirrored by the concept of "ethnic transcendence" proposed by Marti (2009). The inner texture analysis of Ephesians 2:11-22 supports the idea of "ethnic transcendence" (Marti, 2009, p. 64). Therefore, members of multicultural churches should embrace the concept of "one humanity" and understand that regardless of their race, ethnicity, or nationality, that

they have been reconciled "to God in one body through the cross" (Ephesians 2:11-22; DeSilva 2004; Marti, 2009). This concept does not necessarily eliminate the challenges that members may face in society. However, as "members of the household of God," church leaders can mitigate cross-cultural conflict in the church by emphasizing that whatever may have separated the members from worshiping together and whatever "hostility" previously existed among members has been abolished by the "blood of Christ" (Ephesians 2:13, 16).

Conclusion

The purpose of this exegetical research analysis was to understand how leaders of the First Century Church addressed group conflict in relation to cultural heterogeneity. More specifically, the inner texture analysis of Ephesians 2:11-22 provided an understanding of Apostle Paul's discourse regarding the conflict among members of different cultures represented in the Ephesian Church. This analysis revealed that Apostle Paul advised the members of the Church in Ephesus to overcome conflict by embracing peace and unity through the inclusive nature of God. Furthermore, Apostle Paul proposed a monocultural experience that embraced the idea of one humanity to mitigate cross-cultural conflict among the members of the Church in Ephesus. The inner texture analysis revealed that Apostle Paul was an exemplar of inclusionary practices in the First Century Church. Likewise, Church leaders with multicultural congregations should promote inclusion among the members of their congregation to mitigate and resolve cultural or interracial group conflict.

This research study was limited in its scope by concentrating on one pericope that addressed the construct of cross-cultural conflict. The scope of this study was also limited by the socio-rhetorical methodology employed to examine the pericope. Future research could explore other Epistles of Paul, which also address cross-cultural conflict among Gentile Christians and Jewish Christians. Also, future research could be conducted using the same pericope but employing a different type of socio-rhetorical criticism.

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Christian Virtues in the Workplace When Not Everyone is a Christian

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Adding depth to the existing fruit of the Spirit (FOTS) instrumentation of Bocarnea et al. (2018), this study sought to explore differences in how Christians and non-Christians rate managers on the nine fruit of the Spirit scales. In this cross-sectional quantitative research that used an online survey, this study supported the reliability of Bocarnea et al.'s measure. Additionally, results supported the statistical difference in how the two groups of followers (Christian and non-Christian) rated their managers in six of the nine scales.

Keywords: Leadership, religious diversity, Christianity in the workplace, Christian virtues

Introduction

The United States has experienced a post-Christian paradigm shift that embraces value and ethical relativism (Impact 360, 2018). Many Generation Z respondents in a recent Barna study reported confusion about biblical values and culture today (Impact 360, 2018). In developing leadership models, researchers have stressed the importance of leaders' values on leadership (Farling et al., 1999; West, 2008). Designed to integrate Christian values in a 360-degree review, Bocarnea et al. (2018) developed an instrument theoretically grounded in the fruit of the Spirit of Galatians 5. When Bocarnea et al. ran validation studies in their development of the fruit of the Spirit instrumentation, 104 out of 115 of the participants self-reported as Christian. Bocarnea et al. did not report religious affiliation in the second validation study. Dean (2019) included Bocarnea et al.'s instrument, and the fruit of the Spirit as predictor variables for the workplace constructs of employee engagement, job satisfaction, organizational commitment, and organizational spirituality. In this study, Dean "included age, gender, income, relationship tenure, and years of experience" (p. 45) as control variables but did not introduce religious affiliation in the study. Neither the initial validation studies during the development of the fruit of the Spirit instrumentation, nor Dean's (2019) study using the fruit of the Spirit analyzed the instrument with religious diversity. The purpose of this research was to explore the fruit of the Spirit within a broader cultural and religious

context as a means of gaining insight into the generalization of the fruit of the Spirit Instrument beyond the Christian culture. As the fruit of the Spirit instrument is relatively new, few studies have confirmed the validity of the measure, and no studies have explored its applicability cross-culturally. Given the lack of diversity of religious affiliation in the initial validation of the fruit of the Spirit scales, the question begged to be asked: Is there a difference in how Christian and non-Christian followers rate managers in each of the fruit of the Spirit? This question was explored specifically with the following research questions:

RQ1: Is there a difference in how Christian and non-Christian followers rate managers' love?

RQ2: Is there a difference in how Christian and non-Christian followers rate managers' joy?

RQ3: Is there a difference in how Christian and non-Christian followers rate managers' peace?

RQ4: Is there a difference in how Christian and non-Christian followers rate managers' patience?

RQ5: Is there a difference in how Christian and non-Christian followers rate managers' kindness?

RQ6: Is there a difference in how Christian and non-Christian followers rate managers' goodness?

RQ7: Is there a difference in how Christian and non-Christian followers rate managers' faithfulness?

RQ8: Is there a difference in how Christian and non-Christian followers rate managers' gentleness?

RQ9: Is there a difference in how Christian and non-Christian followers rate managers' self-control?

Literature Review

Bocarnea et al. (2018) developed a fruit of the Sprit instrument with nine independent factors representing love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. Much research on the topic of value and virtue leadership, of which the fruit of the Spirit instrument fits as a tool for evaluating employee and manager performance, led up to the development of this instrument.

Development of a Fruit of the Spirit Measurement

Bhindi and Duignan (1997) developed an authentic leadership model that included a plea for the inclusion of spirituality in order to restore the significance of values, and at the same time honor a holistic approach to leader and follower needs. Barna (1997) specifically included the fruit of the Spirit as part of a Christological description of a Christian leader. Winston (2002), who was also one of the co-authors of the fruit of the Spirit instrument, focused a previous leadership study on values that align with agapao love, the beatitudes, the sermon on the mount, Proverbs 31, spiritual gifts, and other biblical values. In his work on authentic leadership, George (2003) highlighted an authentic leadership model that emphasized the importance of leaders who not only instill values within the operations and decisions of corporations, but who also represent those values down to their very core, as demonstrated by how they treat others. While George created an authentic leadership model that highlighted values, Patterson's (2003) servant leadership theory focused on the virtues of the servant leader. In this model, servant leadership included the construct of agapao love (Patterson, 2003), which is considered in the fruit of the Spirit measure (Bocarnea et al., 2018). Fry's (2003) spiritual leadership model also emphasized the self-awareness of the leader within the context of a values-based approach and posited that the spiritual leadership model could also stand as a distinct intrinsic motivational-based theory. Some of Fry's constructs of the spiritual leadership model are shared as constructs of the fruit of the Spirit instrument. The similarities overlap with the constructs of (a) patience, (b) kindness, and (c) self-control.

While the list of research on value and virtue leadership extends beyond this particular literature, Bocarnea et al. (2018) explored and defined the nine fruit of the Spirit within this leadership research framework. As Bocarnea et al. defined each construct, they presented exegetical biblical evidence from the context of Old and New Testament to operationally define each fruit. In turn, that helped them in the development of items for the scales, and practically apply the fruit of the Spirit to contemporary leadership and management theory.

Love

Love has increased in its application in scholarly research in leadership but is somewhat complex to define (Bocarnea et al., 2018). Leading to the development of their first item, Bocarnea et al. (2018) distinguished a loving leader as one who is able to balance organizational outcomes and follower needs. Loving leaders show their appreciation and commitment to followers by empowering the followers in the accomplishment of their assigned tasks (Bocarnea et al., 2018). Followers feel appreciated when a leader is loving (Bocarnea et al., 2018). Loving leaders also emphasize the growth and welfare of followers and create a culture where everyone shares in the success of the organization

(Bocarnea et al., 2018). These descriptions of loving leadership are the principal components of the five-item scale that Bocarnea et al. developed to measure love.

Joy

A leader who leads with joy celebrates the successes of individual followers and also celebrates the synergistic effect of those individuals working together (Bocarnea et al., 2018). Further, a joyful leader also creates support structures for followers that help to address stress, especially during times of trials and tribulations. In turn, this increases morale and positivity (Bocarnea et al., 2018). Leaders who value and demonstrate joy also fashion an atmosphere through emotional intelligence that inspires positive attitudes and creativity in followers. In this, joyful leaders steer followers away from conflict and destructive emotions and instead communicate the value of positive organizational outlooks and outcomes (Bocarnea et al., 2018). The fruit of the Spirit instrument for joy is a five-item scale (Bocarnea et al., 2018).

Peace

Bocarnea et al. (2018) deconstructed leading with peace into a scale with five items. A leader leads with peace by binding followers in harmony through trust. Followers trust leaders and each other in order to together reach shared organizational goals. In reaching those organizational goals, every follower feels that their contribution matters as part of the team (Bocarnea et al., 2018). Valuing the contributions of each team member, the leader develops an atmosphere of collaboration that leverages the skills of all (Bocarnea et al., 2018). Orchestrating harmonious collaboration, the leader understands how to manage people – turning dysfunction into function, respectfully navigating relationships, and cohesively setting organizational goals that shape organizational identity (Bocarnea et al., 2018). From this collective identity, leaders encourage followers to increase participation in the shared goals of the organization (Bocarnea et al., 2018).

Patience

While patience seems counter to productivity in the hustle of contemporary contexts, leaders practicing patience are calm and collected in leading all followers, especially those who are growing and developing within their own roles, and those with whom may be difficult to work (Bocarnea et al., 2018). Patient leaders also exemplify calmness in waiting for the fruition and completion of organizational goals, as well as remaining calm in the completion of an individual follower's work (Bocarnea et al., 2018). The leader with patience is slow to be provoked by the action of others and instead remains focused on the outcome, trusting in the organizational policies and procedures (Bocarnea et al., 2018).

Kindness

Perhaps kindness has a weak connotation in the context of business profit and loss statements, balance sheets, and the hard decisions of a bottom line, but Bocarnea et al. (2018) recognized its place in contemporary leadership in righteous and upright fairness with each individual of the organization. Kind leaders demonstrate kindness by unselfish acts and decisions, and by maintaining concern for others through words and actions (Bocarnea et al., 2018). Leadership that demonstrates kindness mimics the care that God has for humanity (Bocarnea et al., 2018). The fruit of the Spirit scale for the fruit of kindness has five items (Bocarnea et al., 2018).

Goodness

The practice of goodness is a focus on others from their welfare to well-being (Bocarnea et al., 2018). Leading with goodness is about developing good in and for followers (Bocarnea et al., 2018). This impacts the followers' development and creates an atmosphere that develops follower trust and increases organizational commitment (Bocarnea et al., 2018). In turn, this leads to organizational success and follower performance (Bocarnea et al., 2018). In their scale for goodness, Bocarnea et al. (2018) developed a five-item measurement.

Faithfulness

Faithful leaders are authentic in that they are trusted by followers to act according to how they will say they will act. They also are trusted to do what is best for everyone within the organization (Bocarnea et al., 2018). Faithful leaders keep promises and are reliable, even when that poses to be a challenge (Bocarnea et al., 2018). Followers understand this about a faithful leader because the leader communicates consistently and has proven to be reliable. Faithfulness begets faithfulness, and the leader who leads with faithfulness, has followers who exemplify faithfulness in the organization (Bocarnea et al., 2018). Bocarnea et al.'s (2018) construct of the fruit of faithfulness is comprised of a five-item measurement scale.

Gentleness

Gentle leaders lead through persuasion rather than forcing followers to obey and comply (Bocarnea et al., 2018). While leaders have power, they use it in a way that leverages the freedom of followers to make their own choices to obey (Bocarnea et al., 2018). Even in the midst of aggressive situations and surrounded by others who are aggressive, the gentle leader is poised and peaceful, exercising restraint (Bocarnea et al., 2018). While leaders exercising gentleness will follow rules, policies, and procedures, they are appropriately lenient and refrain from being overly harsh with those who are difficult (Bocarnea et al., 2018). From these premises, Bocarnea et al. (2018) created a five-item scale for gentleness.

Self-control

Leaders who demonstrate self-control refrain from indulging on impulse and temptation (Bocarnea et al., 2018). This restraint comes from will rather than obligation, and the leader makes good decisions even without reward (Bocarnea et al., 2018). The leader remains in control without being controlling and keeps the interest of others foremost and above self-interest (Bocarnea et al., 2018). The leader who practices self-control also keeps a positive attitude focused on achieving goals rather than dwelling on discouraging thoughts like doubt and shortcomings (Bocarnea et al., 2018). Bocarnea et al. (2018) deconstructed leading with self-control into a scale with five items that embody these behaviors.

Initial Factor Analysis of the Fruit of the Spirit Scales

As they developed a scale for each fruit of the Spirit construct, Bocarnea et al. (2018) reported to have followed DeVellis' (2017) scale development guidelines. Procedurally, Bocarnea et al. defined each of the nine fruit through exegetical methods and created an item pool. For each item, they used a seven-point scale with a range of 1 – *Never True* to 7 – *Always True*, and then a panel of three experts reviewed the items for validity. They used Survey Monkey to create and format the survey and distributed the survey link on Facebook and LinkedIn. To see if the data were appropriate for factor analysis, the researchers used KMO and Bartlett's test for sphericity for all nine factors. For every fruit, they analyzed the eigenvalues from a principal component analysis to determine how many factors to use in the analysis (Green & Salkind, 2017). They reran the analyses and presented the Cronbach's alpha reliability analysis results and the factor loadings for every item. Bocarnea et al. (2018) explored the validity and reliability of the nine scales and presented the results. To check convergent validity, they checked the correlation with the Essential Servant Leadership Behaviors (ESLB) scale created by Winston and Fields (2015), and they checked discriminant validity in correlating it with the Intuition scale developed by Trauffer et al. (2010). In this, they were not able to establish discriminant validity, and called for further research of the discriminant validity of the scales. Bocarnea et al. (2018) recommended the use of the fruit of the Spirit scales for self-evaluation, and also as part of a 360-degree review process, where subordinates could help evaluate and give feedback to managers.

In the development of the scales, Bocarnea et al. (2018) presented little discussion of the need for the generalization, or external validity, of the appropriateness of the scales to different cultures. From their sampling, 104 out of the 115 participants in the first validation study self-reported as Christian, and they did not report religious affiliation for the 98 participants in the second validation study (Bocarnea et al., 2018).

Culture in Research

Schein (2009) defined culture as a pattern of ingrained shared assumptions that are taught and learned within a group that influence the identity, worldview, and responses of the group members. Furthering this definition, Schein (2009) divided culture into three levels: artifacts, espoused values, and shared tacit assumptions. Culture is difficult to define clearly as it covers broad concepts of what people have learned (Schein & Schein, 2017). There are also macro and micro cultures, as culture cannot only be defined by national or even corporate borders (Schein & Schein, 2017). As culture is shared, identity is formed, and cohesiveness and values are formed (Schein & Schein, 2017). With the formation of values, assumptions of the way things are or *ought to* occur within the group, and eventually, awareness of those assumptions decrease or are totally dropped (Schein & Schein, 2017). While often culture is easier to identify through the differentiation of behaviors, feelings, thoughts and perceptions are also all filtered through the lens of culture (Schein & Schein, 2017). With a similar approach, Alwin et el.'s (2006) definition of religion fits under the broader context of culture. Value and ethical leadership models, can be universally appropriate. Resnick et al. (2006) explored the four aspects of ethical leadership of character/integrity, altruism, collective motivation, and encouragement from data from the Global Leadership and Organizational Effectiveness (GLOBE) project. Their study supported universality of the dimensions of ethical leadership across cultures, but the degree that each dimension was endorsed in each culture differed. Subtleties existed across cultures (Resnick et al., 2006). Crossman (2007) argued that spirituality in the secular setting is an appropriate paradigm, but Crossman did not address the value system that is appropriate within the secular business world. While the Christian virtues of the fruit of the Spirit may be appropriate cross-culturally, the interpretation of those virtues may also have subtle cultural differences like with the dimension of ethical leadership. Though, as the teachings of the Bible are for all nations and people (Mark 16:15-16; Matthew 28:19-20; Acts 1:7-8), could the fruit of the Spirit Instrument be appropriate across cultures, even in the occurrence of differences of religious affiliation? While some could argue that the fruit are present only in those who have received the Holy Spirit, Erisman and Daniels (2013) posited that the fruit are universal concepts due to the concept of *Imago Dei*, or that all humans have been created in the image of God. The nine fruit of the Spirit are already conceptually found in various other secular performance appraisals, and therefore, should be applicable for all people, and not just those who identify as Christian (Erisman & Daniels, 2013). Bocarnea et al. (2018) emphasized the importance of *Imago Dei* as a presupposition of the fruit of the Spirit scale development, but their validation sampling lacked diversity in religious identity. With this lack of theoretical support to develop a research hypothesis, this research focused on the following research questions:

RQ1: Is there a difference in how Christian and non-Christian followers rate managers' love?

RQ2: Is there a difference in how Christian and non-Christian followers rate managers' joy?

RQ3: Is there a difference in how Christian and non-Christian followers rate managers' peace?

RQ4: Is there a difference in how Christian and non-Christian followers rate managers' patience?

RQ5: Is there a difference in how Christian and non-Christian followers rate managers' kindness?

RQ6: Is there a difference in how Christian and non-Christian followers rate managers' goodness?

RQ7: Is there a difference in how Christian and non-Christian followers rate managers' faithfulness?

RQ8: Is there a difference in how Christian and non-Christian followers rate managers' gentleness?

RQ9: Is there a difference in how Christian and non-Christian followers rate managers' self-control?

Methods

This quantitative research was designed to investigate the fruit of the Spirit instrumentation cross-culturally with those who self-identify as Christian and those who identify as non-Christian. This section also includes the applicability and limitations of the proposed research design, the proposed sampling frame, how data was gathered, and the statistical methods used for the research analysis.

Research Design

The research design was a cross-sectional design using an electronic survey. Unlike a longitudinal design that observes the same individuals over a period of time, a cross-sectional study is a snapshot of data, collected at one point in time (Creswell & Creswell, 2018). The study itself took place over a four-week period in February and March of 2020.

Population

Participation requirements were that participants were adults of ages 18 years or older, were employed, and had a manager. This study did not solicit at-risk populations.

Sampling

The nonprobability sampling technique of snowball sampling was used for this study. A disadvantage to using a nonprobability sampling technique was that bias could have been introduced into the sample and limited the generalizability of the study beyond the sampling (Cozby & Bates, 2018). Instead, generalization is often dependent on the replication of studies (Cozby & Bates, 2018). This study sought to further explore Bocarnea et al.'s (2018) fruit of the Spirit scales, and further generalization will depend on additional studies using these scales.

Using Cohen's guidelines for testing the mean difference between two independent means samples with significance set at $\alpha = .05$, power at .80, and .50 medium effect size, each group (Christians and non-Christians) in this study needed a minimum $N = 64$, with a total minimum sample size of $N = 128$ (Cohen, 1992).

Data Gathering Techniques

The data was collected through an online survey. Survey Monkey was used to create and distribute a web link for the survey. To reach adult participants, who were employed and had a manager, the survey was distributed electronically on Facebook, and Linked In through personal news feeds, various community boards, and on walls of religious organizations. The sharable survey link was also distributed through email to known religious leaders and organizations in the Greater Pittsburgh Area to be shared within their religious communities.

Online surveys offer convenience so that many people can be reached relatively quickly. Rhodes et al. (2003) commended the ease of online surveys in quickly and inexpensively reaching large numbers of respondents while also reducing error and bias. On the other hand, Cozby and Bates (2018) listed the risks of online surveys in the uncertainty of obtaining proper consent and associated unknown ethical considerations. Limitations like literacy, access to internet and web-based media platforms also are challenges to using online surveys (Rhodes et al., 2003).

Instrumentation

The online survey comprised of Bocarnea et al.'s (2018) nine fruit of the Spirit. The scale for each fruit consisted of five items, totaling 45 questions evaluating fruit of the Spirit on a seven-point Likert scale. Using DeVellis' (2017) definition of content validity, Bocarnea et al. exegetically supported each item on the fruit of the Spirit scale,

grounded the concepts in their literature review, and also developed their scale with a review from a panel of experts (Bocarnea et al., 2018). They were unsuccessful in their attempt to determine discriminant validity, and therefore, did not report discriminant validity. Bocarnea et al. recommended further research to establish discriminant validity. To use this instrument, permission was requested and granted from the principal author before data was collected.

Love

For love, Bocarnea et al. (2018) optimized their original exegetically supported 12-item scale by narrowing items down to the highest five loading items. "The five-item scale had an eigenvalue of 4.35 that explained 86.9% of the variance and had a Cronbach's alpha of .96" (Bocarnea et al., 2018, p. 19).

Joy

Bocarnea et al. (2018) optimized their original exegetically supported 12-item scale for joy by narrowing items down to the highest five loading items. "The five-item scale had an eigenvalue of 4.23 that explained 84.5% of the variance and had a Cronbach's alpha of .95" (Bocarnea et al., 2018, p. 33).

Peace

By narrowing down to the highest five loading items, Bocarnea et al. (2018) optimized their original exegetically supported 12-item scale for peace. "The five-item scale had an eigenvalue of 4.45 that explained 89.0% of the variance and had a Cronbach's alpha of .97" (Bocarnea et al., 2018, p. 49).

Patience

For patience, Bocarnea et al. (2018) optimized their original exegetically supported 12-item scale by narrowing items down to the highest five loading items. "The five-item scale had an eigenvalue of 4.03 that explained 80.50% of the variance and had a Cronbach's alpha of .94" (Bocarnea et al., 2018, p. 64).

Kindness

Bocarnea et al. (2018) optimized their original exegetically supported 12-item scale for kindness by narrowing items down to the highest five loading items. "The five-item scale had an eigenvalue of 4.47 that explained 89.3% of the variance and had a Cronbach's alpha of .97" (Bocarnea et al., 2018, p. 80).

Goodness

For goodness, Bocarnea et al. (2018) optimized their original exegetically supported 12-item scale by narrowing items down to the highest five loading items. "The five-item

scale had an eigenvalue of 4.40 that explained 87.9% of the variance and had a Cronbach's alpha of .96" (Bocarnea et al., 2018, p. 94).

Faithfulness

By narrowing down to the highest five loading items, Bocarnea et al. (2018) optimized their original exegetically supported 11-item scale for faithfulness. "The five-item scale had an eigenvalue of 4.55 that explained 91.0% of the variance and had a Cronbach's alpha of .98" (Bocarnea et al., 2018, p. 110).

Gentleness

When Bocarnea et al. (2018) explored the principal component analysis of their exegetically supported original 12-item scale for gentleness, they found two factors, but then removed 4 items that cross-loaded. They optimized this 10-item scale for gentleness by narrowing items down to the highest five loading items. "The five-item scale had an eigenvalue of 3.91 that explained 78.24% of the variance. The reliability analysis yielded a Cronbach's alpha of .92" (Bocarnea et al., 2018, pp. 127-128).

Self-Control

Bocarnea et al. (2018) explored the principal component analysis of their exegetically supported original 12-item scale for self-control, they found two factors, but then removed the 3 items in factor 2 that cross-loaded with the first factor. They optimized the remaining 9-item scale for gentleness by narrowing items down to the highest five loading items. The resulting "five-item scale had an eigenvalue of 3.53 explaining 70.74% of the variance and a Cronbach's alpha of .90" (Bocarnea et al., 2018, p. 144).

Three demographic items about age, sex, and religious identity were also a part of the survey. For the purpose of this study, religious affiliation was synonymous with religious identity. Religious identity was divided into two groups: Christian and non-Christian. The informed consent and survey used for this study can be found in the Appendix.

Data Collection

The data was collected over a four-week timeframe in February and March of 2020. Upon distribution, an introductory explanation of the purpose and intended use of the survey was provided to all participants (Cozby & Bates, 2018). The study was also approved by Regent University's HSRB so as to meet ethical guidelines before data collection began (Creswell & Creswell, 2018).

Results

The sample minimums for each group (non-Christian and Christian) of *N* = 64, as prescribed by Cohen (1992) for mean difference analysis, were exceeded with a total of *N* = 302. Not all participants answered all items on the survey. Of the 302 participants, 76 were male, 224 were female, and two participants chose not to define their sex. The demographic of the participants by age group are presented in Table 1.

Table 1

Participants Breakdown by Age Group

Age of participants	*N*
18-29 years old	83
30-49 years old	158
50-64 years old	53
65 years and over	7
Undefined	1
Total	302

Note. The number of participants that completed each scale varied, as presented in Table 2. Despite this variance, the minimum group participation of *N* = 64 was surpassed for each fruit of the Spirit scale.

Table 2

Participant Breakdown by Scale

Fruit of the Spirit scale	Non-Christian Participants	Christian Participants	Total Participants
Love	94	142	236
Joy	85	131	216
Peace	82	127	209
Patience	80	125	205
Kindness	79	125	204
Goodness	79	125	204
Faithfulness	78	125	203
Gentleness	78	124	202
Self-control	78	123	201

Reliability

Because of the newness of the scale, the reliability of the fruit of the Spirit scales was further assessed in this study. Reliability is a statistical measure that relates to the

consistency of the measure (Cozby & Bates, 2018). Cronbach's alpha measures internal consistency reliability, and, according to Cozby and Bates (2018), Cronbach's alpha should be greater than or equal to .80 to establish reliability in most studies. As with Bocarnea et al.'s (2018) initial findings, all nine of the fruit of the Spirit scales were found to be reliable with Cronbach's alpha (α) greater than .80. Any improvement in any of the scales with the deletion of items was negligible.

Table 3

Reliability of the Fruit of the Spirit Scales

Fruit of the Spirit Scale	α
Love	.916
Joy	.933
Peace	.926
Patience	.932
Kindness	.933
Goodness	.920
Faithfulness	.942
Gentleness	.881
Self-control	.890

Distribution

Distribution of the data helped to determine the analysis tool selected. Because the data was not normally distributed, and instead had a negative skew by visual inspection, an independent sample *t*-test was not selected to analyze the mean difference of how Christian and non-Christian followers rated managers. Instead, its nonparametric equivalent, the Mann-Whitney *U* test, was used to analyze medians of the data.

Analysis of Mean Differences

IBM SPSS Statistics 25 was used to analyze the data. The mean of the five items for each fruit of the Spirit scale was calculated for each participant. These means were then analyzed as the dependent variables with the Mann-Whitney *U* test, which evaluates the statistical difference in medians. The independent variable was religious identity that was split into the two groups of Christian and non-Christian. Both the overall mean scores for each group, and the p value from the Mann-Whitney *U* tests are reported here for each dependent variable.

Love

RQ1 asked if there is a difference in how Christian and non-Christian followers rate managers' love. The Christian followers' mean rating of managers for love was 5.16, with a standard deviation of ±1.41, and the non-Christian followers' mean rating of managers was 4.91, with a standard deviation of ±1.29. The result of the Mann-Whitney

U test for love was *U* = 5782.5, *p* = .082 > .05. Therefore, the null hypothesis could not be rejected, and a significant difference in distribution between how Christian and non-Christian followers rate managers' love was not supported.

Joy

RQ2 asked if there is a difference in how Christian and non-Christian followers rate managers' joy. The Christian followers' mean rating of managers for joy was 4.97 with a standard deviation of ±1.59, and the non-Christian followers' mean rating of managers was 4.76 with a standard deviation of ±1.34. The result of the Mann-Whitney *U* test for joy was *U* = 4841.0, *p* = .105 > .05. Therefore, the null hypothesis could not be rejected, and a significant difference in distribution between how Christian and non-Christian followers rate managers' joy was not supported.

Peace

RQ3 asked if there is a difference in how Christian and non-Christian followers rate managers' peace. The Christian followers' mean rating of managers for peace was 5.18 with a standard deviation of ±1.53, and the non-Christian followers' mean rating of managers was 5.01 with a standard deviation of ±1.26. The result of the Mann-Whitney *U* test for peace was *U* = 4600.5, *p* = .155 > .05. Therefore, the null hypothesis could not be rejected, and a significant difference in distribution between how Christian and non-Christian followers rate managers' peace was not supported.

Patience

RQ4 asked if there is a difference in how Christian and non-Christian followers rate managers' patience. The Christian followers' mean rating of managers for patience was 5.51 with a standard deviation of ±1.36, and the non-Christian followers' mean rating of managers was 5.16 with a standard deviation of ±1.31. The result of the Mann-Whitney *U* test for patience was *U* = 4030.0, *p* = .019 < .05. Therefore, the null hypothesis could be rejected, and a significant difference in distribution between how Christian and non-Christian followers rate managers' patience was supported.

Kindness

RQ5 asked if there is a difference in how Christian and non-Christian followers rate managers' kindness. The Christian followers' mean rating of managers for kindness was 5.66 with a standard deviation of ±1.25, and the non-Christian followers' mean rating of managers was 5.28 with a standard deviation of ±1.26. The result of the Mann-Whitney *U* test for kindness was *U* = 3899.0, *p* = .011 < .05. Therefore, the null hypothesis could be rejected, and a significant difference in distribution between how Christian and non-Christian followers rate managers' kindness was supported.

Goodness

RQ6 asked if there a difference in how Christian and non-Christian followers rate managers' goodness. The Christian followers' mean rating of managers for goodness was 5.62 with a standard deviation of ±1.23, and the non-Christian followers' mean rating of managers was 5.27 with a standard deviation of ±1.16. The result of the Mann-Whitney U test for goodness was $U = 3903.0$, $p = .012 < .05$. Therefore, the null hypothesis could be rejected, and a significant difference in distribution between how Christian and non-Christian followers rate managers' goodness was supported.

Faithfulness

RQ7 asked if there is a difference in how Christian and non-Christian followers rate managers' faithfulness. The Christian followers' mean rating of managers for faithfulness was 5.49 with a standard deviation of ±1.31, and the non-Christian followers' mean rating of managers was 5.13 with a standard deviation of ±1.36. The result of the Mann-Whitney U test for faithfulness was $U = 4040.0$, $p = .040 < .05$. Therefore, the null hypothesis could be rejected, and a significant difference in distribution between how Christian and non-Christian followers rate managers' faithfulness was supported.

Gentleness

RQ8 asked if there a difference in how Christian and non-Christian followers rate managers' gentleness. The Christian followers' mean rating of managers for gentleness was 5.47 with a standard deviation of ±1.28, and the non-Christian followers' mean rating of managers was 5.13 with a standard deviation of ±1.17. The result of the Mann-Whitney U test for gentleness was $U = 3857.5$, $p = .015 < .05$. Therefore, the null hypothesis could be rejected, and a significant difference in distribution between how Christian and non-Christian followers rate managers' gentleness was supported.

Self-control

RQ9 asked if there a difference in how Christian and non-Christian followers rate managers' self-control. The Christian followers' mean rating of managers for self-control was 5.24 with a standard deviation of ±1.17, and the non-Christian followers' mean rating of managers was 4.69 with a standard deviation of ±1.17. The result of the Mann-Whitney U test for self-control was $U = 3607.5$, $p = .003 < .05$. Therefore, the null hypothesis could be rejected, and a significant difference in distribution between how Christian and non-Christian followers rate managers' self-control was supported.

Discussion

While Christian followers' mean ratings of their managers were higher than the ratings of non-Christian followers across all nine fruit of the Spirit, The Mann-Whitney U test

indicated that the medians of those ratings were only significantly higher for seven values: (a) patience, (b) kindness, (c) goodness, (d) faithfulness, (e) gentleness, and (f) self-control. There was not a significant difference between how Christian and non-Christian followers rated their managers in (a) love, (b) joy, and (c) peace.

Love, Joy, and Peace

As love is central to the teaching of Christian values (John 3:16; John 13:34-35), one could argue an expectation that love would be a primary distinguishing value between Christian and non-Christians. But, Bocarnea et al. (2018) emphasized the transcendence of love, and gave the example of the relationship of Jonathan and David in the Old Testament of the Bible to support their claim of the transcendence of love across "boundaries, social conventions, and human limitations" (p. 15). While they also exemplified the sacrifice of Christ in their love argument, the biblical example of love in Jonathan and David's relationship pre-dated the Christian church. The pre-Christian Church example of Jonathan's sacrificial love for David aligned with this study's results of no significant difference in distribution between how Christian and non-Christian followers rate managers' love, as Jonathan showed *agapao* love in waiving his inherited and legitimate right to leadership in recognizing David. Further, these results support the concept of *Imago Dei* as a presupposition of the fruit of the Spirit scale development for the value of love (Bocarnea et al., 2018).

Bocarnea et al. (2018) used Old Testament examples of celebration and rejoicing to mark joy. These joyous occasions were central to Jewish celebration, and they gave examples in the books of Esther, Ruth, and Nehemiah. As the value of joy is rooted in literature beyond New Testament support, finding no significant difference in how Christian followers and non-Christian followers rate their managers on the joy in their leadership is understandable.

Interestingly, Bocarnea et al. (2018) emphasized that "loving leaders are joyful leaders. Joy springs from love" (p. 23), and "joyful leadership is rooted in loving leadership" (p. 30). If joy, as a separate factor than love, is related to the celebration of loving leaders, as Bocarnea et al. suggested, further study of the interrelation of joy and love in leadership may lead to valuable discourse and understanding of the fruit of the Spirit in leadership.

As with love and joy, Bocarnea et al. (2018) grounded their literature for peace in Old Testament scripture. Again, Bocarnea et al. returned to the story of Jonathan and David. David and Jonathan's relationship relied on harmony, respect, trust, and mutual support. These characteristics, as exampled within their relationship, were foundational in developing a sense of vulnerability within the relationship that paved the way for collaboration, the development of an understanding between one another, and a high level of participation within the relationship.

Similar to their conversation on joy, Bocarnea et al. (2018) posited that "loving leaders are peaceful leaders" (p. 37). In the development of the fruit of the Spirit scales, they determined that love, joy, and peace were separate factors; however, further study of the relationship between love and peace could help scholars better understand the interrelation of love, joy, and peace within the context of leadership, as Bocarnea et al. described these three values as "the triad of early Christian virtues" (p. 47).

The results of this study indicated support that there is not a significant difference in how Christian followers rate their managers on love, joy, and peace, but, perhaps, this observation is symptomatic of an interrelation of the virtues of love, joy, and peace, especially within the concept of *Imago Dei.* Are these three virtues more integral to *Imago Dei* than the other six fruit of the Spirit? If so, are the cultural understandings of these three virtues more universal than the other six? Or, could these three virtues require less nurturing, practice, or maturity within a Christian cultural context to define or obtain than the other six fruit? Further research could address these questions.

Cultural Difference in the Understanding of Six Virtues

The statistical significance of this study indicated that Christians and non-Christians rate their managers differently in (a) patience, (b) kindness, (c) goodness, (d) faithfulness, (e) gentleness, and (f) self-control.

The topic of patience in scripture is rather limited, and is often associated as a "characteristic of God" (Bocarnea et al., 2018, p. 53). While it is "something to be sought and emulated" (Bocarnea et al., 2018, p. 53); it is not often attained, or even wanted, as it emerges from the lessons of trails and hardship. Patience is more regularly listed on Christian virtue lists than other culturally-oriented lists (Bocarnea et al., 2018). Because of this, Christians may culturally view patience differently than non-Christians, which would explain the significant difference between Christians and non-Christians rating managers' patience in this study.

Kindness also has very few direct references in Old and New Testaments (Bocarnea et al., 2018). Most biblical reference to kindness is centered in God's kindness to humans (Bocarnea et al., 2018), and specifically, in the New Testament, that kindness is shown in "God's grace to allow men to be saved" (Bocarnea et al., 2018, p. 73). This nuance of self-sacrificing kindness could induce different cultural expectations of acts of kindness between Christians and non-Christians, and explain the significant difference supported in this study.

As with the virtues of patience and kindness, goodness also has an infrequent mention in both New and Old Testament scripture. Bocarnea et al. (2018) highlighted the New Testament account of the rich man, who sought to understand the path to salvation. The man called Jesus good, and Jesus questioned him in this and said that only God is good

(Mark 10:18). In Jesus' response, goodness comes from self-sacrificing generosity, like the goodness found in salvation. While goodness can be practiced by non-Christians, as with the Good Samaritan example, the cultural understanding of goodness may be different. A Christian may view goodness through the lens of salvation or self-sacrifice, whereas non-Christians may not have this same lens, thus explaining the findings of this study of the ratings of Christian and non-Christians.

Bocarnea et al. (2018) highlighted the difference between a contemporary understanding of faithfulness and the understanding of faithfulness from a Judeo-Christian perspective. The contemporary view of faithfulness likens the virtue to authenticity. In this definition, one is faithful by being authentic to oneself and is consistent in this faithfulness. Faithfulness from a Christian perspective is grounded in an acceptance of Christian teachings and centered in a relationship with God (Bocarnea et al., 2018). This difference in definition could explain how Christians and non-Christians rated their managers' faithfulness.

Gentleness is not often studied in leadership as it is contradictory to the secular American cultural understanding of leadership (Bocarnea et al., 2018). In the American leadership paradigm, gentleness is associated with weakness. On a similar note, Old Testament scripture, people may have been described as gentle, but God was not. Gentleness was a descriptor for those of low socio-economic or of the servant class (Bocarnea et al., 2018). The ancient Greco-Roman understanding of gentleness rested in someone who had power, but could grant leniency (Bocarnea et al., 2018). Jesus demonstrated gentleness by a combination of these other definitions. While Jesus had the power of God and could offer leniency, He also took the position of meek servanthood and demonstrated that with his entrance into Jerusalem on Palm Sunday (Bocarnea et al., 2018). His gentleness did not make him weak as He defeated death in His resurrection and the salvation of man (Bocarnea et al., 2018). Jesus' actions on Earth went "beyond the expectation of either Jew or Gentile. His gentleness, displayed by Himself in the midst of His trial and suffering, is to be extended not only to other believers, but to non-believers as well" (Bocarnea et al., 2018, pp. 119-120). Thus, the gentleness that Christians are to demonstrate is embedded in the example of Jesus, which is different than a non-Christian perspective. This helps to explain the significant difference in this study of the Christian and non-Christian ratings of managers' gentleness.

A Christian understanding of self-control is rooted in the Jewish tradition that was demonstrated in the self-control of Joseph in Genesis and Eleazaros in Maccabees (Bocarnea et al., 2018). This tradition implies that self-control is a type of restraint (Bocarnea et al., 2018). Even Greek philosophers addressed self-control as a type of restraint. While New Testament teaching aligns in a similar way, it specifically aligns self-control as a maturation of a believer as a follower of Christ (Bocarnea et al., 2018). Rather than refraining from decadent action, the self-control described in the New

Testament is centered in the pursuit of God (good) rather than a restraint of bad. This difference of cultural understanding of self-control could explain the significant difference found in this study of Christian and non-Christian ratings of their managers' self-control.

Limitations

While the results and discussion of this study offer insight into the cross-cultural use of Bocarnea et al.'s (2018) fruit of the Spirit scales with Christian and non-Christian followers, limitations of this study were apparent. Because of the length of the survey, some participants only partially completed the entire survey, and, in particular, I had less respondents as the survey advanced in its questions. The size and design of this study also limited the generalization of the results. Generalization will be dependent on the repetition of the fruit of the Spirit instrument across diverse populations (Cozby & Bates, 2018). Another limitation rested in the scope of the study. This study did not break down the demographic of the non-Christian population. This research decision did not allow for inter-cultural comparison of specific and diverse religious identities. This decision could have biased the results of the non-Christian responses. Additionally, the study did not take into account the level of spirituality of those who identified as Christian and those who identified as non-Christian. Further, this study did not explore the managers' religious identity, and how that impacted the followers' responses.

Future Research

In addition to replication and extending the generalization of this research, further research could help to better understand the role of a managers' religious identity in the followers' rating of managers on Bocarnea et al.'s (2018) fruit of the Spirit scales. Additionally, future research could specifically divide and define the non-Christian population into those of other faiths or religious identities. Lastly, because love, joy, and peace were identified in this study as virtues without significant difference in how Christians and non-Christian followers rated their managers, additional research could focus on those three virtues to better understand what Bocarnea et al. (2018) coined as "the triad of early Christian virtues" (p. 47). Is there an interrelation between these three virtues in leadership in exegetical theory and in practice?

Conclusion

The purpose of this research was to see if there was a difference in how Christian and non-Christian followers rated managers' fruit of the Spirit virtues of love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. The intended outcome of the study was to better understand the use of Christian virtues in evaluating managers in the workplace, and also to provide support as to the reliability of Bocarnea

et al.'s relatively new fruit of the Spirit measure. The results of the study supported that, indeed, Christian followers rate their managers differently than non-Christians in some ways. This distinction did not hold for all nine fruit of the Spirit, but only six of the fruit. Additional research is warranted to understand why Christians and non-Christians differed in rating managers on the three fruit of the Spirit of love, joy and peace, and determining the possible interrelation of those three virtues. When using Bocarnea et al.'s (2018) fruit of the Spirit measure, it is important to note that Christian and non-Christians may use the scale differently.

About the Author

Deborah Lin McCain Podolinsky is a third-year Ph.D. student at Regent University, where she is studying organizational leadership. She has more than 17 years of leadership experience in business, non-profit and ministry settings. Her research interests include calling, complex adaptive systems, learning organizations, inclusion, psychology of leadership, neuroleadership, authentic leadership, professional development, and followership.

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Appendix

Informed Consent

The purpose of this research is to see if there is a difference in how Christian and non-Christian followers rate managers' fruit of the Spirit virtues of love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. The intended outcome is to better understand the use of Christian virtues in evaluating managers in the workplace. This survey is anonymous, and participation in this research poses no more risk than those risks ordinarily encountered in daily life.

Deborah Lin McCain Podolinsky, a researcher graduate student at Regent University is conducting a study in Christian virtues in the workplace when not everyone is a Christian. Deborah Lin McCain Podolinsky has explained to me the purpose of this research and the intended outcome. I understand that I will be asked to answer 48 survey questions. My participation in this study should take a total of about 15-20 minutes. I understand that my anonymity will be preserved and that my name will not be associated with any results of this study. I know that I may refuse to answer any question asked and that I may discontinue participation at any time. Potential risks resulting from my participation in this project have been described to me. I am aware that I may seek further information about this study by contacting **Deborah Lin McCain Podolinsky** at **debopod@mail.regent.edu**.

I am aware that I must be at least 18 years of age to participate. My completion of the survey signifies my voluntary participation in this project.

Survey

Demographics

1. What is your age?

18-29 years old

30-49 years old

50-64 years old

65 years and over

2. What is your sex?

Male

Female

3. Are you a Christian?

Yes

No

Love (Bocarnea et al., 2018, p. 19)

Seven-point format for measurement: 1-Never true, 2-Rarely true, 3-Sometimes but infrequently true, 4-Neutral, 5-Sometimes true 6-Usually true, 7-Always true

4. My manager effectively balances organizational outcomes and the needs of

his/her followers.

5. My manager demonstrates his/her appreciation for me by empowering me to

accomplish assigned tasks.

6. My manager makes me feel appreciated.

7. My manager goes above and beyond to promote the welfare and growth of

his/her followers.

8. My manager creates a culture where everyone shares credit for the success of the

organization.

Joy (Bocarnea et al., 2018, p. 34)

Seven-point format for measurement: 1-Never true, 2-Rarely true, 3-Sometimes but infrequently true, 4-Neutral, 5-Sometimes true 6-Usually true, 7-Always true

9. My manager creates a culture of celebration whereby individuals are recognized

for their efforts.

10. My manager creates a culture of celebration whereby individuals are encouraged

to work together.

11. My manager brings his or her followers together for mutual support.

12. My manager inspires positive emotions in his or her followers.

13. My manager creates a climate that effectively communicates the relationship

between our responsibilities and positive organizational outcomes.

Peace (Bocarnea et al., 2018, p. 49)

Seven-point format for measurement: 1-Never true, 2-Rarely true, 3-Sometimes but infrequently true, 4-Neutral, 5-Sometimes true 6-Usually true, 7-Always true

14. My manager garners a sense of trust among his/her followers.

15. My manager makes me feel like a part of the team.

16. I feel that my manager creates an atmosphere of collaboration among his/her

followers.

17. My manager understands how to manage people.

18. My manager inspires his/her followers to high levels of participation.

Patience (Bocarnea et al., 2018, p. 65)

Seven-point format for measurement: 1-Never true, 2-Rarely true, 3-Sometimes but infrequently true, 4-Neutral, 5-Sometimes true 6-Usually true, 7-Always true

19. My manager is calm and collected, even while dealing with the most difficult

employees.

20. My manager is calm about his/her team's progress toward production goals.

21. My manager seems calm while waiting for my work results.

22. When someone provokes my manager, my manager maintains his/her calm.

23. Even though my manager's supervisor may place pressure on his/her, my

manager interacts peacefully with his/her own team.

Kindness (Bocarnea et al., 2018, p. 80)

Seven-point format for measurement: 1-Never true, 2-Rarely true, 3-Sometimes but infrequently true, 4-Neutral, 5-Sometimes true 6-Usually true, 7-Always true

24. My manager demonstrates concern for others in his/her actions.

25. My manager acts with his/her followers' good in mind.

26. My manager is giving.

27. My manager does good to others.

28. My manager is kind.

Goodness (Bocarnea et al., 2018, p. 94)

Seven-point format for measurement: 1-Never true, 2-Rarely true, 3-Sometimes but infrequently true, 4-Neutral, 5-Sometimes true 6-Usually true, 7-Always true

29. My manager is concerned with the welfare of others.

30. My manager is concerned for people.

31. My manager tries to bring about good for people.

32. My manager is interested in my well-being.

33. My manager uses his/her prosperity to benefit others.

Faithfulness (Bocarnea et al., 2018, p. 110)

Seven-point format for measurement: 1-Never true, 2-Rarely true, 3-Sometimes but infrequently true, 4-Neutral, 5-Sometimes true 6-Usually true, 7-Always true

34. My manager can be trusted to do what he/she says he/she will do.

35. My manager can be depended on to do what is best for everyone associated with

the organization.

36. My manager consistently keeps his/her promises to followers, even when it is

    not easy to do so.

37. My manager has shown him-/herself to be reliable.

38. I can trust what my manager says because he/she has consistently

    communicated to me in the past.

Gentleness (Bocarnea et al., 2018, p. 128)

Seven-point format for measurement: 1-Never true, 2-Rarely true, 3-Sometimes but infrequently true, 4-Neutral, 5-Sometimes true 6-Usually true, 7-Always true

39. My manager has power but does not abuse it.

40. My manager radiates peace even when others are being aggressive.

41. My manager follows policy but does so with appropriate lenience.

42. My manager refrains from being harsh even with those who cause him/her

    trouble.

43. I am willing to do what my manager wants, even when I don't want to, because I

    feel like he/she has given me freedom to make my own choice.

Self-Control (Bocarnea et al., 2018, p. 143)

Seven-point format for measurement: 1-Never true, 2-Rarely true, 3-Sometimes but infrequently true, 4-Neutral, 5-Sometimes true 6-Usually true, 7-Always true

44. My manager chooses to control his/her appetite for good things.

45. When my manager shows restraint, it seems to be out of a sense of freedom

    rather than duty.

46. My manager acts upon my best interests rather than his/her own.

47. My manager is able to make difficult decisions even if it does not hold any

reward.

48. My manager is able to shift his/her attention away from thoughts that may

discourage accomplishment of his/her goals.