

Paths to success: The critical role of nonprofits in developing leadership in the African American community of Cleveland, Ohio.

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Introduction

Leadership in nonprofit organizations has attracted considerable attention from scholars and practitioners (Dym and Hudson, 2005; Bennis, 2003; Drucker, 2006, 1999; Riggio and Orr, 2003). Differences in leadership styles and characteristics have been examined among board members, staff and volunteers. Despite the numerous articles published in research journals and popular-reading self-help books too numerous to list in this limited space, there is still a great deal we do not know. For example our practical experience tell us that some leaders derive their legitimacy from the status of their organization; others because of their friendship networks; others still from the quality of their knowledge, experience and thought; finally, others because of their dedication to a cause. Thought leaders in nonprofits may point to one or more of these factors as the basis for leadership identity and commitment in organizations. But these questions around leadership have yet to explicitly consider characteristics in nonprofits lead by and serving a primarily minority population.

Leadership in the class of nonprofit organizations that have come to serve minority populations or are headed by people of color in the American cities comprise a distinct and important subset of private institutions. In Cleveland, Ohio for example, the 2000 U.S. Census reported that African Americans comprised 51.5 percent of total city resident population. The

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size of the population suggests that nonprofit organizations that serve and are led by African Americans in Cleveland are vital to the delivery of contracted social and economic development services, advocacy, and in strengthening civil society.

Despite the importance of African American leadership development to policy makers, graduate school educators specializing in nonprofit studies and management, and people seeking careers in nonprofits, minority leadership is a neglected topic of scrutiny in the scholarly literature. Understanding the basis for successful African American leadership in nonprofits can reveal new ways to meet the leadership and management education needs of the next generation of African American board, staff and volunteer leaders.

This paper will contribute to our knowledge and insights into building organizational capacity and maintaining the health and well being of small faith and community based nonprofit institutions that serve and are run by African Americans. It will also illuminate the critical role these nonprofits serve in developing leadership in the African American community.

Methodology

This paper considers the role nonprofit organizations play in the development of African American leadership characteristics. It utilizes survey data from individuals who have participated in formal organizational capacity building activities that included independent technical assistance projects such as “Project Access,” an initiative intended to build organizational capacity in small faith-based and community nonprofits sponsored and managed by the Cleveland Foundation. The work of Project Access has involved three annual cohorts participating in the initiative from 2005 - 2008, with the survey population selected from the

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2008 cohort. Most of the individuals surveyed for this study perform or have performed their work in small grassroots faith-based type nonprofit organizations. Three additional surveys were completed by the former President of the Cleveland Foundation, the former head executive of the Urban League of Greater Cleveland and the current Executive Director of Community R-Entry.

The data collection and research methods consisted of a brief survey questionnaire indicating demographic, biographical information and values inquires from 41 individuals. Research also involved a search of the available scholarship relevant to the topic of minority leadership characteristics in nonprofit organizations.

Leadership, Community Faith Based Organizations and the Scholarship

“Faith-based organization” is a phrase used to describe a particular niche within the Voluntary Sector. Generally, but by no means exclusively, a faith-based organization will be philanthropic in nature, constituted as a charity or non-profit, and aligned with one of the world's major religions. Faith-based organizations may include secular entities that are not religiously affiliated or religiously-based but have specific missions to promote certain values, beliefs, character, or moral behavior, or that are affiliated with groups with particular philosophic objectives (Urban Institute, 2008). For many years faith-based organizations have played major roles in society, delivering a variety of services to the public, such as caring for the infirm and elderly, advocating justice for the oppressed and playing a major role in humanitarian aid and international development efforts.

Although “faith-based” institutions have a long history of providing social services in this

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country dating back to the Elizabethan Poor Laws of 1601 (Hammack, 1998), it was during the administration of George W. Bush in 2001 that the Federal government cast the private nonprofit community and grassroots organizations – including the “black church” – as “faith based” institutions. As a class of organizations, “faith based” institutions have been eligible for federal funding through the White House Office of Faith-Based and Community Initiatives (OFBCI).

Faith and religion hold an important position in the lives of many people in the United States irrespective of race. These institutions influence our public and private policies, our philanthropy, the way we organize our communities, form our private institutions and the way we as individuals relate to one another. The oldest and one of the most important, if not the most important institutions of African American leadership in the nonprofit sector is the “black church.” Robert C. Hayden, wrote in “Faith, Culture and Leadership: A History of the Black Church in Boston” that the black church has traditionally been a place of religion, education, and culture. According to Walter E. Fluker, the black church tradition as opposed to the “African American” church tradition spans a broad spectrum of denominational, theological, political and cultural diversity (Fluker, 1998 pg.10). The church is also the one institution that has had the greatest influence on the lives of black people in the United States. Despite this place as a central unifying force in the lives of so many people, the Black Church “escapes definition” (Hayden 1985, page 1).

In many but not all cases and for a variety of reasons, the incubation for African American leadership is credited as taking place within a local community church or in nonprofits engaged in faith-based outreach (Williams and Dixie, 2003). Lea E. Williams attributed the typical routes pursued by African Americans as being “through the pulpit, classroom and

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nonprofit agencies” (Williams, 1996, pg 31). Robert Boyd traces the lineage of this phenomena to the practice of southern migrants to northern cities in the migration periods around the World Wars of the last century of forming “store front churches (1998).

It is not surprising that African Americans have historically had few places outside the church in which to learn and practice leadership. Comparatively speaking, more options were available to immigrant communities whose choices for private nonprofit institutional services went beyond religion than for African Americans. Social settlement houses, civic associations, ethnic and nationalistic social halls and churches provided opportunities for specialized leadership development among the immigrant populations. African American communities on the other hand, had a one-in-all institution in the Black Church that on balance, was hard pressed to serve all the leadership training needs of the community.

Unfortunately, the existing scholarly-type research makes insufficient contributions to understanding the phenomenon of African American leadership in nonprofit organizations or the mutual influence of each on the other. The published writing that does tend to explain African American leadership characteristics relies heavily upon anecdotes of religious officials, opinion and self help postings by consultants on the web, nonprofit “empowerment” associations and “social justice” organizations, and the occasional research study by an institution of higher education. Most of the research literature specifically linking nonprofit management with African Americans has more to do with strategies to recruit minorities into leadership roles with nonprofits, rather than empirical theoretically-based ethnic-specific leadership characteristics and success models. Scholarly journal articles specifically addressing the black church offer a point of origin for a discussion of black leadership characteristics in nonprofits. For the most part, this

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literature engages social pathologies, political power and community organizing in urban African American communities, but not leadership in public, private or corporate settings. Examples are listed in Appendix II below.

The scholarship that offers a framework for a discussion that can be applied to minority leadership in the United States is the general research on social capital, community organizing and grassroots organizations, self help organizations, black power and black civic and religious leaders. No so coincidentally, these are topics of familiarity to scholars and practitioners concerned about the health and well-being of the nonprofit sector. One recent dissertation published on-line by Dissertation.com in 2006 entitled, “The Art of Inclusion: Success Stories of African American in the Nonprofit Sector” by Norris Dorsey of California State University, Northridge, offers great promise in the subject area. Unfortunately, in raising more questions than answers “The Art of Inclusion” does not succeed in its mission of “identification of strategies used to overcome the barriers (that) may inspire more African American males to secure leadership positions in nonprofit organization”(pg. ix).

Probably the best scholarly treatment of collected works on the topic of African American leadership is found in an edited volume by Walter Earl Fluker entitled, “The Stones that the Builders Rejected: The Development of Ethical Leadership from the Black Church Tradition” (1998). Fluker and his colleagues make a number of important contributions to the discussion of leadership characteristics. For example Fluker notes in the early pages, that the long standing role of religion in shaping public values and policy as central to leadership ethics in America relegated African Americans and other oppressed groups to the margins of society (pg 5). Despite this lack of political power over the larger public audience, the black church served as a

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grassroots place of sanctuary for people with few other resources or places to learn, communicate, organize and take action. In the sense of faith based origins, the black church aligned with national trends and practices as a place an individual might hone their understanding and practice of leadership.

Peter J. Paris, professor of Christian Social Ethics at Princeton Theological Seminary explains in chapter 2 that the shared experiences of discrimination in America contributed to the development of moral ethos reinforced by African American families, schools and churches. Despite the cruelty, deprivation and limitations racism imposed upon African Americans, these institutions - the family, the school and the church - passed these characteristics from generation to generation. The outcome of leadership bred in this environment according to Paris, is a “mental capacity that is perfected by the habit of making good judgements...which cannot be acquired in classrooms alone but also in various types of practices” (page 30).

Paris also offers a brief but useful taxonomy of leadership characteristics attributed to the moral development of African American leaders. He asserts that leadership arises from within a community and is exercised on behalf of all the members in the community. Leadership in this way of thinking is not about an individual and their abilities, but a product and reflection of the community in which the leader emerges (Fluker, page 24). Paris also asserts that “good leaders are those who faithfully embody the basic traditions and values of those who are being led and who have the ability to inspire loyalty...” (Fluker, page 30). This sentiment is consistent with the survey data in which nonprofit African American leaders identify closely with the people they serve, and that socially, these leaders are not far distant from their constituents.

Finally, Paris offers a specific listing of leadership virtues he asserts are important among

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African Americans but that may be applicable to leaders everywhere. They are: courage, faithfulness, forbearance, forgiveness, generosity, honest and justice. No doubt this particular set of characteristics is influenced by the particular and path breaking experiences of African Americans as a community in confronting racism and achieving social justice in the United States since the American Revolution.

Flukes credits Cheryl Townsend Gilkes as contending in chapter 5 that the church was the center of moral development for African American women and served as a model for leadership outside its boundaries. Gilkes notes that African American women leaders must characterize their leadership successes by “persisting in resistance to disconnection,” and “recognize the importance of the cultural dimension in defining and shaping ways in which issues of social change are addressed.” Gilkes also notes a requirement for “collective discipline” (page 15). Sentiments such as these support assertions that the Black Church serves to incubate leadership skills among its congregants who then work or volunteer in the nonprofit sector.

It is worth noting that other thinkers point to different formative factors for leadership characteristics among African Americans. According to some, the notion of the role of “faith-based institutions” as primary places of leadership development is an early twentieth century invention that gave way to the gradual benefits of civil rights outcomes whose fruit is being harvested in increasing measures in the twenty first century. For example, Price M. Cobbs and Judith L. Turnock’s work “Cracking the Corporate Code: Revealing Success Stories of 32 African American Executives,” offers a useful insight into the career development of African American executives across the spectrum of corporate America. Most of the short biographical stories include elements of personal influences and strategies for professionalism in all sorts of

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situations. Nearly all the executives reflect on the role their parents or other relatives had on their thinking and ambitions to achieve in life against all odds. Other sources of case study information offer a similar picture and – unless explicitly about clergy or leaders connected to faith institutions - are more likely to attribute the presence of two parents as the basis for their advancement through life than credit the black church.

Lea E. Williams, in “Servants of the People: The 1960s Legacy of African American Leadership” cast the black church and its leaders as a mimicry of the larger society of rigid hierarchical leadership which tended to craft positions of authority and designated custom and ritual that people filled, rather than develop people to fill positions (pg. 1). Williams also noted that many prominent African Americans of the twentieth century -if they chose to - had “unlimited opportunities to develop leadership skills in black institutions of higher education” (pg 16).

Another characteristic arising through the literature is that there is a difference in perspective among African American leaders whose positions are in large corporations versus those in smaller businesses and those employed in nonprofits. The traditional model with which we are most familiar - that of the leadership of the black community at the forefront of a citizens movement for equality, civil rights and social justice beginning in the 1950s and 1960s - was led by well educated, middle-class black ministers followed by students at traditionally black colleges (Williams, 2004). Case histories describing the career success experiences of African American leaders in corporations (Cobbs and Turnock, 2003) offer similar descriptions of being the first or among the first person of color in corporate environments that are not attuned to them or ir presence. Most of these sources attribute leadership to the ability of an individual to see a larger

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context for their situation that is beyond short term gains and advantage. This suggests a difference in leadership attributes across sectors.

African Americans and Faith Based Organizations: What the Survey Says

The leaders of organizations surveyed in this study were affiliated with faith based nonprofits as either senior staff or volunteer board members. The organizations are listed in Appendix I below.

Generally speaking, the faith based nonprofit organizations have fewer financial and human resources available to them for the work required. The typical organization surveyed employed five or fewer paid staff and 12 or fewer board members. With very few exceptions, the leaders of the organizations share similar social-economic backgrounds with those individuals their organizations serve. Consequently, some of the surveyed African American leaders note that their social standing drives their passion for the work they perform, and offers the benefits of understanding closely the needs, interests and abilities of the people they serve, but also the limitations imposed on their leadership by those same conditions.

Passion and faith are terms that many African American survey participants use to describe the characteristics of leadership they most recognize in themselves and others. But the term faith in this usage is not limited to or even necessarily religious faith. Rather it is faith that the future holds opportunities; faith that they as individuals and as a community will come out ahead if they stick to their intentions and goals; faith that they will have control over their destinies. This definition of faith is rooted in an intense understanding, commitment and faith in their work as leaders who can improve the fortunes of their peers because socially, politically and economically, they are not far distant from racism and the travails accosting the people their

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organizations serve. Williams notes this factor in an indirect manner by noting that “black leaders, even though they may come from the middle class, have experienced the same racial discrimination as working class blacks, which forms a bond of kinship” (Williams, 1996 pg 28).

In surveying African American board and executive leaders in Cleveland in 2008, some individuals offer that the sanctuary of their faith based nonprofit organizations nurture life-long personal values and care for community. The survey respondents offer that the African American leadership arises from the community, is optimistic at its core and has faith that hope in the future is realized by leadership arising from the community. They also note that as a familiar institution and anchor in their lives, some have commented that they hardly note its presence and impact on their everyday lives, admitting that they might take for granted its role in their development as leaders without fully crediting that role.

Many grassroots African American leaders surveyed in this study attribute their success and validation by others to a strong personal commitment to succeed, an intensity for achievement beyond their personal interests and a deep passion for humanity. For some African American leaders, the influence of faith begins early in life and offers the opportunity for the young or novice to engage in leadership tasks in a setting where they are free to practice without worry about the pressures of the larger society. These themes and characteristics resonate in mission based nonprofits where leaders must create programs with few, limited resources to serve the needs of people.

Survey data reflecting opinions and life experiences of 41 African Americans respondents in leadership roles in faith based nonprofit organizations is summarized in the following tables. The data collection tool is included for reference in appendix II at the end of this paper.

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Table I Leadership Skills and Characteristics are a result of:

Category	Responses	Proportion
gifts of birth	6	15%
learned	33	80%
earned	2	5%

Table II

	Where is leadership practiced?			What settings do you practice?	
Church or related	11	27%		18	44%
Work	16	39%		22	54%
Home	12	29%		21	51%
School	10	24%		2	5%
Everywhere	6	15%		5	12%

Table III Comparison of descriptive leadership characteristics

Column 1: Lists terms from “What leadership characteristics do you see in others?”

Column 2: Lists terms from “What leadership characteristics do you see in yourself?”

Column 3: Lists terms from “What are the most important characteristics of a leader?”

Column 4: List terms offered by Peter J. Paris listing of leadership virtues.

*Number values indicate the number of matches per term across each column. **Shading indicates matches across the first three columns of terms with those descriptive terms offered in Column 4.

See in others		See in self		Most important		Paris list
assertive	1	compassionate	3	achiever	1	courage
charismatic	1	creative	1	collaborative	1	faithfulness (loyalty to a cause)
compassionate	3	dependable	1	committed	2	forbearance (patience or leniency)
committed	2	faithful	1	common sense	1	forgiveness
courageous	1	flexible	1	compassionate	3	generosity
decisive	1	goal oriented	1	credibility	1	honesty

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dedicated to cause	1	good listener	1	desire	1	justice
delegator	1	hard working	1	gentleness	1	truthfulness
expert	1	inspire others	1	good communicator	1	
good communicator	1	integrity	3	good decision maker	1	
honest	2	intelligence	3	honest	2	
humble	1	initiates	1	integrity	3	
independent thinker	1	mission oriented	1	intelligence	3	
integrity	3	motivates others	2	listener	1	
intelligent	3	organized	2	perseverance	1	
maintains control	1	patient	1	personal contacts	1	
mentors	1	people person	1	respect of others	1	
motivates others	2	persuasive	2	sensitivity	1	
organized	2	problem solver	1	servant to others	2	
passionate	1	responsible	1	service to others	1	
persuasive	2	responsive to others	1	solution oriented	1	
risk taker	2	risk taker	2	strong belief system	1	
self confident	1	servant to others	2	strong interpersonal skills	1	
takes responsibility	1	trustworthy	3	takes initiative	1	
trustworthy	3	visionary	3	trustworthy	3	
visionary	3	(well) organized	2	visionary	3	

Findings and analysis of the data

Finding 1: In reviewing the tables of survey data, 80 percent of the responses indicated that leadership is “learned,” 15 percent indicated that leadership was a “gift of birth,” and 5 percent that leadership is “earned.”

Analysis: The data suggest that most of the respondents conceive of leadership skill

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characteristics as an outgrowth of learning over time. Learning over time corresponds to life and work experience and can arise through structured or modeled experiences in the home, on the job, in volunteer settings or in faith based settings. Learning over time can also take place through a more structured education experience one might find in an academic or formal training program. As an acquired skill, it is not a far leap to suggest that African American survey respondents are optimistic and hopeful about leadership and that it is an attainable characteristic. This assumption is consistent with identifying a link between leadership characteristics in the community and the popular manner in which we have come to view mission based nonprofit organizations in American society.

Finding 2: In response to the questions “Where and when is leadership practiced” responses were accorded to “work” at 37 percent, “home” at 29 percent, “church” at 27 percent, “school” at 24 percent and “everywhere” at 15 percent. In response to “in what setting do you practice leadership” responses included “work” at 54 percent, “home” at 51 percent, “church” at 44 percent, “everywhere” at 12 percent and “school” at five percent.

Analysis: As mentioned in the previous finding, 80 percent of the respondents believe that leadership is primarily “learned.” Consequently, the places leadership is practiced will correspond to the learning. While respondents observed that leadership is practiced at work, home, church and school in roughly similar proportions, they offered that their own practice of leadership heavily favored home and work in almost equal proportions, closely followed by the “church” with the other categories in much less proportions. As nearly half of the respondents include the “church” as a one of the places where they practice leadership, it is likely that this has

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something to do with the generational development of leaders in which early twentieth century influences gave way to those more recent we are assigning to the twenty first century. On the other hand, the assessment of their own behaviors is could be attributable to the “many hats” individuals wear in nonprofit settings as volunteers, board members, and staff, but also as parents, spouses, siblings and family relatives. This suggests that the respondents see themselves as role models in all the settings in which they thrive, and possibly that they do not compartmentalize their lives in a manner in which they can easily practice leadership in one setting and not in another. This tends to support the notion that leaders in faith based organizations - especially the smaller ones with fewer staffing and financial resources, tend to associate with the people they serve in ways that leaders in larger nonprofit institutions might not. It also supports the notion of the “church” as a foundation that many don’t adequately credit as having influenced their development as leaders. Finally, it also provides for the basis of a taxonomy of “leadership characteristics” that has yet to be noted in the scholarly literature on African American leadership in faith based nonprofit organizations.

The nearly 50 percent affirmative response crediting the “church” as practice leadership as compared to the 27 percent affirmation observation that the “church” is a place where leadership is practiced may reflect personal feelings on the quality of leadership in a “church” setting as opposed to the role of the “church” as a place where leadership is birthed and nurtured. This result suggests that follow-up questions may be warranted to seek explanation for the discrepancy in the survey results.

Finding 3: Only 5 of 26 descriptive matches across all three lines of questions use the same terms to describe leadership characteristics.

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Analysis: It is important to note that these questions did not prompt respondents with descriptive terms. Questions were open ended and respondents were asked to use whatever terminology they thought fit the task of responding. It is a little surprising that respondents would not use similar terminology across the three categories of questions. Instead of re-enforcing the language these nonprofit leaders use when thinking about leadership and its expression, the diversity of terms suggest that African American nonprofit leader survey respondents think of leaders in terms of differences based on timing, role and perspective. This may be attributable to generational influences but is more likely due to a more general thoughts of community over the individual, as described earlier by Lea Williams and Peter Paris. This thinking would be consistent with the influence of religious faith and the moral lessons an individual might receive in a bible class. Once conclusion based upon this results is that the survey sample might be too small.

The diversity of thinking in the manner in which survey respondents use terms extends further. In comparing the answers to the three questions to the eight terms Peter Paris offered in his writings on the “moral development of African American leadership,” little direct (word-for-word) crossover occurs again. While it is possible to find greater overlap in concepts by grouping the terms offered in the first three columns of data table III, the trend is clearly that nonprofit African American staff and board leaders completing the survey document did not agree with each other or even among themselves on a uniform nomenclature or taxonomy of leadership characteristics. The extremes in the ratios captured by this data might well be diminished by a larger survey sample size and by a grouping of the raw terminology.

Conclusions

This study has contributed to an enhanced understanding of the role nonprofit organizations play in the leadership development of African Americans in Cleveland, Ohio. The most basic contribution has been the articulation of the need for knowledge on the subject of minority leadership. In identifying this issue for scrutiny, attention can be drawn to a segment of the nonprofit sector leadership that has not yet realized its potential as a human resource asset to the nonprofit sector. Given this information, we can conclude that there is a market and demand for education and training of minority leaders in the nonprofit sector.

Another simple yet important contribution of this study is the review of the scholarly literature related to the leadership characteristics of African Americans working, volunteering and being served by nonprofit organizations. In the process of investigating the existing analysis of the subject, those of us interested in building the capacity of private institutions to thrive in the twenty first century are better able to contribute to the thinking around the issue of leadership development for African American leaders in seeking to enter into the full scope of work and governance of nonprofits.

The findings of this study support the conclusion that “faith” is a multifaceted concept for African American leaders in nonprofits. Faith certainly applies to spirituality and religion. But also as a perspective of mind that nurtures optimism and commitment among African American leaders. While this notion may be well known within the writings on the black church, it has not been well documented in the scholarship of the nonprofit sector. Faith is a facet of leadership that also goes beyond the organizational behavior we often attribute to nonprofits in the broader society.

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It is worth noting that faith provides an intangible element to leadership in nonprofits that is synchronous with the traditional role of nurturing connections between people and communities that nonprofits play in American civil society. It follows then, that African American leaders in small faith community-based organizations achieve their effectiveness and legitimacy primarily through their friendship networks and dedication to a cause.

By way of example, the message of Barack Obama in the 2008 presidential campaign uses the optimistic language of “hope,” a concept around which he has spent considerable time and money. In deriving the legitimacy of “hope” from his religious faith and the faith he has in the future, Obama illustrates these points so well known among African American leaders affiliated with faith based institutions.

Although a leading and perhaps definitive characteristic of African American leadership, people formally surveyed did not attribute across the broad spectrum leadership characteristics they expect to see generally in their leaders. Instead, the survey respondents credit leadership as more likely personal moral characteristics. Using this lens, the diversity of terms found in Table III support the leadership characteristics mentioned by Peter J. Paris, that included “courage, forbearance, forgiveness, generosity, honesty, just and trustfulness.” The lack of conformity among the descriptive terms suggests a compartmentalization in the manner in which African American’s working in nonprofits and serving on their boards view their place in each settings. Because community is an important organizing concept in among many African Americans, and leadership can be diffused within a community, compartmentalization of a person’s life allows for leadership in the home, work, church, school and other settings as an other identifying characteristic, regardless of their social or economic station in life.

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This notion of compartmentalization also explains the institutional weakness in many of faith and community based nonprofit organizations in the respect that the leadership characteristics may not readily transfer from setting to another. For example, the deacon of a small church attains a status and the attributes of responsibility, authority and leadership in one volunteer setting that the person may not have in comparable measure in another such as in their work. In these latter settings, their capacity to perform as leaders is not at the same level as in their role as a deacon. Were they to serve a board member, their experiences may not be up to the tasks necessary for the betterment of their organization. It is not surprising then that individuals might use different descriptive language for leadership characteristics in each setting.

This survey information under-girding the findings and conclusions of this paper can be expanded to further tie the characteristics of leadership and the development of those characteristics to faith based settings for African American leaders in nonprofit organizations. Although the survey information and literature research offer insight into the lineage of management characteristics practiced by these leaders, it is important to point out that the survey group did not reflect results from faith leaders - the pastors of churches. Additionally, it is clear that to further knowledge along the lines of leadership characteristics among African Americans in nonprofits, that further research is needed and a larger survey sampling is necessary.

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Appendix I

Roster surveyed faith based nonprofit organizations

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Appendix II Sample of literature available on African American Leadership in Nonprofits

Source of information	Scholarship title	Key Scholarly Contribution	
Rollins College Philanthropy and Nonprofit Leadership Center	2007 Central Florida Nonprofit Compensation and Benefits Survey	There is a lack of diversity/ ethnicity in executive positions where only 9 percent are African American and 6 percent are Hispanic, which does not reflect that nearly 21 percent of the population is Hispanic and 15 percent are African American.	2007
National Council of Nonprofit Associations	A report of the National Council of Nonprofit Associations and the Nonprofit Congress	Discusses ways to increase diversity and inclusion in nonprofit leadership.	2007
Norris Dorsey - professor currently at California State University Northridge and Los Angeles Mission College	The Art of Inclusion: Success Stories of African Americans in the Nonprofit Sector	Presents the stories of 6 executives whose stories define African-American business success	2006
Lea E. Williams - special assistant to the president at Bennett College (Greensboro, N.C.)	Servants of the People: The 1960s Legacy of African American Leadership	This book offers a set of sketches of six civil rights-era leaders layered with reflections on their leadership qualities	1996

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Price M. Cobbs and Judith L. Turnock	Cracking the Corporate Code: The Revealing Success Stories of 32 African-American Executives	Surveys and tells the stories of over 30 African American corporate executives. Positioned as a career guide.	2003
Jo Anne Schnieder Nonprofit Management and Leadership Volume: 13, Issue: 4, Summer 2003. pp. 383 - 399	Small, minority-based nonprofits in the information age	This article explores the role of changing technology in the ability of small nonprofits to succeed in implementing their organizational mission. Using case studies, this article compares the experience of nonprofits and church mission projects based in the African American and Latino communities in this small city to that of two mainstream organizations in gaining funding and the general perception of those agencies in the local community.	2003
Nicole M Richardson Black Enterprise Aug 2005, Vol. 36 Issue 1, p 146-146	What True Leadership Means	Personal retrospective on the meaning of leadership in the African American community.	2005
Janie Ho Management Leadership for Tomorrow -- a nonprofit group working to increase minority access to the ranks of senior management, was the source of the study	The Big Picture	The article reports that minorities in the United States prefer law and medical schools to business school.	2006

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<p>Matt Simon NEA Today Oct 2004, Vol. 23 Issue 2, p53-53</p>	<p>Grooming Tomorrow's Leaders.</p>	<p>Features the Robertson County I Care Inc., a non profit organization dedicated to community service and to grooming young African- American men for government leadership.</p>	<p>2004</p>
<p>Kelly M. LeRoux, Conference Papers -- American Political Science Association 2004 Annual Meeting, Chicago, IL, p1-29</p>	<p>Empowering the Disadvantaged: The Role of Nonprofits in Promoting Political Participation.</p>	<p>While many studies have proven education and income to be particularly relevant political resources, the findings presented here suggest that being linked to a nonprofit organization may constitute a resource in and of itself for citizens who lack conventional political resources</p>	<p>2004</p>

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