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Diversity and Inclusion Toolbox: Action Items for the Nonprofit Sector

Abstract

There is a critical lack of diversity in leadership, particularly African-American women, across all sectors. Given that the nonprofit sector is an integral part of the social system, it makes sense to have leaders that reflect the social fabric of the United States. Diversifying the nonprofit work is an important goal, not only given underrepresentation but also because of looming population shifts. This paper builds on previous mixed methods research by the authors by adding concrete implications and action points to increase diversity and inclusion.

Introduction

When leadership literature is restricted to a certain gender, geography, or race, we are limited in our understanding of the complexity and diversity of leadership models. Writers and scholars who represent the dominant group in our culture, most often white middle-class males, have shaped our leadership perspectives in the recent past. These scholars have prescribed what the larger society considers significant. Lerner (1972) said, “our historical perceptions can only be enriched by accepting the fact that so long as sex and race are used to ascribe to a people a different rank, role and status, so long will they have a different historical experience from that of the dominate group” (p. xix). Substituting the word leadership in place of “historical” above sums up one portion of society often left out of leadership literature, the African-American woman. Leadership is a complex phenomenon that has been defined and redefined. The common thread in most leadership definitions is influence. Pierce and Newstrom (2008) put forth a comprehensive definition of leadership when they say that it is a sociological phenomenon involving the intentional exercise of influence to guide others toward some mutual attainment of goals (p. 10). The word sociological implies a societal link. The current portrait of American society is more diverse than it has ever been yet most leadership studies have focused only on one part of society as the yardstick to measure all other leaders- white males. A smaller number of studies of leadership have included women but studies of both male and females in leadership have assumed that all males and all females are the same. Parker (2005) says that leadership literature is presented as race neutral and generalized to all people and grounded within perspectives that privilege white middle-class norms and values through gender symbolism that operates as the universal depiction of men and women across cultural and class boundaries (p. xi). Most of the leadership literature that includes African- American women typically looks at

their accomplishments in the civil rights era, their roles in churches and also educational settings. From a geographic standpoint, most literature that includes African-American women is set in an urban environment or inner city. However, African-American women leaders are in every town and suburb of the United States. These women go to church but sometimes they do not. Some pursue an academic career but others are in the corporations, the nonprofits, the public sector and serving their community in quiet ways.

The relatively recent past has seen the growth in works opening up the world of leadership to women's and ethnic perspectives. A Google Scholar search on the topic of leadership from 2000 to date generates almost 2 million citations from a variety of written sources. Search words make a difference. The search terms "women and leadership" generated 11,000 citations, "leadership and African-American women" generated 40,000 citations and "leadership and cultural differences" generated 148,000 citations. These items include books, articles and presentations and demonstrate attention is paid to culture and the need to have diverse voices for organizational effectiveness and accountability.

The one size fits all models of leadership are no longer relevant. This is a long overdue look at leadership from different but no less relevant angles. Gilmore (1996) calls it a "re-vision". The re-vision and expansion of leadership theories and examples of women leaders provides practitioners and educators with a more expansive and holistic of leadership. Women's history is replete with examples of women leaders across the arch of US history (Scott, 1990, 1993; Gilmore, 1996; DuBois & Dumenil, 2019).

According to Chin, Lott, Rice, and Sanchez-Hucles (2007), interpretation of the behaviors of diverse women leaders may vary depending on the different ethnic and contextual perspectives from which it is viewed (p. 11). The illustration of African-American women

leadership is not an attempt to bring about a competing model of leadership, instead it attempts to show that existing models need to be more inclusive. It serves to broaden the lens of leadership studies. Additionally, broadening the lens of leadership studies to consciously include Black or African-American women provides African-American young women with leaders and role models with whom they can identify and emulate. Broadening the lens of leadership studies provides educators and trainers the materials needed at all levels and types of leadership education the scholarly and professional materials required for 21st century solutions.

The U.S. nonprofit sector continues to grow and the amount of money that nonprofits manage is a significant portion of the national economy. The nonprofit organizations in the US are laboratories of leadership as well. The National Council of Nonprofits 2019 report indicates that nonprofits contributed products and services that added one trillion dollars to the nation's gross domestic product; 5.6 percent of GDP. Nonprofits are also a major employer, accounting for 10 percent of the economy's wages, and over 10.2 percent of jobs in 2016". According to the Center for American Progress, today's workforce is more diverse than ever (2019, <http://www.americanprogress.org>). This site shows a myriad of statistics on how many ethnicities are included in today's workforce. The punch line is that ethnic minorities are not equally represented in leadership roles. Among the sectors, the nonprofit and public sectors are lacking the most in diverse leaders (Cardenas, Ajinkya, & Legar, 2011, p. 5). This is startling given the fact that both the nonprofit sector and the public exist to promote the common good.

Organizations in the 21st century have to deal with rapid change, competing demands and diversity of need both internal and external. Resilience and determination are needed to move organizations along the cycle of success, failure, and back to success. Parker (2005) notes that contemporary African-American women's organizational leadership is grounded in a tradition of

survival, resistance, and change that historically has been ignored or devalued (p. 31). No longer should the leadership experience of the African-American woman be ignored in leadership studies, instead the unique resilience of these individuals should be included as a demonstration of its necessity to individual survival and organizational sustainability. Given the 2019 report from the center for American progress, the concept of allyship assumes greater importance. Key in becoming an organizational ally is to avoid the tendency to “help” which can have the unwitting effect of reinforcing oppressive societal messages. This paper presents the existing strengths of African-American women which provides a platform for awareness and action.

This paper has several purposes. One is to recognize the strengths of current African-American women leaders and to point out that they are building on a rich, if hidden history. Recognizing the strength of current and past female African-American leaders serves to promote the leadership potential of others. Another is to recognize the impending nonprofit leadership crisis given the wave of retirements of baby boomers and to put forth a studied solution based on the leadership styles of African-American women who lead nonprofit organizations.

Literature and History

Organizations are the context in which leadership evolves. The time and culture influence the development of leaders and affect organizational development. Warren Bennis (2009) said “Leaders, whatever their field, are made up as much of their experiences as their skills, like everyone else. Unlike everyone else, they use their experiences rather than be used by it” (p. 64). What Mr. Bennis is describing is standpoint theory. Standpoint theory focuses on the idea that unique life experiences influence everyday actions. African-American women have an intersection of life experiences based on gender, race, and class. Intersectionality is the basic premise of black feminist standpoint theory. Hopkins (2019) observed from Crenshaw’s (1989)

ground breaking work, that the dominant approach to discrimination tends to focus on exclusions occurring along a single categorical axis. This approach has the result of erasing Black women in the conceptualization, identification and remediation of race and sex discrimination by limiting inquiry to the experiences of otherwise-privileged members of the group (Crenshaw, 1989). Focusing on race and sexism excludes the intersectionality of the other ways Black women are marginalized in employment and leadership opportunities.

Often, lost within the emergence or re-visioning of a more inclusive interpretation and discussion of leadership is the African American woman. African American women, by virtue of their gender and race are doubly invisible (Lerner, 1972; Collins, 1991; Scott, 1990; Gilmore, 1996). Historians of Black studies and women's studies have both failed African American women by failing to acknowledge and explore the impact of their membership in subordinate groups within each scholarly arena. This is also true within the study of leadership and leaders. African American women, in their many roles in society and their ideas, are often invisible to many white scholars as well those whose limited worldview impacts their understanding of the depth and breadth of feminist issues. Singleton's 1994 work, notes that further compounding the situation may be the majority of scholar or educator's discomfort at discussing race or gender issues is still relevant today. Concerns surrounding political correctness play a significant but taboo theme, in terms of a willingness to include, confront or discuss racially and gender charged issues.

Addressing the preceding concerns provides a segue to a deeper dive into the concepts of intersectionality. The lived experiences — and experiences of discrimination — of a black woman will be different from those of a white woman, or a black man, for example. Intersectionality provides a lens to look more holistically at the myriad forces at play allowing

organizations to adopt advocacy practices as well as remedial practices and policies to create more equal opportunities for all but particularly Black women.

Collins (1991) posits a rudimentary unwillingness of many white feminist scholars to change the paradigms that steer their endeavors. The reasons for suppression of African-American women's leadership roles, thoughts, actions, and history are complex, but the outcomes are easily documented. One outcome is the small number of researchers who know the contributions of African American women in significant leadership roles. Even more limited are the numbers of works that analyze these leadership accomplishments from both a historical and current standpoint. We have much work to do moving their names and achievements from journals and dissertations to leadership texts, case studies, and training materials. Having the content in standard texts makes the content "standard" and present to both faculty and students.

African-American women have shown their leadership capacity since arriving in the United States. This leadership emerged as a result of the hardships that all African-Americans faced from slavery to the subtle discrimination at play today. Their leadership techniques, according to Rosser-Mims (2010), exemplify survival techniques in family, church, and community organizations that encompass the creativity and commitment for group well-being (p. 7). This type of leadership fits into all four factors of transformational leadership because of their embedded characteristics of survival, motivation, challenge, and creativity.

Not only do African-American women exhibit transformational leadership qualities but also have a background of resilience. Wormer, Sudduth, and Jackson (2011) conducted a narrative study with 6 older African-American women who were born between 1920 and 1940 in segregated Mississippi and Arkansas. They found that resilience was learned in early life and this lesson continued through the rest of their lives in the face of inevitable physical vulnerability and

personal loss (p. 421). In addition, African-Americans, especially women, tend to grow up hearing messages that help them survive in a society where there are barriers and portrayals of their racial group tend to be largely negative. These messages resonate because Brown and Tylka (2011) found that college students who were raised in an environment that received a high amount of racial socialization messages had higher resilience than those who received a low amount of racial socialization messages (p. 275).

African-American women tend to take these embedded and socialized skills with them to work. Parker (2005) observed African-American women executives and their coworkers and reported that these women exhibited five qualities: interactive communications, empowerment through the challenge to produce results, openness in communication, participative decision-making, and leadership through boundary spanning (p. 66). Similarly, Ritchie, Fassinger, Linn, and Johnson (1997) observed that the women in their study (both white and African-American) tended to tackle difficult problems directly and reframe obstacles as challenges (p. 146).

A more inclusive picture of leadership is important on the macro level because it is the right thing to do but there are other reasons for including African-American women. There should be a focus on leadership diversity in both academic and practical terms. On the academic level, Eagly and Chin (2010) say:

Scholars of leadership have infrequently addressed the diversity of leaders and followers in terms of culture, gender, race and ethnicity, or sexual orientation. This omission has weakened the ability of research and theory to address some of the most provocative aspects of contemporary leadership, including (a) the limited access of individuals from diverse identity groups to leadership roles; (b) the shaping of leaders' behaviors by their

dual identities; and (c) the potential of individuals from groups formerly excluded from leadership leaders (p. 216).

Two elements are increasingly important in effective leadership and organizational success. These are transformational leadership styles and resilience. Transformational leadership is a relationship theory characterized by influence, motivation, stimulation and consideration. African-American women experience life from the standpoint of gender, race, and class. They use multiple strategies to navigate their environments and have historically used creativity and risk-taking to survive in the challenging world of oppression. Because of this, they will probably be transformational in their leadership styles.

Transformational leaders, according to Givens (2008), are important to organizations because of their impact on follower satisfaction, commitment to the organization, and commitment to organizational change (p. 5). Givens found that transformational leadership is positively linked to organizational outcomes such as: organizational citizenship behavior/performance, organizational culture, and organizational vision (p. 10). She found that transformational leadership is also positively linked to personal outcomes such as: empowerment, job satisfaction, commitment, trust, self-efficacy, and motivation (p. 15). Current studies continue to support the importance of transformational leadership strengthening our theoretical understanding of the major social and psychological processes by which transformational leaders promote followers' job performance and organizational success (Ng, 2017; Amor, Vázquez and Faíña, 2020).

Resilience has been shown to be an important aspect of leadership and organizational success. In today's chaotic environment, very few organizations are skilled in designing for, managing or even measuring resilience. The majority of nonprofit organizations are focused on delivering programs based on current or emerging needs as well as known metrics. Resilience deals with what is unknown, changeable, unpredictable – and has significant unidentified consequences (Reeves and Whitaker, 2020). Osula and Ng (2014) suggest that the nonprofit sector needs to look at a more resilient model of leadership. They argue that the extraordinary challenges that nonprofits face signals a need for new and fresh perspectives. Reeves and Whitaker (2020) usefully define resilience as an organization's capacity to absorb stress, recover critical functionality, and thrive in altered circumstances. Nonprofit organizations often operate on the margins of financial stability, human resources and the centrality of human relations (Hasenfeld, 2010).

The extraordinary challenges that nonprofits face is not a new phenomenon nor are Black women who successfully lead nonprofit organizations. The historical resilience of Black women in leadership roles is coming to light in myriad ways with the discussion of the women's suffrage movement's upcoming anniversary. One example of a Black woman nonprofit leader who is recognized for her resilience and transformational leadership is that of Janie Porter Barrett.

Janie Porter Barrett was a Southern, African American leader in the national colored women's club movement and juvenile justice reformer during the Progressive Era (Hall, 1954; Odem, 1995; Ford, 2000). Context is critical in understanding the nuances of work from another era. Knowing who Janie Porter Barrett is assists us in understanding her work as a national and state level leader and her leadership's impact in a number of venues. Knowing who Janie Porter

Barrett points to the significance of her work in a time fraught with challenges for women in general and African American women specifically.

Barrett demonstrated her transformational leadership style over the years she led the Virginia State Federation of Colored Women's Clubs (VSFCWC) to their goal founding an institution for delinquent girls of color. Her transformational leadership style kept the clubs across the state committed to the overarching state organization, committed to their vision of founding an organization for delinquent girls, and belief in the efficacy of their endeavors.

In an era when women in general were afforded limited leadership roles Barrett and the women she lead were very comfortable with their internal assumptions of efficacy and competency demonstrating a high level of resilience. Barrett demonstrated what Everly (2011) says resilient leaders do. Mrs. Barrett demonstrated optimism through her stalwart belief in the VSFCWC's vision, demonstrated decisiveness in dealing with both internal and external challenges, demonstrated personal integrity and professionalism, and demonstrated open communications her constituents as well as dominant society leaders who were key to obtaining resources. Her leadership skills both in-race and within dominant society afforded her immense credibility in a highly charged socio-political environment.

Responsible leadership requires characteristics that blend commitment, understanding, and determination as well as self-knowledge. The ability to use these characteristics for the benefit of the institution embodies the concept of "use of self". Barrett, through her effective use of self, was able to acknowledge the realities of gender and race without compromising the labor, creativity, or tenacity of the Virginia Federation of Colored Women's Clubs (Ford, 2000).

During the 1915-1920 period, Barrett lead her institution to the point that it was recognized by the Russell Sage Foundation as one of the five best juvenile reform institutions in the United States (Daniel, 1931; James, 1971). This is the history that African-American women nonprofit leaders build on today.

The black feminist standpoint recognizes the challenges that African-American women have endured since their arrival in the United States. It is about illuminating these challenges to create a vehicle for social change. The challenges of the African-American women have shaped their leadership behaviors by causing them to be creative risk-takers that focus on group well-being and advancement. These behaviors are found in all categories of transformational leadership.

Leadership styles of African-American women

Branche (2014) conducted a mixed methods study of African-American women leaders in nonprofit organizations to examine their self-perceived leadership styles. This mixed methods study provided a picture of the resilience and leadership styles of African-American women leaders of nonprofits in nonprofit organizations. This study used a sequential explanatory mixed methods design. The population of interest for this study was female African-American executive directors, directors, or board members in nonprofit organizations.

The quantitative portion of the study utilized a survey that combined demographic questions with the Multifactor Leadership Questionnaire (MLQ), Form 5X-Short (Bass and Avolio, 1995), and Resilience Scale (Wagnild, 2011). Thirty-three participants of varying ages and backgrounds and worked for many different types of nonprofit organizations were a part of this study.

Table 1 shows the mean scores for the sample.

Table 1. Whole Sample Mean Scores

Variable	Mean	Standard Deviation
Transformational	3.318	.44
Transactional	2.415	.454
Passive Avoidant	.72	.511
Resilience	151.710	15.972

Note: n=33

Multiple paired samples t-tests were conducted to evaluate whether the sample was more transformational, transactional or passive avoidant. A Bonferroni correction was applied to the critical *P* value of .05 to adjust for the multiple tests. The resulting critical *P* value was 0.0167. T-Tests allow the researcher to test whether the mean differences are significant. A paired-samples t-test was conducted to compare transformational leadership style and passive avoidant leadership style. There was a significant difference in the scores for transformational leadership (M=3.32, SD=.44) and passive avoidant (M=.72, SD=.51); $t(32)=-26.11, p< 0.001$. Pair 2 showed that there was a significant difference in the scores for transformational leadership (M=3.32, SD=.44) and transactional leadership (M=2.41, SD=.45; $t(32)=13.03, p<0.001$. Pair 3 showed that there was a significant difference in the scores for transactional leadership (M=2.21, SD=.45) and passive avoidant (M=.72, SD=.51), $t(32)=15.05, p<0.001$. These results suggest that all of the means are statistically different from one another and the sample was highest on the transformational leadership style. The second part of the quantitative portion of the study assessed resilience scores for the sample. Scores greater than 145 indicate moderately high to-high resilience, scores from 116 to 144 indicate moderately-low to moderate resilience and

scores of 115 and below indicates very low resilience. Of the 33 participants, 61% (n=20) had scores greater than 145, which indicates moderately-high to high resilience and 39% (n=13) had scores between 116-144, indicating moderately-low to moderate resilience.

The value of the Branche's (2014) study is significant because she took the research a step further by interviewing 13 of the 33 women. The purpose of these interviews was to further explore themes that may explain leadership scores. Branche (2014) found, that themes of community, empowerment, higher purpose, mentorship, perseverance and family were omnipresent.

The thirteen interviews yielded data that exemplified all of the characteristics represented by transformational leadership on the Multifactor Leadership Questionnaire and resilience factors on the Resilience Scale. The themes of community, empowerment, higher purpose, mentorship, and perseverance were repeated over and over again. Family was a key word/concept that appeared at some point in all 13 of the interviews. These women not only had biological definitions of family but also included coworkers and community members.

Pride was an overwhelming theme in the interviews. Ten of the 13 women expressed that they knew that leadership among African-American women is "an elite concept" and they were proud that their hard work had been recognized. Three of the ten above made their own way by starting their own nonprofits. Two of these three stated that they saw a problem and felt the need to solve it.

Integration of findings

The qualitative and quantitative portions of the study were recursive in reinforcing ideas from each segment.

The quantitative results showed evidence that the African-American women leaders in this study were higher on the transformational leadership scale than on the transactional and passive avoidant scales. The transformational leadership characteristic of inspirational motivation appeared to be the strongest.

The qualitative portion provided real world first hand stories that supported the quantitative results. The 13 women that were interviewed presented real world stories that exemplified behaviors that conveyed their values and vision, how they inspired their followers to continue on despite the difficulties that they encounter, how they encouraged followers to take a role in problem solving and program improvement, and how they acted as mentors and inspired a sense of community with their followers.

The quantitative portion of the study revealed that the women demonstrated high levels of resilience or response to adversity. The stories told to support this bespeak the belief that they have the worth to run a nonprofit organization and the ability to strategically solve problems. In addition, these women told stories that showed they did not give up when presented with a difficult situation and they felt that it was their duty or purpose to be in the business of charity.

Implications for Action

Sector Implications

The nonprofit sector has been a necessity and a value to the United States since the settling of the country. It has filled the social void between the public and private sectors. Salamon, Sokolowski, and Anheier (2000) described the nonprofit sector as, “integral part of the social system embedded in a complex set of historical forces” (p. 21). The United States has a long history of local groups of volunteers coming together to address social, cultural, education

and human needs. Nonprofit organizations have highlighted societal concerns and provided innovative ways of addressing them.

The leadership crisis for nonprofits has not progressed as quickly as predicted by Thomas Tierney (2006), however, there is still concern. This sector continues to fill an important void, finding the right leaders should be at the forefront. Nonprofit organizations need leaders who are strategic in their decision-making, transformational in their behaviors and have the ability to bounce back from adversity. It is no secret that women, especially, minority women are relatively absent in the leadership arena across sectors. Given that the nonprofit sector is an integral part of the social system, it makes sense to have leaders that reflect the social fabric of the United States. Diversifying the nonprofit work is an important goal, not only given underrepresentation but also because of looming population shifts. By 2050, the percentage of Asians and Hispanics will triple, the Black population will double and white people will be the minority racial group (census.gov, 2010). It makes sense for nonprofits to once again be innovators. Our work as a sector is even more critical given the current divisions in our country. We can and must focus our resolve and double-down on our commitment to advance racial and gender equity.

Nonprofit Boards

Looking to a broader pool of potential leaders is one way that nonprofit organizations and their boards can set the tone in leadership selection. The Bridgespan Group (2009), recommends that to find leaders, nonprofits need to reexamine the notion of cultural fit. They say that cultural fit too often means “like us” and that leaders should be selected based on their aptitude and transferable experience. According to BoardSource’s 2017 National Index of Nonprofit Board

practices, nonprofit board member makeup has nearly achieved complete gender equality. While that is an important achievement there remains a huge imbalance with regard to race and age: 84 percent of nonprofit board members are white and 83 percent are over the age of 40 (BoardSource, 2017).

The focus of this article is on African-American women because black feminism is about sharing the voices of these women that defy the classic injustices brought about because of their unique standpoint in American history. These injustices have not necessarily stifled African-American women. The intersection of gender, race, and class, the black feminist standpoint, has been demonstrated to contribute to the leadership styles of African-American women. Boards frequently recruit new members by word of mouth. Recruiting African-American women may entail completely overhauling an organization's board recruitment methods to expand outside of current networks and working to find new networks.

Intersectionality

This article and the research on which it is based provide an important contribution in many areas. First, it suggests another avenue for solving the leadership crisis in nonprofit organizations. African-American women represent a resource that has been previously overlooked for leadership positions. Second, it expands current leadership theory by showing how life situations influence leadership behaviors. Third, it furthers black feminist literature by adding celebratory voices despite the oppressive forces that operate in the American social system. Reynolds (2002) says that the black women's standpoint literature focuses on developing knowledge and understanding of the black women's experiences but it reflects a tension between academic/theoretical account and actual perspectives (p. 603). This article hopes to ease that tension by showing a practical application of the theory.

This important work cannot be done in a vacuum or laid solely on the shoulders of Black women and allied underrepresented women's groups. Looking to national groups with strong regional representation such as the National Federation for Just Communities who work with agencies and organizations around inclusive workplaces and leadership is a place agencies and organizations can start. BoardSource has an exclusively nonprofit leadership focus with a strong emphasis on diversity, equity and inclusion with links to current resources.

Action need not start with national initiatives. Norris (2012) says that black feminist discussion needs to go beyond discussions of diversity to emancipatory possibilities enabled through the building of alliances between researchers and local actors (p. 459). Local actors, agencies and organizations, can focus on becoming allies and advocates themselves and with affinity groups that serve a variety of underrepresented women. At the local community level partnering with organizations such as the Links, Jack & Jill, and the League of Black Women as well as historically Black sororities provide rich opportunities to address the needs of Black women as defined by Black women in a specific area and region.

Agencies and organizations at the local and regional level cannot make inroads alone. Advancing women in leadership roles across sectors requires those of with a platform in academia, in organizations that support nonprofit professional development and advocate for nonprofits at the national level as well as the professions to make the connections with affinity groups that serve African-American women, Latina women, Asian-American women and other underrepresented women's groups. The examples of their leadership strengths in light of dominant culture serve to educate, in this case the broader nonprofit sector, on an underutilized leadership resource.

Education and Training

The burgeoning leadership training field would also do well to look at the culturally specific leadership strengths presented here to incorporate this perhaps overlooked archetype of effective leadership as we move forward in creating meaningful training and mentoring tailored to organizations specifically. Specifically, because meaningful mentoring and training has to make sense in an organization's context (Building Movement Project, 2019). This work presents another avenue for solving the leadership crisis in nonprofit organizations. African-American women represent a resource that has been previously overlooked for leadership positions. Current leadership theory is enlarged by showing how life situations positively influence leadership behaviors.

Organizations themselves can develop mentoring programs or partner with other nonprofits or community organizations to provide gendered and culturally aware mentoring programs. In developing mentoring programs is it key that the leadership provides the support and space for women of color to create affinity or networking groups. Creating a space and program is not the work of women of color in an organization (League of Black Women, 2007; Race to Lead, 2019).

Educators at the undergraduate and graduate level have a responsibility to prepare their students to operate in a changing demographic and philanthropic society. As educators we must deconstruct the hegemonic views of dominate society. We have at our disposal leadership texts, scholarly articles, and professional literature not to mention social media to provide examples of successful diverse nonprofit leaders. The reference list for this article also provides current and seminal literature. There are any diverse leaders to provide powerful examples of different cultural and gendered leadership. These individuals need to be invited into our classrooms on a regular basis.

Leadership theory and practice is not static. Leadership theory and practice have evolved emphasizing empowering others, involving stakeholders and networking. This evolution of thought has come in part from the study of women's leadership and women scholars (Dym & Hutson, 2005). From this evolution come leadership ideas emphasizing multiculturalism, followership and as Dym and Hutson (2005) posit the servant leadership model. In our classrooms, we need to shift our conversations from solely about leadership and management theory to more practical and in-depth conversations about what it means to have a workforce that is truly reflective of the community and clients/customers we serve. We should frame the concept of diversity not as an elusive notion but one that is essential for good business. This can be done with case studies and real-world examples of best practices of diversity and inclusion. One resource from which instructors can draw is DiversityInc. This organization publishes a Top 50 list that is obtained from a methodology that "tracks human capital outcomes and connects them with best practices utilized to attract, retain, develop and promote the advancement of underrepresented groups in the workplace" (DiversityInc, 2020).

At the program and institution level, creating an inclusive environment would serve to encourage potential African-American women leaders to rise rather than shrink away because they feel that they do not belong. This inclusive environment would mean that faculty, and just as importantly, administration is diverse. It would mean that there is space and time to create mentoring opportunities that are separate from the traditional academic advising. Universities and programs should encourage the creation of affinity spaces to provide mentoring opportunities that specifically focus on navigating microaggression and microinequity. Entities such as the Faculty Senate are a place to begin advocacy as well as your institution's diversity office and programs.

Nonprofit educators and practitioners can and must play a significant role in dismantling the hegemonic voice of dominant cultural narrative around how leadership looks and operates. Bringing forth examples of successes and challenges for African American and other women of color is needed. Education for dominant culture students on how to engage with other cultures is necessary to move the sector forward beyond tokenism. Cultural competence training is a process not a “one and done” training session. Communities, regional and national organizations are resources for continuing the conversations around cultural competency and anti-racism.

Moving beyond the classroom and into practice, boards are encouraged to take an introspective look at their composition and how they commit to the words of diversity in their strategic plan. One organization, Cornerstone Theater Company, has implemented different models of financial giving for board members in order to remove some of the barriers of having a diverse board and perhaps the short-term negative impact of having a diverse board. These models include, “give, give/get, and a ‘meaningful’ contribution based on your personal circumstances, a gift that is among the three largest you give in a year” (New Faces, New Spaces, 2016). Diversity work and initiatives should be built into the CEO performance appraisals. Consultants who work with boards can coach boards on how to assist the nonprofit leaders with these initiatives. In response to the 2017 report, *Leading with Intent*, Molly Brennan and Miecha Forbes say that we can encourage diversity by working with partners such as CORO, the NAACP and the Young Nonprofit Professionals Network to build connections and potential pipelines. They also say that nonprofits can work with staff to identify potential board members and to build the bench by creating subcommittees or advisory boards that include community members and stakeholders who aren’t full-fledged board members but may be in time (Brennan and Forbes, 2019, as cited by Steve Dubb, 2019).

This study presents examples of success stories that can serve to empower other women to become leaders. The more voices included provide opportunities to strengthen the nonprofit sector and to ensure that power and leadership are shared equitably to make transformational changes for the people impacted, by more who are possibly impacted as well.

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