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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.

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From the Editor

Dr. Bruce E. Winston

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Welcome to Volume 14, 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.

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Article Abstracts

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Biblical Followership: An Exegetical Examination of the Call, Costs and Rewards of Followership
Kenneth P. Gërhart

The present study is an exegetical study of the call, costs, and rewards of following Jesus using socio-rhetorical criticism (Robbins, 1996). The specific dimensions of socio-rhetorical criticism used in this study include inner texture, intertexture, and sacred texture analysis. Biblical followership from Jesus' call to follow me, to the leadership development of his followers is richly depicted in scripture. In a divine play on words, he called ordinary fishermen to become fishers of men. The journey from followers to early church leaders is recorded in scripture during the three-year earthly ministry of Jesus. The findings of this study show that the socio-rhetorical criticism elements of inner texture, intertexture, and sacred texture analysis can be used to answer the research question: What does it mean to become a biblical follower of Jesus? Each of these facets of followership provides fertile ground for further research.

Group Type Differences and the Dimensions of Group Cohesion
Matthew B. Thrift

Group cohesion has four dimensions that assess how individuals feel about their role in a group socially and their role in accomplishing the group's task (Carron et al., 2002). Arrow et al. (2000) found that groups form differently based on the forces which drive group formation. Externally driven groups generally have a task focus, while internally driven groups typically focus on the group members' needs. Previous researchers have treated both types of groups as equivalent in their group cohesion studies (Casey-Campbell & Martens, 2009). The literature review also suggested that group tenure may play a part in group cohesion. Using an adapted version of Carron et al.'s (2002) Group Environment Questionnaire, 257 adults based in the United States shared their views about a group to which they belonged. I conducted an ANCOVA with group type as the dependent variable and group tenure as the covariate for each of Carron et al.'s (2002) four group cohesion dimensions. The results found group type did not affect the levels of Carron et al.'s group cohesion dimensions.

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Mindfulness and Choosing the Good Portion: An Exegetical Research Analysis of Luke 10:38-42
Angela Nicholas

This paper presents an exegetical research analysis to contrast the choices made by Martha and Mary and demonstrates how Mary's choice supports the concept of mindfulness. Specifically, I examined Luke 10:38-42 according to Robbins's (1996) socio-rhetorical analysis. I examined the social and cultural concepts of hospitality, kinship, and honor-shame to answer the research question, how did the social and cultural values influence the decisions made by Martha and Mary in Luke 10:38-42? This study also aimed to answer what role did mindfulness play in the decisions made by Martha and Mary? The socio-rhetorical analysis revealed that social and cultural values influenced Martha's actions and decisions. The analysis also revealed that Mary practiced mindfulness by being attentive to the teachings of Jesus Christ. This exegetical research study will help inform Christian leaders of the importance of practicing mindfulness to overcome frustration and anxiety, improve social interactions, and strengthen their relationship with Christ.

Servant Leadership and Job Satisfaction in the AMITA Health System
Jorge Flores

This study investigated the relationship between the variables of job satisfaction and servant leadership among nurses from the Millennial Generation, Generation X, and the Baby Boomer generation in the AMITA Health system in Illinois. This study also sought to understand the differences in internal and external measures of job satisfaction and perceptions of servant leadership by generational groups. Job satisfaction is a crucial variable in the healthcare industry because the nursing profession reports high rates of staff turnover. Servant leadership theory has been offered as a leadership and managerial approach to improve job satisfaction amongst nursing staff. The study found that servant leadership was positively correlated with intrinsic and extrinsic measures of job satisfaction across all generational cohorts. The results of the one-way ANOVA analysis did not find significant differences with measures of intrinsic job satisfaction. However, the one-way ANOVA analysis indicated significant differences with measures of extrinsic job satisfaction and perception of servant leadership among all generational cohorts. Given the high turnover rates in the nursing profession, this study provides valuable insights on levels of job satisfaction and servant leadership as reported by nurses from the Millennial generation, Generation X, and the Baby Boomer generation.

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Biblical Followership: An Exegetical Examination of the Call, Costs and Rewards of Followership

Kenneth P. Gërhart
Regent University

The present study is an exegetical study of the call, costs, and rewards of following Jesus using socio-rhetorical criticism (Robbins, 1996). The specific dimensions of socio-rhetorical criticism used in this study include inner texture, intertexture, and sacred texture analysis. Biblical followership from Jesus' call to follow me, to the leadership development of his followers is richly depicted in scripture. In a divine play on words, he called ordinary fishermen to become fishers of men. The journey from followers to early church leaders is recorded in scripture during the three-year earthly ministry of Jesus. The findings of this study show that the socio-rhetorical criticism elements of inner texture, intertexture, and sacred texture analysis can be used to answer the research question: What does it mean to become a biblical follower of Jesus? Each of these facets of followership provides fertile ground for further research.

Keywords: followership, discipleship, apprenticeship, follower development

Introduction

Biblical followership can be broadly divided into the Old Testament (OT) and New Testament (NT) concepts of followership. Generally speaking, the OT concept of followership was embedded in the God-given instructions that Moses delivered to the Israelites as the command: "You must follow the LORD your God and revere only him; obey him, serve him, and remain loyal to him" (Deut. 13:4, NET, as cited in Patterson, 2016, p. 1). This command connotes a wholehearted commitment to the Lord and his commands (Merrill, 1994, p. 231, as cited in Patterson, 2016, p. 1). As the OT unfolds, this command takes on the added prohibition against listening to false prophets and worshiping false gods. Moving to the NT – the focus of this study, the concept of followership can be encapsulated in the words of Jesus when he called the disciples to "Follow me" (Matthew 4:19; English Standard Version).

Research Question

Within Jesus' command to follow me, are embedded the ideas of discipleship, apprenticeship, commitment, and follower development of the future leaders of the early church. As such, the research question becomes: What does it mean to become a biblical follower of Jesus? To answer the research question, the call, costs, and rewards of followership will be examined. Each of these facets of followers provides texture, depth, and color to the emerging understanding of biblical followership.

Conceptual Underpinnings

The conceptual underpinnings of followership theory emerged from leadership theory after several decades of leader-centric research in the field (Meindl et al., 1985, as cited in Uhl-Bien et al., 2014, p. 84). Stereotypes abound of leaders influencing others to achieve organizational goals, while the stereotypical follower is seen as falling in line with the leadership direction, carrying out orders and directives, with little - if any, resistance, or initiative (Kelly, 1998 as cited in Uhl-Bien et al., 2014, p. 84). This leader-centric perspective often relegates followers to a pejorative position of hapless subordinates who speak when they are spoken to. Followership research, conversely, in many ways seeks to "reverse the lens" (Shamir, 2007, as cited in Uhl-Bien et al., 2014, p. 84; Khan et al., 2020) to view followers as causing many leadership outcomes and as "co-constructing" (Uhl-Bien & Ospina, 2012 as cited in Uhl-Bien et al., 2014, p. 84) organizational outcomes.

Biblical Followership

This section extends the conceptual underpinnings to examine biblical followership. Discipleship, calling, and following are recurrent themes in the Bible. These ideas embody the concepts of social identity (Cartsen et al., 2010; Barentsen, 2011; Epitropaki et al., 2017), courageous followership (Chaleff, 2009), and proactive followership (Benson et al., 2016). The ancient themes in the scripture transcend the secular pejorative of being just followers. In the language of the NT, the Greek word translated discipleship – **μαθητεία**, means to follow as an apprentice (Wiktionary, 2020). From this perspective, biblical followership can be viewed as the seedbed of leadership development (Steffens, et al., 2018; Bufalino, 2018).

Neufeld (2009) presented a robust review of disciple-making in the book of Mark, including a comprehensive background, examples from Christian history, and current research on the subject. Csinos (2010) unpacks the practical teaching ministry of Jesus that resulted from his followers responding to his invitation to "Come, follow me" (p. 45). Jesus used apprenticeship and discipleship to teach and form his community of followers. Osiek (2011) questioned how much we really know about the lives of early Christ-followers. House churches were the norm in the first century and Osiek (2011)

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cites Mary, the mother of John Mark, hosting such a gathering in her house – the place Peter went in the middle of the night after he was released from prison (Acts 12:12). That Peter would automatically seek out Mary's house indicates the central role of house churches in that day. Lydia, Priscilla, and Aquila also hosted house churches (Osiek, 2011, p. 2). These house churches were the seedbeds of followership in the early Christian church and were the epicenter for the disciples living out their calling to follow Jesus (Osiek, 2011).

Bunch (2012) offered a counterpoint to the pejorative perspective of followership by framing it in terms of a higher calling. Drawing on the writings of both Aristotle and the Apostle Paul, Bunch identified the required virtues and actions of a follower. While Aristotle argued that the virtues could be taught, Paul argued that the fruit of the spirit is a divine gift (Bunch, 2012, p. 68). From a counseling perspective, Albritton (2016) developed an effective strategy for disciple-making targeting the whole person - addressing an "ongoing issue of immaturity that is a result of emotional baggage that is carried far too long by followers of Jesus" (p. 2). Jesus certainly dealt with such immaturity and emotional baggage as he apprenticed his followers in the calling, costs, and rewards of their followership for three years during his earthly ministry (Matthew 20:20-28).

Approaching followership from the leadership development methods of Christ, Thomas (2018) probed the close mentorship Jesus established with his followers by having the disciples near him (p. 107) as he conducted his earthly ministry. Friendships were no doubt developed (Oc & Bashshur, 2013; Laustsen & Petersen, 2015). Before being sent, the disciples needed to spend time at the master's side (Tidball, 2008, as cited in Thomas, 2018, p. 110). In a topic that could have been taken from a contemporary headline, Reinhardt (2020), studied the impact of servant leadership and Christ-centered followership on police brutality against minorities. This study found that "Christ-centered followership informs servant leadership, it serves as a veritable and applicable model that can address the shortcomings of servant leadership in law enforcement" (Reinhardt, 2020, p. 77). But beyond the extant headlines, these studies inform the costs of following Jesus in terms of denying ourselves in the service of others.

Drawing into sharper focus "the kenotic route of Jesus," Joubert (2019, p. 1) invited readers into the Markan paradox and the church as authentic followers of Christ. While Jesus was clearly the Son of God – indeed deity himself (Popper, 2016), he had an unpretentious presence and walk during his earthly ministry (Joubert, 2019, p. 4). Teaching his followers this paradoxical message of kenotic humility even within his pleromatic power as God was a major theme of Jesus' ministry. This study points to the rewards of following Jesus by providing the follower a front-row seat in observing the deity of Christ, albeit through the lens of self-denial and humility – two primary costs of following Jesus.

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Rather than a profession, Whitt (2019) saw calling as "a distinctive way of living that all followers of Christ are to exemplify" (p. 317). This broader calling transcends vocation by enveloping the professing Christian in an all-encompassing followership that includes all they think, say, and do – recalling the call to holiness as God is holy (1 Peter 1:15-16). Siniscalchi (2020) investigated how Jesus' first followers believed God raised him from the dead. A followership so strong that it convinced the disciples to believe in the resurrected Christ "requires unconventional means to understand" (Siniscalchi, 2020, p. 503), and looks very much like the faith of contemporary followers of Christ. Sarver (2020) examined the Christ-centered followership in the pastoral epistles "where it leads instead toward the habits of a shepherd, the heart of a servant, and the humble disposition of a fellow participant in the sufferings of Christ" (Wilder & Jones, 2018, as cited in Sarver, 2020, p. 64). These studies offer a panoramic perspective of the calling, costs, and rewards of following Jesus.

Method

The present study is an exegetical inquiry of the call, costs, and rewards of following Jesus using socio-rhetorical criticism focusing on several short NT pericopes. Three pericopes were examined to unvale the call to followership, three were probed to understand the costs of followership, and the remaining three were explored to reveal the rewards of followership. "Socio-rhetorical criticism is an approach to literature that focuses on values, convictions, and beliefs both in the text and in the world in which we live" (Robbins, 1996, p. 1). As such, this type of analysis integrates the use of language with the way we live in the world. The primary contribution of socio-rhetorical criticism is to create an integrated approach to interpretation by bringing together literary, social-scientific, rhetorical, post-modern, and theological criticism into a coherent system of analysis (Peterson, 1978; Powell, 1990; Watson & Hauser, 1994; Moore, 1992, 1994; Adam, 1995; Schneiders, 1991, as cited in Robbins, 1996, pp. 1-2). The five elements of socio-rhetorical criticism are: (a) inner texture, (b) intertexture, (c) social and cultural texture, (d) ideological texture, and (e) sacred texture. Inner texture analysis takes the reader inside the text, while intertexture criticism delves into the interactive world of the text. Social and cultural texture analysis draws into sharper focus specific social and cultural topics. Ideological criticism probes the opinions, preferences, and stereotypes of a given writer and particular reader. And finally, sacred texture analysis examines the relationship between human life and God. Each of these elements of socio-rhetorical criticism provides a structured method to intensely investigate scriptural passages for more meaningful understanding.

Data Collection and Analysis

Using socio-rhetorical interpretation probing several short New Testament pericopes, the present study provides an exegetical analysis of the call, costs, and rewards of following Jesus. Three pericopes examine the call to followership, the following set of

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three pericopes probe the costs of followership, and the remaining three explore the rewards of followership. Analysis of the data collected in each of these pericopes illuminates the practical understanding of what it means to follow Jesus.

The Call to Followership

Matthew 4:18-22 records the calling of Peter, Andrew, James, and John. These fishermen were working in their trade when Jesus called them to follow him. Consider the context of their calling as recorded in scripture:

> 18 While walking by the Sea of Galilee, he saw two brothers, Simon (who is called Peter) and Andrew his brother, casting a net into the sea, for they were fishermen. 19 And he said to them, "Follow me, and I will make you fishers of men." 20 Immediately they left their nets and followed him. 21 And going on from there he saw two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets, and he called them. 22 Immediately they left the boat and their father and followed him (ESV).

Peter, Andrew, James, and John were fishermen plying their trade when Jesus called them to follow him. In a divine play on words, Jesus called them from being fishermen to become *fishers of men* (Malina, 2001, p. 208). The fishing theme is an important intertexture element. As Jesus transitions his call from commercial fishing to the higher calling of fishers of men, he establishes a chreia (Robbins, 1996, p. 55) that magnifies the fishing theme. Indeed, a major element of Jesus' earthy ministry involved teaching his followers to become fishers of men. In rebuttal to feminist criticism, the Greek word translated man - **ἄνθρωπος**, refers to both men and women and could be better-rendered mankind. As such, Jesus taught that all mankind – men, women, boys, and girls, need redemption by being caught by the fishers of men.

The calling of Matthew, the tax collector, is recorded in Matthew 9:9: "As Jesus passed on from there, he saw a man called Matthew sitting at the tax booth, and he said to him, 'Follow me.'" And he rose and followed him" (ESV). Likewise, Matthew's (Levi) calling is also recorded in Luke 5:27: "After this he went out and saw a tax collector named Levi, sitting at the tax booth. And he said to him, 'Follow me'"(ESV).

One of the most striking things about the call of Matthew is that he did not hesitate. He seemingly dropped everything to follow Jesus. The narrative structure of the first four chapters of Matthew is an important inner texture element of the pericope (Robbins, 1996, p. 15; DeSilva, 2004, p. 239). As a tax collector for the Roman occupiers, Matthew was despised by the Jews (Patterson, 2016). Yet, Jesus called him as a disciple to minister to both the Jews and the Gentiles. The "noteworthy tension within [Matthew's] gospel between an exclusive mission to Israel and a strong emphasis on gentile

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inclusion" (Hagner, 2003, as cited in DeSilva, 2004, p.236), exacerbated the irony of a former tax collector called to kingdom work.

The calling of Philip and Nathanael are recorded in John 1:43-51(ESV) and is noteworthy because of the absence of immediate followership. Consider Philip's first seeking out Nathanael before following Jesus.

> 43 The next day Jesus decided to go to Galilee. He found Philip and said to him, "Follow me." 44 Now Philip was from Bethsaida, the city of Andrew and Peter. 45 Philip found Nathanael and said to him, "We have found him of whom Moses in the Law and also the prophets wrote, Jesus of Nazareth, the son of Joseph." 46 Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." 47 Jesus saw Nathanael coming toward him and said of him, "Behold, an Israelite indeed, in whom there is no deceit!" 48 Nathanael said to him, "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you." 49 Nathanael answered him, "Rabbi, you are the Son of God! You are the King of Israel!" 50 Jesus answered him, "Because I said to you, 'I saw you under the fig tree,' do you believe? You will see greater things than these." 51 And he said to him, 'Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending on the Son of Man.'

Unlike Matthew, who dropped everything to immediately follow Jesus, Philip responded to the call to follow Jesus by seeking out Nathanael, to tell him of the calling. But Nathanael was more circumspect. He had questions. To answer his questions, Philip took him to meet Jesus, who called Nathanael by name. Nathanael's encounter with Jesus as deity – an important sacred texture element (Robbins, 1996, p. 120), convinced him to become a follower. The linchpin in Nathanael's followership appears to be when Jesus said, "Before Philip called you, when you were under the fig tree, I saw you" (John 1:48b). At that moment, Nathanael seems to have had an epiphany that Jesus was the long-awaited messiah.

The Costs of Followership

The costs of following Jesus include self-denial, humility, total commitment, and a disdain for hoarding material possessions. Matthew 16:24 records Jesus' description of the cost of followership: "And he said to all, 'If anyone would come after me, let him deny himself and take up his cross daily and follow me' (ESV). To *take up my cross daily and follow me* is a phrase steeped in cultural intertexture implications (Robbins, 1996, p. 58). In the first century cultural context – an intertexture dimension, the cross represented a gruesome death, because the Romans forced condemned criminals to carry their own cross to the place of execution by crucifixion. Accordingly, the phrase

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take up my cross daily and follow me means the follower should be willing to die in order to follow Jesus – the ultimate in self-denial.

Total commitment is another cost of following Jesus, even if it means alienation from family or friends outside the faith. In Matthew 8:22, Jesus admonishes the man to "follow me, and leave the dead to bury their own dead" (ESV). This may have been an allusion to the spiritually dead who are outside Christ as unbelievers, but it could also have cultural overtones in that a Jewish older son had a duty to bury his father, which would portend a cultural intertexture interpretation (Robbins, 1996, p. 58). Either way, Jesus made it clear that putting tradition or personal desire ahead of serving him was contrary to true followership.

A disdain for hoarding material possessions is another cost of following Jesus. When the rich young ruler claimed to follow the letter of the law, Jesus said to him: "You lack one thing: go, sell all that you have and give to the poor, and you will have treasure in heaven; and come, follow me" (Mark 10:21; ESV). But the young man went away sorrowful because he was unwilling to part with his earthly treasure. This pericope can best be understood using inner texture criticism (Robbins, 1996, p. 39). The story has a beginning, middle, and ending, and it also has repetitive words. The beginning is the initial encounter and inquiry, the middle is the young man's claim to follow the letter of the law, and the ending is the young man leaving disheartened by the cost of following Jesus. The repetition of the word teacher is significant. When the young man first inquires of Jesus, he addresses him as a good teacher, then later, he replies to Jesus as teacher. This word repetition in the text implies a certain deference to perceived authority. But deference alone was not enough to become a follower of Jesus. The cost for this young man was too much, because he cherished his great possessions more than he valued his followership of Jesus.

The Rewards of Followership

Among the rewards of following Jesus are spiritual power to witness, eternal life, and sitting in judgment of the twelve tribes of Israel. Acts 1:8 promises that "you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth." A sacred texture analysis of this pericope identifies the spirit being in the phrase *you will receive power when the Holy Spirit comes upon you*. But the antecedents to such spiritual power are faith, trust, and belief in Jesus, the source of all such power (John 1:12). The residual effect of such power is to become a witness for the Gospel.

Eternal life in heaven with Jesus and all believers is another reward of following Jesus. Luke 9:24-24 promises: "For whoever wants to save his life will lose it, but whoever loses his life for me will save it. What good is it for a man to gain the whole world, and yet lose or forfeit his very self?" Although the call to followership may be tough at

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times, the reward is incomparable. These short verses speak to human redemption (Robbins, 1996, p. 125), a subset of scared texture analysis.

Sitting in judgment of the twelve tribes of Israel is a mysterious reward of following Jesus. This intriguing reward is recorded in Matthew 19:28: "Truly, I say to you, in the new world, when the Son of Man will sit on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel." Sitting on a throne as a judge implies an ethical dimension to the role. Robbins (1996) asserts that "ethics concerns the responsibility of humans to think and act in special ways in both ordinary and extraordinary circumstances" (p. 129). Ethical considerations are another form of sacred texture analysis.

Findings and Discussion

The calling, costs, and rewards of following Jesus were examined in this study through the lens of socio-rhetorical interpretation (Robbins, 1996). The calling to follow Jesus was both a specific calling to the original twelve followers and a universal calling to all mankind. "Many are called but few are chosen" (Matthew 22:14) [as Christ-followers] because the price is too high.

The cost of following Jesus is self-denial, total commitment, and a disdain for hoarding material possessions. Consider the symbiotic nature between human followership of Christ and Christ's divine followership of the Father in the ensuing perspective on self-denial:

> To serve Jesus one must be where he is. And as Jesus and the believer travel the same road of self-denial, they will be together honored by the Father. The essential point is that Jesus and his followers are one in their obedience to the Father and have together embarked on the road of obedience to the Father. (Mounce, 2007, as cited in Patterson, 2016, p. 11).

Jesus requires nothing less than total commitment of all his followers, even at the cost of family alienation, financial reversal, and untimely death. "According to Christian tradition, all of Jesus' disciples (including Matthias, who replaced Judas, Jesus 'betrayer [cf. Acts 1:15-26]) were martyred for their faithful service to Christ except John, who died in exile in his later years" (Kraeling, 1996, as cited in Patterson, 2016, pp. 11-12).

A disdain for hoarding material possessions is another cost of following Jesus. This is by no means a prohibition of the accumulation of wealth, but rather an admonition not to put material things before the service of the Lord. Money itself is not evil, but "the love of money is the source of all evil" (1 Timothy 6:10). The findings of this exegetical study indicate that the rich young ruler left the presence of Jesus dejected because the cost of followership was too high for him to bear.

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The rewards of following Jesus are the spiritual power to witness, eternal life, and sitting in judgment of the twelve tribes of Israel. The findings of this study show how these rewards are embedded in specific scripture. Spirit beings, human redemption, and ethical considerations are all dimensions of sacred texture analysis wherein the exegetical researcher seeks the divine in the text.

Conclusion

The Old Testament (OT) and New Testament (NT) are natural divisions in the study of biblical followership. Broadly speaking, the OT concept of followership was embedded in the God-given instructions that Moses delivered to the Israelites as the command: "You must follow the LORD your God and revere only him; obey him, serve him, and remain loyal to him" (Deut. 13:4, NET, as cited in Patterson, 2016, p. 1). This command connotes a wholehearted commitment to the Lord and his commands (Merrill, 1994, p. 231, as cited in Patterson, 2016, p. 1). As the OT unfolds, this command takes on the added prohibition against listening to false prophets and worshiping false gods. Moving to the NT – the focus of this study, the concept of followership can be encapsulated in the words of Jesus when he called the disciples to "Follow me" (Matthew 4:19). These two words take on powerful overtones in that they embody the calling, costs, and rewards of following Jesus, which answered the research question: What does it mean to become a biblical follower of Jesus?

About the Author
Ken Gërhart is a 3rd year Ph.D. student in Organizational Leadership at Regent University. After 39 years as an investment banker specializing in strategic planning and corporate finance, Mr. Gërhart is now transitioning to a teaching and writing second career. With two years of national championship football at Texas A&I University behind him, he earned his BA in Political Science and Sociology from Texas Tech University, a certificate in Public/Private Partnerships in Real Estate Finance from the Wharton School at the University of Pennsylvania, and his MSL in Strategic Leadership from LeTourneau University - graduating with highest honors. Originally from Houston, Mr. Gërhart and his wife – who are empty-nesters, now live on and operate the Broken Tree Ranch, a working cow-calf operation in Caldwell County Texas. Contact email: kgerhart@cornerstonefmc.com

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Group Type Differences and the Dimensions of Group Cohesion

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Group cohesion has four dimensions that assess how individuals feel about their role in a group socially and their role in accomplishing the group's task (Carron et al., 2002). Arrow et al. (2000) found that groups form differently based on the forces which drive group formation. Externally driven groups generally have a task focus, while internally driven groups typically focus on the group members' needs. Previous researchers have treated both types of groups as equivalent in their group cohesion studies (Casey-Campbell & Martens, 2009). The literature review also suggested that group tenure may play a part in group cohesion. Using an adapted version of Carron et al.'s (2002) Group Environment Questionnaire, 257 adults based in the United States shared their views about a group to which they belonged. I conducted an ANCOVA with group type as the dependent variable and group tenure as the covariate for each of Carron et al.'s (2002) four group cohesion dimensions. The results found group type did not affect the levels of Carron et al.'s group cohesion dimensions.

Keywords: : group environment questionnaire, work group, club, social group

Introduction

Organizational researchers frequently study group cohesiveness. Carron et al. (2002) conceptualized group cohesion as a multi-dimensional construct, which led individuals to be attracted to groups (p. 10). Carron et al. (2002) found that group cohesion works at the individual level, with group members feeling both a social and task pull (p. 10). However, Carron et al. did not explain why different people felt attached to groups across each dimension. Arrow et al. (2008) theorized that different types of groups emerged from various forces acting on them. Those forces manifest themselves in a group's focus on a task and personal needs. While all groups exhibit group cohesion in both task and social dimensions, Arrow et al.'s work suggested different group types may experience the dimensions of group cohesion in different ways. Conducting a quantitative study to determine if group type affects Carron et al.'s dimensions of group cohesion could inform future group cohesion research and the potential need to account for group type as researchers examine group cohesion.

Research Problem

Research on group cohesion is hindered by a lack of a standardized conceptualization of group cohesion. Many researchers developed their own definitions and measures of group cohesiveness, leading to inconsistent application across research and context. Specifically, researchers have found that group cohesion exists in social and work settings (e.g., Caperchione et al., 2011; Durneac, 2012) but have failed to distinguish if the difference in settings affects group cohesion. Instead, research has treated different types of groups as equivalent. This leads to confusion about whether different studies examine the same aspects of group cohesion and limits contextual analysis. Hence, the research problem is: Are the experiences of group cohesion distinguishable across different types of groups?

Literature Review

High group cohesion is a vital facet of group success, but group cohesion lacks a broadly accepted definition (Carless & De Paola, 2000, p. 71; Drescher et al., 2002, p. 663). Lewin's (1943) field theory led early researchers to describe group cohesion as a uni-dimensional construct consisting of "the total field of forces that act on members to remain in the group" (Casey-Campbell & Martens, 2009, p. 230). Other uni-dimensional group cohesion definitions include Spink and Carron's (1994) definition of group cohesion as a group member's "potential to remain in, or leave, the group" (as cited in Casey-Campbell & Martens, 2009, p. 238). Carron et al. (1998) defined group cohesion as "a dynamic process that is reflected in the tendency for a group to stick together and remain united in the pursuit of its instrumental objectives and/or for the satisfaction of member affective needs" (p. 213). Casey-Campbell & Martens (2009) defined cohesion as "the group members' inclinations to forge social bonds, resulting in the group sticking together and remaining united" (p. 223).

Later conceptual models shifted to treat group cohesion as a multi-dimensional construct. Carron and Brawley (2012) found that group cohesion operates with two distinct components: group integration and individual (p. 727). The group integration component is "the individual's perceptions about what the group believes about its closeness, similarity, and bonding as a whole and the degree of unification of the group field" (p. 727). The individual component measures the group member's desire to remain in the group and how they feel about belonging to the group (p. 727). Groups that more effectively meet the needs of their members have higher group cohesion (p. 727). As researchers who study group cohesion came from many backgrounds, they sometimes failed to consider how other disciplines conceptualize group cohesion (Casey-Campbell & Martens, 2009, p. 224). These varied backgrounds provide a

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potential explanation for the lack of a consensus on a standard conceptualization of group cohesion (Casey-Campbell & Martens, 2009, p. 224).

The disparate definitions of group cohesion limit researchers' ability to study group cohesion across contexts. However, there are similar themes across the conceptualizations of group cohesion. First, a force acts on the group. The force may arise from an internal actor, or the force may come from an external actor (Carron et al., 1998, p. 213; Casey-Campbell & Martens, 2009, p. 230). Second, the force holds individuals together for a purpose (Carron et al., 1998, p. 213; Casey-Campbell & Martens, 2009, p. 223). However, the different definitions highlight differences in group cohesion's operationalized conceptualizations. Researchers disagree on whether group cohesion's forces act on the individuals within the group or the group as a whole (Keyton, 2000, p. 390). Some argue that the forces act only on the individual, and others claim it acts only on the group (Carron et al., 2002, p. 10). Other researchers argue that group cohesion's forces act on both the individual and the group (Carron et al., 2002, p. 10).

Effects of Group Cohesion

Group cohesion is a "critical attribute" of group success (Abuke et al., 2014, p. 149). While researchers conceptualize group cohesion differently, most found it to have a positive effect on groups. Increased group cohesion led to increased group performance (Durneac, 2012, p. 38). Group members' alignment with group objectives also comes from group cohesion (Cartwright & Zander, 1968, as cited in Abuke et al., 2014, p. 150). Group cohesion also leads to group members conforming to the group's norms (Durneac, 2012, p. 33). Group cohesion's task and social dimensions independently positively correlated with group performance (Casey-Campbell and Martens, 2009, p. 241). Casey-Campbell and Martens' (2009) meta-analysis found significant group cohesion levels led to increased perceptions of a group's effectiveness and increased task commitment (Casey-Campbell & Martens, 2009, p. 227). Increased group cohesion also led to lower work-related stress levels and reduced absenteeism (Casey-Campbell & Martens, 2009, p. 226).

Antecedents of Group Cohesion

Conceptualizing group cohesion as a field of forces led researchers to focus on its outcomes rather than its antecedents (Casey-Campbell & Martens, 2009, p. 225). Similar to the multiple definitions of group cohesion, there is no consensus on group cohesion's antecedents. Casey-Campbell and Martens' (2009) meta-analysis found that one major challenge in understanding group cohesion's antecedents was separating the definition of group cohesion from its antecedents (p. 225). Some identified antecedents of group cohesion include an individual's intention to remain and interpersonal ties (Cartwright,

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1968; Lott & Lott, 1965). Group identification and group homogeneity also appear to be antecedents of group cohesion (Hogg, 1992; van Knippenberg & Schippers, 2007).

Dimensions of Group Cohesion

While early theorists did not reach an agreement, a consensus emerged with later researchers that group cohesion is a multi-dimensional construct (Carless & De Paola, 2000, p. 72). However, researchers still tend to find that the dimensions of group cohesion align with their definition of group cohesion. For example, a researcher who viewed group cohesion as a measure of an individual's attraction to a group found an individual's level of attraction to the group was a significant factor in that group's cohesiveness (Carless & De Paola, 2000, p. 73). Researchers focusing on the group as a whole found the group's collective feelings lead to group cohesiveness (Carron et al., 2002., pp. 9-10). Additionally, interpersonal cohesion and task cohesion appears in many theorists' group cohesion constructs (Abuke et al., 2014, p. 150).

Carron et al.'s (2002) definition of group cohesion incorporates many of the themes other researchers found. Carron et al.'s (2002) model conceptualized group cohesion as a group property measurable by the perceptions of the group's members (p. 9). Individuals observe the group's properties and use those observations to make decisions about the group and their desire to belong to the group (p. 9). They also examine the group's structure and dynamics as a whole (p. 9). The group members then process their observations into social and task dimensions (p. 10).

Carron et al. (2002) also developed a validated psychometric instrument, the Group Environment Questionnaire. Carron et al.'s (2002) Group Environment Questionnaire conceptualized group cohesion as a four-construct model (p. 10). They found group integration-task addresses how individual team members felt about how the group bonded as a whole around the group's task. Group integration-social examined how individuals felt about how the group connected as a whole socially. Individual attractions to the group-task were the individual's feelings about her involvement in the group's "task, productivity, and goals and objectives" (p. 10). Individual attractions to the group-social were the individual's feelings about her level of "personal acceptance" and interactions with the group (p. 10).

Group Cohesion Differences by Type of Group

Arrow et al. (2000) developed a typology that classified group formation based on whether internal or external factors drove the group's formation. In groups with external drivers, such as work groups, the "primary issue" is conforming to the external actor's demands (p. 66). For groups created by internal factors, the "primary issue" is how members "coordinate and integrate their own goals, intentions, and expectations"

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(p. 67). Even so, according to Durneac (2012), a group should promote both the group's task and the development of the group's members (p. 34).

Arrow et al. (2000) defined affective integration as the emotional ties which bring people together (p. 71). Groups with internal formation drivers lead to groups with affective integration (Arrow et al., 2000, p. 71). These groups will develop shared values and suppress minority views (Arrow et al., 2008, p. 71). Ultimately those groups become part of their individual members' "social identity" (Arrow et al., 2000, p. 72). Arrow et al.'s (2000) typology defines these groups as clubs since their primary purpose is meeting their members' needs (p. 79). When the group meets the members' needs, they remain in the group. When the group does not meet the members' needs, the members leave the group. The projects accomplished by clubs serve as vehicles to meet the members' needs (Arrow et al., 2008, p. 85).

Externally driven group formation focuses on assembling an appropriate mix of group members to accomplish the group's tasks (Arrow et al., 2008, p. 72). In task-oriented groups, which specific individual accomplishes the task is not important, as long as they possess the appropriate skills and training to do the tasks (Arrow et al., 2008, p. 73). Arrow et al.'s (2000) typology defines these groups as work groups since their primary purpose is "completing collective projects" (p. 79).

Group members remain in groups that accomplish their reason for belonging to the group (Lawler et al., 2001, pp. 618-620). Members of task-oriented groups will remain in the group if the group is accomplishing the task, even if they do not feel strong social bonds with the other group members (Arrow et al., 2000, pp. 82-85; Lawler et al., 2001, p. 619). Similarly, a social group or club member will remain in the group if it meets their social needs (Lawler et al., 2001, p. 619). Work groups still need to provide some social support, and social groups still need to give a sense of task accomplishment, but these aspects are not the driving force behind group membership (Lawler et al., 2001, pp. 620-621). Without all types of groups providing some level of social bond and task accomplishment, the specific group will terminate (Lawler et al., 2001, p. 623).

Integrating Carron et al.'s and Arrow et al.'s Perspectives

Arrow et al.'s (2000) two types of groups, work group and club, arise from the differences in group formation and group purpose. Both group types meet group members' task and social needs (Arrow et al., 2000). Clubs prioritize meeting members' social needs, while work groups prioritize meeting members' task needs (Arrow et al.). Carron et al.'s (2012) four dimensions of group cohesion differentiate how groups meet members' task and social needs (p. 10). The four dimensions examine the social and task needs from the group members' perspectives at the group and individual level (p. 10). Arrow et al.'s differentiation by group type suggests there may be a difference in

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Carron et al.'s dimensions of group cohesion based on the type of group: work group or club.

Group Cohesion Changes Over Time

Bostrom et al. (1993, as cited in Steen et al., 2014, p. 252) found that groups' social aspects increased over time. Arrow et al. (2000) found people in groups that met their needs were unlikely to join new groups (p. 69). When needs are unmet, individuals seek new groups to meet their needs (p. 70). If people remain in groups that meet their needs, it stands to reason group cohesion should increase over time. Some researchers found group cohesion did increase over time. For example, Oh et al. (2018) found group cohesion increased over time in experiential growth groups. Kivlighan et al. (2019) found group cohesion increased in counselor trainees as they trained together (pp. 70-71). However, Steen et al. (2014) found group cohesion decreased over time (p. 250). All three of these small sample studies addressed groups that existed for a few months rather than a year or more. Additionally, all the groups studied were externally formed groups whose primary purpose was performing or learning about counseling and are therefore not a generalizable sample.

Harrison et al. (1998) found work groups with similarities in values and attitudes grew more cohesive over time (pp. 103-104). While their research was a snapshot study, it examined groups where the average tenure was four to five years, suggesting group cohesion may continue increasing beyond one year. Even though the evidence is ambiguous, group cohesion appears to increase over time, as indicated by group cohesion theory.

Theoretical Model

The literature suggests that group cohesion has both task and social dimensions, both of which operate at the individual and group levels (Carron et al., 2002). Based on how a group forms, the groups will primarily focus on task accomplishment or member development (Arrow et al., 2000). These concepts suggest groups may experience the dimensions of group cohesion differently. Groups formed by external forces — work groups — are task focused suggesting the task dimensions of group cohesion should appear more strongly than the social dimensions. Conversely, groups formed by internal forces — clubs — are focused on members' needs suggesting the social dimensions of group cohesion should appear more strongly than the task dimensions. The literature does not indicate whether a work group or club will have greater group cohesion levels at the individual or group levels.

Time also plays a factor in group cohesion. Groups that meet their members' task and social needs retain members and increase in group cohesion. This increased group cohesion showed in both work groups and clubs. This leads to a theoretical model of

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how group type leads to group cohesion. Arrow et al.'s (2000) conceptualization of group type is the independent variable and each of the four dimensions of Carron et al.'s (2002) group dimension theory are the dependent variables. Group tenure functions as a covariate.

Research Question

The probable but unestablished relationship between group type and group cohesion leads to the research question (RQ). When using a standard operationalized group cohesion model, does the group cohesion dimension vary by type of group? Demonstrating whether the group types lead to differences in group cohesion enables researchers to proceed with more focused contextual studies. Previous studies lacked a standard operationalized model for group cohesion and therefore limited generalizability outside the group studied.

Hypotheses

As Carron et al.'s (2002) definition of group cohesion has four dimensions, it leads to four research hypotheses. Each hypothesis predicts a difference in a dimension of group cohesion based on the type of group. Each hypothesis will also have a corresponding null hypothesis that theorizes no difference in each dimension of group cohesion based on the group type. In all cases, the research hypotheses control for group tenure. The four research hypotheses appear below:

- RH1: When controlling for group tenure, there is a difference in Group Integration – Task by group type.
- RH2: When controlling for group tenure, there is a difference in Group Integration – Social by group type.
- RH3: When controlling for group tenure, there is a difference in Individual Attractions to the Group – Task by group type.
- RH4: When controlling for group tenure, there is a difference in Individual Attractions to the Group – Social group type.

Method

I conducted a convenience sample of 257 group members located in the United States using the Amazon Mechanical Turk platform.

Instrumentation

The survey respondents completed a modified version of the Group Environment Questionnaire (GEQ) developed by Carron et al. (2002) and two demographic questions. The GEQ measures Carron et al.'s four-dimensional model of group

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cohesion: (a) Group Integration – Task (GI-T), (b) Group Integration – Social (GI-S), (c) Individual Attractions to the Group – Task (ATG-T), and (d) Individual Attractions to the Group – Social (ATG-S) (p. 10). Respondents answered 18 questions concerning their feelings about a group they belong to (p. 17). ATG-S and GI-T each have five items, while ATG-T and GI-S have four items (p. 17). Respondents select along a 9-point Likert scale ranging from 1 – strongly disagree to 9 – strongly agree (p. 17).

Carron et al. (2002) found all of the individual dimensions of the GEQ except ATG-S had Cronbach's alphas equal to or greater than 0.70 (p. 26). ATG-S has a Cronbach's alpha of 0.64 (p. 26). Carron et al. found the GEQ had construct and factor validity (pp. 30 & 35). They also found the GEQ a useful instrument for predicting behaviors that indicate group cohesiveness, i.e., the group remains together (p. 31). Therefore, Carron et al. determined the GEQ is a valid instrument (p. 31).

Carron et al. (2002) designed and validated the GEQ in a North American sports team context. Therefore, all the items refer to a sports team. Carron and Brawley (2012) argued the GEQ's conceptual model could apply to other settings if certain assumptions were valid (p. 731). The assumptions for the model include: (a) the group in which cohesiveness is measured must be an actual group and not an aggregate of individuals with a shared characteristic, (b) the group members are interdependent, and (c) consider themselves part of a group (Carron & Brawley, 2012, p. 731). Carron et al. recognized researchers would like to use the GEQ outside the context of North American sports teams and provided guidance on modifying the questionnaire (pp. 39-41). Minor wording changes to fit the new context generally returned acceptable results when the context still included North American participants (p. 39). Outside the North American context, the psychometric properties did not hold (p. 39). Carron et al. recommend researchers wishing to use the GEQ in a new setting "revise the wording on any item that appears to be useful, but contains language, terminology, or a situational reference not characteristic of the group(s) under focus" (pp. 40-41). The revision requires the replacement of references to "sport" and "team" with "group" and words like "game" and "practice" with "events." For example, "Our team is united in trying to reach its goals for performance" becomes "Our group is united in trying to reach its goals for performance." These GEQ modifications are consistent with Carron et al.'s guidance.

The demographic questions covered the group member's type of group and length of tenure in the group. These data items were self-reported. Arrow et al.'s (2000) work group and club definitions do not directly correspond to the English language terms' general usage. For example, Arrow et al. (2000) defined a sports team as a work group because it is externally formed to accomplish a task (p. 85). A pilot study revealed respondents had difficulty selecting the correct group type if they were given Arrows et al.'s two group types. For example, pilot study survey respondents did not know how to correctly select the type of group for religious organizations or self-help groups.

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Misclassifying the type of group would be detrimental to the purpose of this study. Instead, the group type demographic question asked the respondent to select from seven different types of groups, with a free text response option if they did not feel their group matched one of the provided options. I mapped the respondents' selected group type to Arrow et al.'s theoretical model. The group types from the demographic questions which mapped to work group were: (a) sports team and (b) work or occupational group. The group types from the demographic questions which mapped to club were: (a) community service-oriented group, (b) political or advocacy-oriented group, (c) religious or spiritual group, (d) self-help or self-development group, and (e) social club or group. The open-ended response allowed respondents to enter a free text response for group type.

Sample

An ANCOVA design is appropriate because the research used one categorical independent variable, with one covariate, and continuous dependent variables. Faul et al. (2007) found that the G*Power 3 statistical package can determine the sample size needed in an ANCOVA design to achieve a statistical power of .95 with a 95% confidence interval. The model has one degree of freedom in the numerator, with two groups, and one covariate. Finding a medium effect required a sample size of 210, see Figure 1 (Butcher et al., 2020).

I conducted the survey using the Amazon Mechanical Turk Platform. The respondent criteria consisted of being located in the United States and having completed one previous task. The Mechanical Turk platform provided a link to the instrument and demographic questions hosted on the Survey Monkey platform. After acknowledging informed consent, the respondents completed the survey. After all the respondents completed the survey, I exported the data into Microsoft Excel to validate the data for completeness and the attention check. One survey was missing two items on a scale and was discarded for incomplete data. Thirty-one surveys failed the attention check and were discarded. Three free-text responses for group type were given. Two of the free-text responses were variations of occupational groups and mapped to work group. The third free text response was family. Arrow et al.'s (2000) theory does not provide clear guidance on considering families as clubs or work groups. This response was discarded for having an unclear group type. Of the 224 remaining valid responses, 99 respondents belonged to clubs, and 125 belonged to work groups. The minimum group tenure was one month and the maximum was 747 months, M = 62.1, SD = 70.2. The next longest tenure was 486 months.

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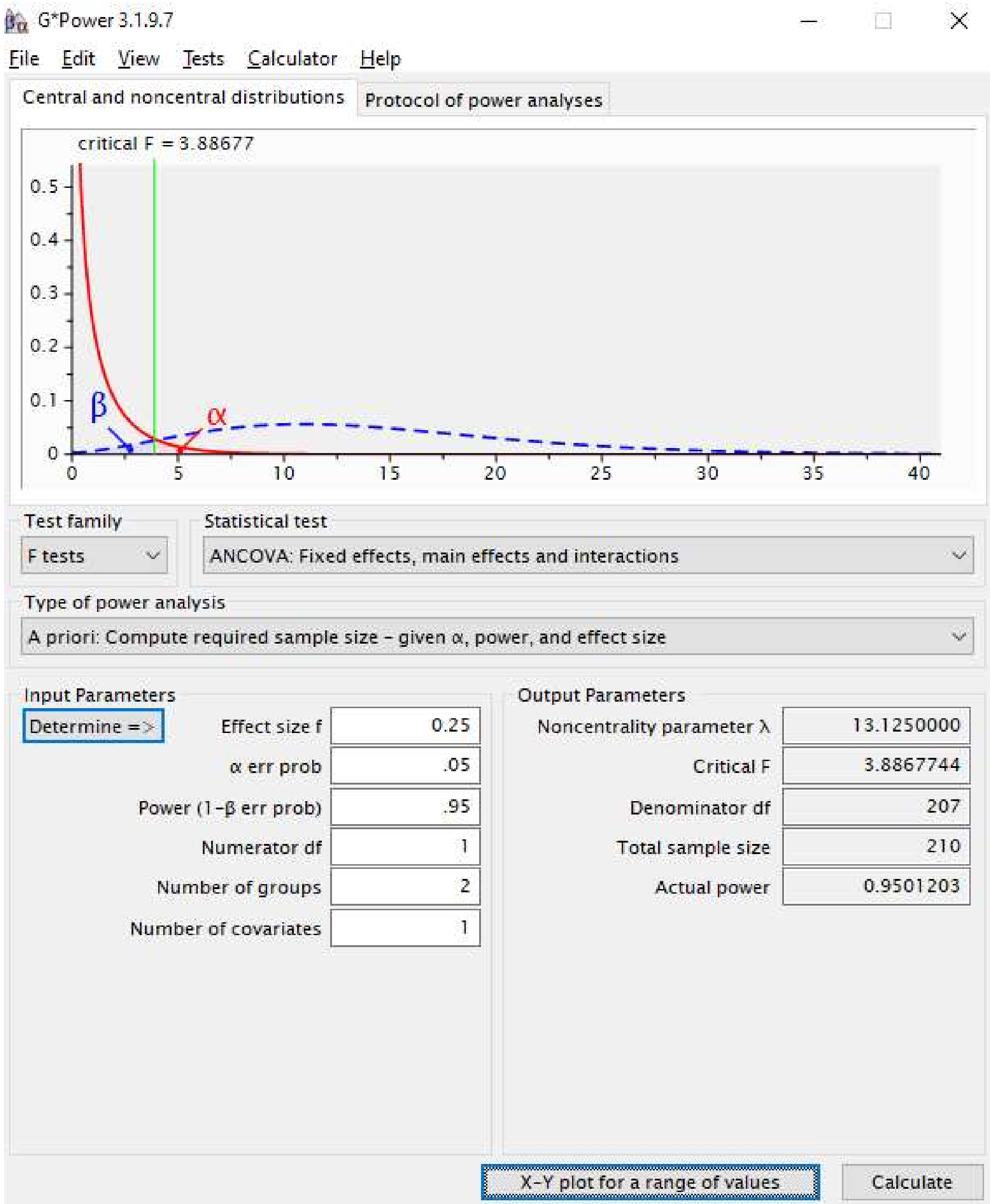
Figure 1

*G*Power 3 Inputs and Outputs Showing the Required Sample Size for the Proposed Study*



Note. The figure is a screenshot from G Power version 3.1.9.7 showing how the sample size was determined (Butcher et al., 2020).

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Results

The study addressed how group type affects the different dimensions of Carron et al.'s (2002) model of group cohesion while controlling for tenure. The four group cohesion dimensions, ATG-S, ATG-T, GI-S, and GI-T, are the dependent variables. There was one categorical independent variable: group type. There was one metric covariate: group tenure. A one-way ANCOVA was the appropriate statistical test to examine the four hypotheses. The data were imported into SPSS Version 27 for statistical analysis. Before conducting the ANCOVA, I tested the data for the homogeneity-of-slopes assumption for each dependent variable. For each of the dependent variables, the interaction was group type with group tenure. For ATG-S the interaction was significant, $F(2, 220) = 4.68$, $MSE = 2.18$, $p = .01$, partial $\eta^2 = .04$. For ATG-T the interaction was not significant, $F(2, 220) = 2.18$, $MSE = 6.01$, $p = .12 > .05$, partial $\eta^2 = .02$. For GI-S the interaction was not significant, $F(2, 220) = 1.60$, $MSE = 2.62$, $p = .21 > .05$, partial $\eta^2 = .01$. For GI-T the interaction was significant, $F(2, 220) = 6.22$, $MSE = 1.53$, $p = .02$, partial $\eta^2 = .05$. Significant interactions mean the relationship between the dependent variable and covariate has significant differences as a function of the independent variable. This means ATG-S and GI-T failed the homogeneity-of-slopes assumption, and an ANCOVA should not be conducted for the dependent variables (Green & Salkand, 2017, p. 155). However, a visual inspection of the covariate was sufficient to establish normality with a positive skew, and an ANCOVA analysis could proceed (M. Bocarnea, personal communication, 29 October 2020). ATG-T and GI-S met the homogeneity-of-slopes assumption, and an ANCOVA was conducted.

For ATG-S, the ANCOVA was significant, $F(1, 220) = 6.77$, $MSE = 2.20$, $p = .01$. However, the relationship between the group type and ATG-S was very weak, with a partial $\eta^2 = .03$, holding constant the length of the group tenure. Therefore, RH 1 is accepted. This means group type very weakly explained the level of ATG-S, holding group tenure constant. For ATG-T, the ANCOVA was not significant, $F(1, 220) = 2.87$, $MSE = 6.05$, $p = .09 > .05$. Therefore RH 2 was not supported. There was no difference in ATG-T based on group type when holding group tenure constant. For GI-S, the ANCOVA was not significant, $F(1, 220) = 1.59$, $MSE = 2.64$, $p = .21 > .05$. This means RH 3 was not supported. There was no difference in GI-S based on group type when holding group tenure constant. For GI-T, the ANCOVA was not significant, $F(1, 220) = 3.23$, $MSE = 1.55$, $p = .07 > .05$. Therefore RH 4 was not supported. There was no difference in GI-T based on group type when holding group tenure constant.

Discussion

Carron et al. (2002) found group cohesion had four dimensions. The four dimensions addressed how group members felt about their groups, as individuals and the group as a whole, socially, and about the group's task (Carron et al., 2002, p. 10). Arrow et al.'s (2000) work showed two major types of groups, work groups, and clubs that vary

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primarily in the way forces act to form the groups (Arrow et al., 2000, pp. 66-67). The two group types develop different foci in their efforts; work groups focus on fulfilling tasks, and clubs focus on the needs of the members (Arrow et al., 2000, pp. 66-67). The literature suggested the way forces organize groups, and the differing foci should affect how the groups experienced group cohesion. However, since R2, R3, and R4 were not supported and the only accepted research hypothesis, R1, accounted for 3% of the difference in ATG-S the results showed this is not the case. In addition, R1 did not meet the homogeneity-of-slopes assumption and would require additional post-hoc analysis to validate if the difference in ATG-S by group type exists.

While the findings contradict the anticipated results, they provide tangential support for previous researchers' work to compare group cohesion across contexts (Casey-Campbell & Martins, 2009). The ability to compare group cohesion findings across contexts allows researchers to move forward with greater efficiency as group cohesion theories will not require contextual testing each time. Also, demonstrating group type does not affect group cohesion development suggests a universal process for how group cohesion develops. Many different theories for how group cohesion forms exist (Casey-Campbell & Martins, 2009). Future research may more confidently conduct experimental interventions to examine its development.

Limitations

Any use of the Mechanical Turk platform must acknowledge the potential to gather poor data (Ho et al., 2019). Ho et al. (2019) found pencil and paper and online non-Mechanical Turk respondents had lower attention check failure rates or internally contradictory responses than Mechanical Turk respondents. The survey included an attention check, which resulted in 12 percent of responses being excluded from the study. Additionally, some of the retained results showed internal logical inconsistencies. For example, some respondents responded to regularly coded and reverse coded items with similar extreme values, e.g., both regular and reverse coded items scored 7, 8, or 9. While this is potentially a valid response, Carron et al.'s (2002) instrument development and validation process minimize its likelihood.

Arrow et al.'s (2002) group typology includes three subtypes for each group. Work groups can be formed for projects, specific tasks, or function as long-term teams (p. 83). Clubs can be created for economic, social, or activity reasons (p. 86). These subtypes exhibit task and social variation within their broader group classification. For example, activity clubs should show higher task focus than social clubs (pp. 87-88). The survey sample could have been overweighted with one subtype, which affected the outcome.

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Recommendations for Future Research

Future research should perform a confirmatory examination of these results. The confirmatory research should also address this study's primary limitation and avoid using the Mechanical Turk platform. Achieving similar results with a non-incentivized sample will complement the findings that there is no difference in group cohesion based on the group type.

Conclusion

The study found three of the four Carron et al.'s (2002) dimensions of group cohesion do not differ by group type. While ATG-S varied by group type, group type only accounted for 3% of group cohesion variation. This suggests group type does not have a large effect on how group cohesion forms or operates in a group. Researchers can more confidently generalize group cohesion findings across group type.

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Mindfulness and Choosing the Good Portion: An Exegetical Research Analysis of Luke 10:38-42

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This paper presents an exegetical research analysis to contrast the choices made by Martha and Mary and demonstrates how Mary's choice supports the concept of mindfulness. Specifically, I examined Luke 10:38-42 according to Robbins's (1996) socio-rhetorical analysis. I examined the social and cultural concepts of hospitality, kinship, and honor-shame to answer the research question, how did the social and cultural values influence the decisions made by Martha and Mary in Luke 10:38-42? This study also aimed to answer what role did mindfulness play in the decisions made by Martha and Mary? The socio-rhetorical analysis revealed that social and cultural values influenced Martha's actions and decisions. The analysis also revealed that Mary practiced mindfulness by being attentive to the teachings of Jesus Christ. This exegetical research study will help inform Christian leaders of the importance of practicing mindfulness to overcome frustration and anxiety, improve social interactions, and strengthen their relationship with Christ.

Keywords: spirituality, meditation, socio-rhetorical analysis

Introduction

The practice of mindfulness has become more popular as people engage in meditation, breathing techniques, journaling, and mindfulness exercise to reduce stress, become centered, and find peace. Many workplaces employ mindfulness practices as recent studies support the relationship between mindfulness and employee wellbeing, improved task performance, and ethical decision-making (Hyland et al., 2015). However, the extant literature revealed a lack of exegetical research supporting mindfulness practices from a biblical perspective. To examine the concept of mindfulness from a biblical perspective, I conducted an exegetical analysis of Luke 10:38-42 using Robbins's (1996) socio-rhetorical criticism. Specifically, I examined the social and cultural concepts of hospitality, kinship, and honor-shame to answer the research question, how did the social and cultural values influence the decisions made by Martha and Mary in Luke 10:38-42? This research also aimed to answer what role did mindfulness play in the decisions made by Martha and Mary?

Overview of Mindfulness

Beginning in the 1980s, researchers and clinicians primarily used mindfulness practices in behavioral medicine (Williams & Kabat-Zinn, 2011). According to Williams and Kabat-Zinn, there is a growing interest in the research and practice of mindfulness-based applications in education, law, business, and leadership. Mindfulness is not a new phenomenon; scholars have traced the origins of current secular practices to Buddhist psychological and spiritual practices as well as ancient Greek philosophy (Brown et al., 2007; Hyland et al., 2015).

According to Hyland et al. (2015), human perception is “limited by our attention span; fragmented by continuous distractions; distorted by our biases, assumptions, and expectations; and regularly hijacked by our emotional reactivity” (p. 578). The practice of mindfulness promotes awareness of distractions, one’s own emotions, biases, assumptions, and expectations (Hyland et al., 2015). Kabat-Zinn (2003) defined mindfulness as “the awareness that emerges through paying attention on purpose, in the present moment, and nonjudgmentally to the unfolding of experience moment by moment” (p. 145). Aligned with Kabat-Zinn’s operational definition of mindfulness, scholarly research has demonstrated that mindfulness positively impacts mental health, physical health, and improved social interactions (Kabat-Zinn, 2003; Brown et al., 2007). Brown et al. found that mindfulness promotes attentiveness and interest in the thoughts of others while also being more aware of one's "own cognitive, emotional, and verbal responses to the communication" and actions of others (p. 225). Mindfulness also “inhibits reactivity to conflict” and is “related to better communication quality” (Brown et al., 2007, p. 225). Likewise, Hyland et al. posited that mindfulness is “imbued with an attitude of open-minded curiosity and an intention of kindness and compassion” (p. 578).

Biblical Principles Regarding Mindfulness

According to Buddhist traditions, meditation is essential to achieving a state of mindfulness (Williams & Kabat-Zinn, 2011). Williams and Kabat-Zinn (2011) indicated that "Buddhist meditative practices are concerned with embodied awareness and the cultivation of clarity, emotional balance (equanimity) and compassion" (p. 3). Even though mindfulness is "the heart of Buddhist meditative practices" (Williams & Kabat-Zinn, 2011, p. 3), it is also an essential element in practices of other traditions and teachings such as Islam, Hinduism, and Christianity (Kabat-Zinn, 2003; Hyland et al., 2015). For example, the Old Testament contains many references to meditation, especially in the Psalms (Matthews, 1991). The Hebrew root word for meditation is

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siach, which means “to be occupied with” or “concerned about” (Matthews, 1991, p. 939). The Jewish people would repeatedly recite Scriptures and meditate on “God’s past deeds…[to] produce confidence” (Matthews, 1991, p. 939). For Christians, the act of meditation is a “reverent act of worship…[when] they commune with God and are thereby renewed spiritually” (Matthews, 1991, p. 939).

Hoover (2018) posited that the basic tenets of mindfulness are “consistent with Christian values” (p. 249). According to Hoover (2018), Scripture supports prioritizing awareness and finding contentment. In Romans 7:15-25, Apostle Paul communicated his awareness of his inner struggle between his spirit and flesh (Hoover, 2018). Hoover indicated that Paul's "ability to step outside himself long enough to recognize what is happening within himself…is a strong example of meta-awareness" (Hoover, 2018, p. 250). Apostle Paul also acknowledged how he had found contentment through Jesus Christ despite his circumstances (Philippians 4:12; Hoover, 2018). From a mindfulness perspective, Christians can discover contentment and endure their circumstances “with patience and acceptance because of their belief in the transcendence of their soul” (Hoover, 2018, p. 250; Revelation 21:4) and their future in Heaven.

Hoover (2018) found that Scripture supports mindfulness concepts of being nonjudgmental and minimizing distractions that cause stress, anxiety, and frustration (e.g., Matthew 7:1, Matthew 26:52, & Matthew 7:5). Hoover also pointed to Jesus's instruction for Christians to minimize distractions. In Luke 10:38-42, Hoover indicated that Jesus highlighted that Martha's distraction caused her "both anxiety and emotional reactivity" (p. 249). Whereas Mary's mindful focus in the pericope demonstrated her "appreciation for what is most important in the present" (Hoover, 2018, p. 249). The following socio-rhetorical analysis will examine the pericope of Luke 10:38-42 in more detail.

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 Luke 10:38-42 used social and cultural texture analysis to analyze the textual discourse between Jesus Christ and Martha. Social and cultural texture uses “anthropological and sociological theory to explore the social and cultural nature of the voices in the text under investigation” (Robbins, 1996, p. 144). Specifically, I examined the social and cultural concepts of hospitality, kinship, and honor-shame to answer how did the social and cultural values influence the decisions made by Martha and Mary in Luke 10:38-42? This study also aimed to answer what role did mindfulness play in the decisions made by Martha and Mary?

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Hospitality

Beginning in the Old Testament, displaying hospitality was a custom and a duty of the Jewish people. Hospitality was an expectation of the Jewish people to entertain guests in their homes and "to provide guests with food, shelter, and protection" (Ngan, 1991, p. 670). According to Ngan, the "Pentateuch contains specific commands for the Israelites to love the strangers as themselves" (p. 670). During Jesus's ministry on earth, His followers and those seeking to commune and learn from Jesus invited Him into their homes (Barreto, 2018). Likewise, Martha demonstrated hospitality by inviting Jesus into her home. Martha further showed hospitality by engaging in *διακονια*, the Greek word used in the pericope which means "serving" (Carter, 1996, p. 269). However, Jesus accepted Mary's action of sitting "at the Lord's feet and [listening] to His teaching" (Luke 10:39), as a "greater form of hospitality" (Robbins, 1996, p. 164) than Martha's preoccupation with "much serving" (Luke 10:40).

Kinship

According to Malina (1996), in the Mediterranean world, "the centrally located institution maintaining societal existence is kinship" (p. 45). The Greco-Roman and Jewish communities believed that "kinship relations should be characterized by harmony, agreement, and unity" (DeSilva, 2004, p. 139). Jewish communities believed that siblings should mutually support each other to attain shared goals and resources (DeSilva, 2004). As sisters, Mary and Martha were "bound together in a kinship relationship" (Bumpus, 2010, p. 230). Thus, Martha's frustration grew at her interpretation of Mary's lack of support in helping to serve their guests.

For the followers of Jesus Christ, the nature of kinship "provided a potent set of metaphors for binding people who were not related by blood together in a new configuration and cultivating an ethos of support and appropriate ways of relating" (DeSilva, 2004, p. 142). In this "fictive kinship" (DeSilva, 2004, p. 142), Jesus became the head of this extended family. In Luke 8:21, Jesus defined his earthly family as those "who hear the Word of God and do it." In the pericope, even though Martha welcomed Jesus into her home, she approached him as the head of their extended family to intervene and resolve the kinship conflict between her and her sister (Luke 10:40).

Honor-Shame

In first-century Mediterranean culture, honor and shame were social values foundational to Romans, Greeks, Egyptians, and Jews (DeSilva, 2004). Honor was either ascribed by "birth into a powerful or wealthy family…birth into a particular ethnos" (DeSilva, 2004, p. 125) or embodying virtues of honor such as piety and courage. For the disciples, their association in the inner group of Jesus Christ granted them honor (DeSilva, 2004). Even though for women, "honor was associated primarily

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with modesty and chastity" (DeSilva, 2004 p. 125), Martha's and Mary's association with the inner group surrounding Jesus Christ bestowed honor on them.

According to Robbins (1996), “when a person outside a community is invited to dine or lodge in someone’s house…the host gains honor by the quality of his guests” (p. 164). Earlier in Luke 10, Jesus teaches his appointed followers to give honor whenever they enter someone’s home by saying to the host, “Peace be to this house” (Luke 10:5). Thus, as the hostess, Martha achieved honor by welcoming Jesus into her home (Luke 10:38).

The narrator of the pericope indicated that Mary positioned herself “at the Lord’s feet” (Luke 10:39). Robbins indicated that "social meanings associated with different parts of the body highlight implications of honor and shame" (p. 163). According to Robbins, the "head is a primary symbol of honor" (p. 164), whereas the feet are a symbol of shame. However, when Jesus admonishes Martha and instead praises Mary for her choice to listen to his teaching, the honor and shame are reversed. Although Martha gained honor as the hostess and Mary was seated in a position of shame, Mary's choice of "the good portion" (Luke 10:42) now positions her to be the one to gain honor.

Results

The examination of this pericope utilizing social and cultural texture revealed that the social and cultural concepts of hospitality, kinship, and honor-shame significantly influenced the actions and decisions of Mary and Martha. Following the teachings of Jesus and Jewish customs regarding hospitality, Martha eagerly welcomed Jesus in her house as a guest. By being the hostess, Martha achieved honor. The concept of kinship also played a role in the actions and decisions of Martha, who felt that her sister, Mary, should have assisted her in serving their guests. However, Mary remained positioned at the feet of Jesus to listen to his teachings.

Mary’s posture was one of worship and attentiveness as she listened to Jesus’s teaching. Thus, Mary’s display of mindfulness was her attentiveness to what was most important – the “good portion” (Luke 10:42). On the other hand, Martha was distracted, anxious, and troubled. Martha’s distraction with trying to fulfill social and cultural norms of hospitality instead of mindfully processing what was happening at the moment demonstrated a lack of mindfulness.

Discussion

As evident in this pericope, Martha’s lack of mindfulness contributed to her “reactivity to conflict…[and] cognitive judgments” (Brown et al., 2007 p. 225) towards Mary. Even though the reader of Luke 10:38-42 sees Martha as a hurried hostess trying to show hospitality, Jesus's presence and admonition of Martha is consistent with the guidance of a counselor reminding Martha to be mindful and embrace the "good portion" (Luke

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10: 42) just as Mary was doing. Even though Mary did not engage in discourse in this pericope, Mary's mindfulness was evident in her "receptive attentiveness…[and] willingness to take interest" (Brown et al., 2007, p. 225) in the teachings of Jesus. Therefore, the analysis of this pericope supports the research regarding the connection between mindfulness and social interactions from a biblical perspective.

Like Martha, many Christian leaders are busy with church, work, and home responsibilities. However, Christian leaders must intentionally dedicate time to sit "at the Lord's feet" (Luke 10:39) like Mary to develop as disciples. According to DeSilva (2004), "spending time in God's presence…is the place where lives are reordered, hearts healed, balance attained and stability found" (p. 347). Barreto (2018) posited that "healing and restoration clarifies identity in the midst of practices of hospitality" (p. 179). The act of meditation and being attentive to God's word is a way of inviting the Lord into one's heart and mind. Thus, the practice of mindfulness for Christians is essential in our spiritual development and our relationship with Christ as we take time to commune with him (Matthews, 1991).

Conclusion

The purpose of this exegetical research analysis was to gain insight into the practice of mindfulness from a biblical perspective. This analysis revealed that even though social and cultural values impact what we do daily, mindfulness and attentiveness to what is most important can help us cope with the anxiety or frustration of our daily tasks and improve our social interactions with others. Practicing mindfulness as a Christian involves intentionally setting aside time to pray, meditate on Scripture, and commune with Christ.

This research study was limited in its scope by concentrating on one pericope that addressed the concept of mindfulness. The socio-rhetorical methodology employed to examine the pericope also limited the scope of the research. Future research could explore other pericopes, such as the writing of Apostle Paul in Romans 7:15-25, which also illuminates the concepts of mindfulness. Also, future research could be conducted using the same pericope but employing a different type of socio-rhetorical criticism.

About the Author

Angela Nicholas is a third-year Ph.D. student at Regent University, where she is studying organizational leadership. She has more than 21 years of human resources leadership and consulting experience. Her research interests include human resources development, cultural intelligence, spiritual leadership, and workplace spirituality.

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Servant Leadership and Job Satisfaction in the AMITA Health System

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This study investigated the relationship between the variables of job satisfaction and servant leadership among nurses from the Millennial Generation, Generation X, and the Baby Boomer generation in the AMITA Health system in Illinois. This study also sought to understand the differences in internal and external measures of job satisfaction and perceptions of servant leadership by generational groups. Job satisfaction is a crucial variable in the healthcare industry because the nursing profession reports high rates of staff turnover. Servant leadership theory has been offered as a leadership and managerial approach to improve job satisfaction amongst nursing staff. The study found that servant leadership was positively correlated with intrinsic and extrinsic measures of job satisfaction across all generational cohorts. The results of the one-way ANOVA analysis did not find significant differences with measures of intrinsic job satisfaction. However, the one-way ANOVA analysis indicated significant differences with measures of extrinsic job satisfaction and perception of servant leadership among all generational cohorts. Given the high turnover rates in the nursing profession, this study provides valuable insights on levels of job satisfaction and servant leadership as reported by nurses from the Millennial generation, Generation X, and the Baby Boomer generation.

Keywords: Leadership, service, job satisfaction, nurses.

Introduction

This paper explores the relationship between the variable of servant leadership and the variable of job satisfaction among nurses in the context of a nonprofit organization, the AMITA Health system in the state of Illinois. According to the 2021 edition of the Conference Board Job Satisfaction survey, 56.9 % of U.S. employees experience satisfaction with their jobs. Such results have been repeated for eight consecutive years. In 2013 the percentage of workers satisfied with their jobs was 47.4 percent. This was below the historical level of 61.1 percent in 1987 (Cheng, Kan, Levanon, and Ray, 2014). According to Bolton (2011) such low levels of job satisfaction are evident in nonprofit organizations. Researchers at the Conference Board updated the annual Job Satisfaction survey in 2019 and found an increase in employee satisfaction levels, climbing to a higher 56.3 percent rate. However, the researchers clarified in the 2020 update that the COVID-19 pandemic is likely to significantly change the trajectory of job satisfaction levels in the United States (Erickson, et al., 2020). While research has been conducted to explore job satisfaction in the nonprofit sector, such research has not been conducted as it relates to the servant leadership style and job satisfaction in the context of the AMITA Health network in the state of Illinois. Studies on job satisfaction within the healthcare industry suggest that job dissatisfaction is related to staff turnover in healthcare organizations (Hayes et al. 2006).

Statement of the Problem

The concept of job satisfaction is an important issue for both organizations and employers. According to Cavanagh (1992) job satisfaction is of key relevance for nurses for various reasons. First, for many employees the nursing profession is an intrinsic value of work; it is a career path to be valued in itself. Second, according to research on satisfaction amongst nurses, there is a relationship between job satisfaction and patient care. In other words, job satisfaction affects nursing performance (Blegen & Muller, 1987). Third, the issue of staff turnover remains of key importance in the healthcare industry. Cavanagh (1992) suggests that there is a relationship between job satisfaction and employee intention to leave the workplace. High rates of job satisfaction in healthcare organizations reduce the likelihood of nursing staff turnover. Kalisch,et al. (2010) stated that nursing shortages are one of the main problems in healthcare organizations.

According to the latest U.S. Bureau of Labor Statistics (BLS) report, the job outlook growth from 2016 to 2026 has been projected as 15 % which is double the rate of the average growth for all occupations. Job satisfaction is a determining concept in the culture of healthcare industries because of its rapid growth. According to the BLS report, such growth is taking place because of an increased emphasis on preventive care; growing rates of chronic conditions; and growing demand for healthcare services from the Baby Boomer population who lead to more active and longer lives. Another aspect of the problem is the attrition rate observed in the nursing profession. It has been reported that 13 % of nurses consider leaving this profession within the first year in the workplace (Kovner et al., 2014). Both the projected job outlook growth rate of 15 % during the upcoming years and the steady attrition rate in the nursing profession highlights the need of identifying what constructs within healthcare organizations are related to job satisfaction.

Another important factor of job satisfaction is the leadership behaviors adopted by managers in the healthcare industry. The relationship between both constructs, in the context of nursing teams, has not been extensively studied. According to Henning (2016), studies have been conducted recently to understand the relationship between job

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satisfaction and leadership styles in nonprofits organizations. However, such relationship has not been studied in the context of the healthcare industries with nursing staff in the state of Illinois. An exploration of the Journal of Advanced Nursing, the Nursing and Allied Health Database, The Nursing Management Journal, and the Nursing Center Reference Plus Database did not yield results showing studies that focused on the relationship between servant leadership behaviors and levels of job satisfaction within the context of nursing teams in non-profit hospitals.

The construct of job satisfaction has been studied among healthcare professionals considering differences among generational groups (Carley, 2008; Chan, 2005; Gordon, 2017). However, it is important to build on such research and explore the specific relationship between job satisfaction and the construct of servant leadership.

Concerning this study, it is crucial to understand how nurses within the Millennial generation, the Generation X, and the Baby Boomer generation relate to the concepts of job satisfaction and how they perceive leadership in the organization. The Pew Research Center (2018) states that Millennials are the largest generation in the U.S. labor force (35%) while the Generation X represents the second largest group (33%). The reports noted that in 2017 the Generation X labor force was down from its peak of 54 million in 2008. While both generations combined represent most of the working force in the U.S., it is important to understand specific insights, from these generational groups about job satisfaction and perceptions of leadership in order to lower the turnover rate and nurture the welfare of the nursing staff in healthcare organizations.

According to a recent Health Affairs report, the Baby Boomer generation was the largest segment of the nursing workforce from 1981 to 2012 (Auerbach, et al., 2018). However, members of this cohort are retiring at a fast pace which will lead to nurse shortages in the upcoming years. The Baby Boomers retirement rate will cause a projected workforce reduction to 1.3 percent per year from 2015 to 2030. This means that the retirement of the Baby Boomers will dampen the workforce rates of past decades.

According to an interview with Mike Dominguez (2019), who serves as a nursing leader at AMITA Health, the system expanded its operation by merging with the Presence Health system during the last quarter of 2019. This means that the AMITA Health system tripled its locations to 19 healthcare facilities and doubled their doctor and nursing staff. Such expansion makes the AMITA Health system a suitable context for a quantitative study that will explore the relationship between servant leadership (Greenleaf, 2002) and job satisfaction (Rounds et al., 1981).

Statement of Purpose

Primarily, the purpose of this research project was to assess the relationship between the variables of job satisfaction and servant leadership within the following

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generational cohorts: The Millennial, the Generation X, and the Baby Boomer generations. Secondarily, this study sought to understand the differences in the internal and external measures of job satisfaction and perceptions of servant leadership among the stated generational groups who work at the AMITA Health network in Illinois.

Definition of Terms

Servant leadership is a leadership style that empowers followers to accomplish shared objectives by empowering individuals to achieve personal development and collaborative work that is consistent with the health and the welfare of the followers. Servant leadership is best understood as a set of practices that put the interest of those being led over the self-interest of the leader. (Greenleaf, 1977; Laub, 1999; Yukl, 2013).

For the purpose of this study, job satisfaction will be understood as the employee's appraisal of the correspondence between his or her individual abilities and work personality and the ability requirements and work reinforcers found in the workplace (Weiss, Dawis, & England, 1967; Neuman, 1997).

Literature Review

This section will explore the theoretical foundations of the variables of servant leadership and job satisfaction. This section will also identify research previously performed regarding the hypothesized relationship between the two constructs. Finally, the literature review will inform how the constructs of job satisfaction and servant leadership have been previously studied within the generational groups of the Millennial generation, Generation X, and the Baby Boomer generation.

Servant Leadership

Servant leadership theory is recognized as a theory that advances specific behaviors, characteristics, and organizational outcomes (Northouse, 2016; Yukl, 2013). The original proponent of servant leadership theory is Robert Greenleaf (Greenleaf, 1996). According to Yukl (2013), Greenleaf proposed that service to followers is the primary responsibility of leaders. Servant leadership in the workplace is about helping employees to accomplish shared objectives by empowering individuals to achieve personal development and collaborative work that is consistent with the health and the welfare of the followers. Servant leadership theory has been the subject of little empirical research in established peer-reviewed journals; most of the content found in academic and non-academic publications has been prescriptive, focusing on how servant leadership should be instead of focusing on how the main constructs of servant leadership operate in the leader-follower dynamic (Northouse, 2016). However, over the last ten years, multiple publications have tested and validated the fundamental assumptions of servant leadership theory (Northouse, 2016; Parris & Peachey, 2013).

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Parris and Peachey (2013) stated that servant leadership theory belongs under the category of ethical leadership because its main constructs relate to virtue, morality, and ethics. Servant leadership theory also draws from an ethical theoretical framework that connects the person of the leader to high self-awareness, cognitive moral development, and a moral identity likely to resist the temptation to misuse power and abuse others (Yukl, 2013). Such ideas are built on the concept of personal moral development as proposed by Lawrence Kohlberg (Wright, 1995). Within the servant leadership framework, the highest motivation of leadership is to fulfill internalized values and moral principles. The concept of self-identity is an important component in servant leadership theory. According to Sendjaya and Sarros (2002) Greenleaf understood servant leaders as characterized by their desire to serve, serve first (what they do), their self-identity (who they are), and from their identity, their choice of being and doing their vocation to lead. In other words, servant leadership theory is not solely built on extrinsic, observable traits and behaviors, but also on the intrinsic qualities of the leader.

Because of its emphasis on intrinsic and moral values, servant leadership has been difficult to operationalize in empirical research studies. However, according to Parris and Peachey (2013) researchers have conducted three literature reviews to identify the constructs that have been operationalized in empirical studies. Such reviews have identified operationalized attributes of servant leadership that reflected different conceptual interpretations of the theory. All of the reviews convey the foundational concept of servant leadership as internal motivation to serve others (Russell & Stone, 2002; Van Dierendonck, 2011; Wheeler, 2006). However, a major challenge to the aforementioned literature reviews is that they lack a systematic process similar to that of an empirical research study. Parris and Peachey (2013) conducted a systematic literature review (SLR) that features methodologies that are replicable, systematic, and the findings are reported with the same procedures as empirical studies. The inclusion and exclusion criteria for the SLR encompassed identifying all articles with servant leadership as the main topic of the study. The specifications for an article to be included were that the article had to be empirical in nature and examine servant leadership theory either quantitatively or qualitatively. The data was analyzed using the Matrix Method (Garrad, 1999) to organize and abstract the following information: a) A definition of servant leadership; b) In which context did the empirical study took place; c) How was the theory tested; d) what were the results of the test. Parris and Peachey (2013) concluded that servant leadership is being studied globally from a quantitative and qualitative perspective. They categorized their conclusions as “strong evidence” or “moderate” evidence-based on the empirical research validity.

Overall, the researchers assessed that servant leadership theory is applicable across cultures and organizational contexts and that the constructs of servant leadership with strong empirical support relate to the dimensions of team effectiveness, followers’ wellbeing, and servant leadership attributes. It is important to note that the SLR

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identified 39 studies of servant leadership in organizational settings. According to Parris and Peachy (2013), this survey of the literature points to the necessity of testing servant leadership with empirical methodology in organizational leadership contexts. The conclusions by Parris and Peachy (2013) concur with Yukl (2013) and Northouse (2013) as he stated that research on the consequences of servant leadership is limited but that the studies that have been performed recently found positive outcomes such as commitment to the workplace, self-efficiency, and citizenship behavior.

Relevant to this proposal, Winston and Fields (2015) performed a study to identify and measure the essential behaviors of servant leaders. Their goal was to clarify the nature of how servant leadership is established and transmitted within an organization and to identify the unique actions by a leader essential to establish servant leadership. The study yielded the identification of ten leadership behaviors essential to servant leadership (Winston & Fields, 2015, p. 427). This is the basis for the one-factor servant leadership scale which will be used in this study.

The study by Winston and Fields (2015) advances Greenleaf's concept that the purpose of servant leadership is the growth of followers and that leaders put the interest of followers over the interest of the leader. Greenleaf (1977) introduced a definition of servant leadership that included the concept of followers becoming healthier and more autonomous. It appears that the best method to define servant leadership theory is to adopt a multi-dimensional approach that considers the original constructs posited by Greenleaf (1977) and includes new conceptualizations set forth as the theory is being studied and tested with recent empirical research.

Job Satisfaction

There is not a single working definition of job satisfaction in the literature and yet different conceptualizations have been offered by scholars. Locke (1990) offered a working definition that conveyed the idea that job satisfaction is a pleasurable state that results from a personal evaluation of one's own job.

Locke, E. (1969) also referred to the link between the individual's expectations and the reinforcers found in the work environment. Cavanagh (1992) stated that while earlier definitions are helpful, they don't consider the relationship between intrinsic and extrinsic facets of the variable of job satisfaction. For example, some conceptualizations highlight the employee's personality and expectations but neglect to consider the relationship between extrinsic factors such as salary or the leadership style of the supervisors. Such is the conceptualization set forth by Pool (1997) which states that job satisfaction is an attitude that individuals maintain about their jobs, and that this attitude is developed from their perceptions of the job.

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Another important concept involved in the construct of job satisfaction is that of differences perspective. This position argues that job satisfaction is the result of the nature of the jobs that people perform in the workplace. According to Cavanagh (1992) this concept assumes that certain characteristics in the workplace are causally related to job satisfaction. For example, a steady yearly salary increase would result in increased levels of job satisfaction among employees. Mardanov et al. (2007) stated that a major goal of studying job satisfaction is to better understand the different variables that impact job satisfaction.

Cranny et al. (1992) suggested that job satisfaction is an affective (emotional) reaction to the individual's job, which results from between actual outcomes and one's desires and expectations. Cranny et al., (1992) explained that in the literature it is prevalent to observe the concept of satisfaction closely related to the concept of the individual's attitude. In other words, satisfaction is equated with the employee's attitudes towards the job environment. Weiss (2002) performed a literature review of the concept of job satisfaction and concluded that while satisfaction has been defined in terms of the affective experiences of the followers, a better research approach would be to separate the constructs of evaluative judgments, beliefs, and affective experiences about the job. Separation of the constructs can produce a better criterion prediction than affective perceptions of job satisfaction by itself.

Another component of the construct of job satisfaction is the issue of organizational structure. Gaertner and Robinson (1999) studied three prevalent views of organizational determinants of job satisfaction in empirical studies. The results indicated that the view that organizational determinants such as peer support, workload, autonomy, and opportunities for career advancement had an effect on job satisfaction evidenced moderate to strong support.

It is apparent that a common view adopted by researchers is that job satisfaction is a tri-dimensional construct that encompasses the concepts of affection, attitudes, and organizational structure. Weiss (2002) offers the critique that the major problem with the tri-dimensional model is that while job satisfaction may be considered as an attitude, attitude should not be considered as an affective reaction, and that "evaluation is not synonymous with affect" (Weiss, 2002, p. 175). Instead, according to Weiss (2002), attitude should be considered as evaluation toward the attitudinal object. Weiss (2002) agrees with Brayfield and Crockett (1955) regarding the concept that, in empirical studies, the most prudent approach to defining the variable of job satisfaction is to "stick close to the operations" (Brayfield and Crockett, 1995, p. 397). Researchers are able to measure values of job satisfaction by operationalizing intrinsic and extrinsic aspects of job satisfaction in the workplace. Weiss (2002) warns job satisfaction scales may often be phrased as if they are evaluating affective perceptions, and yet the

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researcher must be aware that, in fact, "evaluation is the essential construct being measured" (Brayfield and Crockett, p. 1995 176).

Another important precedent to the theoretical foundations of the variable of job satisfaction is found in the research studies performed at The Work Adjustment Project (Weiss, Dawis, and England, 1967) which gave birth to the Theory of Work Adjustment (TWA). The TWA explores the relationship between the work personality of the individual and the work environment as the main reason for outcomes in work adjustment. Scholars have regarded the TWA as a highly validated theory in social studies (Eggerth, 2008). Within the framework of the TWA, work is understood as a reciprocal process between the employee and the work environment in which individuals are fulfilling the requirements of the workplace while receiving a variety of social, financial, and psychological benefits (Dawis and Lofquist, 1984).

The TWA serves as a helpful framework to understand job satisfaction because its theoretical framework uses the concept of correspondence, or lack of it, between the work personality of the individual employee and the reinforcers found in the work environment as the main explanations for work adjustment outcomes such as satisfactoriness, satisfaction, and tenure (Weiss, Dawis, and England, 1967). The TWA offers researchers additional insights into the concept of job satisfaction as it departs from the tri-dimensional framework of attitude, affection, and work determinants, and sees the concept of correspondence as a predictor of adjustment and more specifically understand adjustment as a precedent for job satisfaction. According to Neuman (1997), job satisfaction is understood as a correspondence between the employee's abilities and the ability requirements of the workplace. The Theory of Work Adjustment became the theoretical precedent to the Minnesota Satisfaction Questionnaire (MSQ). The MSQ became the second most frequently used scale of job satisfaction as it measures the individual satisfaction with twenty different facets of the work environment (Newby, 1999). The validity and reliability of the MQS will be discussed in the sections below.

Relationship Between Constructs

This section will briefly discuss the research precedents for the hypothesized relationship between the variables of job satisfaction and servant leadership. Zimmerer (2013) conducted a mix-method study to determine if there was a relationship between job satisfaction and servant leadership across the Baby Boomer generation, the Millennial generation, and the Generation X among a diverse group of professionals. The researchers used a non-experimental design. The quantitative part of the study sought to understand the levels of servant leadership and the levels of job satisfaction as experienced by the stated generations. The investigator used correlation analysis in the research design. The results obtained by performing the Pearson's correlations procedures were further analyzed with a multivariate analysis of variance (MANOVA) to simultaneously test all variables and reduce the chances of committing a Type I error.

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The correlation procedures provided data to support the hypothesis that across all generations, servant leadership was positively related to job satisfaction.

Henning (2016) conducted a research project to examine if job satisfaction was positively related to servant leadership in a healthcare organization in Colorado. This research project did not consider the categorical variable of generational cohort. However, the study by Henning is relevant to this review because it took place in the context of a healthcare organization and because it used Pearson's correlations procedures to test the proposed hypothesis. Henning (2016) used the OLA instrument developed by Laub (1999) in order to measure levels of job satisfaction and perceptions of servant leadership. The correlation analysis evidenced a positive correlation between servant leadership and job satisfaction with a coefficient of $r = .680$, $p < .001$ (2-tailed). The researcher deemed that based on general standards of Pearson's correlation, the relationship between servant leadership and job satisfaction could be considered as a large effect size with .680 being well above the .5 guideline for a large effect size.

Carley (2008) performed a quantitative study to determine the relationship between job satisfaction and the two seemingly opposing styles of transformational and transactional leadership. This was also a correlational research project which specifically focused on the categorical variables of generational cohorts, among others. While this study did not focus on servant leadership, it is a helpful and important precedent because it was conducted with the population sample from a healthcare system. It is also an important precedent because of its research design; it also employed Pearson's correlation procedures to measure if there was a positive relationship between constructs. Carley (2008) followed-up the results of the study with regression analysis to study separately the influences of each generational group.

Finally, the study performed by Erickson (2013) set an important precedent in regard to the hypothesized relationship between servant leadership and job satisfaction. Erickson (2013) measured if the servant leadership attributes of *agapao* love, vision, humility, and empowerment may or may not have affected job satisfaction within the context of governmental agencies. Erickson (2013) measured servant leadership using the Servant Leadership Assessment Instrument by Patterson (2003) which is a value-based instrument. Pearson's r correlation was employed to determine if there was a positive relationship between servant leadership attributes and job satisfaction. The investigator used the guidelines by Guildford as referenced by Williams and Mongue (2001) in order to interpret the bivariate correlations. Erickson (2013) stated that all of the servant leadership attributes were positively correlated to job satisfaction with a coefficient above $r = .774$. This research study used a one-way ANOVA to identify if there were differences between three generational cohorts within the sample population. However, the results yielded no significant difference in job satisfaction among the three generational cohorts. The study by Erickson (2013) is a significant recent search precedent because it used a correlational design to assess the relationship between the

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variables in question. This study also set a precedent of using one-way ANOVA to identify differences among various age groups within the sampled population.

As demonstrated in this section, researchers have explored the hypothesized relationships between job satisfaction and servant leadership. Furthermore, Pearson's correlation procedure is a reliable analysis that allows researchers to measure if there is a positive relationship between constructs. While research has been performed to understand how servant leadership and job satisfaction relate in healthcare contexts, further research is needed to examine this hypothesized relationship across generational groups, specifically, among nurses in healthcare systems. Therefore, the following research questions and hypotheses are proposed.

Research Questions and Hypotheses

This study proposes the following research questions and hypotheses in light of the literature review and the research previously performed on the relationship between the constructs in question and how such constructs impact nurses in the Millennial Generation, the Generation X, and the Baby Boomer generation. Since this study will employ the short version Minnesota Satisfaction Questionnaire, the following research questions and hypotheses include the measures of intrinsic and extrinsic dimensions of job satisfaction.

Research question 1: Is there a difference in the levels of intrinsic of job satisfaction by generational group?

Research question 2: Is there a difference in the levels of extrinsic of job satisfaction by generational group?

Research question 3: Is there a difference in perception of servant leadership by generational group?

Hypotheses

Research Hypothesis 1a: For Millennial nurses, intrinsic job satisfaction is positively related to perceived servant leadership.

Research Hypothesis 1b: For Millennial nurses, extrinsic job satisfaction is positively related to perceived servant leadership.

Research Hypothesis 2a: For Gen X nurses, intrinsic job satisfaction is positively related to perceived servant leadership.

Research Hypothesis 2b: For Gen X nurses, extrinsic job satisfaction is positively related to perceived servant leadership.

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Research Hypothesis 3a: For Baby Boomer nurses, intrinsic job satisfaction is positively related to perceived servant leadership.

Research Hypothesis 3b: For Baby Boomer nurses, extrinsic job satisfaction is positively related to perceived servant leadership.

Significance of the Study

Kingma (2007) identified the widespread shortage of nurses and the nurses' high turnover rate as a global issue. Therefore, retention and recruitment of the nursing staff is of high priorities in healthcare organizations around the globe (Kingma, 2007). Cavanagh (1992) stated that while many different factors have been identified as related to nurses' high turnover rate, job satisfaction is the most commonly cited. Lu et al. (2012) performed an update of a relevant literature review on nursing staff job satisfaction originally published in 2005. The study found empirical evidence that indicates the need for organizations to continue to improve the working conditions affecting nursing staff job satisfaction. Researchers have observed a significant problem with job satisfaction in nonprofit organizations (Cheng et al. 2014; Bolton, 2011) This study proposes to examine the relationship between the variable of job satisfaction and the variable of servant leadership in the AMITA Health system in the state of Illinois. If there is a positive relationship between the two variables in question, then implementing servant leadership behaviors in healthcare organizations could be of interest to nursing managers and leaders in the healthcare industry.

Lastly, this study might be significant because knowledge about job satisfaction and servant leadership may increase the welfare of nursing teams in healthcare systems. Researchers have projected increased levels of vicarious traumatization among members of medical teams that work serving COVID-19 patients (Li et al., 2020). Due to the current crisis, organizational leaders working in healthcare systems will face the urgent challenge of ensuring job satisfaction and the wellness of medical teams.

Method

This section will describe the proposed methods to perform a quantitative, non-experimental, design that calculates correlations between servant leadership and employee satisfaction. Additionally, the study proposes to implement univariate analysis-of-variance (ANOVA) in order to measure if there is a significant difference in the levels of job satisfaction and perceptions of servant leadership by generational cohort.

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Data Collection

The proposed study will draw participants from the total population of two hospitals in the AMITA Health System in Illinois. The two participant hospitals are the AMITA Health Glean Oaks Hospital and the AMITA Health Bolingbrook Hospital. This design proposes administering two surveys delivered to participants digitally using the ZOHO tool. One survey will measure the variable of job satisfaction and another survey will measure perceptions of servant leadership. Overall Tonidandel , and Starbuck (2006) refer to the practice of increasing the sample size of the groups in order to accommodate for anticipated dropouts. Therefore, a total of 1,200 nurses will be invited to participate to reach the target sample size for each generational group, 53 participants for the Millennial Generation and 53 participants for the Generation X group, and 53 for the Baby Boomer cohort. There will be a maximum of 80 surveys collected per generational cohort, then the survey will be closed. More on the sample size below.

Sampling Plan

This study proposes using convenience sampling because it will draw participants from the nursing staff who are willing to participate in the study. This approach will be adopted given the current situation because the COVID-19 pandemic will make it more difficult to implement a systematized approach such as random sampling. This study received support from the administration of the AMITA Health System which made it convenient to recruit participants from the general population at chapel events.

Sample Size

Following the precedent established by Bridges (2018) and Zimmerer (2013) This study will employ the recommended criteria by Faul, Erdfelder, Buchner, and Lang (2009). Therefore, the study will use the G*power calculator software in order to determine the sample size based on the standard values of the level of significance of alpha = .05 two-tailed, statistical power of .80 and an assumed moderate effect size of 0.3 of Pearson-Product Moment Correlation Coefficient. The result for the a priori analysis was a required sample group of 82 total participants.

Regarding the one-way ANOVA test the G*power calculator yielded the sample size of 53 participants per group based on the standard values of the level of significance of alpha = .05, the statistical power of .80, and an assumed moderate effect size of 0.25. Therefore, this study will use the required total sample size of 159 participants, since it is the largest assumed sample group. It is important to note that this study is not a replication of a previously performed study therefore it will employ the assumed standard values for moderate effects.

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Instrumentation

This study proposes using two scales, the Minnesota Satisfaction Questionnaire (MSQ) to measure the dependent variable of job satisfaction and the one-factor servant leadership instrument by Winston and Fields (2015).

Minnesota Satisfaction Questionnaire

The Minnesota Satisfaction Questionnaire (MSQ) is considered the second most frequently used measure of job satisfaction (Newby, 1999). It is frequently used by researchers because it measures individual satisfaction with twenty facets of the work environment. The long form of the MQS contains 100 items that measure the twenty aspects of the workplace. Each one of the 100 items can be converted to respondent's satisfaction of each of the facets. The short version of the MQS contains twenty items of the workplace but only measures intrinsic and extrinsic satisfaction. This study will use the short version of the MSQ as short surveys provide overall higher completion rates. Considering the current COVID-19 crisis, a short survey may provide more complete data quality. Researchers have deemed the MSQ as reliable because it is based on the Hoppock Job Satisfaction Blank, which is a highly reliable scale (Lester and Bishop, 2014). According to Weiss et al., (1967) the MSQ is considered reliable because it was designed to measure actual satisfaction with a reinforcer in the work environment. The MSQ is also considered reliable because it draws data on the internal consistency reliability as estimated by Hoyt's analysis-of-variance method (Weiss et al., 1967). Hoyt's analysis, also known as Cronbach Coefficient Alpha, is one of the main reliability figures that is used to determine the internal consistency of a scale (Neuman, 1997).

The alpha coefficient is one of the most important and pervasive statistics in research involving test construction commonly used in behavioral science research (Cortina, 1993). As an example of the reliability of the MSQ, Weiss et al., (1967) stated that coefficients for the MSQ scale ranged from a high of .97 on Ability Utilization (for stenographers) and Working Conditions (for social workers) to a low of .59 on Variety (for buyers). The median Hoyt reliability coefficients ranged from .93 for Advancement and Recognition to .78 for Responsibility. Of the 567 Hoyt reliability coefficients reported (27 groups with 21 scales each), 83 % were .80 or higher and only 2.5 % were lower than .70, which is the minimum acceptable value Weiss et al., (1967) concluded that such scores evidence that the MSQ scales have adequate internal consistency reliabilities.

One-Factor Servant Leadership Instrument

This study proposes using the one-factor servant leadership instrument developed by Winston and Fields (2015). The authors sought to identify the unique behaviors by a leader which establish servant leadership in an organization. The instrument was

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developed in two stages. First, the researchers engaged a panel of 23 experts in order to evaluate 116 servant leadership operationalized behaviors drawn from previous operationalizations. Each expert rated the 116 behaviors using a 4-point scale. This resulted in the retention of 22 behaviors for further analysis (Winston and Fields, 2015, p. 421). The 22 behaviors were formatted as a survey and then submitted to a panel of 456 working adults who included students and alumni from a variety of universities. This procedure resulted in the reduction of the 22 items as the researchers conducted an exploratory factors analysis. The authors eliminated the items that cross-loaded on both factors with a level of correlation exceeding 75 % of the total variance. This resulted in ten items remaining which contributed positively to a scale reliability of α - 0.96. To examine the psychometric property of the measure, the scale was assessed for convergent validity. The authors also performed a confirmatory factor analysis of the essential servant leadership behaviors to assess discriminant validity. According to Winston and Fields (2015), the results of the stated assessments provided a valid approach for measuring to which extent a leader exhibits behavior establishing servant leadership in an organization.

Strengths and Weakness of Research Design

A potential strength of this study is the proposed instrumentation. Both, the MSQ and the one-factor servant leadership instrument by Winston and Fields (2015) are highly reliable scales with well-accepted scores of reliability and internal validity. Both instruments have been tested for reliability using the alpha coefficient measurement (Dennis, 2004; Weiss et al., 1967; Winston & Field, 2015). The sampling approach could be considered a weakness in the research design. Given the support by the administration of the AMITA Health system to this study, it might be possible to offer safe and accessible methods for participants to participate in the study. According to Cozby and Bates (2018) non-probability sampling reduces the possibilities that the sample population is representative of the total population. This challenge also means results obtained from the study may not generalize to the intended population (Cozby and Bates, 2018, p. 157).

Analysis

Following the theoretical precedent established in research performed by Carley (2008), Henning (2016), and Zimmerer (2013), this study proposes to use Pearson Product-Momentum Correlation procedures to determine if the variable of job satisfaction positively relates to the variable of servant leadership among nurses in the Millennial Generation and the Generation X. According to Girden and Kabacoff (2011), correlation studies attempt to establish relationships between two or more quantitative variables. This research proposal has identified two categorical groups belonging to two distinctive generational cohorts. According to Williams and Monge (2001), correlation depicts the existence of a relationship between two variables. Correlation analysis does

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not provide information about the causes of the hypothesized relationship. It only indicates that two or more variables vary together negatively or positively. Therefore, the correlation coefficient indexes the degree of the relationship between the variables (Williams and Monge, 2001, p. 127). This study seeks to determine the magnitude of the relationship between the variables of job satisfaction and servant leadership and also to determine the direction of such relationship. Given the current conditions with the COVID-19 pandemic and the anticipated difficulties of involving the nursing staff from the AMITA health network, this study proposes the convenience sampling approach with a minimum required number of participants of 53 as determined by the G*power calculator using a moderate to high correlation of .80 as established by Guildford (1956) with an effect size of .03 to avoid making a Type I error.
This research study proposes implementing the one-way ANOVA procedure to determine if there is a difference in levels of job satisfaction and perceptions of servant leadership by generational group. According to Hair et al. (2019), ANOVA is the appropriate analysis when the objective is to assess group differences on a single metric dependent variable. Following the procedures previously developed by Ceballos (2017), Erickson (2013), Lafitte (2017), and Morris (2011), this study will endeavor to test if there is a difference between three population means, based on the observed difference between the three sample means and their distribution (Williams and Monge, 2001).
The G*power calculator determined to use 53 participants by using the standard values of significance of alpha = .05, statistical power of .80, and an assumed moderate effect size of 0.25. Consider that the review of the literature did not yield a high number of research projects in which the variables of job satisfaction and servant leadership were specifically measured by the categorical variable of generational cohorts in healthcare contexts.

Results

This section will summarize the data analyses performed to test the research questions and research hypotheses. This section is organized into the following sections: data inspection, and findings. Each of these sections further define the research results.

Data Inspection

The data for the two metric variables of levels job satisfaction and perceptions of servant leadership were inspected for normal distribution by analyzing the histogram of each of the variables including the intrinsic and extrinsic measures for the variable of job satisfaction. Moreover, the observation of the Skewness and Kurtosis values were all within +/-2 and did not suggest any significant departures from normality. Levene's test for homogeneity of variance for all the dependent variables compared by the generational cohort showed significant results.

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Prior to performing the Pearson's product-moment correlations tests, the bivariate relationship between the variables was examined by observing the scatterplot graphics produced by SPSS. Linear relationships were observed between the variables. One individual was an extreme departure from the pattern of the data and was removed as an influential data point. Other than this anomaly, the datasets appeared to be linear and homoscedastic.

Findings

In order to answer the three research questions, a one-way ANOVA test was conducted for each of the variables to assess if there are significant differences in the means of the intrinsic and extrinsic measures of job satisfaction and perceptions of servant leadership across the three generational groups that participated in the study. This analysis conducted a Bonferroni post hoc test in order to identify paired differences among the generational cohorts. The Kruskall-Wallis results were also observed due to the possible problem with homogeneity of variance.

In order to answer the research hypotheses, Pearson's product-moment correlations tests were performed to determine if there is a positive correlation between intrinsic/extrinsic measures of job satisfaction and perceptions of servant leadership among the three generational cohorts: The Baby Boomer generation, Generation X, and the Millennial generation.

Research Questions

The one-way ANOVA analyses evaluated if there were significant differences in the intrinsic and extrinsic measures of the dependent variable of job satisfaction across the levels of the age factor defined as the generational cohorts representing the Baby Boomer generation, Generation X, and the Millennial generation. The one-way ANOVA analysis also evaluated if there were significant differences in the measures of the dependent variable of perceptions of servant leadership across the said generational groups. The descriptive statistics by group and the results of the one-way ANOVA test are shown in Table 1.

In regard to the first research question, the results revealed that there are no significant differences among the three generational groups in relationship to the intrinsic measures of job satisfaction, $F(2,153) = 2.30$, $p = .104$.

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Table 1

Means, Standard Deviations, and One-Way Analysis of Variance

Measure	Baby Boomers	Generation X	Millennial	*F*	*p*
Intrinsic Job Satisfaction	55.9 (8.4)	52.7 (12.4)	51.3 (11.5)	2.300	.104
Extrinsic Job Satisfaction	25.58 (5.0)	21.9 (8.5)	19.9 (7.6)	8.510	<.001*
Servant Leadership	46.8 (8.8)	40.6 (15.7)	39.3 (15.6)	4.056	.019*

**The mean difference is significant at the 0.05 level*

Regarding the second research question, the results of the one-way ANOVA test indicated that significant differences existed among the three generational groups in regard to extrinsic measures of job satisfaction, $F(2,159) = 8.51$. $p < .001$. The Bonferroni post hoc test showed that the Baby Boomer group had a significantly higher level of extrinsic job satisfaction than either the Generation X ($p=.026$) or the Millennial group ($p<.001$) while the Generation X and Millennial groups did not significantly differ from each other ($p=.487$).

Concerning the third research question, the one-way ANOVA test showed that significant differences existed among generational groups regarding perceptions of servant leadership, $F(2,152) = 4.06$. $p = .019$. The Bonferroni post hoc indicated that Baby Boomers has a significantly higher level of servant leadership than millennials ($p=.028$), but that Generation X did not significantly differ from Baby Boomer ($p=.085$) or from Millennials ($p=1.000$).

Research Hypotheses

The Pearson's product-moment correlations test assessed if intrinsic and extrinsic measures of job satisfaction were correlated with measures of perceptions of servant leadership among the generational cohorts representing the Baby Boomer generation, Generation X, and the Millennial generation. Table 2 depicts the results of the correlation analyses.

The results indicated a significant positive relationship between intrinsic measures of job satisfaction and perceived servant leadership among the Millennial generation, $r(53) = .774$, $p < .001$. The results also showed a significant positive relationship between extrinsic measures of job satisfaction and perceived servant leadership within the Millennial cohort, $r(52) = .835$, $p < .001$. The relationship between intrinsic measures of job satisfaction and perceived servant leadership among the Generation X group was also a significant positive relationship, $r(50) = .718$, $p < .001$.

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Table 2

Correlations of Job Satisfaction to Servant Leadership

	Intrinsic		Extrinsic	
	r	*p*	*r*	*p*
Baby Boomer	.496	.001**	.780	<.001**
Generation X	.718	<.001**	.904	<.001**
Millennial	.774	<.001**	.835	<.001**

***Correlation is significant at the 0.01level (2-tailed)*

The correlation analysis found an approximately perfect positive and significant correlation between extrinsic measures of job satisfaction and perceptions of servant leadership among the Generation X group, r(50) = .904, p < .001. In regard to the Baby Boomer group, the correlation analysis indicated a moderate positive correlation between intrinsic measures of job satisfaction and perceptions of servant leadership, r(42) = .496, p = .001. Finally, the correlation analysis also evidenced a high positive correlation between extrinsic measures of job satisfaction and perceived servant leadership among the Baby Boomer cohort, r(45) = .780, p < .001.

Discussion

The purpose of this research project was to assess if a significant positive relationship existed between the variables of job satisfaction and the variable of servant leadership among the following generational cohorts: The Millennial generation, the Generation X, and the Baby Boomer generation. This study also sought to understand if there were significant differences in the intrinsic and extrinsic measures of job satisfaction and the differences in perceptions of servant leadership among the three generational groups of nurses who work at the AMITA Health network in Illinois.

Research Questions

Overall, the findings of the one-Way ANOVA analysis yielded slightly different results than previous research conducted on measures of job satisfaction and perceptions of servant leadership by generational cohorts in the context of public or non-profit organizations (Lafitte, 2017; Zimmerer, 2013). The one-way ANOVA results indicated that no significant difference existed among the three generational groups regarding intrinsic measures of job satisfaction. Intrinsic job satisfaction measures were derived from the short version of the Minnesota Satisfaction Questionnaire and included factors that related to internal motivation, ability utilization, moral values, and recognition. However, the analysis did find significant differences in relation to extrinsic measures of job satisfaction among the three generational cohorts. Extrinsic job satisfaction measures were also derived from the short version of the Minnesota Satisfaction

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Questionnaire and included factors that encompass the concepts of company policies and practices, remuneration, and working conditions. Moreover, the Bonferroni post hoc test showed the paired differences among generational cohorts and indicated a significant difference between the Generation X and the Baby Boomer generation.

In relationship to the extrinsic measures of job satisfaction, the Baby Boomer Group exhibits the highest overall satisfaction, while the Generation X and Millennial cohorts evidenced similar levels of satisfaction. Regarding perceptions of servant leadership, the one-way ANOVA analysis indicated significant results among the generational cohorts. However, Bonferroni post hoc test showed that the Generation X group did not report scores that are distinguishable from those reported by Baby Boomer and the Millennial generation. Notably, there was a considerable difference between the Millennial generation cohort and the Baby Boomer cohort regarding perceptions of servant leadership.

Overall, the results of the correlation tests and the one-way ANOVA point to the importance of the variables of job satisfaction and servant leadership in the context of healthcare organizations across the three generational cohorts involved in this study. While no statistically significant differences were identified in regard to internal measures of job satisfaction, the study indicated notable differences in regard to external measures of job satisfaction and servant leadership. The Baby Boomer generation exhibited the highest levels of extrinsic job satisfaction in comparison to the Gen X and the Millennial cohort. This finding confirms the insights from the study performed by Wilson et al. (2008) which indicated that Baby Boomers were significantly more satisfied than their generational counterparts. The Millennial generation reported the lowest levels in perceptions of servant leadership within their organization in comparison with the Gen X and the Baby Boomer cohorts.

Research Hypotheses

The findings of the correlation tests confirmed the results of past research conducted between the variables of job satisfaction and servant leadership (Amadeo, 2008; Henning, 2016; Zimmerer, 2013). Therefore, the results of the correlation analyses supported all six research hypotheses because there was a significant positive relationship between servant leadership and internal and external measures of job satisfaction across all of the generational cohorts. Based on the general standards provided by Guildford (1973) all of the values indicated a strong positive correlation between internal and external measures of job satisfaction among all generations except the values of intrinsic job satisfaction which showed a moderate positive correlation among the Baby Boomer generation. The strongest positive correlation was found between external measures of job satisfaction and servant leadership among the Generation X cohort.

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Generalizability

While the study yielded significant positive relationships between intrinsic and extrinsic measures of job satisfaction and servant leadership, several limitations should be taken into consideration. First, the study was limited to a survey of participants in four hospitals within the AMITA Health network. The larger population representing the entire AMITA Health system was not represented in this study. Future studies should include larger samples sizes to increase the diversity of the population of nurses among the intended generational cohorts. Second, the researcher could not obtain data from a population that was randomly selected due to the current conditions related to the COVID-19 pandemic which could represent a challenge to the generalizability of the findings of this study.

The servant leadership and job satisfaction scales were originally designed as 1-5 but in the survey engine, they were entered on a 1-6 scale. Due to this error in the design of the scale on Zoho Survey the numbering of the scales does not match the numbering of the original scales. The researcher does not expect that this would have a major impact on the use of the scale, but the scales might not be validated as they don't reflect the original design.

Implications for future research

This study contributes data to the body of research on the variables of job satisfaction and servant leadership because it analyzed the relationship between intrinsic and extrinsic measures of job satisfaction with the variable of servant leadership across generational cohorts in the context of healthcare systems. The literature review did not yield a significant number of studies that consider intrinsic and extrinsic factors within quantitative research designs.

According to Decker et al. (2009) internal and external factors of job satisfaction are associated with nurses' intentions to leave the workplace and impact the turnover rate in healthcare organizations. This study found that the Millennial generation reported the lowest levels in regards in perceptions of servant leadership and lower levels in perceptions of extrinsic job satisfaction factors along with the Gen X cohort. The findings of the correlation analyses of this study agree with the research performed by O'Hara (2019) which showed that leadership that is supportive in nature is the most important factor that contributes to Millennial nurses in the workplace.

This study found a significant positive relationship between servant leadership and intrinsic and extrinsic measures of job satisfaction within the population of four hospitals belonging to the AMITA Health network. Future research recommendations include studying job satisfaction among nurses with a multiple regression model which would allow the researcher to analyze the relationship between job satisfaction and

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several predicting factors of job satisfaction across multiple generations. A second recommendation is to include Generation Z in the research design. Generation Z encompasses individuals born between 1997 to 2013 (Schroth, 2019) who are just entering the labor market. According to Gaidhani (2019), little is known about their traits, needs, and work styles. It is important for researchers and managers to understand the factors that predict job satisfaction among members of Generation Z. A third recommendation is to include the entire AMITA Health network in a follow-up study. The current study included four hospitals representing the AMITA Health system from the Chicago suburbs. Including the hospitals located in the city of Chicago would allow the researcher access to a larger population which is representative of the entire network. A fourth recommendation is to utilize the long form of the Minnesota Satisfaction Questionnaire which would allow for a more comprehensive assessment of the variable of job satisfaction. Finally, future research would benefit by obtaining data from a random population to make accurate probability statements about parameters and likely sampling errors of statistics (Williams and Mongue, 2001).

Conclusion

The results of this study indicated that servant leadership is an important factor in relation to job satisfaction among the staff of nurses in hospital settings. The results affirm the hypotheses that servant leadership is positively correlated to job satisfaction among all the generational cohorts. The most significant gap in relationship to perceptions of servant leadership existed between the Baby Boomer generation and the Millennial generation. While the study did not find significant differences regarding intrinsic measures of job satisfaction, the results indicated a significant difference in perceptions of extrinsic measures of job satisfaction. The key findings of the study affirm servant leadership as a leadership style that is correlated to job satisfaction in the healthcare industry. Notably, the findings suggest that external factors of job satisfaction such as company policies, working conditions, institutional practices, and remuneration play an important role in nurses' job satisfaction.

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