DUAL LEADERSHIP: PERSPECTIVES OF AFRICAN AMERICAN WOMEN LEADERS

IN MINISTRY AND THE WORKPLACE

by

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ABSTRACT

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The purpose of this descriptive qualitative study was to understand the experiences of dual leadership for African American women. The research question for the study is: What are the lived experiences of African American women leaders in ministry and the workplace? The homogenous sample consisted of nine study participants from the Midwest and Northeast regions of the United States of America. The participants represented four generations ranging in age from 21-76. The participants had an average of 16 years in ministry leadership and 20 years in the workplace. Data collection involved face-to-face interviews using a video conferencing platform with an average interview time of 55 minutes guiding the data collection process. Eight principal themes containing subthemes relating to codes materialized from the data: leadership styles, experiences of microaggressions, systemic sexism, health impact, culture, perception of religiosity and faith, business and leadership relationship, and dual leadership. The study utilized the software instrument ATLAS.ti to organize systematically, code, identify and link research themes, and assist with data analysis.

Keywords: African American leadership, bi-vocational ministers, dual leadership, female executives, women in ministry, female leaders, black church, black female leaders, intersectionality, leadership equity, gender gap, leadership roles, organizational culture, religiosity, servant leadership, strong black woman paradigm, and systems thinking.

DEDICATION

I dedicate this dissertation to my grandmother, Ida Mae Lewis, who passed in 1986. My grandmother consistently made me aware of her love and support while letting me hold onto the belief that I was her favorite grandchild. I stand on your shoulders, and all that I am is because of your unconditional love.

To my mother, Parrlee Lewis, who is not here with me to experience the joy of this moment. I know that she would be extremely proud of this milestone in my life.

To my Uncle Kizer and Aunt Maggie, who raised me as if I was their own. I am eternally grateful for your sacrifice in the initial pursuit of my educational journey.

To my Uncle Robert. Thank you for being in my corner. Your love and support are indescribable.

To my besties, Clytemnestra, Sophia, and Evette. Each of you has encouraged, supported, and prayed for me throughout various points in my life and this journey. I am grateful for your unconditional love and encouragement.

Last to my princess, Sylvia. You hold a special place in my heart. I will never forget the calls and encouragement. Every time you stated that you were proud of me, I gained the strength to keep moving forward. Know that I believe in you.

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The completion of this dissertation is a testament to the power of love, support, and guidance. I am grateful that God has allowed me to accomplish this personal goal and for surrounding me with encouraging family and friends throughout the process.

With a heart of gratitude and respect, I say thank you to my dissertation committee members, Dr. Alyncia Bowen, Dr. Bora Pajo, and Dr. Niccole Hyatt, for your support and guidance. A special thanks to Dr. Bowen, whom I met on my first day of enrollment in the doctoral program at Franklin University. You have stood with me and supported me every step of this journey. I will never forget your mentorship and kindness.

I want to thank those who served as participants in this study. Your willingness to share your experience is appreciated and will help others with similar experiences while adding to the literary context in a sensitive subject matter.

To my friend and editor. Thank you for the love and corrections. I am eternally grateful for your sacrificial time and devotion to me during this process.

To the ladies I affectionately call the golden girls and the Monday afternoon sisterhood. Thank you for the prayers, support, encouragement, and selfless getaways when you thought I needed to take a break throughout my dissertation journey.

To my spiritual leader and brother, Bishop Timothy J. Clarke. Thank you for your leadership and covering. You model what it means to be an effective and successful leader.

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CHAPTER 1: INTRODUCTION

The concept of dual leadership often refers to what authors agree is the division of an organization's function amongst two or more individuals (Hui-Ling, 2019; Jarvinen et al., 2015). However, this research examines the perspective from a different viewpoint. This research focus reverses the traditional viewpoint of one job among multiple individuals to one individual responsible for two leadership positions. This approach lends itself to the long-term traditions of the numerous roles held by women in general. According to Sinha (2017), women have historically assumed the lion's share of responsibility for maintaining and balancing duties resulting from their roles of wife, mother, homemaker, caregiver, community volunteer, and more, without regard for her working outside of the home. Since, leadership, at its core, involves relationships and influence (Gandolfi & Stone, 2017), one could conclude that the roles mentioned above may establish the informal existence of women's leadership competencies and abilities.

Although women in general experience leadership challenges, African American women experience additional disparities and inequalities (Curtis, 2020). Anecdotally, an African American executive chef on the popular television show "Top Chef" (Cutforth & Lipsitz, 2017) expressed her discomfort with how the competition's judges often reacted toward her. They seemed to greet her sous chefs, commonly white males, as if they were the executive chef. While uncomfortable and frustrating, this experience was her norm. This anecdotal story is often the lived reality for many African American women in leadership positions. Despite their advancements in education and skill development, the seeming progression of the late 20th century has stalled (de Silva de Alwis et al., 2020).

This study examined African American females' lived experiences in ministry with dual leadership positions in religious and business organizations, and explored leadership styles, organizational culture, and system thinking connected with African American female

leaders, examining their unique experiences and capturing the research phenomenon. Although the concepts mentioned above are independent, their highest value is their interconnectedness and significance to business administration and various institutions' development. The multidimensional attention to leadership and religiosity clarifies the impact of culture, systems, and organizational development on business management principles (Dent & Bozeman, 2014).

Chapter one includes the background of the problem, problem statement, the purpose of the study, population and sample, study significance, nature of the study, research question, conceptual framework, definition of terms, assumptions, limitations, and delimitations. The chapter concludes with a summary of the remaining chapters.

Background of the Problem

As previously stated, when addressing dual leadership, research focus tends to examine the concept of team management with little data looking at the homonym nature of the term *dual leadership*. When seeking to understand African American women, two factors are apparent: first, African American women take on numerous roles as a means for expressing their total experience, often tied to socialization (Lemberger-Truelove, 2018). Engaging in multiple influential tasks is a part of the norm for African American women. Second, when addressing the African American community, Heard-Harvey (2018), note that 97% of the total population of African Americans report that church is a vital part of their lives. More importantly, African American women are thought to be among the most religious subpopulation in the United States viewing the black church as a vital component of their lives (Piper et al., 2020). Additionally, Eustace and Little (2019), confirm that the indispensableness of religion/church for African American women remains despite their submission to male dominance in this environment.

History

 The impact and influences of the history, culture, and beliefs that govern an individual's overall functioning are significant when exploring African American women with dual leadership positions. Because women were not thought to be a vital part of the human resource consortium when their workforce presence began to tip the scales in the 19th century, their positions and responsibilities were not without selectivity, skepticism, and secrecy (Rothera, 2019). And, although women continued to educate themselves and push for leadership inclusion, they remained the target of discriminatory practices and stereotyping (Tal, 2018).

 Despite failure to acknowledge their roles, women were silent leaders in the 19th century and were often the silent contributors to positions that influenced education and business entities (Burduck, 2019; Gray, 1991). These silent leaders were often not treated with dignity and respect; years later, Title VII of the 1964 civil rights act included policies to guard against discriminatory practices relative to gender (Finemane, 1995). While there is explanatory documentation about the overall history and practices, there is no accountability for African American women who served in various leadership capacities in silence.

Culture

 There are multiple concerns pertaining to dual leadership among African American women in ministry and the workplace. First, despite the commonality of research addressing the multifaceted roles (mother, wife, caregiver) that women manage daily, research limitations arise when seeking to understand dual and diverse career and spiritual obligations into the leadership equation. According to Thude et al. (2017), data are not only sparse, but is primarily focused on sharing leadership responsibilities and not on having multiple leadership positions.

 Second, while there have been significant gains relative to female leadership, the

reality is that women still face inequalities, inequities, lack of inclusion, and struggle to overcome barriers and challenges relative to entry into all facets of the workplace (Lekchiri & Kamm, 2020). With the inclusion of race in the concept, African American women have heightened struggles, and their experiences, responsibilities, and acceptance differ from other populations regardless of the organization type (Kuo et al., 2019). Without considering women who maintain two leadership positions, the data supports a low number of African Americans who have executive positions in the workforce. McDowell and Carter-Francique (2017) reported that in 2016:

> "African American women are only represented in 11.9% of management, business, and financial jobs compared to 41.6% of women as a whole; and as of February 2016, women only held 20 (4%) CEO positions at S & P companies-of which only one is an African woman" (p. 394).

Beliefs

African American women are the most religious in the country, as 90% of black women admit a profound dependence on religiosity (Labbe-DeBose, 2012). Thus, it is common that African American women serve in leadership roles in religious environments. Smarr et al. (2018) denote that many African American women serve in some capacity in faith-based organizations and are generally responsible for providing most service delivery. Despite the authors' acknowledgment that African American women are often the conduit for service delivery in the faith-based setting, the fact remains that they still experience challenges relative to inclusion in this sector. Thus, supporting the authors' acknowledgement that this population still experiences leadership challenges without regard to the entity type (Kuo et al., 2019; Smarr et al., 2018).

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Problem Statement

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Regardless of ongoing findings showing that African American women display

resilience, ability, and effectiveness as leaders in ministry and the workplace, there are insufficient data supporting the opportunities and overall experiences for this population. Seventy to ninety percent of the membership of the black church are African American women; yet, they represent less than 10% of the leadership body (Christian Century, 2018; Smarr et al., 2018). Relative to the workplace, Alexander (2010) indicated that African American women do not have the same leadership opportunities as other populations. To further emphasize the predicament, Alexander (2010) reports that despite the existence of over 200 black colleges, African American women hold less than 6% of leadership roles in those institutions.

The data mentioned above relative to the inclusion of African American women in ministry and workplace leadership are alarming for multiple reasons. First, in the sacred environment, African American women are the majority population in the black church and complete most ministry-related duties but have fewer opportunities for advancement in the religious sector (Austin, 2020). Second, researchers indicated that African Americans will be the majority population by 2042 (Craig & Richeson, 2014). This move to majority status is perhaps an indication that there should be knowledge and understanding relative to all members of the population, which includes women. Thus, supporting the rationale for the inclusion of a qualitative research approach offers a practical evaluation and understanding of the phenomenon, which provides a way to acquire insight without equitableness and presumption (Bromfield et al., 2016).

Purpose of the Study

The purpose of this research was to acquire knowledge relative to the complexities of maintaining leadership roles in religious and business organizations. The study explored African American females' lived experiences in ministry with leadership positions in the church and workplace. Examining dual leadership gives the African American women's

perspectives relative to diverse organizational cultures, leadership styles, faith, and the impact of religiosity. According to Ridley (2018), a business entity continues to undergo changes in its population relative to racial and gender issues. Therefore, it is vitally important to integrate knowledge and understanding that invite diversity and inclusion--helping organizations encapsulate current strengths while incorporating measures to change weaknesses--resulting in overall growth and development.

In keeping with the notion that qualitative research yields a rich interpretation of a phenomenon from the population's experiences (Creswell, 2014), this qualitative study aims to acquire knowledge of the dual leadership experiences of African American women. The goal is to understand role interpretation from the target population's perspective while gaining knowledge about culture, faith, and the similarities and differences about dual leadership responsibilities.

Engaging African American women via semi-structured interviews will permitted exploration of experiences, themes, and patterns, leading to understanding of the definition, origin, outcomes, and relationships concepts relative to dual leadership through the lens of African American women.

Population and Sample

The participant research group of female leaders represented a diverse consortium of faith-based, community, and corporate entities. The sampling types for this study were convenience and snowball sampling. The sample size consists of nine research participants. While this study had research-specific criteria, there were no exclusions based on socioeconomic status (income, education, and employment) or organization size (church, community, or corporate). The inclusion criteria for the study consists of the following characteristics:

African American women, ages 21-76, and a minimum of two year's leadership

experience in the church and the workplace. Church leaders included individuals serving as senior pastor, associate minister, pastor's wife, trustee, deacon, department head (i.e., youth, women, usher), or paid staff/consultant for their religious organization. Workplace leaders included chief executive officers, chief financial officers, executive directors, department heads/supervisors, independent business owners, operation managers, school principals, or other positions with direct reports in an organization.

Significance of the Study

The study enhanced the base of the knowledge about the population. The literature findings provided a non-traditional learning approach for understanding the effects of dual leadership (multiple positions) for the research population. Giving voice to African American women and their leadership experiences has the potential to influence a fundamental shift in societal perspectives, to promote system collaboration, and to increase the number of research trials with African American women while facing the reality of broken systems, as opposed to accepting the flawed historical concept of religious, racial, and gender incompetence (Eichelberger et al., 2016; Massey, 2017). Understanding the complexities of the phenomenon serves as a strategic plan to expand the mindset of religious and non-religious organizations and their stakeholders.

Potential benefactors are clergy/church, community organizations, and policymakers. Buchmeller et al. (2016) suggest that measures that influence policy and regulatory practice are essential to other industries as the outcomes could impact operations and finances. The church, corporate, and community organizations may use the research exploring the individuals' perspectives to form collaboration, re-evaluate hiring practices, establish new opportunities for females with leadership skills, and heighten service competencies (Leavey & King, 2012).

Nature of the Study

This study utilized qualitative design to achieve the research goals by giving voice to the targeted participants. The design "aims to describe the essence of an experience focusing on what is essential and meaningful; thereby, discovering or uncovering attribute and behavior of the dual leadership experiences of the targeted population in the sacred and secular environments" (Creswell, 2014; Willis et al., 2016). Qualitative research designs focus on word usage, understanding the interpretation, meaning of experiences from the viewpoint of the individual dealing with the phenomenon; the primary interest is in the essence, behavior, and knowledge of the research subject (Braun & Clarke, 2013; Merriam & Tisdell, 2016). Knowing the research population's perspective provides a comprehensive understanding of this population's leadership experiences, effectiveness, and skill set. Such knowledge will help permit the cultivation of procedures for addressing gender, race, or religious beliefs by educating and embracing cultural variation.

Several factors support the suitability of this research design. First, the engagement with African American women who maintain dual positions to gain knowledge, understand behavior, and capture the essence of the conceptual underpinning of the research is in alignment with numerous authors' acknowledgment that lived experience is integral to descriptive research (Hung et al., 2020; Willis et al., 2016). Second, the process of interviewing individuals who are self-reflective with verbal articulation relative to their lived experience has "epistemological and methodological" implications (Willis et al., 2016). Simply stated, achieving a level of understanding by exploring the research subject (African American women) and the object/objective (dual leadership) benefits this research design. Despite quantitative (numbers and statistical analysis) accountability, Rice (2020) suggests that exploring the human account of a research phenomenon using qualitative measures is extremely valuable. Comprehension of the meaning and reasoning of the human experiences

enhances the overall knowledge, which is instrumental in improving outcomes (Rice, 2020).

At the time of this research study, the nation experienced a public health pandemic (COVID-19), which resulted in emergency guidelines for in-person contact and social distancing (Phillips et al., 2021). Therefore, the Zoom video conferencing platform was the method of conducting the interviews; it is an appropriate technique to collect qualitative interview data (Archibald et al., 2019). This platform's utilization required both the research investigator and participant to have a computer with internet access and a private space to engage in the interview.

The study utilized a thematic approach to analyze the collected data, which, according to Miller (2020), is a standard and acceptable analytical method for assessing qualitative data. ATLAS.ti data analysis software allowed a systemic process for data organization and management. The use of software enhanced the validation and reliability by providing additional interpretation measures and a systematic approach for coding, theme identification, and pattern selection (Bazelby & Jackson, 2013; Creswell, 2007). The documentation acknowledged the policies governing confidentiality, including the requirement of signed confidentiality statements by everyone involved in the research.

Research Question

The research study's principal question is: What are the lived experiences of African American women leaders in ministry and the workplace? This question is the foundation for the data inquiry guiding the interview conversation to gather additional information relative to the population's experiences.

Conceptual Framework

African American women in ministry who maintain dual leadership roles exhibit characteristics relative to concepts found in Strong Black Woman Paradigm (SBWP) and Servant Leadership Theory (SLT). The distinctiveness of the SBWP is that it embodies the

association of "history, culture, race, gender, values, and faith," which are vital when seeking to understand the lives, experiences, and relations of the African American woman (Holmes et al., 2011, p. 73). The SLT premise is that a servant leader puts others first while emphasizing that helping is more important than leading (Frey, 2017). Expansion of the conceptual views will occur in chapter two.

Definition of Terms

The following definitions provide clarity and cohesion relative to this research's terminology: African American, ministry, leadership, dual leadership, religiosity, black church, secular, and sacred.

1) *African American*

The term *African American* is an inclusive ethnic categorization of Americans of African ancestry who self-identify (Forson, 2018). In this study, the term is used in reference to individuals born in the United States and will not be interchangeable with Black, as the latter can be used to refer to black people whose ancestors might be in other parts of the world (Mohn, 2020).

2) *Ministry*

The definition of ministry is functioning in a leadership role in the church. This concept includes various positions such as pastor, teacher, administrator, or director of a specific organization (i.e., youth, women, trustee, community).

3) *Leadership*

Leadership in this context references a responsible individual who defines an objective, brings together and organizes teams/resources, implements measures to address and resolve obstacles, and works in collaboration with others to accomplish a defined goal and outcomes connected with an organization's mission (Gandolfi & Stone, 2017; Salem Press Encyclopedia, 2021).

4) *Dual Leadership*

Dual leadership refers to an individual serving in a leadership position with a secular and sacred organization. Both positions require the individual to provide direction, motivation, and inspiration to members of the team to meet goals and objectives of the entity (Dust, 2020).

5) *Religiosity*

As adapted from Tasrim et al. (2020), religiosity is a system of values, behaviors, and beliefs addressing the dedication, activity, faith, and practices relating to a higher power associated with a church or organized body.

6) *Black Church*

A historical organization established by blacks that maintains a predominately black membership to serve, educate, and meet the holistic needs of the membership and community at large (Hinton, 2011).

(7) *Secular*

Entities or situations not inclusive of religious identification. The differentiation between religion and other realms of civilization (Menchik, 2018).

(8) *Sacred*

Sacred pertains to religious beliefs, practices, or association, having its foundation in religious beliefs, practices, and divinity (Siwi et al., 2020).

Assumptions

The primary investigator formulated the following assumptions in undertaking this work:

1. The descriptive qualitative method is the appropriate research design for this study.

2. The lived experiences of dual leadership for African American women in ministry and the workplace are unique to the study population.

3. The small sample size will provide a comprehensive understanding of the phenomenon.

4. The inability to physically engage with the research participants would not affect the level of honesty and transparency during the virtual interviews.

5. The voluntary participation of the research participants will contribute to the knowledge and understanding of the research topic.

6. The research participants' contributions will be void of ill purpose and retaliation relative to sharing their lived experiences.

Limitations

The qualitative research approach was a limitation to the study. Vasileiou et al. (2018) inform qualitative researchers that sample sizes in qualitative research are generally small due to the "depth of case-oriented analysis that is fundamental to this mode of inquiry" (p. 2). Therefore, generalization is a limitation to the study. Despite the generalization limits, Creswell and Poth (2018) suggest that including strict criteria makes the research purposeful, resulting in more information relevant to the research investigation.

The digital divide is another limitation of this study. Martins Van Jaarsveld (2020) suggests that the digital divide reference gaps in technology access. When assessing the limitations of this research influenced by the technology accessibility, three issues emerge: computer and internet access, participants' confidence in utilizing a virtual platform to share sensitive information, and the number of individuals who participate in virtual technology forums (Martins Van Jaarsveld, 2020).

Delimitations

There are several delimitations placed on this study. The delimitations include gender, race, age, and religious affiliations serving as regulatory guidelines for the study (Theofanidis & Fountouki, 2018). To serve as an eligible study participant, individuals had to be African

American women age 21–76 functioning in a ministry role in the church. The existing literature and data relative to the phenomenon were the contributing influencers for specification relative to race and gender. Ensuring that the study's aims and objectives were obtainable was the justification for all other study restrictions (Theofanidis & Fountouki, 2018).

Summary

This research study contains five chapters. The introduction, chapter one, examines the research problem's relevance by summarizing the research problem, purpose, significance, and historical groundwork pertinent to the study. The research question was the instrument utilized to guide the process and method of the study.

The qualitative research approach utilized a description design supporting interviews as the primary method of data collection. The SBWP and SLT serve as the conceptual framework linking the study to the research approach.

Chapter two is a review of the literature. The literature review incorporates the historical and current scientific information relative to the research topic. The third chapter entails the research methodology. The primary components found in this segment are the sampling procedures, data collection process, and means for analyzing the findings. The fourth chapter contains the data analysis, which includes codes and themes relative to the research results. The fifth chapter is the conclusion, which will summarize the research in its totality while addressing future research needs and possibilities.

The second chapter literature review will examine findings relative to the primary variables of the study. Vital components relative to understanding the meaning of the study's specific attributes are ministry, leadership, organizational culture, leadership styles, systems thinking, black church, religiosity, workplace, and African American women.

CHAPTER 2: LITERATURE REVIEW

The study of leadership is a massive discipline that incorporates an assortment of topical subjects, including design, discipline diversity, and role qualification. Historical studies embraced the notion that one's ability to function as a leader was a matter of nature and not nurture (Lakomski & Evers, 2020). However, when leadership is examined relative to theory and approach, advancements in the field reflect the belief that the skills necessary to lead can be acquired (Wicks, 2017). Therefore, when the foundational idea of nature is coupled with the advanced premise of nurture (skill development), the glass ceiling relative to who can serve in a leadership capacity is broken. Removing qualifiers supports the definition of a leader to be individuals who influence followers to embrace the mission and meet the organization's overall goals, objectives, and outcomes (Grandolfi & Stone, 2017).

This chapter examines the literature regarding African American females who hold leadership positions in the church and workplace. The literature review incorporates a multi-disciplinary approach to investigate the influence of the target population and to provide oversight of the various secular and sacred business operations.

The utilization of the strong black woman paradigm (SBWP) and servant leadership theory (SLT) are the conceptual frameworks used to delve into the interpretations and perspectives relative to the lived experiences of African American women who simultaneously maintain dual leadership positions. As indicated by Heise et al. (2019), the conceptual models provided a comprehensive understanding of the relevance and relationship of the variables (African American female leaders, ministry, and workplace) found in this study.

To better understand African American female leadership experiences, this chapter incorporates title searches and documentation, historical and current content, and literature relating to the conceptual framework, methodology, and research design. The chapter ends

with a conclusion of the literary findings and a summary.

Title Searches and Documentation

The primary search engines used to acquire academic and peer-reviewed resources were Google Scholar and Franklin University Library online library. The databases utilized from Franklin University Library were ALTA Religion, EBSCO Host, Education Full Text, Funk & Wagnalls New World Encyclopedia, ProQuest, Religion & Philosophy Collection, Sage Business Cases, and Sociological Collection.

The primary search included key terms connecting diverse groupings of words relating to the research variables: (a) African American leadership (b) African American women (c) bi-vocational ministers (d) dual leadership (e) female executives (f) women in ministry (g) female leaders (h) systems thinking (i) black church (j) black female leaders (k) black pastors (l) female clergy (m) intersectionality (n) leadership equity (o) leadership gender gaps (p) leadership roles (q) organizational culture (r) religiosity (s) servant leadership (t) strong black woman paradigm.

The data findings relating to the research topic and conceptual frameworks comprised documentation covering a period exceeding 50 years. This research utilized scholarly and peer-reviewed articles published from 1991 to 2021, although the primary inclusionary data were from 2016-2021. Additionally, the research included autobiographies, television series, government and nonprofit websites, and dissertations in ProQuest. While the number of dissertations changed with slight variations in search terms (black versus African American, bi-vocational leadership versus dual leadership, ministry versus minister), limitations in research relative to the meaning ascribed to dual leadership supported the presence of gaps in the literature. The reference list from doctoral dissertations in ProQuest provided additional data sources. Table 1 includes a list of the publications used in this research.

Table 1

Study Publications

Adizes News	Administration and Policy in Mental Health and Mental Health Services Research	Academy of Management Proceedings	America Media
American Journal of Public Health	American Literary Scholarship	American Organist Magazine	Applied Nursing Research
Black Collegian	BMC Medical Research Methodology	Canadian Family Physician Medicine de Famille Canadien	Counseling & Values
Corporate Management Review	Early American Studies, An Interdisciplinary Journal	Enid New & Eagle	European Journal of Training & Development
Fortune	Forum: Qualitative Social Research	Frontiers in Education	Frontiers in Psychiatry
Gender & Education	Harvard Journal of Law & Public Policy	Health Care for Women International	Health Services Management Research
Health & Social Work	HOW	Ilkogretim Online	Indian Journal of Psychological Medicine
Industrial Psychiatry Journal	Integral Review	Internal Relationships	International Journal of Arts Management
International Journal of Business Communication	International Journal of Choice Theory & Reality Therapy	International Journal of Environmental Research and Public Health	International Journal of Learning
International Journal of Market Research	International Journal of Religion & Spirituality in Society	International Journal of Qualitative Methods	International Journal of Social Research Methodology
International Journal of Sports Physiology and Performance	International Journal of Technology	International Studies Review	Journal of Analytical Psychology
Journal of Behavioral Health Services & Research	Journal of Black Psychology	Journal of Business Ethics	Journal of Clinical Psychology
Journal of Communication	Journal of Communication & Religion	Journal of Consulting and Clinical Psychology	Journal of Divorce & Remarriage
Journal of Environmental Research and Public Health	Journal of Individual Psychology	Journal of Law & Education	Journal of Management History
Journal of Medical Ethics and History of Medicine	Journal of Multicultural Counseling & Development	Journal of Nonprofit & Public Sector Marketing	Journal of Nursing
Journal of Nonprofit & Public Sector Marketing	Journal of Pan African Studies	Journal of Pastoral Theology	Journal of Personal Selling & Sales Management
Journal of Personality and Social Psychology: Interpersonal Relations and Group Processes	Journal of Phenomenological Psychology	Journal of Public Health	Journal of Religious Thought
Labor Studies Journal	Leader to Leader	Leadership Excellence Essentials	Leadership in Health Services
Management and Organization	Mental, Health, Religion & Culture	Monthly Labor Review	Mutuality
National Association of Social Workers	Nonprofit Management & Leadership	Nursing Open	OD Practitioner

Table 1 (continued)

Oxford	ProQuest Dissertations & Theses Global	Pastoral Psychology	Political Science Quarterly
Perioperative Nursing	Philosophy Study	Quest	Review of Business
Review of International Comparative Management	Review of Management Innovation & Creativity	Religions	Reseller Middle East
Salem Press Encyclopedia	Saudi Medical Journal	School Library Journal	Sex Roles
Sociology of Religion	Surgery	Talent Development & Excellence	The Catholic Library World
The Christian Century	The Washington Post	USA Today	Victoria Advocate
Virginia Journal of Social Policy & the Law	Western Journal of Nursing Research	Women's Wear Daily	Wichita Eagle
Yes Magazine	Your Church		
Books, Television Broadcast, Websites,			
Advanced Analytics	Corwin Press	Hachette Book Group	HarperCollins
Jossey-Bass	Lexington Books	Oxford University Press	Sage Publications
SUNY Press	Cascade	Top Chef	

Documentation Approach

Because there are limited data on the study topic revealing significant gaps in the literature, a general to specific method format (funnel approach) guided the literature review. The funnel approach--referred to as the "V" process--permits the inclusion of a broader scope utilizing a wide range of central themes relative to the study objective, concluding with the research topic's essential phenomenon of the dual leadership from the perspective of African American women (Ziaee & Ferdowsi, 2020).

Historical Content

A vital component of understanding business development is the knowledge and inclusion of disciplines that contribute to the overall success of any business operation. The role and importance of leadership fits into this equation as understanding its contribution to business development permits all stakeholders to understand the history and needed processes

to advance the operation (Dent & Bozeman, 2014). Based on the authors' inclusion of leadership as a contributing factor in business, it is likely that success in the discipline must include a method for incorporating and comprehending all elements of both business operations and leadership influence.

System Thinking

As defined by Czarnecki (2012), system thinking is "the process of understanding how a group of interacting, interrelated, and interdependent components influence each other as a whole" (p. 22). Because this research includes multiple components (African American women, church, workplace), it is vital to incorporate this method of thinking to fully capture the complexity of dual leadership relative to African American women and how they view, interpret, and manage their leadership responsibilities as a normal part of daily functioning.

Inclusion and acceptance are vital to understanding leadership roles, styles, and development (Cramp & Carson, 2009; Yank & Spradlin,1994). Embracing the system thinking design supports understanding of the sensitive and complex elements of dual leadership for African American women and is a primary benefit permitting the identification, knowledge, and acceptance of differences and variation (Cramp & Carson, 2009). African American women make up an essential system, and understanding their lived experiences help to abandon a myopic view for one that is diverse and collaborates with all internal and external factors (Starnes, 2000).

Leadership

The complexity of leadership is evident when seeking to define the term, as there are more than 1,400 definitions of leadership and over 40 theories (Kellerman, 2012). The plethora of definitions and theories denotes the complexity of the discipline, thereby suggesting that there are many interrelated factors governing the holistic understanding and value of leadership. Maxwell (2011) denotes that at its root, leadership speaks to an

individual's ability to influence others to accomplish a defined goal and outcome while working in collaboration with those individuals. As Maxwell does not place limitations on who can lead, his definition speaks to the process of influence and not the individual who influences. This way of thinking of individuals who lead is not aligned with the traditional mindset of nature (birth traits), but, rather, supports the argument of nurture (skill development) for addressing leadership development (Zultowski, 1996). In other words, leadership is a learned behavior, an innate ability, and a social occurrence fashioned by tradition and societal conditions (Domingue, 2015). This belief provides support for Harper's (2012) denotation that the purpose and process of leadership are most influential when there is overall knowledge relative to inter-relational components of the discipline.

Unlike managers who typically plan, organize, and coordinate, leaders influence and cast vision (Bertocci, 2009). The competencies that make it possible for leaders to influence and cast vision are "passion, humor, courage, integrity, trust, exuberance, team building, creativity, vision, and the ability to prioritize" (Guggenheimer & Szulc, 1998, p. 13). Although an individual may have many of these competencies, the ability to apply them in various situations should align with Singh's (2013) declaration that individuals in leadership must understand the needs of all members of the team to motivate task completion. Ike (2016) condensed the competencies above into four primary categories: wisdom (knowledge and the ability to cast vision), impartiality (fairness in practice and treatment), freedom (allowing others flexibility), and commitment (agreement to the process and followers).

Women

Research findings suggest that female leaders often exhibited transformational leadership styles. However, the transformational approach to life and work exhibited by women is intermingled with the characteristics of servant leadership (Findley, 2012; Powell et al., 2004). This indicates that female leaders adapt to leadership approaches that have

ethical overtones, inspire others to achieve goals, and function from the premise of serving others first (Grisaffe et al., 2016; Zhu et al., 2015). Experts believe that this focus is driven by their personal beliefs and standards (Zhu et al., 2015).

According to Christo-Baker et al. (2012), women still experience hindrances in all environments when seeking leadership roles, despite the small advancements of women acquiring leadership positions. Although data affirm the existence of women in official leadership positions, there is strong evidence indicating that female leaders experience gender discrimination, and barriers to advancement are still in place (Dworkin et al., 2016). More alarming is the statistical documentation that there was little to no improvement in the hiring of females in leadership, in salary disparities, or in other discriminatory practices over the last 15 years, despite global advancement (Dworkin et al., 2016). These findings paint a bleak picture for African American women since the number of women in leadership relative to this population is not equal to that of other population segments (Robinson, 2014).

African American Women. While notable disparities in the ratio of men and women in leadership exist, Alton (2012) reports that the literature addressing African American women in leadership is sparse. Researchers indicate that the sparse data for African American women are in alignment with the knowledge that this population experiences a higher degree of inequality and inequity compared to her white counterpart (Kruse, 2008).

Although the literature suggests that women have few leadership positions, experts convey that white woman have more opportunities than African American women. In 2006, women held 14.7% of board seats in prominent companies; however, when this percentage was broken down by race, white women represented 79% of the female pool (Alton, 2012). More importantly, the remaining 21% included women of color, representing all non-white women, and was not representative of African American women only (Alton, 2012). According to Alexander (2010), African American women held 5% of the leadership

positions in higher education, which was representative of most career fields.

The Black Church

The black church is a traditional, faith-based, nonprofit organization, which Ward and Mengesha (2012) reports as being the oldest type of organization in the African American culture. This type of organization influences every dimension of its members' lives, and its leadership is highly esteemed and known as the voice of authority with great power (Avent, Cashwell, & Brown-Jeffy, 2015; Hick, 1994). African Americans have traditionally relied on the black church as a trusted entity that has offered service, safety, and support to its members and communities (Rowland & Isaac-Savage, 2014).

While steep in customary practices associated with leadership functioning, religious organization have as their primary focus reverence for divinity and biblical principles (Torry, 2014). Relative to biblical principles, many black churches have used scriptural references of marital headship (male) to support diminishing leadership authority relative to females (Torry, 2014). Because of historical comparison and acceptance of man's biblical role, there is hesitation when seeking to make progressive moves such as increasing the number of women in leadership positions and bestowing full authority relative to the role.

Authors attribute the underrepresentation of female leadership in the black church to the entity's self-imposed obligation to affirm African American males--despite the belittling he receives in society--by giving him a place to relish the male-controlled privileges of masculinity he does not receive in other environments (Douglas & Hopson, 2001). Therefore, when women are given leadership titles, their authority is commonly met with opposition due to cultural practices, religious tradition, and scriptural misinterpretation (Cnaan, 2007; Cummings & Latta, 2008). Yet, religious organizations must face the challenge to separate doctrinal beliefs and traditions from what they perceive as secular business practices, allowing them to engage in holistic operations and inclusion (Cnaan, 2007; Molloy & Health,

2014; Torry, 2014).

In addition to issues of acceptance and inclusion of female leaders in ministry, there is role ambiguity. Role ambiguity refers to the flexibility to change at will the function of a position (Torry, 2014). More clearly stated, in the black church this concept represents a situation in which an individual has the leadership title, yet, the governance lies with others, often circumventing the authority that should rest with the assigned executive. Despite the tradition, culture, and complexities of faith and belief associated with the ministry, Whitaker (2013) indicates that church and workplace leadership roles have close similarities in governance and operations to standard business and organizational procedures.

Women in Ministry. The 21st century unveils a substantial increase in the number of African American women acknowledging the call on their lives to serve in spiritual leadership roles in the black church (Newkirk & Cooper, 2013). For those in religious environments, it is understood that this "call" is connected to spiritual beliefs acknowledging guidance from a higher being and challenges the historical restrictions on leadership positions in the church (Baer, 1993). Moreover, this increase serves as the catalyst for the number of women who now take on voluntary and paid leadership roles in a faith environment to gratify and, in some cases, develop the experiences they feel are integral to fulfill what they believe to be a spiritual mandate on their lives (Baer, 1993).

The commitment to increase religious involvement aligns with the findings of Labbe-DeBose (2012), indicating that African American women are the most religious segment of the population in the country, as 90% of African American women admit a profound dependence on religiosity. In addition to Labbe-DeBose (2012), there are equally important data declaring that African American women attend church more often than any other population (Timmons, 2015). Thus, the faith practices (behaviors) validate the verbal declarations of this population, providing an explanation as to the increased numbers and

desire of African American women to serve in leadership roles in religious environments. When examining African American women in leadership, Marina & Fonteneau (2012) support the linkage of the servant leadership approach to African American females in ministry.

Dual Leadership

Historical data references dual leadership from three primary focal points. First, dual leadership is a shared leadership responsibility. Second, relative to women, dual leadership addresses working and maintaining a family. Third, the concept of dual roles addresses bi-vocational ministers, who are most closely aligned to the concept of this research; however, most of the literature explored bi-vocational roles from the male perspective. Throop (2008) explored individuals who maintained employment in the workplace, in addition to having a leadership position in ministry. While this may appear to address having dual leadership roles, the workplace position in this research did not have to be a position of leadership (Throop, 2008). The target population was male ministers without indication of race. And, in alignment with Leonard (2008), Throop indicated that most pastors/ministers found it necessary to have a second job to support their families. The lack of historical data further supports the need to fill gaps in the literature pertaining to African American women who maintain leadership positions in ministry and the workplace.

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Current Content

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The subject of leadership development has experienced various changes and enhancements since its inception in the 1940s. A major contributor to the inaugural introduction of the concept's development is The Ohio State University (Lakomski & Evers, 2020). Over time, extensive research has produced a surplus of literature exploring the expansion of the discipline. The multiple definitions and meanings have resulted in various ways to understand and apply the knowledge of the perspective. While traditional leadership

beliefs embrace given assumptions and plans that represent generic knowledge not specific to any entity or individual, the concept of leadership and leaders remains open to distinctive understanding and knowledge (Kjellstrom et al., 2020). To move from the tradition of generic assumptions and thinking, the literature is examined with the use of a thought process that involved systemic engagement to explore and learn from the target population (Kapp et al., 2017).

System Thinking

Consistent with the historical definition, Comstock (2020) reports that system thinking continues to explore the grand scheme by focusing on the components of connection, relationship, and universal functioning. This definition clarifies the fact that despite the historical position that system thinking is associated with business and organizational settings, the concept mandates that identifying and understanding the perceptions of individuals is necessary. In fact, through the inclusion of details, the sense of balance, value, and system effectiveness is uncovered (Comstock, 2020). These inclusions support the understanding of a person's thoughts and the methodology of any discipline, which in this research addresses females and leadership.

Senge et al. (2019), signify that a system leader recognizes the importance of everyone when developing processes and procedures and is instrumental in creating a safe environment for change, diversity, and collaboration, which is accompanied by core capabilities that could break down institutional and social barriers. In this research, the application of holistic inclusivity creates harmonious connectivity by viewing African American women as an integral component (system). This inclusion--leading to understanding the opposing and conflicting tendencies of leadership--may be a feasible means for acquiring insight into the lived experiences of the target population with dual leadership responsibilities.

Brugmann (2017), a leadership expert, believes that a system view is vital in leadership because the primary issues of the current century are systematic issues affecting human beings, organizations, business practices, and leadership. Furthermore, embracing the systems view is an approach for knowledge enhancement relative to African American women in leadership and addresses traditions, historical ills, and organizational differences. The inclusion of system thinking is adaptable by all entities and individuals, resulting in a holistic concept for optimal inclusion, acceptance, and performance, respecting preferences, and governing leadership of all benefactors (Massey, 2017; Mbacham-Enow et al. 2019).

Leadership

Just as Maxwell (2011) argues that leadership is a learned skill, Wolfe (2019) supports the nurture versus nature data, suggesting that leadership is an obtainable skill for anyone who is willing to engage in the process of self-development. Wolfe (2019) reveals that leadership, at best, is 30% genetic; when surveyed, most people believe that while there are some with an innate disposition to lead, most individuals can acquire the skill set needed to be an effective leader.

As stated in the historical content, servant leadership is a primary leadership approach for women (Bawany, 2016). Despite organizational interest, female leaders value the needs and perspectives of the followers operating with a level of sensitivity that promotes trust and loyalty, which translates into high performance, adaptability, and partnership. Researchers suggest that one's culture (values, social norms, traditions) influences their way of doing things and engaging with the world (Swierad et al., 2017), thereby supporting the impact of culture on leadership style and emphasizing the relationship of leadership views and practices to personal beliefs. The link to culture could be a contributing factor that influences females to service as servant leaders, and their ability to transfer their experiences to all spheres of their lives makes them effective leaders (Lozano & Escrich, 2019).

Women

Despite the early signs indicating an association between leadership approach and gender, Tal and Gordon (2018) states that this phenomenon was not included in scholarly research until the emergence of women in high profile leadership positions presented a new paradigm needing attention. Linking gender to a leadership approach may serve as a major contributing factor to women's success as influencers (leaders).

While new attention is being given to the gender of leaders, Elias (2018) proclaimed that the glass ceiling remains in place and men continue to dominate leadership in the workplace. Additionally, the assumption that the disparities in gender leadership are primarily in large entities is false, as data unveil that the leadership divide crosses all sectors and organizations without regard to size (Elias, 2018).

African American Women. Although current data support the ongoing difficulty of women desiring leadership roles, the struggle is magnified for African American women (Elias, 2018). It is alarming that despite the many advancements in the overall functioning of this society, African American women continue to experience the same race-related challenges. Roberts et al. (2020) suggest that African American women have experienced ongoing barriers to their acceptance as leaders. Because of the level of difficulty and the disparities endured by this population, they fit the description of a high-potential leader (Charan, 2017). As defined by Charan (2017), the "high-potential leader" can embrace and endure ongoing change while engaging in new and innovative concepts to impel organizational growth and stability (p. 31). Factors contributing to their assimilation into high-potential leaders include the following:

1. The conceptualization of leadership and headship being connected to a historical vision of God being both male and black and the traditional patriarchal underpinning in religious society (Roberts et al., 2020).

2. The impact of skin tone (colorism) on lived experiences and opportunities (Hall, 2017).

3. The ongoing disrespect, minimization of authority, and socialization that comes with being an African American female in a white male driven culture (Austin, 2020; Wahl, 2021).

The Black Church

The current data addressing the role of the black church show consistency in correlation to the historical data. The black church, also known as the house of worship, continues to be a vital part of the lives of African Americans in general and, more specially, in the lives of African American women (Harris et al., 2020). The distinct organizational culture speaks to the uniqueness of the entity. As a faith-based organization, the black church culture includes long-term, deeply-rooted viewpoints, morals, conducts, and practices that Warrick (2017) describes as the foundational principle establishing governance for the internal (membership body) and external (community) functions of the operation, as well as the affiliate expectations and behaviors. Also, African American pastors have a profound influence over their parishioners and often stand in the position to impact their attitudes, discussions, and engagement in the community at-large (Winkeljohn-Black et al., 2017).

Relative to the lens of leadership, Akingbola et al. (2019) describes the "human resource mix" as a major weakness to the organization and a threat to individuals who serve. They contend that many nonprofit organizations such as the church generally operate organizations with low staff and high volunteerism, challenging the overall authority and trust of those in leadership. Perhaps this speaks to the age-old problem of women being the worker bees in the black church.

In correlation with historical data, the inability to separate the theological foundation from the nonprofit status of the organization serves as a default mechanism, which, in some

cases, challenges the growth and development of spiritual entities relative to advancement and inclusion (Hasenbush et al., 2017). The black church, like other institutions, is guilty of limiting the roles of females to historical, stereotypical positions given to women (Heard-Harvey & Ricard, 2018).

Women in Ministry. Current data support historical findings on the importance of religion/spirituality for African American women. According to Joseph et al. (2017), African American women still view spirituality as a stabilizing force, maintaining their position as the most spiritual individuals in the country, with nine of ten admitting to a firm reliance on spirituality.

This historical position, along with data denoting the black church as a major resource for African Americans, supports African American women's ongoing desire to serve in ministry by promoting and enhancing the work of the black church (Brand, 2017; Issac et al., 2017).

Christian Century (2018) noted that women of color, unlike their white counterparts, anticipate having bi-vocational careers despite their level of preparation for ministry. Over a span of 40 years, women clergy in various denominations made up about 32% of total clergy; however, less than 10% of clergy in black denominations are women. Austin (2020) reports that although African American women only face issues relating to racism in white and multicultural religious environments, they must deal with male domination (patriarchy) and sexism in the black church. Furthermore, even when a woman has an earned degree, she is often not addressed by her earned title in the religious environment. This omission has apparent linkage to the traditional mindset and blatant disregard and disrespect of her leadership capabilities and assignment (Austin, 2020).

Recently, researchers deemed it necessary to integrate religious beliefs and practices into leadership conversations (Gumusay, 2019), further acknowledging that the addition of

ministry and religiosity to the leadership mix places a high value on faith, which may be critical in understanding the positions and experiences of the target population's leadership journey.

Dual Leadership

Thude et al. (2017), in a study on dual leadership, defined the concept as "two leaders sharing the leadership task and are held jointly accountable for the results" (p. 1). This definition is the general perception when referring to dual leadership. As with historical content, the literature reference that most closely represents the viewpoint of dual leadership in this research was bi-vocational. Even though the contextual premise for the definition in Thude et al. (2017) differs from this research focus, the fact remains that the dual leadership literature is sparse.

Bi-vocational leaders are individuals who serve in some form of ministry affiliation with a church and maintains another job (Lammi, 2020). Lammi also acknowledges individuals who have multiple positions in the church as bi-vocational leaders. According to the Association of Theological Schools, almost 50% of graduates state that they either have a second job or are considering another income source (Burgess, 2017). Burgess (2017) also suggests that in many cases having a second job is not unusual for individuals who work in ministry because faith-based institutions are not always able to provide a salary comparable to the position/task's responsibilities.

Tyagi et al. (2021) addresses women in dual roles relative to their professional careers, and their home duties and responsibilities as housewives and mothers. Again, this definition does not cover the specification of women having multiple leadership positions; thereby supporting the gaps in research regarding this phenomenon. The research limitations emphasize the need to explore and expand literature addressing dual leadership and understanding its impact on African American women.

Conceptual Framework Literature

This study utilizes two conceptual approaches to explore the research question: What are the lived experiences of dual leadership for African American women in ministry and the workplace? The two constructs are the Strong Black Woman Paradigm (SBWP) and the Servant Leadership Theory (SLT). As noted in research findings, few studies exist examining dual leadership, African American women, and religiosity. This study addresses the void in the literature by assessing the connection of the SBWP (strength) and SLT (leadership) to the lived experiences of African American women.

Strong Black Woman Paradigm

Evans et al. (2017) convey that the SBWP concept is a byproduct of the superwoman schema that references black women's inordinate strength. Michele Wallace, author of the 1979 publication Black Macho and the Myth of the Superwoman, is the seminal author of the concept (Evans et al., 2017). The controversy of the superwoman schema depicting the black woman resulted in a lapse of approximately 20 years before additional research began to acknowledge the notion (Evans et al., 2017). In 2014, clinical psychologist and pastor Chanequa Walker-Barnes further developed and defined the theory as "a totalitarian and culturally prescriptive identity characterized by three core features: emotional strength, caregiving, and independence" (Evans et al., 2017, p. 44). Scholars agree that the SBWP is a concept that has endured a process of metamorphosis into a framework representing psychological endurance and physical resilience to combat the traditional negativity of African Americans who were able to overcome hardship, female subordination, and unconstructive portrayal of black women (Abram et al., 2019).

Although women of all cultures can maintain multiple roles drawing upon inordinate strength (Abrams et al., 2014), the black woman paradigm represents a unique framework for understanding African American women. According to Davis and Afifi (2019), the

extraordinary strength of African American women is a defense mechanism used to combat the negative association of images such as jezebel, welfare queen, mammy, and the angry black woman. In other words, African American women feel that they need to display strength to avoid comparisons to vintage imagery, reflecting their ability to get the job done and lessen the impact of historical socialization.

One may seek to understand the origin of this dilemma and clarify who, or what, is responsible for instilling the need to maintain such hyperbolic strength in the psyche of African American women. The answer is perhaps as simple as the premise of learned behavior. With the compelling desire to shift the mindset of the individuals who upheld the negative imagery and to prove that this line of thinking was faulty at its core, African American girls watched as their mothers and grandmothers juggled multiple tasks without showing any signs of weakness or the inability to survive. Ricks (2018) supports this allegation in her acknowledgment that she never saw a moment of weakness in her grandmother; therefore, she adopted the practice of business and problem-solving at an early age. In her review of the work done by Pastor Barnes, Philips (2016) acknowledges the pronouncement that the black church has played a vital role in reinforcing the damaging depiction of strength for African American women, which has negatively affected black women's psychosocial development and health. The mere existence of the practice indicates that this habitual process is a learned behavior that involves long-term development ignited by necessity and tradition.

Servant Leadership Approach

Servant leadership is a theory that cultivates confidence, loyalty, and commitment, featuring the self-sacrificing characteristics of this type of leader. The seminal author of the servant leadership theory is Robert Greenleaf (Frey, 2017). Greenleaf developed the theory in response to what he identified as an ethical leadership crisis, and the foundational principle of

the concept is that of aiding others (Campbell et al., 2017; Frey, 2017; Grisaffe et al., 2016). The insertion of ethical principles emphasizes that servant leadership theory is an approach that promotes trust, loyalty, dedication, and perseverance (Graham, 2018; Liu, 2019). Thus, the characteristics mentioned above are traits of individuals who practice this leadership model.

According to Frey (2017), the servant leadership theory focuses on the needs of others; helping others and the requirements of the individual are more important than leading. Leadership capacity is intertwined, with servanthood taking priority over self, self-interest, and managing. Boone & Makhani (2012) suggest that it must be one's true nature to be a servant leader. They submit that unlike other types of theoretical leaders, the servant leader's ability to engage in this type of service exceeds personal desire or skill development. This leader's self-perspective must be that of a servant. Specifically, "the leader's attitude is that I am the leader; therefore, I serve" (Boone & Makhani, 2012, p. 85). Lugo-Sanitago (2016) offers additional support, believing that the servant leadership theory suggests that individuals who engage in this practice have proven themselves trustworthy as servants first. Such willingness to serve without regard to oneself indicates that servant leadership is a prominent leadership approach for women in ministry, since women have an exceptional knack for putting others first with little concern for power, authority, and control (Fiebig & Christopher, 2018).

Conceptual Connection

There are notable links between the primary principles of the two concepts. Figure one shows the similarities of the conceptual framework, as well as the integration of characteristics of African American women who maintain dual leadership positions.

Figure 1

Conceptual Framework Association
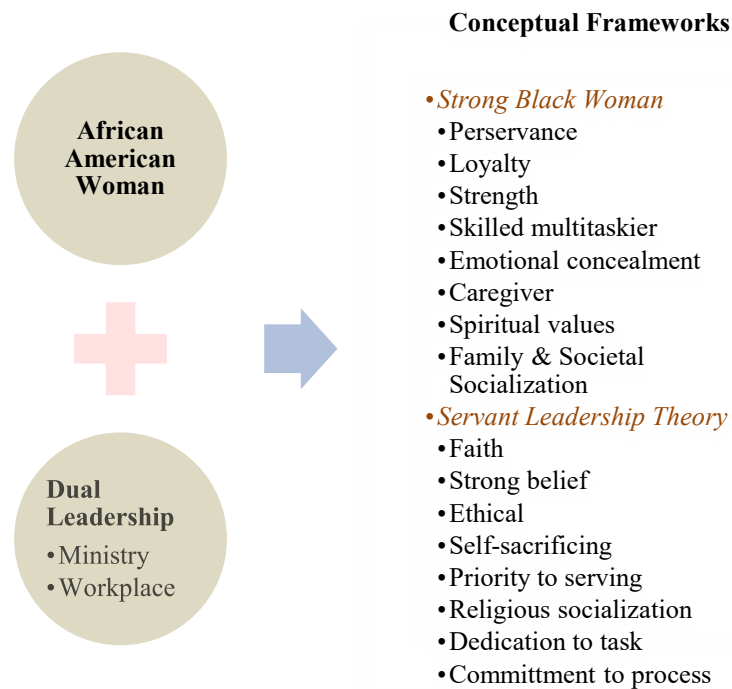
The perception of strength for both suggests that one can endure adversity and anguish without complaint and always press forward (Etowa et al., 2017). Consequently, permitting the African American female to exhibit unfailing ability and capability without regard to other factors may require the omission of self. In addition to the characterizable similarities of SBWP and SLT, the conceptual frameworks have interconnectedness with regard to the intellectual approach, emotional well-being, and social categorization experienced by African American females in leadership.

Intellectual Approach

Isaiah Berlin's depiction of the hedgehogs and foxes is a tactic for addressing an individual's thinking approach. Perry (2019) describes Berlin's analogy, suggesting that hedgehogs have a centralized approach resulting in one primary mode of operation--"single lens"--while foxes can embrace multiple interactions and forces. This approach links with

the interaction one uncovers when seeking to understand the relationship of conceptual frameworks relative to strength and service. Historically, the perception of strength for African American women was a "socially-constructed ideal, designed to maintain black women's subordination" and serve as a way of supporting negative imagery for the purpose of expressing, suppressing, and limiting the advancement of this population (Davis & Afifi, 2019). African American women in leadership positions could be identified as foxes in that they have exchanged negative nomenclature for drive and ambition. African American women (foxes) continuously endure discriminatory practices; yet they exercise their intellectual ability to adapt, be agile, reinvent, and change the trajectory of their strength and service capacity to pursue new agendas and change the trajectory of their overall experiences (Crow, 2020).

Emotional Well-Being

A fundamental characteristic of the strong black woman and servant leadership paradigm reveals a clear influence on African American women's overall well-being, which may lead to "depressive symptomology" (Abram et al., 2019). This causes concern as the very posture of strength and service are contributing to the health of African American women. While there is a need for further research to explore the impact of the concepts relative to dual leadership positions and the experiences of the target population, experts acknowledge that the impact of depression is worse for African American women; and forecasts indicate that depression would be the second worst health ailment affecting women by 2020 (Baldwin-Clark et al., 2016; Snowden, 2003).

In Therapy Today (2019), a study including "20,000 adults found that women working more than 55 hours per week had 7.3% more depressive symptoms than women working a standard 35-40-hour week," and "women who worked for all or most weekends had 4.6% more depressive symptoms" (p. 6). While there is a need for further research to

explore the impact of the concepts relative to dual leadership positions and the experiences of the target population, research suggests that the number of hours worked could impact one's overall mental health and well-being.

African American women continue to function daily despite their symptoms of depression. Researchers suggest that the illusion of wholeness and health is fed by the inclusion of spirituality in the African American culture, suggesting that spirituality serves as a stabilizing resource for African American women (Joseph et al., 2017). According to Okunrounmu et al. (2016), 80% of African Americans women acknowledge symptoms of depression; yet less than 10% seek professional mental health services.

Social categorization

In addition to the premise that African American women accept certain positions and practices due to repetitive historical broadcasting of socially acceptable messages, the conceptual models (SBWP and SLT) exhibit association to characteristics of intersectionality (Liu, 2019; Walker-Barnes, 2017). Intersectionality is a concept that exams disparities about a specific group centered around race, gender, ethnicity, class, and religion (García, 2021).

When observing gender, race, role socialization, acceptance, internalization, and religiosity amid the conceptual frameworks for this study, there are clear indications of intersectionality (Liu, 2019; Liao et al., 2020). When exploring the lived experiences of African American women, the probability of encountering racism and sexism is extremely high. Therefore, the burden to function while disregarding one's personal self could be instrumentational in the discrepancies and challenges faced by African American women in leadership roles in the church and workplace. While the current review speaks to black women victims of intersectionality, it is a continuation of early accounts of societal classification of African American females with servant leadership traits (Marina & Fonteneau, 2012).

Methodology Literature

While the literature review produced a plethora of scholarly work on leadership and religion as independent themes, the experiences of African American women with leadership positions in ministry and the workplace did not garner the same, thus, opening the doors for new research to understand the uniqueness of the study population. According to Campbell (2020), the inclusion of gender (African American women) and religiosity enhances the gaps in scientific data spanning the past 20 years. A historical gap in the literature proclaimed by Campbell (2020) supports earlier findings associated with African American women, ministry, and leadership--reflective of the systematic failure to include African American women in research (Brown, 2000). Furthermore, when addressing the idea of dual leadership from the viewpoint of maintaining multiple positions, as opposed to shared executive management, little data exist. The literature gaps were primarily linked to understanding the lived experience of African American women, maintaining multiple leadership positions, and the connection of sacred and secular leadership. Also, when inserting the conceptual framework for this study, this researcher could not identify any exact research replications.

Research Contrast

After reviewing a plethora of dissertations to explore the current and past research similarities, a few dissertations regarding women in ministry, bi-vocational pastors, and the conceptual frameworks were closely examined. The primary similarities in the existing research included variables of race, gender, executive leadership, minority women, and faith-based roles. In addition, many of the studies included various qualitative designs utilizing focus groups and interviews as the data collection method. Despite the similarities, no previous research showed exact or even close representation in context or study focus. There were major differences in leadership study focus, term definition, traditional concept meaning, and conceptual framework for understanding the lived experiences of the target

population. Table 2 shows the primary similarities and differentiation of previous work compared to this study. The gaps in research focusing on African American women's experiences with dual leadership justify the need for additional research, adding to the body of scholarly work.

Table 2

Study Comparisons

Dissertation Title	Participant Criteria	Focus	Research Design/Theory
This Study			
Dual Leadership: Perspectives of African American Women in the Ministry and the Workplace.	-African American Female -Age 21- 75 -Minimum of two year's leadership experience in both the church and the workplace	Assessing the lived experiences of maintaining concurrent leadership positions in two organizations	-Qualitative -Semi-structured Interviews -Strong Black Woman & Servant Leadership
Comparative Studies			
Women in Dual Role; A Sociological Perspective 2021	Women of Indian Descent	-Assessing the impact of changing roles of women -Dual Leadership = Home & Work	
Bi-vocational Ministry: What works from the perspective of Bi-vocational ministers and their congregants 2019	Bi-vocational ministers and congregants	Views and success of on bi-vocation ministers	Quantitative Surveys
The Lived Experiences and Perceptions of African American Women in Federal Senior Leadership 2019	-African American Women -Federal Employment Grade 15	Focused on leadership roles of African American women in government employment	-Qualitative Transcendental Phenomenological -Semi-structured Interviews -Intersectionality & Social Cognitive Career Theories
Christian Ministry Leaders: The Barriers that Women Face in Nonprofit Organizations 2016	-Women -Serving in Christian ministry within the United States. -Must lead and have established a nonprofit organization.	Focused on how women in leadership dealt with internal and external barriers relating to their leadership position in ministry	-Qualitative Case Study -Interview-Survey-Field Notes -Servant & Inclusive Leadership Theories

Research Design Literature

The study's design is a descriptive qualitative approach. According to Bailey (2014),

Paul Felix Lazarsfeld is the germinal methodologist, also known as the father of qualitative

research. Lazarsfeld introduced in-depth interviews, group discussion, data interpretation,

asking why, and appropriate interpretation of the research (Bailey, 2014). Despite having a

historical trail of conflicts relative to validity and reliability, researchers agree that qualitative

design methods have achieved acceptance and credibility as a primary component to gain

insight by understanding the crux of an experience and by focusing on what is essential and

meaningful (Willis et al., 2016).

The researcher's selection of this design is influenced by the desire to provide an

accurate and comprehensive understanding of the research question (Roberts, 2010, p. 143).

This research method focuses on words instead of numbers, allowing the interpretation and

meaning of an experience by individuals with personal experience of the phenomenon (Braun

& Clarke, 2013; Merriam & Tisdell, 2016). They further stress that the researcher's interest is

in the research subject's essence, behavior, and knowledge.

Additional support for the inclusion of this research method is that studying lived

experience is integral to descriptive phenomenological research, and that the process of

interviewing individuals with the ability to self-reflect with verbal articulation relative to their

lived experience has epistemological and methodological implications (Hung, Huang, Lo, &

Cheng, 2020; Willis, Sullivan-Bolyai, Knafl, & Cohen, 2016).

When seeking to locate research for this study, there was a small amount of literature

that defined the concept of dual leadership. The sparse data included distinctive attributes,

such as race, gender, age, and ministry involvement, thereby supporting the need for

qualitative research relative to the study phenomenon.

Literature Conclusions

Exclusion relative to gender and race may be what contributes to the systemic breakdown that fosters inequality, inequity, and disparities for African American women in leadership. Historic literary findings acknowledge the underrepresentation of African American women in leadership roles regardless of the entity (sacred or secular). While African American women commonly hold dual leadership positions, there are little data exploring the nontraditional concept of dual leadership. Jarvinen et al. (2015) suggest that the classification of dual leadership remains closely aligned with the division of one executive position shared by two individuals with leadership authority.

The lack of research inclusion further speaks to the gaps in understanding the challenges faced by African American women in their pursuit of executive positions in both ministry and the workplace. It is notable that there is little to no research devoted to African American women in leadership positions in the church who maintain a second form of employment for financial support despite their leadership responsibilities in the church.

Summary

When seeking to address the issue, utilizing a qualitative method to explore the lived experiences of African American women provides a broad view of inclusion and interaction for understanding the phenomenon (Starnes 2000). As noted in the literature review, acquiring knowledge about the experiences of the target population is an integral component that adds to the collective body of knowledge. The uniqueness of this research is a culturally sensitive approach to broaden intellectual capacity relative to the inclusion of African American women in positions of authority while minimizing the strain between gender and ethnicity (Massey, 2017).

This research's academic and scientific contribution includes knowledge gained regarding the intersection and impact of dual leadership positions from the perspective of

African American women in ministry. Understanding the holistic picture of leadership style, organization culture, and the study's conceptual frameworks, (SBWP and SLT) provides education and development measures that foster care research equitability and diversity (Eichelberger, et al., 2016). This qualitative approach provides an empirical view of a phenomenon and offers a nontraditional model for understanding without preconception and presupposition (Bromfield, et al, 2016).

       The focus of chapter three is the methodology content of the research. The methodical exploration includes an expansion of the research design, data collection procedures, and data analysis. Additional components of the chapter include the informed consent, instrumentation, field testing, and research trustworthiness.

CHAPTER 3: RESEARCH METHODOLOGY

The purpose of this qualitative investigation was to gain knowledge about the lived experience of African American women with dual leadership responsibilities in various ministries relative to their spiritual beliefs and careers in religious, community, business, and corporate settings. The study participants provided a clear understanding of their experiences and views, which enabled the exposure of common encounters of African American women in leadership positions. The study captured the relationship and impact of the SBWP and SLT relative to African American females having diverse responsibilities with various organizations and provided an understanding of the foundations and practices.

This chapter communicates the comprehensive techniques utilized to answer the question: What are the lived experiences of African American women leaders in ministry and the workplace? In addition, it offers concise justification for the appropriateness of the selected method, design, and procedures. The chapter's content includes the research design, research question, population, sampling design, sample, procedures, and instrument that governed the research process. The chapter concludes with an explanation of the process for the data credibility, validity, reliability, collection, and analysis.

Research Method and Design Appropriateness

The study used a descriptive qualitative approach to uncover patterns and themes regarding African American women's lived experiences connected to the strong black woman and servant leadership concepts. A basic description of qualitative data is that this research method focuses on word frequency, patterns and themes of the text, and an understanding of the issue rather than an exploration of figures and statistical analysis (Braun & Clarke, 2013). This design allowed the primary investigator to comprehend the essence, behavior, impact, and perspective of African American women who simultaneously maintain leadership positions in ecclesiastical and temporal environments (Merriam & Tisdell, 2016).

The use of a semi-structured set of interview questions served as the data collection approach. Eight open-ended questions served as the interview process base, and two of the primary questions had a predetermined secondary question. Nine individuals participated in the research. The questions were the same for all interviews; however, the interviewees' feedback guided the follow-up questions during each session.

Method

Qualitative description is suitable for this study because it provides a "comprehensive and complete understanding of the phenomenon under investigation" from the human perspective influenced by lived experiences (Roberts, 2010, p. 143; Sloan & Bowe; 2014). Zgaga (2020) suggests that when giving thought to establishing research methods, ethical practices relative to the methods that govern the study must be included. Research ethics encompass examining methods, processes, and data reliability, while assessing and safeguarding the treatment and procedures concerning research subjects/participants (Zgaga, 2020); hence, there is a need to accentuate the research methodology's intrinsic value and rationales when embarking upon a specific study. Because of its importance to the research process, credibility, and findings, moral deliberation was exercised when choosing the research method (Ghataveisi & Dastgoshadeh, 2020).

Design

The realization that African American women function in executive roles and data limitation for this population serve as justification for this design. There is little research that addresses leadership relative to African American females and religiosity, despite their involvement in leadership positions (Abrams et al., 2019; Roberts et al., 2020; West, 2019). This lack of inclusion crosses various focus areas, such as business, education, healthcare, and religion. Given statistical data reflecting a significant increase in revenue generated by women over the years, there is a need to understand populations attributing to the overall

sacred and secular female leadership dichotomy.

Finally, as with ethical business practices, providing various methods for reaching and understanding a phenomenon provides a level of research ethics. While experts support using methods and designs that measure outcomes using statistical analysis, they agree that there is value in experience-based procedures, which yields a rich analysis only obtained via qualitative measures (Turale, 2020). This research's descriptive qualitative method and interview design broaden scientific research volume, thereby lessening the literary gaps.

Research Questions

As stated previously, the research question for this study is:

RQ1: *What are the lived experiences of African American women leaders in ministry and the workplace?*

Population and Sample

A systematic, purposeful sampling process occurred to identify the study's actual sampling, ensuring equal selection probability (Creswell, 2014). This process included best practice measures for ensuring that the research participants had the experiences identified in the research description (Englander, 2012). There were no exclusions relative to the research participants' socioeconomic status (income, education, and employment).

Participant Selection

The research participant group represented a diverse consortium of faith-based, community, corporate, and government entities. Despite having specific inclusion criteria, there was no exclusion of potential study participants because of socioeconomic status (income, education, and employment) or organization size (church, community, or corporate). The homogenous sample consisted of nine study participants from the Midwest and Northeast regions of the United States of America.

To publicize information about the study, emails were sent to family, acquaintances, church associates, and academic peers from the contact list of the primary investigator. The email contained information pertinent to the study (letter of invitation, participant criteria, informed consent). The individuals were asked to disseminate the information via email to those in their contact list. As a result, four individuals requested additional information but did not engage with the study, and nine individuals returned the consent form and scheduled the interview.

Inclusion Criteria

The specific inclusion criteria for the study participants consists of the following characteristics:

- African American women

- The age range for study participants was 21-76

- A minimum of two years of experience in a leadership position in the church

- A minimum of two years of experience in a workplace leadership role

- Willingness to participate in a semi-structured interview and member-checking, with a time commitment of up to two hours

The purpose of the requirement of a minimum of two years of service in both positions helped preserve consistency and cohesion relative to the research.

Sample Size

While there are various schools of thought relative to sample size requirements for qualitative research, the sample size for this study is supported by multiple experts. Creswell (2014) recommends having five to ten research subjects for qualitative research. Others state that qualitative studies should not identify a predetermined number and that very little new data are obtained with larger sample sizes (Green & Thorogood, 2018; Sim et al., 2018).

Despite the inconsistencies relative to actual numbers, there is an agreement that

qualitative research should incorporate large enough samples to permit new knowledge of the phenomenon but should be small enough to allow the researcher to report the depth of content retrieved from the participants (Vasileiou et al., 2018). To achieve this, theoretical saturation was the measure for determining the sample size for this study. Theoretical saturation is defined as the process of continuing the research until no new data relative to the research phenomenon are obtained (Bryman & Bell, 2003; Creswell, 2014). Saturation was reached after completing eight interviews; however, the ninth interview was already scheduled, and the decision was made to honor the participant's commitment.

All of the research participants were currently active in their ministry positions. Three participants were retired from their workplace career (2 months to 5 years); however, they were now operating personal consulting businesses. All of the participants identified themselves as African American females with both ministry and workplace longevity. Table 3 specifies the years of experience for the research participants in both environments.

Table 3

Leadership Experience

Pseudonym	Ministry Years of Service	Workplace Years of Service
Abigail	10	40
Bathsheba	18	33
Leah	13	12
Lois	45	18
Lydia	2	10
Deborah	23	11
Hadassah	10	14
Mary	7	11
Sarah	20	27

Informed Consent and Confidentiality

To ensure that the research participants were keenly aware of the process guiding their participation in this research, a signed informed consent document (Appendix A) was mandatory. The consent provided explicit declarations relative to the research purpose, participant's expectations, researcher identity, compensation, study objective, and procedures governing the overall research study. The consent included the permission to record (audio only) the interview and explained their right to end the interview with no harm or retaliation at any time.

This process laid the groundwork for ensuring ethics, emphasizing voluntarism, educating participants, and cultivating trust (Xu et al., 2020). The subcategories of the consent document are:

- *Purpose of the study*

- *Prerequisites for Participation*

- *Participant Role*

- *Research Risk*

- *The benefit of the Research*

- *Privacy and Confidentiality*

- *Right to withdraw with no consequences*

- *Investigator's contact information for questions*

Data Confidentiality

There was no identifying information relative to the participants listed on the research documentation to maintain confidentiality and anonymity. Each participant selected a pseudonym before beginning the formal interviews and recording process. All documentation contained the pseudonym and a code number to protect the data, differentiate the participant, and permit verbatim reporting of the sensitive data (Vainio, 2013). In addition, each

participant verbally acknowledged their understanding of the procedures put in place to protect their identity. The interviews commenced with the research subjects granting their permission to proceed.

Permissions

A research proposal was submitted to Franklin University's Institutional Review Board (IRB) to ensure adherence to ethical policies and procedures relative to human subjects' rights. Following IRB board approval (Appendix B), the researcher engaged in the study participant recruitment process. See Appendix C for the human research participant training certification.

Data Security Measures

The individual with data access authorization was the primary investigator and the researcher's dissertation committee. The primary investigator did retain an editor to review the final project. The editor did not have access to the audio recordings or the interview documents. For full disclosure, the participant consent document informed all research participants of individuals authorized to see the obtained data.

Control Methods

Norton 360 antiviral and security total protection plan applications are on the Macintosh (Mac) computer used for the Zoom interviews, email, and data storage. The plan includes antivirus protection, secure VPN, identity theft protection, home network security, and secure shredding of computer files, firewall protection, and encrypted storage. The Mac system was set to automatic updates to ensure that a fully patched operating system and applications were used.

For added security, the primary investigator purchased a 12-month user license for Zoom usage. In 2020, Zoom introduced updates to their security controls by upgrading the encryption and password protecting all cloud recording (Guantario, 2020).

Instrumentation

One-to-one, in-depth, semi-structured interviews were the primary method of data collection for this research project. See Appendix D for the interview questions. Documentation for the interview process consists of notetaking and audio recording. A demographic data form (Appendix E) was used to capture meaningful data relative to the research participants and to describe the target population. The demographic information included the age, marital status, number of children, geographic location, church affiliation, leadership position titles, and years of service. Following each interview, the audio recordings were transcribed using the Otter software application. The software instrument, ATLAS.ti, helped to organize systemically, code, identify, and link research themes, and to analyze the data (HTTP: wwwZoom.atlas.ti8). Table 4 shows the correlation of the research question to the interview instrument (questionnaire).

Table 4

Instrument Alignment

Instrument Alignment to Research Questions			
Research Question		What are the lived experiences of African American women leaders in ministry and the workplace?	
	Demographic Questionnaire		
		Demographics Data	In conjunction with the informed consent document, the information on the demographic questionnaire provided
	Interview Questions		
		Components of Research Question	Specific questions on that instrument were used to answer various components of the research questions.
		Ministry Perception	Question 1 a
		Workplace Perspective	Question 1 b
		Organizational Culture	Questions 3, 4
		Business Correlation	Question 7
		Leadership Comprehension	Question 1, 6,
		Lived Experience	Question 2, 5, 8

(Row header spanning left column: Data Collection Instruments)

Credibility and Transferability

According to Shufutinsky (2020), applying use-of-self cultivates rigor, trustworthiness, transparency, and credibility. Use-of-self is defined as "the conscious use of one's whole being in the intentional execution of one's role for effectiveness in whatever the current situation is presenting" (Jamieson et al., 2010). The purpose of use-of-self is to effectually execute a role/process without the interference of factors that would hinder the integrity of fulfilling the role (Jamieson et al., 2010). Shufutinsky (2020) believes that the interpretative role of qualitative analysis makes use-of-self vital for the researcher, further suggesting that use-of-self ignites reflexivity. Roth & Von Unger (2018) identify reflexivity as the initial step for fostering data accuracy. This process serves as a checks and balance for the researcher, helping them acknowledge, confront, and insert preventive measures and data accuracy.

Trustworthiness

The researcher adhered to the expert confirmation that transparency would stimulate trustworthiness (Schnare, 2020; Shufutinsky, 2020; Vainio, 2013). Therefore, the researcher sought to apply full transparency via full disclosure of the research purpose, participant's expectation, confidentiality, anonymity, consents, and permission. Vainio (2013) denotes that full disclosure often allows research participants to be less guarded; thus, permitting the individuals to share freely. Practicing transparency serves to enhance the overall trustworthiness of the data. To foster trustworthiness, this researcher gave special attention to the participation invitation and the informed consent by encouraging questions from research participants and having all participants acknowledge their understanding of the overall research project. Moreover, the primary investigator began each session by reviewing the details of the study and allowing space for participants to ask questions.

Reliability and Validity

Gwet (2014) suggests that inter-rater reliability is a way to measure the reliability and validity of the data in qualitative work. Based on the appropriateness of this method, inter-rater reliability was included in this research. According to Gwet (2014), a high intersection of coding interpretation and similarity establishes reliability by confirming confidence for data consistency.

Utilizing inter-rater reliability, an expert in the qualitative research method coded one of the researcher's interviews to examine code interpretation and similarities. The inter-rater goal established in the research proposal was 70%. The expert had a total of 56 codes and the researcher had 52 codes. The percentage of match was 77%. Codes with questionable semantics were not counted as agreement.

Member checking served as the instrument establishing data validity. The primary research investigator provided a copy of the acquired data interpretation to the research participants, thereby allowing them to confirm the narrative account's credibility relative to interpretative accuracy (Lub, 2015).

Data Collection

The data collection process for the research was guided by fundamental principles of qualitative research, which included utilizing saturation to determine sample size and gathering data via dialogue and interpretation.

The researcher used semi-structured personal interviews that were audio-recorded to capture the essence of dual leadership through knowledge, interpretation, and meaning of experiences from the individual's viewpoint dealing with the phenomenon (Merriam & Tisdell, 2016). To gain access to potential participants, the researcher used convenience sampling techniques. Although the sampling technique engages participants through conveniently accessible means, Andrade (2021) conveys that this method is important when

sociocultural factors may influence outcomes. As stated earlier, the researcher used the Zoom virtual meeting platform to collect the data.

After receiving research approval from the Institutional Review Board (IRB), the primary investigator began the participant recruitment process.

Recruitment

Emails were sent to family, acquaintances, church associates, and academic peers publicizing the research study through email.

- Family included African American females who the researcher knew were serving in a leadership capacity in their church. The researcher had no knowledge relating to the workplace status of the individuals. It should be noted that the researcher had no ongoing contact with these individuals as they are distant relatives living in various locations throughout the United States.

- Acquaintances included African American women who the researcher met through social events, organizational memberships, previous employment, and school.

- Church Associates included women with the same church affiliation as the researcher.

While the purpose of sending the emails was to seek out potential participants, the individuals received informative communication that allowed them to make an uncoerced decision relative to their participation. The email included information regarding the purpose of the study, a letter of invitation (Appendix F), research criteria, projected time commitment, and the informed consent document. The electronic correspondence asked those interested in participating in the research to review, sign, and return the documents. It also provided contact information for individuals with questions relative to research and/or participation. The documents clearly addressed the volunteer nature of the study with no payment or incentives. Scheduling and completion of the interview commenced upon receipt of the signed consent documents.

Interviews

The primary format for collecting the data was virtual face-to-face interviews. The interview format is an effective way to gather sensitive subject data and is an effective method for qualitative designs (Heath et al., 2018; Merriam & Tisdell, 2016; Roberts, 2010).

The format for the interviews was primary and secondary open-ended, semi-structured questions. The questionnaire had eight questions that served as the foundation for the interview process, and two of the predetermined questions had two secondary questions. All participants were asked the same questions; however, the follow-up was a part of the interview process. Follow-up inquiries were utilized when there was a need for clarity relative to the interviewee's responses to ensure proper participant feedback interpretation.

Access to the Zoom interview platform required inputting the meeting identification and password. Utilizing a paid Zoom platform is a safe and appropriate alternative to face-to-face meetings (Domb et al., 2021).

The initial step for the interview dialogue focused on obtaining demographic information. The demographic conversation served as a non-threatening opening to engage the research participant while confirming adherence to the research criteria. The average time frame for each interview was 56 minutes.

Data Analysis

The use of thematic analysis was the technique used for this descriptive qualitative inquiry. According to Miller (2020), this process is considered a creditable method to understand lived experience data and is acknowledged as an analytical method that meets the standards for qualitative data assessment (Braun & Clarke, 2013).

As the primary data were captured through individual interviews, it was vital to utilize a technique to cultivate an accurate interpretation of the reported findings. Using thematic analysis, the primary investigator identified common themes and patterns from the

transcribed text of the interviews. Since the onset of guidelines given by Braun & Clarke (2006), thematic analysis has grown in acceptability and credibility, meeting the standard of qualitative philosophy (Braun & Clarke, 2018). Braun & Clarke (2018) report that they have renamed their method to *reflexive thematic analysis* to distinguish it from the other models utilizing the term.

The process for analysis of this research includes familiarization, coding, generating, reviewing, defining, and writing up (Braun & Clarke, 2018). This process aligns with the qualitative research strategy that requires the researcher to identify codes, patterns, and themes, requiring careful attention to interpreting the data and identifying measures to guard against unintentional bias (Miller, 2020).

To ensure alignment with qualitative research strategy that requires researchers to identify codes, patterns, and themes with careful attention to interpreting the data and identifying measures to guard against unintentional bias, the primary investigator for this study followed these guidelines (Scharp & Sanders, 2019).

Figure two represents a graphic depiction of the primary investigator's comprehension and application of the components of thematic analysis.

Figure 2

Thematic Analysis Process
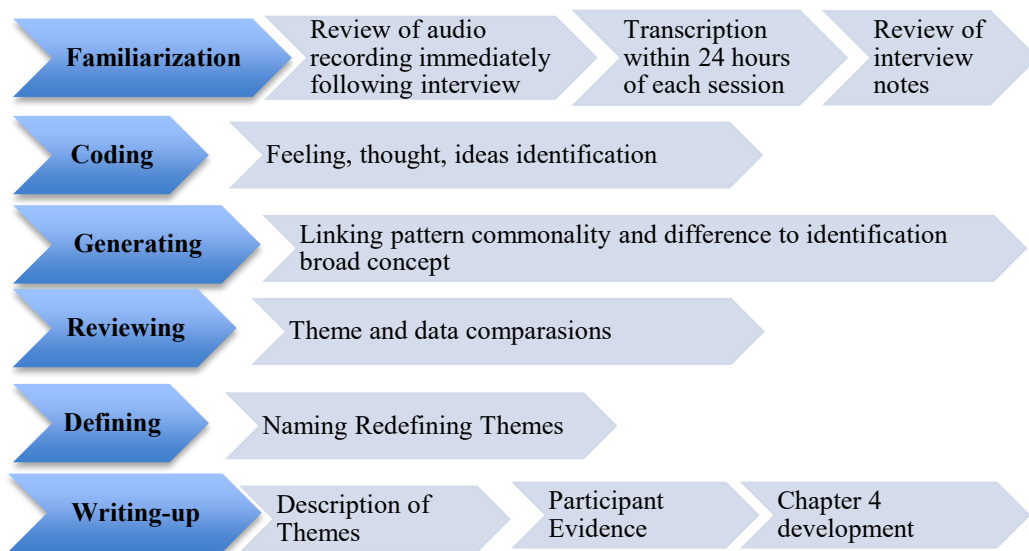
Transcription occurred utilizing Otter speech recognition software. As with most speech recognition programs, the transcribed data was not 100% accurate; therefore, to ensure the accuracy of the transcription, a line-by-line review of the document was conducted by the researcher. The transcription, review, and corrections were made within 24 hours of the interview sessions.

After completing the interviewing process, the transcribed data findings were individually inputted into the ATLAS.ti8 system. ATLAS.ti8 provided a systemic process for data organization. Using data analysis software is a method to enhance validation and reliability by providing additional interpretation measures and a systematic approach for coding, theme identification, and pattern selection (Bazelby & Jackson, 2013; Creswell, 2007). This process required the second launch of a line-by-line review of the transcription to code the data and identify themes and patterns. Despite the intensity of the interview process, coding utilized a different skill set, which was emotionless, allowing a critical analysis of the research data. Guarding against fatigue was critical in providing clear categories, careful evaluation, and objectivity relative to the participation response.

Expectations and Missing Data

As a safeguard to avoiding expectation bias, this researcher committed to reporting the findings as recorded by the participants, thereby maintaining no predetermined outcomes of the findings.

As the meaning and interpretation of the data are a central component of qualitative research, this research assumed an open perspective to the sensitivity and meaning of lived experiences shared by the study participants. This was achieved by adherence to the guidance of the literature, which is to "maintain an attitude that includes the assumption that the researcher does not know the participant's experience and desire to understand the phenomenon in a new light" (Sundler et al., 2019, p. 734). Also, careful consideration was given to seeking clarity from the participants in cases of uncertainty.

Ethical Standards

To ensure that this research was handled with the highest level of ethical practices possible, stringent measures were put in place to guard the accuracy and trustworthiness of the process, which included collection of the data, assessment and interpretation of the findings, and protection of the documents (Nunan, 2021; Roth & Von Unger, 2018; Sanjari et al., 2014).

Summary

This chapter provided a detailed account of the key components utilized to engage in this research study. As previously stated, the descriptive qualitative design of the study permitted an account of the lived experiences of dual leadership for African American women in ministry and the workplace. Chapter four will provide the details regarding the analysis process and study findings.

CHAPTER 4: ANALYSIS AND RESULTS

This research study focused on the lived experiences of African American women with concurrent leadership positions in religious and business organizations. To examine the overall experiences of the research population, three areas of focus governed the research. First, the understanding of the leadership styles of African American women who maintain dual leadership responsibilities. Second, to acquire knowledge relative to the similarities and differences in connection with the leadership approach of the two positions from the perspective of the targeted population. Third, to explore the patterns and themes from the experiences of the study participants. The research purpose was addressed by the study's principal question: What are the lived experiences of African American women leaders in ministry and the workplace?

Chapter four will consist of a brief analysis, research findings, and a summary.

Analysis

Eight original open-ended questions guided the interviews; however, the interviewees' feedback permitted flexible follow-up questions during each session. All participants were asked the same questions. The interviews, which lasted from 42-83 minutes, were all conducted utilizing a pre-approved video conferencing platform. The participants were selected using a first-come, first-serve process, and three states were represented in this study: Ohio, Pennsylvania, and New York. The participants represented four generations ranging in age from 25-76, which covered the age range established in the participant criteria.

Although much of the demographic data was provided on the informed consent, the researcher collected additional information to establish a comfortable and non-threatening environment to begin the process of information exchange. The participants' demographics consisted of age, education, marital status, number of children, and personal leadership style. Table 5 provides a visual depiction of the demographic data retrieved from each participant.

Table 5

Demographic Data

Age by Generation	Highest Level of Education	Marital Status	Number of Children
Post War	Doctorate	Divorced	0
Boomer	Associate	Single	1
Generation X	Bachelors	Married	0
Boomer	Masters	Widow	3
Boomer	Bachelors	Married	4
Boomer	Doctorate	Married	6
Generation X	Masters	Married	5
Millennial	High School	Single	1
Generation X	Bachelors	Married	3

The use of video conferencing (Zoom) did not prevent the researcher's ability to capture non-verbal communication. Facial expressions, gestures, posture, and tone were assessable because all participants honored the request to join the session with video permission. For example, when Deborah responded to one of the questions, the intensity and seriousness of the discussions fostered emotions, her tone changed, and she chuckled while saying, "I'm sorry, let me be politically correct, we're recording this." Deborah was told that she did not have to apologize for her statement and was reassured that the information was confidential, and she continued to express herself. In another setting, Leah's posture changed (sitting up) while saying, "The Lord helped me, and I grew in some of my coping mechanisms" about personal victories relative to giving up and striking back. In one instance, Abigail threw up her hands as she expressed concern about the lack of change over her 40 years of leadership.

Based on feedback from individuals sharing an interest in the study but unable to participate due to time restraints, the decision was made to conduct member-checking at the

time of the interviews. The interviewer restated and summarized the participant's statements, asking the interviewee to determine accuracy in interpreting and transcribing the statements. The participants did not appear to have problems with providing agreement or correction to the research investigator. It is believed that this process helped to facilitate trust, and the interviews were rich and detailed.

The audio recordings were transferred to Otter immediately following each session. Despite preparing to transcribe the data, the completion of the initial transcription occurred within 24 hours of each interview.

Codes/Patterns

Each interview was coded as a separate document in the software yielding 423 codes. The codes were reviewed for redundancies and similarities. Repeated codes were deleted, and codes with similar meanings were placed in code groups.

The interviews produced several codes and themes that were homogeneous. Despite the large volume of codes, the final analysis revealed that many codes overlapped and could technically be used in more than one theme. For example, the participants' comments relative to the codes disrespect, inequality, inequity, dominance, demeaning, discounting, diversity, stereotyping, and labelling were found in more than one theme. The lived experiences supported the intersecting of codes due to their association with gender, ethnicity, and the likeness of offenses relative to the themes and interpretation of the experience by the participants.

Results

The interviews produced intense narratives containing a wealth of descriptive data. Using a gradual thematic analysis process, the interpretation of the participants' individualized accounts resulted in an abundance of codes. The codes helped categorize multiple themes. The focus was given to the six themes--religiosity and faith,

microaggression, sexism, meritocracy, health, and a strong black woman--with a 90%

representation by the interviewee. Each theme had related subthemes. Table 6 shows the

themes, parallel subthemes, and codes resulting from the data transcriptions.

Table 6

Significant Themes, Subthemes, and Codes

Themes	Subthemes	Codes
Leadership Styles	Similarities Differences	Characteristics of servanthood People, Expectation, Low Pay Accountability, God Focus Discrimination, Glass-ceiling Excellent, Diversity
Experiences of Microaggressions	Microassaults Microinsults Microinvalidation	Judgment, Demeaning Discounting ability Discounting achievements
Systemic Sexism	Disrespect Discrimination Gender Bias	Acceptance, Age Appearance, Race, Inequality, Inequity, Gender Double Whammy
Health Impact	Mental Health Physical Health	Stress, Anxiety, Illness Depression, Counseling
Culture and Leadership	Structure Meritocracy	Policy, Procedures Unrealistic Expectations Women as Anomalies
Perception of Religiosity and Faith	Religiosity Faith Patriarchalism	Repetition, Teaching, Denomination, Ritual, Routine, Perfunctory, God Pray, Study, Ego, Tradition Relationship, Accountability, Male Dominance, Disrespect, Chauvinism, Black Church
Leadership and Business Effectiveness		Influence, Equity, Equality
Strength and Perseverance	Strong Black Woman Dual Leadership	Stereotyping, Tradition Getting the job done Holding down multiple roles Learned Behavior, Labeling Generations, Societal injustice

Also, the themes had a connection to the interview questions. This research focused

on the leadership style, leadership experiences, organizational culture, religiosity, faith,

leadership contribution to the business, and managing dual leadership. Figure 3 shows the

correlation of the interview questions to the research primary themes.

Figure 3

Question and Theme Correlation

```
┌──────────────────────┐      ┌──────────────────────┐
│ Describe of Leadership├──────┤  Leadership Styles   │
│      Question 1       │      │                      │
└──────────────────────┘      └──────────────────────┘

                              ┌──────────────────────┐
                              │   Microaggressions   │
                              └──────────────────────┘
┌──────────────────────┐      ┌──────────────────────┐
│ Key Issues - Experiences├────┤       Sexism         │
│      Question 2        │     │                      │
└──────────────────────┘      └──────────────────────┘
                              ┌──────────────────────┐
                              │        Health        │
                              └──────────────────────┘

┌──────────────────────┐      ┌──────────────────────┐
│ Organizational Culture├──────┤ Culture & Leadership │
│    Questions 3 & 4    │      │                      │
└──────────────────────┘      └──────────────────────┘

┌──────────────────────┐      ┌──────────────────────┐
│ Religiosity and Faith├───────┤Perception of Spirituality│
│   Questions 5 & 6    │       │                      │
└──────────────────────┘      └──────────────────────┘

┌──────────────────────┐      ┌──────────────────────┐
│ Business and Leadership├─────┤ Business Effectiveness│
│      Question 7       │      │                      │
└──────────────────────┘      └──────────────────────┘

┌──────────────────────┐      ┌──────────────────────┐
│Managing Dual Leadership├─────┤Strength & Perserverence│
│      Question 8       │      │                      │
└──────────────────────┘      └──────────────────────┘
```

Question One – Leadership Description

The initial question for the interview asked the participants to describe their

leadership approach. This question led to the emergence of the first theme, leadership styles.

It was the consensus of the participants that their leadership style was consistent in ministry

and the workplace. They credited their relationship with God as the common thread which

permitted them to be the same in both environments, acknowledging the spiritual rituals of

prayer, Bible reading, and meditation as the key ingredients for maintaining their stability.

The replies to leadership approach invoked the following responses: team player, cross-training to build community, positive influencer, servant, transformational, open-minded, empathic, participatory, collaborative, and servant leadership. After careful review of the statements, it was apparent that most of the responses were descriptions of the characteristics of servant leadership. As shown in Figure 4, the characteristics show the relationship between attitude, behavior, and leadership methodology. The participants' focus on the needs of others was an indication that they were servant leaders.

Figure 4

Servant Leadership Characteristics
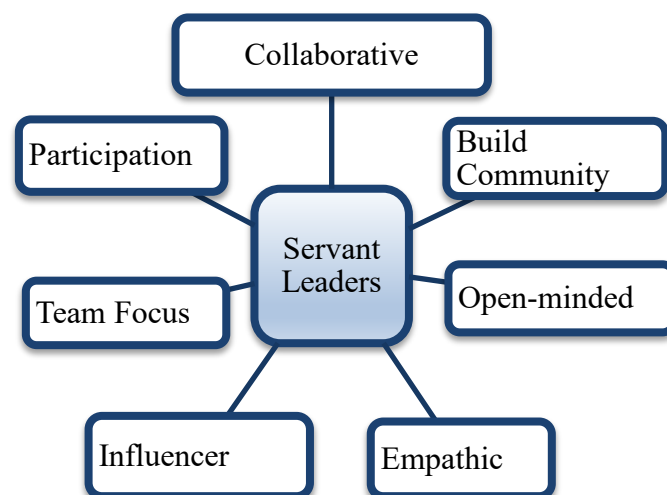
Statements supporting the participants' servant leaders' characteristics are as follows:

Hadassah

"I choose to empathize and be concerned about those I support and lead."

Abigail

"I involved other people. I want them to know that I believe in you."

Bathsheba

"It's important that everyone is taken care of, and no one is taken advantage of, so my team helps others, and I serve them."

Leah

"I take leadership from the approach of let me hear you."

Deborah

"I am a servant leader. I try to lead by example, and I do not ask anyone to do anything I am unwilling to do. I do this regardless of titles. I feel that we are all servants."

There were no questions as to if one position influenced the invitation to serve in the other arena; however, most of the participants had more experience in secular leadership than in ministry leadership. Based on a collective average, the research participants had four years of leadership experience in the business environments before engaging in faith-based leadership. The average years of service in the workplace was 20 years, while the average service in ministry was 16 years. Figure 5 is a comparison of two types of leadership experience by participants. Two subthemes, similarities and differences of ministry and workplace leadership, emerged from the focus of leadership styles.

Figure 5

Leadership Experience
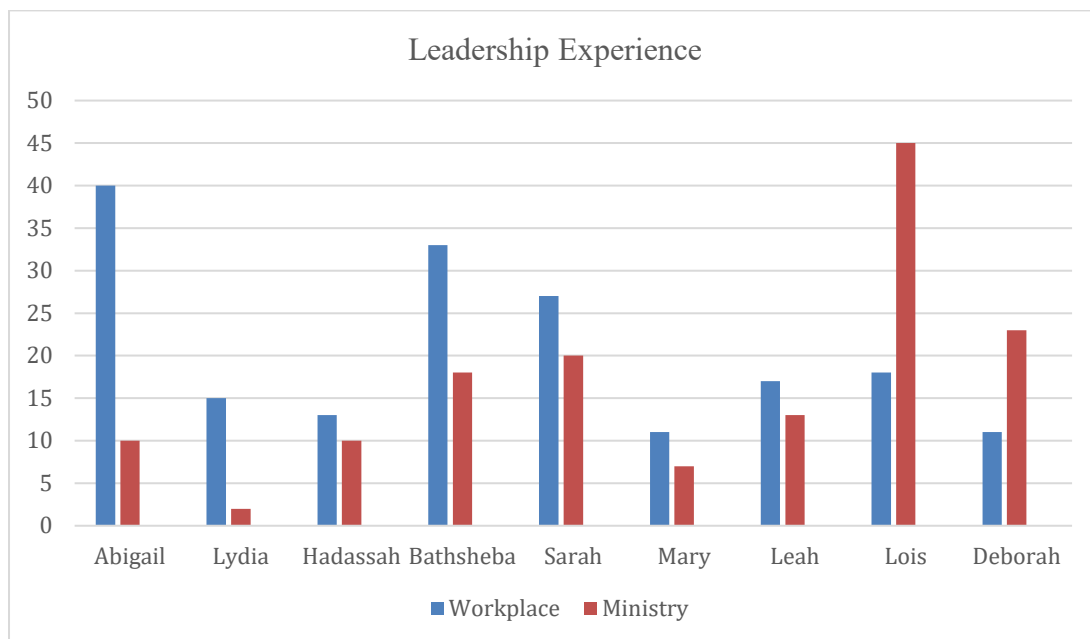
Leadership Similarities

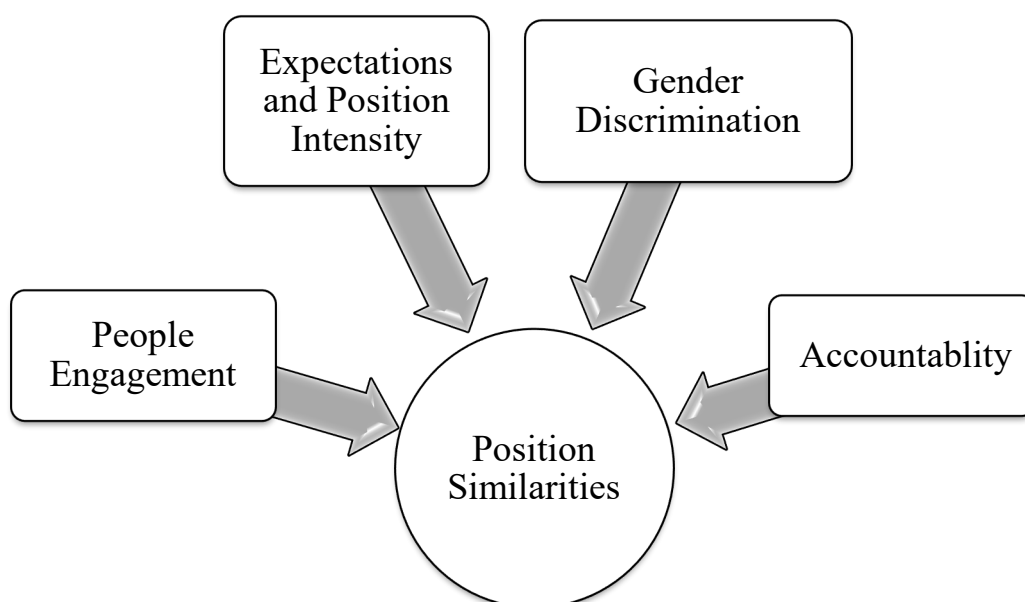There was a consensus that the research participants believed that both roles had common characteristics and that they were the common thread between the positions. Deborah expressed this in her statement that "I look at both as a calling on my life...everything I do in the church or workplace involves education." Lydia described the similarities in this way.

> " I do see a bit of similarity between the secular and the faith-based. One calls it submission, and in the other, it is a hierarchy. In a lot of ways, I think they dovetail."

While there was a primary focus on leadership characteristics, Sarah and Mary expressed their experiences with the work environment and the individual associated with the two entities. Still focusing on the similarities, Sarah said, "You would think that people would be different in the spiritual realm, but I learned that people are people." Mary said, "At the end of the day, I am still working with the general public." Figure 6 is a visual depiction of the top four comparisons made by the research participants.

Figure 6

Position Similarities

People Engagement. According to the research participants, both positions required working with a diverse conglomerate of individuals. The consensus was that even within special populations, there was diversity relative to the personalities and disposition of the population being served. Thus, being able to engage with people was a common component of their dual leadership positions.

Expectations and Intensity. Similarities relating to the level of expectations placed on females in leadership was another common response. The participants shared that in both positions, they experienced what they felt were high and different expectations. Hadassah described this in her statement that "whether it's in ministry or a professional work environment, there's this idea or notion that we have to deliver at a certain level, and therefore there's no room for error."

Gender Discrimination. When asked if they felt the similarities relative to low female representation was based on being an African American female, the participants shared that while being African American presented a challenge, being female presented a greater challenge from both entities. Mary was clear in her belief that the likeness stemmed from her gender. All described the male ego as problematic in both worlds. Deborah summarizes the gender similarities as such "in the workplace it's dominated by white males, and in the ministry, there is male dominance whether white or black."

Accountability. There was unanimous agreement that accountability was an area of comparison between the church and the workplace. It was well stated that the type, level, and consistency connected to the accountability differed, but the fact remained that each entity has adopted its own acceptable accountability process.

Leadership Differences

When addressing similarities, there was an apparent difference in tone and expression by the participants. But when addressing the dissimilarities of the two positions, there was a

link to the differences representing the challenges of their lived experiences. Abigail openly

admitted that the differences were so impactful that she sometimes found that those things

occupied her thoughts. She stated that at times "all I see are the differences." When asked to

go into further details, she spoke to the impact of the experiences and spoke to having dealt

with her issues through Bible instruction and self-acceptance. Figure 7 shows the

participants' reported differences. Further discussion of elements of the leadership positions

contrast will be seen in discussing the themes emerging from the research. Further

exploration of leadership differences is covered in the finding regarding organizational

culture, as this is thought to be a primary factor regarding leadership contrast.

Figure 7

Leadership Position Differences

Church
- Clearly Defined Glass Ceiling
- Vague Job Descriptions
- Vacillating Guidelines
- Low Pay
- God Focused
- Support

Workplace
- Offers More Diversity
- Inclusion of Multiple Stakeholders
- Clearly Defined Job Descriptions
- Expects Excellency
- Strategic Planning
- More Opportunities for Advancement
- Mandates Separation of Church and State

Question 2 – Key Issues in Leadership

The themes of microaggression, sexism, and health impacts resulted from question

two, exploration of key issues in leadership. A common notation relative to secular

workplace experience was that it prepares you for the unfavorable treatment in the church.

Abigail stated it as such, "Having fought those battles in the workplace." Abigail's attitude of

acceptance and compliance regarding the functioning and practices of leadership in the faith-

based setting was not an isolated occurrence.

The combination of repeated disparities and the acceptance of faith-based traditions

affecting female leadership seemed to manifest itself as a level of acquired tolerance. There

was the verbal acknowledgment that they saw less change in the church, which resulted in

making a conscious decision to ignore some cases and accept others as the practices in the

church.

Hadassah

"In the church, there is not much room for perspective or insight or feedback. There's
still a lot of work that needs to happen in the faith-based entity with respect to women
participating in a leadership role. I see women there. But I don't see women who are
making leadership decisions. Sometimes, I feel like we are there because it feels like
the right thing to do. It's like a box to check."

Lois

"I have noticed some shifting. I believe that the women's movement that was
happening in our broader society impacted the church. Women are not just turning
into leaders, but the church is recognizing the leadership of females. My hope is that it
will not be a fleeting kind of meeting society's criteria, but that it will take hold within
the church, in my own life."

Experiences of Microaggressions

The participants believed that they were constantly dealing with behaviors and

statements that were offensive and troublesome, whether intentional or unintentional. It was

expressed that despite their race and the discrimination associated with being African

American, the majority of their experiences with microaggression had a direct correlation to

their gender, especially in the church. The subthemes included assaults, insults, and invalidation. When asked to describe their experiences as African American females in leadership in both entities, all the women described various forms of microaggression.

Microassaults. When analyzing the feedback of the research participants, the occurrences of microassaults appeared to be intentional actions, unlike the microinsults and microinvalidation, which in some cases were the result of ignorance and tradition. Bathsheba shared that she often experienced her superiors expressing the need to "speak in a matter that she could understand in the workplace." The discriminatory practice was used to bring awareness of her not having the degree that the position mandated at that time. She noted that she was the only African American representing her entire market which covered multiple states. Bathsheba said, "My boss would throw questions at me in a public setting, expecting me to not know the answers." She shared that it was stated to her that they were uncertain whether a person like her could speak intelligently in a public setting.

Like Bathsheba's experiences of public intimidation, humiliation, and harsh treatment, Leah's lived experience supported intentional behavior. Leah shared that in one environment, in addition to her position of leadership, she had a board appointment for a particular entity. Leah stated, "Every time I gave a report, this one male would publicly challenge everything that I said. It didn't matter how much details I gave, he was adamant and challenging." She stated that others commented on his conduct, but the behavior was permitted, and this continued until she resigned from the board appointment.

Microinsults. Mary stated that she experienced an incident where her microinsult was related to her gender and age. In her case, the insults were relative to her inexperience, suggesting that she needed help or perhaps a man could best perform the task. Deborah shared that her work environment is predominately white, and males dominate the ministry environment. She stated that on many occasions, she was told, "I see your calling all over

you, walk and embrace your position as a Sunday school teacher." Deborah noted that she

was the senior pastor and held a professional leadership with an earned terminal degree. She

shared that in both environments, it was not uncommon to have her official title of doctor

overlooked. Deborah stated:

> "I would be offended. But you are just so ignorant and unlearned. You have addressed everybody up here with a title, although they have none and can barely read, just as ignorant as the day is long. I have an earned doctorate. And you're trying to minimize and insult me because you have an issue. Refusing to acknowledge it does not change it. You can't take it away from me. It does not change who I am."

Abigail encountered microinsults in the workplace and church. She shared an

occasion in the workplace where she accepted an executive position and was shown her

office. On her first day, things had changed, and she was offered another space by the men's

restroom. It was not understood why she refused to accept that space; however, after stating

that she would not take the position, the decision was made to build her a "cubicle space with

a door." In addition, she was often told that she didn't look like an administrator and was

asked, "how did she get the position." In the church, she was referred to as "a good worker."

Microinvalidation. Hadassah said, "As a black female, I have experienced the

invalidation of my lived experience in the professional world my entire career." It was

expressed that this came from individuals undermining her knowledge and experience. She

said, "I was unable to bring my complete self to work." She felt that she was expected to be

someone different than an educated African American woman. In her terms, she believed that

it was unacceptable to "bring her blackness to work." Other common experiences of

invalidation included discounting experience and abilities and undermining degree status.

Lois

> "I had to come to grips with the fact that leadership comes with a variety of challenges, and I didn't have to fit into someone else's idea of who I should be, so I learned to be my natural self."

Abigail

> "When I went to meetings, they would introduce everyone around the table, acknowledging their terminal degree title. They would say, this is Dr. S, Dr. Z, and so forth. But, when they got to me, they would say, this is Abigail. After a while, I learned to assert myself and would say, no, I am Dr. Abigail."

In every account of microaggression, the participants reached a point where the stress of their experiences ignited physical and emotional discomfort for them, which will be discussed later in the fifth theme. Participants' lived experiences closely resembled each other relative to the theme and subthemes; however, their perceptions were sometimes different. For Abigail, the experience of discounting her degree was considered a microinvalidation; but, for Deborah, a similar experience was viewed as a microinsult.

Systemic Sexism

Experiences with sexism were a frequent response from all participants as they described common issues occurring to them regularly. Triangulation of the lived experiences reported by the participants supported the inherent and common (systemic) practice of sexism among African American women in leadership positions. In some cases, the interviewee acknowledged sexism as a daily experience. Although the average leadership experience spanned a period exceeding 18 years, the interviewee expressed their disappointment in the ongoing struggle for African American women trying to succeed in the leadership realm.

The research contributors agreed that African American women have the skills and abilities to acquire and maintain leadership roles. Yet, despite their capabilities, there is often judgment, inequalities, and inequities associated with being female. The speculations and opinions (prejudice), adverse action (discrimination), and preference of one population over another (bias) that still exist, despite living in a developing and technologically advanced society, speak to the lack of diversity and inclusion. The participants used terms such as exhausting, tiring, struggle, sickening, and stressful to describe their ongoing plight of sexism

in leadership. Yet all of them express that their service to others and their desire to be effective leaders commonly override their negative experiences. Bathsheba addressed this in her statement, "Sometimes people did not view my work in retail as serious, but I tried to make sure that everyone knew their importance, and I always showed respect to everyone even when it was not given to me."

When asked to verbalize issues that they had experienced as African American females in leadership, the initial responses were failure to respect their positions, disrespect as a female, intellectual disrespect, cultural disrespect, discrimination, and bias. The responses showed a clear link to African American women feeling disrespected as leaders. As a follow-up, the participants were asked to identify if they were sharing experiences relating to their sacred or secular environment. Unanimously, they expressed that they not only felt disrespected in both environments but could recall incidents that supported their feeling. Lydia's summation of her leadership challenges revealed that most of her leadership positions (three different arenas) were with men. She experienced repetitive disadvantages with a direct correlation to her gender. Also, it was expressed that as an African American woman, there would always be challenges.

Lydia

"What has been frustrating is doing this balancing act between asserting myself and feeling safe. The best way I can put it is that the male ego was difficult. I can't package it any nicer than male ego."

Lois

"As a black woman, whether in the pulpit or the office, I was always challenged as a supervisor or leader. That is a common issue in secular and spiritual environments."

The subthemes of disrespect, discrimination, and gender bias were connected to the theme of sexism.

Disrespect. As noted, the interviewees unveiled multiple types of disrespect associated with their leadership roles and felt that the disrespect crossed organizational types. It was believed that their lived experience provided evidence that the disrespect in the church was blatant and aligned to gender from many of the participants. Sarah said, "The disrespect is different. It's subtle in corporate America, but in the church, it is blatant. They don't care about ability or capability; the disrespect is just because you are female."

It should be noted that two participants, Mary and Leah, felt that in addition to experiences of gender disrespect, they attributed that some of the disrespect could be blamed on their age. Leah, a pastor's wife, said that their first ministry assignment was in the church she grew up in, an environment that was accustomed to female leadership. However, she didn't experience disrespect associated with her age until she got married. Once she got married, the church members wanted to restrict her to traditional roles associated with sexism. Mary shared that in both business and ministry, she experienced disrespect as older individuals did not deem it necessary to respect her positions and discounted her leadership capability. Mary stated, "Being young is a challenge, and people treat you like you are still a child. They just assume that I don't know."

Discrimination. Relative to discrimination, it was apparent that the women experienced much of their unfavorable treatment in association with both their ethnicity and gender. Deborah considered being African American and female to be a "double whammy," indicating that she was penalized because of both. Abigail's response of being a "twofer" closely resembled Deborah's description of ethnicity and gender. Their comments were representative of the less colorful account of disparaging encounters of the other participants.

Gender Bias. The women expressed that they often encountered a blatant acknowledgment of preferring a male's perspective or decision despite having leadership positions. Leah shared that she often had to remind individuals that she was functioning in

her leadership position in the ministry environment. Leah stated, "I got pushback in the church," and individuals often asked her, "Did you ask the pastor if this should be done?" In some cases, she reported that the biases relative to her being a female executive pastor were so strong that some individuals would not comply unless the senior pastor (male) addressed them. Leah also shared that in the business sector people would assume that she was male because of her name. "When I walked in, and they saw a woman, they would say I wasn't expecting you. You're a woman." And Lois shared, "there is always conflict with my being a female leader," as she referenced the cultural environments of her scared and secular positions and the difficulty that men had accepting her services.

For many of the women, the challenges relating to their experiences with gender bias were more severe in the church. The codes related to this subtheme were lack of female representation and limited advancement opportunities.

Leah

"Even though we have gender biases in the workplace, there is still room to advance and grow, but in the church, there are so many hurdles and barriers entrenched in the tradition of the organization, making it difficult."

Regarding female representation, the participants agreed that there is an initial favoring of men in the faith-based environment, visible in the number of females invited to be in leadership positions. Hadassah said, "I just don't see it. I don't see where women have leadership positions. I see women there, but I don't see women who are actually hired to make leadership decisions."

Health Impact of Female Leadership

The health impact theme showed linkage to the nature of being a black woman, who in most cases were servant leaders. Until forced to address their health concern, the participants shared that they were caught in pushing past the discomfort, multitasking, being strong, relying on their spiritual values, honoring their commitments, and serving others.

Self-neglect does not indicate the unawareness of the need to address their well-being but is enforced by the compulsion to get the job done. The self-neglect was evident when the study participants were asked to recall leadership challenges.

The question asking the participants if they had experienced any key issues as an African American female in leadership prompted passionate responses from the interviewees. Yet, before addressing discrimination, prejudice, and bias, the women spoke to issues concerning health effects.

The participants communicated experiences linked to mental and physical health episodes connected to the demands of their leadership positions. While eight of the nine openly acknowledged that there were issues, one individual denied having any challenges; however, her denial was questionable. It is unclear whether she understood the indicators or symptoms relative to what she was experiencing. This conclusion resulted from her stating, "I pray for energy. Honestly truthfully, I pray for energy, but I don't have the energy sometimes. I'm just tired from working all day and then having daily responsibilities at church." The other participants used the terms anxiety, depression, exhaustion, stress, tension, and toxic.

The participants expressed difficulty and challenges in maintaining a healthy balance while juggling dual leadership responsibilities. Equally concerning was acknowledging the denial of their dual leadership responsibilities' physical and emotional toll, as the existence of the physical threat lasted for almost 12 years before they admitted to themselves that there was a problem.

Deborah

"2020 was the first time I realized I was tired. Maybe it's because I'm getting older or maybe I'm just not supposed to make it on 20 hours of sleep a week. During COVID, it hit me, and I had to admit, trying to lead two organizations simultaneously through a pandemic is not for the faint of heart. It's difficult, and the sad part is that it's not a biblical model, and yet still, God has been faithful to give me strength. I asked myself this year, how long can I keep this pace up?"

Hadassah

"There were many times it has been so exhausting that I wanted to quit. But in 2020, after the George Floyd incident and all the other social injustices, I decided to set boundaries. Setting boundaries helped me to take care of my mental health."

Despite the concerns relative to their acknowledgment of physical and emotional exhaustion, mental and emotional concerns are equally alarming when addressing the false reality of well-being. Mental and physical health were subthemes of health impact.

Mental Health. Significant life-altering experiences in their professional and ministry occupations were the precursor to mental health complications for the research subjects. And in each case, accepting the traumatic experience without blaming "God" superseded the need to engage in any form of treatment as they believed that "God" would help them handle their issues; after all, they were able to achieve their current success because of divine connection and intervention. They referenced prayer, meditation, reading the Bible, and being strong to address their mental well-being. However, in some cases, the participants were forced to address their mental health after their conditions escalated to a critical point.

Sarah

"My positions caused a lot of stress, but I was very, very strong. I was confident and living up to the expectation. But then the stress began to break me down, and I became anxious and depressed. Until one day I went into the office and after being there for almost an hour. I had a mini breakdown. I had to leave work. I just had to get out of there. At that point, I felt like I could not do another day. I was the only African American female in a position of leadership. I was also the only black and female elder in the ministry. I ended up having to seek help and eventually left both of those positions."

Lydia

"I was in a leadership role that literally had gotten to the point that it impacted my health. After that, I just said, I'm out, I'm done. If it's going to impact my health, I don't see any way in the world that that's worth it."

Leah

"It was when I became physically ill that I realized the importance of my mental health. Because I did not have the proper coping mechanism, my anxiety and stress

manifested themselves in a very difficult and dangerous way causing physical illness. I then followed medical instructions for the physical illness and the recommendation for mental health counseling. It resulted in me having to take a break from church leadership to get well."

Hadassah and Bathsheba admitted to leaving ministry and workplace positions to protect their mental health. Yet, they accepted other positions in both arenas, continuing to maintain dual leadership roles. Abigail, Lois, and Deborah did not report leaving positions; however, they shared occurrences of stress and anxiety.

Deborah

"At one point, it got so bad and toxic I wanted to leave. It was a crucial moment for me, and I was tearing up at church. I asked God to get me out, but He told me to stay. I was clear on what God told me, so I stayed, and He continues to help me."

Without discounting their beliefs or strength, it is apparent that mental health is a concern for African American females in leadership; the anxiety, stress, and what the women self-identified as depression must be addressed. This was evident in Leah's statement, "I tell females I know in leadership, especially pastors and pastors' wives, they need to have a professional counselor, and keep regular sessions."

Physical Health. In some cases, the impact of dual leadership results in physical illness caused by ongoing stress and anxiety. While the physical illnesses are real and must be addressed, it is apparent that the sicknesses are a manifestation of mental health problems. The research suggests a reluctance to seek help for many African American women's mental health or emotional concerns, especially those with strong spiritual convictions.

Although there was reluctance to engage in professional mental health therapy, African American women sometimes address their issues via medical doctors. The participants reported that they went to a physician when "feeling bad." In the cases where the physical ailments were more severe, they remained under their doctor's care.

Abigail

"My medical doctor recommended counseling but I did not engage in mental health services. I continue to see my primary physician for hypertension and other ailments that have no physical diagnosis. I also have utilized emergency room services."

Questions 3 and 4 – Organizational Culture

A major finding in this study was the homogeneous account of the lived experiences of the participants. Questions three and four fashioned the theme of culture and leadership. Subthemes relative to culture were structure and meritocracy.

Although there was diversity related to their titles and organizations, the participants' perspective and perception of the cultures of the entities have a close resemblance. When addressing the question relative to the similarities and differences of the two cultures, the participants had strong convictions about the comparison and contrast of structure between the two entities. The participants also had common experiences relative to the second subtheme, meritocracy.

Structure

The participants stated that organizational structure was an area of cultural contrast for both entities. The workplace environment was often referred to as a business. Although there was the knowledge that both entities are businesses, it reported that the church was not always open to functioning as a business. It was noted that policies and procedures that govern the operations of the workplace were standard practices. Although the participants stated that their faith-based environments have documented policies and procedures, they were not always enforced. Lois referred to the church's operational policies and procedures as suggestions, which often lacked consistency and variation in implementation. Leah described her workplace as diverse with a pursuit of excellence and adherence to policy; however, she indicated that her ministry environment permitted freedom to change. The authority was

given to the church's governing boards (often men) and with a clear lack of balance and consistency. Mary simply stated that for her, work was diversity and the church had little diversity. Mary indicated that she was referencing gender, race, and culture. Deborah shared that in her experience, the structure was related to who was in charge in both environments. There was the acknowledgment that both organizations struggled with understanding equality and equity.

Hadassah, Abigail, Sarah, Bathsheba, and Lydia described the faith-based culture as lacking structure, disorganized relative to standard business practices, limited room for growth and development, hierarchical, and lacking effective communication relative to expectations and procedures. It was the consensus that despite having issues relating to discriminatory practices, the workplace had standardized policies and procedures and often supported personal training and development.

Failure to Exercise Meritocracy

The experience and expression of the participants noted the failure to exercise meritocracy. There was agreement on the failure of both systems to select African American women based on skills and ability.

Deborah

"We have all these credentials, and you still don't want us. But you will elevate people who can barely read the sentence in front of them and call them Doc. Are you kidding me?"

Bathsheba

"I knew my job, I knew the numbers, which was the main components for advancement. I was turned down for advancement; I was an African American woman. They had no problem letting me know that off the record. And, of course, I was the top candidate based on skill, experience, and ability."

Lydia

"I discovered it was not the quality of work. So that probably was a very pivotal leadership lesson, and it was an aha moment."

Abigail

"When opportunities for employment and promotion arise, we should consider women and men and, you know, African Americans in particular, because we can do it. I am not an anomaly. And that's what a black woman had been."

Lack of Cross-Pollination. The metaphor of cross-pollination was a frequent code when referring to the lack of sharing ideas, thoughts, and knowledge to help individuals be positioned for advancement and understanding the value of skills of all stakeholders. Hadassah, Abigail, and Leah felt that transferring knowledge, mentoring, and coaching were ways to share thoughts and enhance the skill level of all team members.

Relative to the concept of cross-pollination, Lois made the decision to create something different for herself by maintaining her belief that God provided direction and gave her instructions with a formal education. She explained it this way:

Lois

"As a leader in the faith-based arena, I was dependent on the Bible and my spiritual senses of what I felt God was saying. I didn't have formal training, and in the church, that was acceptable. And while I believe that God can equip you, I decided to go back to school. That changed my effectiveness as a leader with both entities."

Questions 5 and 6 – Perceptions of Spirituality

The theme, perception of spirituality, explored the personal interpretation, meaning, association, and impact of spiritual beliefs, practices, and commitment to the leadership phenomenon. The theme resulted in three subthemes, religiosity, faith, and patriarchalism.

Although there was no inquiry about religious beliefs until question five, at the onset of the interviews, each of the participants immediately connected their leadership style and experiences with their religious beliefs. There was a clear distinction between religiosity and their faith.

Religiosity

Religiosity was viewed as a form of programming being the conduit for developing

habits, patterns, learned behaviors, and religious adaption (tradition). Despite the given

meaning relative to this research, the interviewees expressed strong convictions relative to its

meaning and function in their lives. They verbalized with specificity that religiosity,

regardless of the study's meaning, was not the same as their faith and commitment to God.

The codes associated with religiosity were repetition, teaching, denomination, system, ritual,

routine, and perfunctory. There were in-depth monologues by eight of the nine participants

regarding the term religiosity.

Abigail

"Religion and religiosity are the same to me. They both represent something that man has made up. It might stem from Scripture, but it has deviated and expanded to include whatever a particular denomination talks about. It has nothing to do with Christ, but they call it religion."

Bathsheba

"Religiosity is having a belief."

Deborah

"Routinely, we can do anything religiously. Religiosity does not mean Christian, and it does not mean implying salvation. It simply means routine to me."

Hadassah

"I can only speak to spiritual connection and having a relationship with God."

Leah

"Religiosity is not a relationship with Jesus; it just rituals and tradition."

Lois

"I believe that religiosity is a form of practice that people do religiously based on the outcomes they want to have. It's how they operate because of learned behaviors and habits. Religious diversity has nothing to do with the church or a personal relationship with God."

Lydia

"When I think of religiosity, I think of it as a system, and those systems are different based on denomination."

Mary

"To me, it's whatever you have been taught. I think everybody's religion and beliefs are their own. The church I was raised in is all I know."

Sarah

"Religiosity is just going with the flow and does not indicate a relationship with God."

Faith

While the participants associated religiosity with habit and ritual, they had a different view of faith and spiritual indoctrination. Spiritual indoctrination describes a process involving teaching, acceptance, and commitment. The desire to follow spiritual teaching was strong enough to promote unquestionable adherence and acknowledgment to taught doctrines.

The participants described the subtheme of faith as a vital part of their existence. A relationship with God emerges as a significant element for the women, who expressed that their relationship with God influenced their leadership approach and helped them to maintain balance in both positions. They attributed the calling on their lives and acceptance of God's will as the driving force enabling them to obtain leadership positions.

The relationship was described as a personal relationship with God, which impacted and governed every component of their lives. Within the context of their conversation regarding faith, they addressed spiritual connection with the declaration that spiritual for them is relational.

Hadassah

"Faith is everything to me. There is absolutely nothing that I can do on my own. It is the most paramount part of my life."

Abigail

"I can't separate my faith from what I do in the workplace or church. I can't segment myself like that."

Bathsheba

"My life is ordered by God, and it is a 100% connection. I wholeheartedly believe that God has plans for me and directs my path." She referenced the Bible verse, Jeremiah 29:11 as having special meaning for her.   '

Lois

"My faith in God is why I am able to do the things I do, and it is the reason that I have been able to move in uncommon spaces. My faith guided my leadership in the secular and sacred setting."

Participants believed that their desire to follow spiritual teaching, commit to God, and hold themselves accountable is sustained by church attendance, daily pray, reading the Bible, and applying biblical teaching. The practice of regular church attendance ranged from daily to at least twice weekly and resulted from accepting and serving God.

The women believed that these practices were not difficult to maintain as they were lifetime habits. Each of them shared an earlier recall of growing up in church and adhering to the rules of their childhood households. They attributed that an early acceptance of God meant that they would always be involved in church no matter how they excelled in their professional endeavors. Abigail, a preacher's daughter, expressed it this way.

"Church has always been a part of me. When I got out on my own, I knew that I still needed the church; I needed both the workplace and the church. I knew that my secular career would end one day, but my relationship with God and God's people would never end. So, I would work as hard for the church as I would in my workplace."

Relative to the contribution of leadership to business effectiveness, many of the women felt that there was a circular relationship. Each component--faith, leadership, business effectiveness--were connected to each other. The connectivity resulted from allowing principles of faith to guide them as they serve and influence people, ultimately meeting the

entities' goals and objectives. Mary linked her success in business to her faith and church leadership.

Leah

"My faith makes me the same in both arenas, I apply workplace expectations of excellence to the church, and I apply church expectations of service to others and integrity to the workplace."

Hadassah

"They all coincide. It intersects on so many different levels. I can't be a different type of leader in two different roles; I must be the same leader. The outcomes may look different based on what I am delivering but who I am remains the same. I bring my beliefs, values, and purpose to both worlds."

Lydia

"I would like to think that both entities have helped to develop my character and my leadership effectiveness."

Patriarchalism

When the women addressed their faith and leadership, there was unanimous agreement that society embraced patriarchal leadership. Codes associated with the subtheme of patriarchalism included male dominance, ego, and chauvinism. The women believed that while they may see small changes regarding women in leadership, they were not certain that there would ever be total equality or equity. Deborah said, "Although it's getting better, there remain issues; it's still an Anglo Saxon, patriarchal system."

There was a prevailing conviction that the level of patriarchalism was more prevalent in the church. They attributed this to the historical foundation, tradition, and biblical teaching of the church. There was agreement that societal discrimination of African American males was a major contributing factor to the dominance of men in the church. This association was linked to their understanding, and in most cases, experiences of the historical support the church offered black men. Often, the black church was the only environment where black

men were respected and trusted to have positions of authority. Bathsheba said, "The black

church is very hierarchical with the tradition of the men being at the top."

Leah

"Historically, the black church was one place where a black man's humanity and manhood was respected. So, to defer to a woman may seem as if you are trying to take their manhood away because of the long-term tradition of supporting male leadership."

Lois

"In the sacred world, for many men, it's the first place of any position of power and authority. And so now having to accept more females is like, hey, I must share my leadership. I am just getting comfortable being the head person in charge. Now, here is this woman suiting up, and she's going to sit in the chair next to me."

When examining this concept from a cultural and even spiritual perspective, as seen

in the participants' quotes, knowledge and understanding of the historical struggle of the

black man cultivated a degree of compassion and acceptance. The expression of hope for

continued improvement was an indication that training could open the door for change that

would ease the threat of men feeling that they are being emasculated.

In contrast, Deborah and Sarah shared that while most of the experiences of

patriarchalism came from men, there were times when other women were the perpetrators of

the offenses.

Deborah

"Some of the worst chauvinist treatment I have seen has come from women. Black women who have a thinking that is, in my opinion, very antiquated, but I don't want to dismiss the fact that that's their thought process but don't impose it on me. So, it's not just from men; we don't ever want to think it's just for men. The pendulum swings both ways."

Sarah

"In the secular world, much of my mistreatment by women was from white women who did not want to submit to me. But in the church environment, this was primarily the result of African American women with very controlling spirits."

To sum up the theme of perception of religiosity and faith to leadership, the participants vocalized the belief that God gives them the fortitude and tools to accept the truth and move forward despite the stagnant growth of female leadership. Additionally, they believed that the totality of their experiences and success with dual leadership roles was proof that God was their source and provided, protected, and covered them.

Question 7 – Leadership and Business

The focus of question seven was addressing how leadership affects business. The theme of business effectiveness emerged from the exploration. The participants stated that their leadership approach did not change no matter what organization they were representing. The participants made a direct correlation between being effective leaders and impacting the business component of the entities. The focus was on how their influence to all stakeholders, especially staff and volunteers, produced position outcomes. Also, the participants addressed the position effects of equality and equity.

Influence

When addressing the importance of leadership to business effectiveness, the participants shared a common understanding that effective leadership was the principal component to a successful business regardless of what service or deliverable directed the organization. The ability to influence others is vital as it can affect productivity, ultimately leading to achieving the goal. The participants shared their experiences relative to their dual leadership positions. It was expressed ongoingly that the major contributing factor to their success has been their ability and passion for serving and influencing others.

> *Abigail*
>
> "The way that I deal with people has the potential to strengthened and enhance my church and work reputation. When people think of the entity, they often envision the leader. On one occasion, as a direct result of involving the community, my district passed a levy at a 70% rate, which speaks to how people felt about the services we were providing."

Sarah

"Effective leadership allows you to connect with people. When you connect, you can influence, and when you influence, you increase the opportunity for success in gaining more business, which speaks to growth."

Lydia

"My leadership position contributes to business effectiveness in the outcome delivery, mentoring others, and cultivating success. When employees feel valued, it affects the overall performance of the organization."

Lois

"Effective leadership supports the vision. When there is buy-in relative to the vision, there is the potential to increase funding, develop employers, and propel overall organizational growth and stability."

Leah

"As a leader, I have set the example of modeling the behavior I desire from the team. It has strengthened our relationship, networking, and collaboration. Our brand has a good reputation."

Bathsheba

"Being an effective leader has influenced the revenue of my organization. That is because employees are cared for, and they provide the same services to our stakeholders. It has reciprocal effects."

Equity and Equality

The participants shared that lived experiences have not resulted in them being treated equitability; yet, they felt that they needed to implement the principle when engaging with others. Hadassah suggested that effective leaders are not afraid to embrace equality and equity.

Deborah

"We can't just see the terms as semantical, and they are not synonyms; because what's fair may not always be what's equitable, and vice versa. It's fair to give everyone what they need, but what everyone needs may not equal the same thing. So, when we talk about equity, as leaders, we must look at everything from assignment to salary."

Question 8 – Managing Dual Leadership

Question eight delved into how the participants managed dual leadership responsibilities. Examining the concept resulted in the theme of strength and perseverance.

Strength and Perseverance

It was impactful that this investigation led to rich and detailed accounts of the strong black woman being connected to the participants' lived experiences. There were no questions relative to this concept, yet 90% of the participants referenced the impact of this archetype. It was expressed by the participants when they were asked to share vital experiences that would facilitate an understanding of how they maintained dual leadership positions. They articulated that as African American women, their desire to succeed in leadership had nothing to do with the historical traditions of the feminist movement. This was a concern for many participants as they felt that their drive to succeed in ministry and the workplace was misunderstood. They indicated that their achievements did not mean that they wanted to be compared to men but viewed as ladies with class, femininity, and skills. Deborah expressed this in her declaration, "I don't have to be masculine; I don't have to be hard. God knew I was a female when He called me, and He called me anyway, so I don't have to change who I am."

The participants agreed that much of the negative imagery of the strong black woman was disrespectful and the product of the long-lasting mistreatment of women who traditionally did whatever it took to help their families and communities. The labels which presented themselves in both environments were typically ascribed when they exercised decision-making authority, would not conform to the expectations of others, verbally expressed themselves, or failed to accept various forms of typecasting.

In ministry, the phenomenon was connected to being assertive, independent, and being too vocal. But in the workplace, it was often used when they showed any type of emotion, passion, or authority. They shared that they struggled to invalidate the negative

imagery and not be intimidated by the perception and actions of others. They each had

different experiences relative to the occurrences of the phenomenon.

Deborah

"Regardless of how eloquent, civilized, and gracious we do it, we are the angry black woman."

Hadassah

"When I disagree, I am labeled as 'that angry black woman.' I was asked, why are you so angry? I replied, I am not angry, we just don't agree, and it is okay."

Sarah

"When I walked in the office with a level of confidence, it is viewed as arrogance."

Bathsheba

"In my workplace, they also take my passion or sternness for anger. I do not have a soft voice tone, so they always say I am angry. I reached a point where I stopped letting it bother me, and I just didn't care what anyone thought."

Lydia

"The culture of the church often labels women in leadership as pushy. Instead of viewing their ambition/self-assertion as drive or a desire for excellence, it's called pushy, obstinate, or something more negative."

The participants verbalized fatigue in dealing with the labeling. Also, they expressed

that despite minimal efforts relative to cultural sensitivity, cultural competency, diversity, and

inclusion, they sometimes felt hopeless and had to guard against accepting defeat. Despite

having strong opinions about if things would change, they adopted behavior to minimize the

personal impact and backlash.

Abigail

"I learned to sit in silence in the church because I knew that my opinion or knowledge was not desired."

Deborah

"There is no escaping the stereotypes. It is constant. At the end of the day, we can't escape the fact that the stereotypes are there."

Leah

"There are so many hurdles and barriers that are entrenched. It seems difficult to overcome."

Positive Imagery of a Strong Black Woman. The participants felt that the notion of being a strong black woman should be non-threatening as it represented the tenacity, determination, creativity, and push for excellence. It was viewed as a position because of its association with African American women they honored and respected. They stated that they learned what it meant to persevere and to make things happen from their mothers and grandmothers. They watched these women sacrifice to ensure that their children had opportunities to advance. The emphasis placed on dealing with whatever happened while living life was not to uphold an antiquated model of extraordinary strength but rather served as a reminder that they could succeed. Several shared that they grew up in single-parent homes resulting from separation, death, or abandonment. When both parents were in the home, the emphasis was on working together to achieve more than generations before them.

Being a strong black woman was viewed as a learned behavior from the individuals who raised or mentored African American girls. The participants paid tribute to the one whose shoulders they stood on, which is a common metaphor in the African American culture representing the ability to achieve or succeed due to the contribution of another. While it is common in the black community, Isaac Newton coined the phrase "standing on the shoulders of giants."

Lois

"My mom was the underlining influence. There was the drive to be successful at whatever I was assigned. There was always the drive to get the job done, as best I could do it, often challenging myself past my abilities."

Deborah

"I was raised primarily (especially in the early years) by my maternal grandmother, who raised my mother as a single parent. My grandfather left when my mother was

about three-months old and went on about his way. My grandmother was a strong black Christian woman who was kind and gentle. She made an impression on me. She did not push being strong or tell me to, but the subtle influences regarding what she represented were powerful. My mother was cut from the same cloth. So, you know, watching them, I developed the same determination. They didn't have to tell me as a woman to be strong. I saw it in them. So, yeah, I think that's it's, it's just there."

Servant Leadership Connection. Another point of interest from the data regarded the connection of the strong black woman to service or serving. When one examines the contribution of successful black women, there is a link to servanthood. For example, as stated in the description of leadership styles, regardless of the style of leadership or success in their positions, there was a link to serving.

Deborah

"I don't know how else to put it; female servant leaders are strong black women. You can't separate them. It's ingrained; we've been brainwashed not to believe but know that we can do it all. And it is always expected of us to do it all."

Each of the interviewees felt that being a female meant one had to be able to handle multiplicity. Even if they did not have dual leadership positions, they had to juggle being all things to all people, mother, sister, wife, caregiver, and so forth. The participants acknowledged that their other responsibilities don't go away because they work and hold leadership positions. Lois noted that because African American women often get the job, this represents strength and ability that can be intimidating to African American men.

Lois

"There were times when individuals could not accept my assistance, even when they needed it, because they placed me in a box and did not have the compacity to embrace the changing role I represented as an African American woman."

Interview Conclusions

The interviews concluded with the interviewees sharing how they have maintained dual leadership roles. The interviewees expressed love and passion for what they do and who they have become because of leadership commitments to both organizations. They addressed

the fact that while they one day would retire from paid positions relative to ministry and the workplace, their call to serve others would never cease. Until they reached that milestone, they said that they handled their multiple roles in the following ways.

Hadassah

"I stay focus and accept the assignments that I believe God has entrusted to me."

Bathsheba

"I make sure that I have done my best in both positions. I set goal and objectives and I don't stray from them."

Deborah

"I have accepted that it's not easy, but I am committed to what God has called me to do. I also am learning to rest more and have quality time with family."

Mary

"I pray every day."

Lois

"I pray a lot. I allow time for self-focus and care. I remind myself that I can't give more attention to the negative things that happen than I do to being an influential leader. I tell myself that giving up is not an option. I get up, suit up, and show up."

Lydia

"I understand that the organizations are different. I accept the differences. I bring my best self to both. I engage in self-development."

Sarah

"I stay connected to God. I have established a support system. I network with other women who maintain dual leadership positions."

Leah

"I take the time to learn from both. I merge what can be merged and I have learned to make myself and my family a priority. I engage in regular counseling."

Abigail

"Maintaining my sanity is work but I find support in my faith, Scripture, and prayer. I also surround myself with other women to support and encourage me".

Summary

Chapter 4 included the analysis of the data for this study. The interviews resulted in findings from the experiences of nine African American women having concurrent leadership positions in sacred and secular organizations. The women shared demographic details which provided insight into their character and background. The participants discussed and described the challenges and successes they experienced in both leadership positions divulging sensitive subjects and, in some cases, painful experiences.

When coding the transcribed interviews, there were several probable themes of the research. As a result, eight principal themes containing subthemes relating to codes materialized from the data: leadership styles, experiences of microaggressions, systemic sexism, health impact, culture, perception of religiosity and faith, business and leadership relationship, and dual leadership.

The participants expressed the major themes with concise descriptions as they addressed their understanding and interpretation of the experiences associated with their verbal accounts. Direct quotes from the study participants supported the reported themes and subthemes, substantiating the research finding.

In full disclosure, it was difficult to listen to the negative experiences of the research participants in some cases. Many of the experiences were presented as unfair, excessive, and painful. It is believed that the difficulty was the result of two primary factors. First, as an African American female, some of the disclosed incidences were shared experiences. Second, during this research process our nation has been bombarded with cases of discrimination, prejudice, and bias that have resulted in the loss of life. With the awareness of these facts, the interviews were handled with full professionalism and research integrity.

Chapter five is the conclusion and recommendation resulting from the research. Also, Chapter five will include a discussion of limitations that occurred while conducting the study.

CHAPTER 5: CONCLUSIONS AND RECOMMENDATIONS

The research explored the phenomenon of simultaneous ministry and workplace leadership roles for African American women ages 21-76. Semi-structured interviews consisting of eight questions provided detailed accounts of the lived experiences of the study participants. The interview questions' primary focus was leadership style and experiences, the contribution of leadership to business effectiveness, and the impact of dual leadership roles. A secondary focus was given to organizational culture, religiosity, and faith. The study utilized a qualitative research design to acquire the knowledge mentioned above.

In addition to a brief review of the study's purpose and objective, this chapter includes a synopsis of the findings presented in chapter four. The findings will be discussed, indicating contrast and comparison of the literature to the participants' account. In addition, this chapter will present any limitations occurring during the study, implications of this research, and suggestions for future research. The chapter concludes with reflections of the primary investigator.

Research Questions/Hypotheses

The research study's principal question is: What are the lived experiences of African American women leaders in ministry and the workplace?

Discussion of Findings

As described at the onset of the research, the variation relative to the definition of the term dual leadership is a contributing factor to the minimal research for this study. As there is widespread research examining leadership, the data decreases when looking for the meaning of dual leadership from the perspective of this study. When incorporating race (African American) and gender (women), there is an even greater divide and there is little literature available.

The interviewees' responses produced eight themes associated with answering the research question regarding the lived experiences of African American women in ministry and the workplace. The themes included the following: leadership approach, experiences of microaggressions, systemic sexism, health impact of female leadership, leadership culture, perception of religiosity and faith, leadership and business effectiveness, and strength and perseverance.

The research participants were able to define their leadership approach and its connection to their faith. Participants' identification of having a servant leadership approach aligned with Fiebig & Christopher's (2018) pronouncement of servant leadership as the prominent leadership style for many women in ministry. As addressed in chapter four, even when the interviewees used other terms to describe their leadership approach, they referenced how those approaches were intermingled with a servant leadership mindset. This acknowledgment of serving suggests that servant leadership is their principal approach to leading others in both environments. Also, the participants' acknowledgment of the importance of serving encompassing the reviewed literature indicates that servant leaders place a high value on serving others (Boone & Makhani, 2016; Lugo-Santiago, 2016).

The women's narratives of microaggression were addressed when the participants reported their feelings relative to the subthemes of disrespect, stereotyping, demeaning comments and actions, and discounting their abilities and achievements. In comparison to the literature review, microaggression was enmeshed in the conceptual framework of the SBWP reported by Davis & Afifi (2019) as subservience, negative imagery, and insults. Furthermore, the participants' verbalization of discriminatory practices was supported in the literature denoting disparaging treatment and gender and racial grouping (Crow, 2020).

In the literature review, sexism was addressed as an element of intersectionality. The term addressed disparities relating to gender, the high probability of concept, the connection

of sexism to religiosity, female victimization, and discrimination (Garcia, 2021; Liao, Wei, & Yin, 2020; Liu, 2019). The women reported incidences with clear linkage to gender bias, gender discrimination, and disrespect in both environments. The lack of meritocracy was visible in the obvious notation of self-development supported by post-secondary education and training.

As to the health impact of dual leadership experiences for African American women, the research participants identified anxiety, stress, physical illness, and depression resulting from traumatic experiences. Although there was sparse data relative to the well-being of African American females in leadership, the existing data briefly addressed three causes for negative physical and emotional health for African women. First, the increase of depression for African American women and the disparities of diagnosis and treatment (Baldwin-Clark et al., 2016; Snowden, 2003). Second, the devastation caused by the impact of SBWP on the well-being of African American women and the deterioration associated with servant leadership (Abram, Hill, & Maxwell, 2019). Last, the effect of working excessive hours during the weekday and working on the weekends (Therapy Today, 2019).

Although the women experienced physical and mental health problems associated with their leadership positions, according to their lived experience accounts, they made the necessary adjustments but did not disengage from dual leadership. Additionally, they relied on their faith and their relationship with God to help them. The reported behavior of the women was aligned to the limited research, which indicated that African American women continue to function amid emotional conflict, rely on spirituality for stability, and are less likely to seek professional mental health services (Joseph et al., 2017: Okunrounmu et al., 2016).

Limitations

Some limitations occurred when conducting the research. When scheduling the interview appointments, all research participants met the age requirements of the study. However, upon engaging in the interview, one of the participants had a birthday a few days before the appointment. Another limitation was that all participants reported that they were members of one Christian denomination, Protestantism. Therefore, it is unclear whether the findings relative to religiosity are generalizable to all faiths and practices. While there was no indication that any of the participants knew each other, there is the question as to whether the strong ties to faith expressed by all participants resulted from denominational doctrines. Additionally, during the interviews, there were widespread national concerns regarding discriminatory practices and social injustices resulting from several cases of murder involving race and gender. Although there was no reference to these issues during the interview process, the heightened awareness of social injustice producing anger, fear, and intolerance could have impacted participant responses.

Finally, although saturation was achieved after seven interviews and the finding resulted in several themes and subthemes with detailed descriptions, the sample size was small (8). As is the case with small samples, there is always the possibility that the findings may not be generalizable to the larger group, in this case, African American women with dual leadership roles.

Recommendations to Leaders and Practitioners

The objective of this research was to understand the impact of dual leadership on African American women. To continue to assume that there is no negative implication regarding obtaining and maintaining leadership positions will not change or improve the inequalities and inequity of female leadership. The knowledge gained regarding the intersection and impact of dual leadership positions from the perspective of African

American women affects multiple systems. These systems include religious entities, corporate organizations, community establishments, policymakers, African American women, and families.

It is recommended that organizations examine their business operations to ensure that policy, practices, and procedures are not without measures about social responsibility and ethical practices that govern overall business operations. Understanding the holistic picture of leadership style, organization culture, and the study's conceptual frameworks (SBWP and SLT) provides measures that foster research equitability and diversity without presumption (Bromfield et al., 2016; Eichelberger et al., 2016).

Recommendations for Future Research

When seeking to understand a phenomenon from the perspective of a particular group, the best measure for gaining insight relative to how, why, and what is to engage in qualitative methodologies (Church et al., 2019). Based on this knowledge, qualitative research is the suggested method to address the following recommendations.

The lack of sufficient robust research focused on a specific population causes the absence of efficacy in addressing the need of that population (Bibbins-Domingo et al., 2017). To ensure sufficient data to lessen the gaps in the literature, the first recommendation is for the inclusion of African American women in more research to gain insight relative to the interpretation, cause, and impact of their experiences.

The next recommended is to conduct studies relative to African American women and mental health and the influences of spiritual beliefs on their engagement with mental services. This recommendation is supported by acknowledging that for most of the research participants, their experiences led to physical and emotional issues of concern indicating the need to conduct additional research to gain insight relative to the population's overall well-being.

The third recommendation directly correlates to the finding in this research relative to African American women and microaggression in the black church. The recommendation is to engage in research that brings awareness to African American women's concerns and experiences serving in the church and experiencing unintentional and, in some cases, intentional microaggression in the form of assaults, insults, and invalidation.

Summary

This study aimed to provide an opportunity to understand the plight of African American female leaders in ministry and the workplace. The study examined the engagement of the conceptual framework of SBWP and SLT to the experiences of the target population. In addition, the study provided an avenue for the marginalized population to articulate the impact of their experiences.

This research heightens the awareness of ongoing prejudice, discrimination, and bias experienced by African American women across organizational entities. The realization of unfavorable practices and weakness in sacred and secular environments provides an opportunity to embrace a system thinking design to address the issue.

Research Reflection

When examining the perspectives of the dual leadership of African American women based on their lived experiences, it was clear that many of the struggles associated with race and gender continue to exist. The experiences of the research participants indicated that despite living in an advanced society, multiple degree obtainment, and having the necessary skills and abilities to serve in a position of leadership does not guarantee equity and equality in professional advancement. Thus, the need for ongoing education and accountability measures to propel and empower all systems to work together (Eichelberger et al., 2016) is a step toward change that permits a process where meritocracy becomes the norm in professional development.

By giving voice to African American women, this study adds to scholarly literature and contributes to the overall understanding of the cultural experiences of leadership for the population. Closing the research gaps can influence a fundamental shift in societal perspectives, unleashing the reality of a broken system instead of accepting tradition.

The contributions to the overall well-being of the population could propel a new paradigm of diversity and inclusion.

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Appendix A

Informed Consent

Consent to Participate in a Research Study

Hello, my name is YoLanda Lewis, and you are invited to take part in a research study. I am a graduate student in the Doctor of Business Administration Program at Franklin University in Columbus, Ohio. As part of the requirements for earning my doctorate, I am doing a research study.

Why is this study being done?

The purpose of this study is to answer the question, what are the lived experiences of African American women leaders in ministry and the workplace? This study aims to understand the dual leadership experiences of African American women in ministry. The primary focus is to explore the lived experiences of the target population's religious and work-related leadership positions. I am inviting you to participate in my study because you are an African American woman with leadership service in the church. Also, you are currently between the ages of 21-75 years old. Finally, you maintain a second leadership position in your employment in a community or corporate setting.

Because there is limited data about the phenomenon, I hope to gain understanding and knowledge relative to the effects, opportunities, and unique experiences of African American women in ministry with dual leadership responsibility, thereby adding to leadership research.

What am I being asked to do?

If you participate in this project, I will schedule a Zoom interview at a time that is convenient for you.

Taking part in this study is your choice.

Your participation in this project is completely voluntary. You may stop participating at any time. If you stop being in the study, there will be no penalty or loss of benefits you would normally have.

What will happen if I decide to take part in this study?

The interview will consist of eight questions. It will take approximately one hour. The interview questions will include questions like, "What key issues have you experienced in your role as a leader" and How would you describe your leadership style?"

Only you and I will be present during the interview. With your permission, I will audio record the interview so that data can be transcribed, and I will analyze the responses. You will be one of about 7-10 people I will interview for this study.

What are the risks and benefits of taking part in this study?

I believe there is little to no risk to you for participating in this research project. You may become stressed or uncomfortable answering any of the interview questions or discussing topics with me during the interview. If you do become stressed or uncomfortable, you can skip the question or take a break. You can also stop the interview, or you can withdraw from the project altogether.

There will be no direct benefit to you for participating in this interview. This project's results may help us understand better and support African American women's needs and concerns with leadership and culture by exploring the systems critical to the population's overall well-being. Giving voice to African American women and their experience can influence an essential change in societal perspectives, releasing previous beliefs regarding misinformed and faulty thinking.

Privacy and Confidentiality

The information you share will be confidential and will not be divulged to anyone. The only individuals authorized to view any shared data will include my dissertation committee and me. Please note that these individuals have agreed to and understand regulations governing confidentiality. The Franklin University Institutional Review Board (IRB) has the right to review research records for this study.

After I write a copy of the interviews, I will erase or destroy the audio recordings. When I report the results of my research project, I will not use your name. I will not use any other personal identifying information that can identify you. I will use pseudonyms (fake names) and report my findings in a way that protects your privacy and confidentiality to the extent allowed by law.

Compensation

There is no compensation for participating in this research project.

Future Research Studies

Identifiers will be removed from your identifiable private information. After removing identifiers, the data may be used for future research studies or distributed to another investigator for future research studies, and we will not seek further approval from you for future studies.

Questions

If you have any questions about this study, please email me at lewis10@email.franklin.edu. You may also contact my dissertation chair, Dr. Alynica Bowen, at alyncia.bowen@franklin.edu. If you have any questions regarding your rights as a research participant, please contact the Franklin University IRB Office at 614-947-6037 or irb@franklin.edu.

If you agree to participate in this project, please sign and date below and return it to YoLanda S. Lewis @ lewis10@email.franklin.edu. Keep a copy of the informed consent for your records and reference.

Signature(s) for Consent:

I agree to join the research project entitled, "Dual Leadership: Perspectives of African American Women Leaders in Ministry and the Workplace."

Please initial next to either "Yes" or "No" to the following:

_____ Yes   _____ No   I consent to be audio recorded for the interview portion of this

research.

Name of Participant

(Print): _____

Participant's Signature: _____Date___/___/____

Person Obtaining Consent Signature: _____Date: ___/___/__

Appendix B

IRB Approval Document

FRANKLIN ▮ UNIVERSITY

Date: March 2, 2021
PI: Yolanda Lewis
Department: Ross College of Business
Re: Initial - IRB-2021-19
Dual Leadership: Perspectives of African American Women Leaders in Ministry and the Workplace.

The Franklin Institutional Review Board has rendered the decision below for *Dual Leadership: Perspectives of African American Women Leaders in Ministry and the Workplace.*

Decision: Exempt
Category: Category 2.(ii). Research that only includes interactions involving educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures, or observation of public behavior (including visual or auditory recording).
Any disclosure of the human subjects' responses outside the research would not reasonably place the subjects at risk of criminal or civil liability or be damaging to the subjects' financial standing, employability, educational advancement, or reputation.

Findings: The PI is conducting interviews with African American women who hold dual leadership positions in both the church and the workplace.

The IRB determination of exemption means:
- You must conduct the research as proposed in the Exempt application, including obtaining and documenting (signed) informed consent if stated in your application or if required by the IRB.
- Any modification of this research should be submitted to the IRB prior to implementation to determine if the study still meets federal exemption criteria.
- You are responsible for notifying the IRB Office with any problems or complaints about the research.

Students, please note the following:
- You must use only the approved consent and assent forms (as applicable).
- When you have completed your project, you will need to submit a Final Study Report to the IRB Office to close the study.

Any modifications to the approved study or study closures must be submitted for review through Cayuse IRB. All approval letters and study documents are located within the Study Details in Cayuse IRB.

You may contact the IRB Office at 614-947-6037 or irb@franklin.edu with any questions.

Sincerely,

Franklin Institutional Review Board

Appendix C

Human Research Participant Training Certifications

CITI PROGRAM

Completion Date 24-Nov-2020
Expiration Date 24-Nov-2023
Record ID 39768212

This is to certify that:

YoLanda Lewis

Has completed the following CITI Program course:

Not valid for renewal of certification through CME.

RCR Basic Course
(Curriculum Group)
RCR Basic Course
(Course Learner Group)
1 - Basic Course
(Stage)

Under requirements set by:

Franklin University

CITI
Collaborative Institutional Training Initiative

Verify at www.citiprogram.org/verify/?w01132e46-cc26-4317-8b7a-7ab617618afd-39768212

CITI PROGRAM

Completion Date 24-Nov-2020
Expiration Date 23-Nov-2024
Record ID 39768211

This is to certify that:

YoLanda Lewis

Has completed the following CITI Program course:

Not valid for renewal of certification through CME.

CITI Conflicts of Interest
(Curriculum Group)
Conflicts of Interest
(Course Learner Group)
1 - Basic Course
(Stage)

Under requirements set by:

Franklin University

CITI
Collaborative Institutional Training Initiative

Verify at www.citiprogram.org/verify/?w749a6602-190d-4b32-bc35-09fa33c26ce2-39768211

Appendix D

Interview Questions

Date of Interview: ____/____/___ Interviewee: (Pseudonym/Code) _____

1. How would you describe your leadership style?

   a. What are the similarities between the two leadership positions?

   b. How would you describe the differences between the two leadership positions?

2. Describe the key issues you have experienced as an African American female in leadership?

3. Describe the organizational culture of your workplace for which you hold a leadership position?

4. Describe the organizational culture of the sacred entity for which you hold a leadership position?

5. Describe what religiosity means to you? Describe your faith and what it means to you?

6. What influence does your religious belief have on your leadership style?

7. How do you perceive your leadership role contributing to the business-related effectiveness of your ministry and workplace organizations?

8. Please share any experiences you might have that could help me understand how you maintain dual leadership positions.

Conclusion

I appreciate your time and willingness to share. Do you have any questions for me? Thank you for your participation in my research study project!

Appendix E

Research Participant Demographic Data

Date of Interview ___/___/_____

Pseudonym: _____ Code: _____

Age: _____   Race: _____ No. of Children: _____

Marital Status: _____Location: _____

Education Level: _____ Religious Affiliation: _____

Ministry Leadership Title: _____

Years of Service: _____ Current Status: _____

Workplace Leadership Title: _____

Years of Service: _____ Current Status: _____

Appendix F

Invitation Letter

Dear _____,

As a graduate student in the Doctor of Business Administration Program at Franklin University in Columbus, Ohio, I am conducting research as part of the doctorate degree requirements.

The study examines African American females' lived experiences in ministry with dual leadership positions in both the church and workplace. The research intends to gain insight into the demands, impact, and complexities of African American women who maintain leadership roles in both religious and business organizations.

The study is open to all African American women who are 21-76 years old having a minimum of two years' experience in a leadership position in the church and secular (community or corporate) setting. This study aims to answer the question: What are the lived experiences of African American women leaders in ministry and the workplace?

The study will consist of a 45-to-60-minute interview using the ZOOM platform. The researcher will then contact you to review your interview transcript for accuracy and meaning. The audio recordings will be appropriately destroyed following data transcription. I will use codes for identifying data, i.e., name, telephone number, mailing, or email address. I will use pseudonyms (fake names) and report my findings in a way that protects your privacy and confidentiality to the extent allowed by law.

I want to conduct this study and know more about the phenomena of ministry and dual leadership services of African American women because there is limited research on this population's unique experiences. Taking part in a study is optional. There is no compensation for participating in this research project.

If you are interested in participating in the study, please sign and return the informed consent document via email, mail, or fax. If you would like more information, please contact me at lewis10@email.franklin.edu or 614-231-0237. Please provide a telephone number to be reached and a good time to call.

Please provide answers to the following screening question in your reply email:

1. Are you an African American woman between the ages of 21–75?

2. Do you have at least two years of experience in a ministry leadership position?

3. Do you have at least two years of experience in a leadership position in the workplace?