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Pepperdine University
Graduate School of Education and Psychology

WORK-LIFE BALANCE STRATEGIES OF WOMEN LEADERS WITHIN THE CHURCH
OF GOD IN CHRIST

A dissertation submitted in partial satisfaction
of the requirements for the Degree of
Doctor of Education in Organizational Leadership

by

Shaunte' Toston

August, 2014

Margaret Weber, Ph.D. – Dissertation Chairperson

This dissertation, written by

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under the guidance of a Faculty Committee and approved by its members, has been submitted to and accepted by the Graduate Faculty in partial fulfillment of the requirements for the degree of

DOCTOR OF EDUCATION

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DEDICATION

This dissertation is dedicated to everyone with hopes of bringing to light the beauty, lessons and contributions of those groups not generally sought after.

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I would first like to thank God for giving me the strength, perseverance and focus to keep going no matter what road blocks came my way. I thank my mother for her constant love and support of me. I thank my eldest sister for her support. I thank my dissertation chair, Dr. Weber, for her direction and honesty throughout this process. Finally, I thank the Church Of God in Christ for allowing me to interview the dynamic women of the COGIC for my study.

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---	---------------------

- Assisted seniors with college entrance applications and career planning
- Increased number of college applicants to both two year and four year colleges
- Initiated, developed, and facilitated professional development trainings for teachers to enhance literacy and integrate test-taking strategies
- Led and coordinated 8th grade Literacy Team for 2 years to increase literacy cross-curriculum and developed strategies for enhancing parental involvement
- Integrated technology for CAHSEE and READ 180 Language Arts curriculum
- Designed 7th grade Summer Language Arts curriculum and made recommendations about resources and text selections

- Participated in School Site Council and helped make budgeting decisions
- Taught approximately 150 students per year, grades 7-12
- Instructed courses in English, and implemented SDAIE strategies to improve STAR scores
- Communicated with students and parents in Spanish to alleviate language barriers

BELLFLOWER MIDDLE SCHOOL (Grades 7 & 8)
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- Program planning, coordination, implementation, and evaluation of the middle school program, including student achievement, intervention programs, and recognition
- Supervised school sports and extracurricular activities
- Organized a multi-disciplinary literacy team with assessment of student skills and professional development focus
- Implemented interventions
- Supported Administrative Team and policies
- Ensured compliance of Special Education 504 plans

LACER AFTER SCHOOL PROGRAM, LOS ANGELES, CA
Case Study for Doctoral Program
Educational Consultant

2011-2012

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- Interviewed board members to identify strengths and weaknesses to be integrated into an improvement plan
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- NAACP Member

ABSTRACT

The purpose of this study is to isolate how the successful Church of God in Christ women leaders combine work, church and family life. This study explores the experiences that mold the life course of women and how they affect work-family life balance. The goal is to extract these strategies and provide them to other women interested in pursuing leadership roles in the church and in their careers all while balancing family life. Qualitative data was analyzed to find coping strategies, and themes.

Giele (2008) developed the life course theoretical framework used in this study. She discussed the framework in her article entitled “Homemaker of Career Women: Life Course Factors and Racial Influences Among Middle Class Families.” Giele’s (2008) study focused on 48 women. After interviewing these women, Giele categorized these interviews in to 4 categories of questions, which are as follows: childhood, adulthood, current adulthood and future adulthood. Exploring these categories provide an inside look at each woman’s perception of their identity, relationship types, motivations and adaptive styles.

In 2011, Dr. Margaret Weber and her team duplicated Giele’s study but later decided to add an additional set of questions to the semi-structured questionnaire. These additional questions were created to allow women an opportunity to share their coping strategies which can be used to inform others. The additional questions also help to complete the life course process and inform others (Weber, 2011).

This dissertation research is based on Giele’s (2008) study and enhanced by Weber’s (2011) additional set of questions. The life course framework helps to analyze the narratives of women and to isolate data pertaining to work-life balance. This phenomenological study strives to understand all contributors impacting this balance.

Chapter 1: Introduction of the Study

“And so, lifting as we climb, onward and upward we go, struggling and striving and hoping that the buds and blossoms of our desires will burst into glorious fruition ere long” (Terrell, 1863, p. 31). In this quote Mary Church Terrell accurately describes the ambition and struggles common to women balancing many roles. Mary Church Terrell fought for equality for African American women in the late 1800’s. She believed that women could balance work, education, family life, leadership roles within the church and any other role they wished to assume.

In spite of the limitations placed upon women in the 1800’s, Terrell believed in the unlimited balancing potential of women. She was one of the first female pioneers who successfully balanced multiple roles. Over one hundred years after the death of Terrell, women of all races and walks of life are still benefitting from her political activism. She was an early pioneer of the women’s suffrage movement, an activist for women’s rights, an educator and a political force to be reckoned with. She left a legacy that inspired change for centuries to come.

In the last century, women have made great leaps in education, politics and in the global workforce. Along with these roles, many women must also balance home life and leadership roles within their churches. Women’s increasing presence in all areas of life, has significantly impacted society. The Center for American Progress and Maria Shriver published the Shriver Report: *A Woman’s Notion Changes Everything*. The report revealed that women make up more than half of voters in the United States. Women comprise more than half of the student population at Universities and women also make up more than half of the American workforce.

With women dominating nearly every category that promotes the success of the economy, it is no surprise that women make up more than half of the Church of God in Christ

membership. In addition to making up the majority of the COGIC population, women also take on some leadership roles within the church.

Assuming leadership roles within the church, balancing family, and work life, requires the ability to employ strategies to assist in balancing efficiently (Giele, 2008). This phenomenological study analyzes the narratives of 19 female Church of God in Christ leaders who seek to balance their personal lives, church leadership positions and professional lives. Balance requires the ability to change.

With the twenty first century came the changing of family norms. Before the twenty first century most families had one working head of household. Today, many married couples both work full- time jobs. In addition to working full time jobs, women are often required to assume more roles than men (Giele, 2008). Women work full time jobs, take on the majority of the responsibilities at home and still assume leadership roles within their churches. Although there have been studies that explore how women balance work and family life, there has never been a work-life balance study using only COGIC women leaders, who balance all three roles, a full time job, leadership roles with in their churches and family life. This study explores the specific strategies COGIC women leaders use to achieve success in their family life, professional careers and in their leadership roles within their churches.

COGIC women face many of the same problems as other women who work and balance a variety of roles. However, added to their roles are their roles of a church leaders. All leaders interviewed were very passionate about their church leadership positions. Since women are concerned about every role they occupy, their goal is to be as efficient as possible in each of their roles (Storm, 2009). Some believe that one of the biggest problems women face is never feeling fully satisfied with their progress in every role they assume (Storm, 2009). Many women feel

they are not giving 100% to every role in their lives and often experience guilt. This constant feeling that something is falling through the cracks, often leaves women feeling guilty. “It feels like our family suffers because of our jobs and our jobs suffer because of our family” (Storm, 2009, p. 4). Adding the additional role of church leader adds one more responsibility to their already mounting load.

Many women enjoy their leadership roles within the church. In most cases women have chosen the roles they occupy (Butler, 2007). Overall they find their church leadership roles to be rewarding (Butler, 2007). However, like any other leadership role, a leadership role within the church comes with its own set of responsibilities and challenges. Time, energy, skill and focus must be dedicated to efficiently fulfill the tasks of their leadership roles (Butler, 2007). Many women are exhausted from their primary careers and family life and find it challenging to give more of themselves and their time to the church, knowing that more time spent in this area will diminish the time available to spend in another area. Yet, since women are skillful balancers they prove they are capable of assuming all roles while still attaining balance through the use of coping strategies.

Contrary to American media that portrays working women as incapable of achieving work-life balance (Henderson, 2006), Work-life balance strategies can help women achieve balance. Effective work-life balance strategies can blot out the negative perception associated with women assuming multiple roles.

There are an unlimited number of ways to achieve work life balance. The benefits and outcomes are as diverse as the women of the world. According to Guest (2002)

They can be related to personal satisfaction and well-being at work, at home and in life as a whole, to somewhat more objective indicators of behavior and performance at work and

at home to impact others including work colleagues, family and friends. (p. 255)

In most cases, women feel good about having a career and it often enhances their relationship with their families (Sachs, 2005). Sachs believes that a woman's self-esteem is enhanced by her career. In addition, having a career can decrease the likelihood of a woman suffering from depression.

On the other hand, another study revealed, "a major deterrent to employee job performance is stress associated with juggling work and personal life" (McMillan, Morris & Atchley, 2011, p. 6). If a woman is able to balance her roles through the application of work-life balance strategies, she can avoid unnecessary stress and instead find a peaceful balance.

According to Wirth (2001), those who are confident managing their varying roles are the most efficient employees and leaders. A great deal of research supports that women are at their happiest when they have the choice to pursue both a career and a family (Hewlett, 2002). Some of the benefits of professional activity are "mental stimulation, financial resources, self-confidence and adult friendships" (Hewlett, p. 294). According to Molloy (2004), employed mothers have more satisfaction and less depression than unemployed mothers. Combining work and home life adds value to everyday lives and lessens stress while enhancing relationships.

Women who occupy several significant roles in life (church leader, parent, spouse, manager) generally have better health and feelings of security (Eagly & Carli, 2007). Although stress often accompanies balancing several roles, each role provides an opportunity to achieve mastery and to increase learning.

Women are so accustomed to balancing multiple roles, they automatically employ strategies to help themselves achieve efficiency. Women's efficiency at work and church benefits the organizations they work for and enhances their self-esteem.

Eagly and Carli (2007) assert, “Studies on corporate executives and boards of directors in U.S firms find that the inclusion of women is associated with stronger financial performance” (p. 48). The organizations that have given women leadership positions within the organizations have reaped economic gains and increased shareholder value. Women are therefore undeniable assets to their organizations.

In the Church of God in Christ, the leading women of the church have been one of the church’s greatest assets. Within the Church of God in Christ women lead in every area available to them. Women have helped to raise the funds necessary to purchase most of the land the COGIC owns. The women of the church are the largest financial contributors. In addition, women make up the largest department within the COGIC, the Women’s department. Nearly every development in the COGIC and department within the COGIC has been supported, enhanced, lead, supported and or impacted by the women leaders of the COGIC (Butler, 2007).

The women leaders of the COGIC not only positively impact the church, but also have a significant impact in their primary and secular careers. Secondary careers in the church are often just as demanding and rewarding as their primary careers. Sachs (2005) asserts, “Our careers help us define us, they make us feel complete; they enhance our well-being and our relationships and give us a more secure financial future” (Sachs, 2005, p. 14).

In a 2003 study conducted by Wellesley College using 60 female professionals, they found that 20% attributed motherhood as a foundation for management and another 20% compared leadership to being a mother (Ellison, 2005). The women of this study asserted that the skills required in motherhood are the same skills required in a professional arena. Although women possess the necessary skills to be successful in a professional leadership arena, regardless of their qualifications, barriers still exist for women, often because they are women.

Background of the Problem

Women often face barriers in their pursuit of leadership roles. Some barriers are clearly defined while others are more subtle. Barriers subtle or clearly defined, can serve to discourage aspiration and pursuit. The Wall Street Journal published an article in 1986 which discussed the glass ceiling for women in pursuit of higher leadership positions within their organizations. Although the majority of women felt the executive suite seemed within their grasp, yet they could not break through the glass ceiling to reach their goal (Hymowitz & Schellhardt, 1986). The glass ceiling is a phrase often used to describe the limitations placed upon women limiting their ability to be promoted to higher positions. These limitations or barriers are created on the basis of gender prejudice (Aleman & Renn, 2002).

Gender prejudice is often inspired by the belief that women are incapable of handling demanding leadership positions within an organization (Hymowitz & Schellhardt, 1986). Although these beliefs have been disproven by an array of successful women who lead organizations, many still believe that women are incapable of leading and balancing home and work life.

Many women have been discouraged by their unsuccessful pursuit of breaking through the glass ceiling. Many more women don't even attempt to break the glass ceiling for fear of failure and/ or because many have accepted the negative assumptions made about them (Eagly & Carli, 2007). Without visible role models who have broken through the glass ceiling, many women find it difficult to aspire to something seemingly out of their sight and grasp (Wirth, 2001).

The glass ceiling reference also suggests that some organizations deceive women into thinking they have an opportunity to reach the top positions within an organization. The glass

ceiling gives women a visual view of the possibility of reaching the top, but when they attempt to rise above it they find a cold and unyielding glass ceiling preventing them from ascending. A glass ceiling is a disturbing but accurate image of the plight of many women leaders (Allan et al., 2006).

A more modern description of the new challenges women face are presented by a new image. Eagly and Carli (2007) refer to this image and era as a labyrinth. Using the imagery of the labyrinth there are no blatant barriers but ascension to leadership roles does require a great deal of work. He explains that some women have “successfully negotiated the labyrinth that impedes most women’s progress on the path toward these positions” (Eagly and Carly, 2007, p. 27).

Although the glass ceiling has become more of a labyrinth, navigation to the top is still difficult for women. Disparity in leadership roles are reflective of the widespread disparity of women in leadership roles. Sandberg reveals that out of 190 worldwide heads of state, merely 13% are female. In the corporate arena women make up only 15-16%. Only 20% of Non- profit organizations have women working in top positions (Sandberg, 2010). In 2005 only 17% of law firms had women partners (Collins, 2009). Out the 500 largest companies in America only 17 have women in top positions (De Carlo, 2012).

Forbes magazines revealed 1,226 billionaires in 2012, however only 21 were women (Carlyle, 2012). Only 42 of 400 of the wealthiest Americans are women (O’Connor, 2011). In comparison, in the Church of God in Christ, there are no women in three of the highest leadership positions within the church, elder, bishop and superintendent.

These staggering stats repeatedly reveal the lack of female representation at the highest levels of leadership. The lack of female representation in the workforce is echoed in the COGIC. Women could make great contributions to these organizations however, without the opportunity

to contribute at all levels, their talents go unused. It is then essential for those women who have traversed the labyrinth leading to higher leadership positions provide their strategies and share their experiences with other women. The work-life balance strategies of leading women in the COGIC, could assist women who aspire to achieve these top positions within the church but struggle to achieve balance in their homes and in their primary careers (Allen, Herst, Bruck & Sutton, 2004).

Statement of the Problem

There is a great disparity of women in higher leadership positions within the church of God in Christ and within the American work force (Rotondo, Carlson & Kincaid, 2003). Although women make up the largest groups in these organizations, they are not represented in the highest positions within them (Schwarzer, 1999). Women must be equipped to excel and strive to attain these positions. Once these positions are attained women must be able to achieve work-life balance to ensure success in all roles they occupy (Schwartz, 2007). Work-life balance strategies could positively enhance the success of women in the work place and should be analyzed and shared with other women. The itemized list of the problems are as follows:

1. There is a void in research that identifies the work-life balance strategies COGIC women leaders use to achieve balance and to help them excel in their multiple roles.
2. There is a great disparity of women in the highest leadership positions within the COGIC.
3. Little is known, and even less is documented to express the perceptions of COGIC leading women regarding the COGIC's current and future standing on woman's access to equal roles at all level of leadership.
4. There is a great disparity of women in the highest paying positions in the American

workforce.

Statement of the Purpose

The purpose of this study is to isolate how successful COGIC women leaders combine work, church leadership and family life. This study explores the experiences that mold the life course of women and effect work-family life balance. The goal is to extract these strategies and provide them to other women interested in pursuing leadership roles in the church, in their careers all while balancing family life. Qualitative data was analyzed to find coping strategies, and themes.

Giele (2008) developed the life course theoretical framework. She discussed the framework in her article entitled *Homemaker of Career Women: Life Course Factors and Racial Influences Among Middle Class Families*. Giele's study focused on 48 women. After interviewing these women, Giele categorized these interviews in four categories of question which are as follows: childhood, adulthood, current adulthood and future adulthood. These categories provide access into each each women's view of their identity, relationship types, motivation and adaptive styles.

In 2011, Weber and her team duplicated Giele's study, but later decided to add an additional set of questions to the semi-structured questionnaire. These additional questions allowed women to share their coping strategies. It also helped to complete the life course process and inform others (Weber, 2011).

This dissertation research is based on the Giele (2008) study. The life course framework helps to analyze the narratives of women and to isolate data pertaining to work-life balance. This phenomenological study strives to understand all contributors impacting this balance.

Recent Statistics on Women in the Church of God in Christ

Disparity in leadership roles are reflective of the widespread disparity of women in leadership roles. Sandberg reveals that out of 190 worldwide heads of state, merely 13% are female. In the corporate arena, women make up only 15% to 16%. Only 20% of nonprofit organizations have women working in top positions (Sandberg, 2010).

In 2005, only 17% of law firms had women partners (Collins, 2009). Out of the 500 largest companies in America only 17 have women in top positions (De Carlo, 2012). Forbes magazines revealed 1,226 billionaires in 2012, however only 21 were women (Carlyle, 2012). Only 42 of 400 of the wealthiest Americans are women (O'Connor, 2011). The lack of female representation in the workforce is mirrored in the Church of God in Christ.

In the Church of God in Christ there are no women in the highest leadership positions of the church, elder, bishop and superintendent. These stats loudly proclaim the lack of female representation at the highest levels of COGIC leadership.

Research Questions

1. What experiences (identity, relationship style, drive, adaptive strategies and motivation) shape the life course of women and impact- family life balance decisions and strategies?
2. What coping strategies are women using in response to the demands of dual-roles?
3. What opportunities or limitations do the women leaders of the COGIC feel they have within the church?

Significance of Topic

Since the topic of work- life balance has never been studied with this particular diverse group, COGIC women, it is possible that they may offer different coping strategies and approaches to work-life balance that have not been provided and could be beneficial to other

women (Schwarzer, 1999). Depression and stress are said to be employees' top concerns (Schein, 1992). With an increasing number of women joining the work force while occupying leadership roles within their churches and managing family life, work-life balance strategies are desperately needed. Strategies derived from these interviews will be used to help other women achieve balance in their various roles

(Scheck, Kinichi & Davy, 1997). No longer do women have to be daunted by the idea balancing their pursuit of obtaining higher positions in their work or church careers. They will now have useful strategies to help them achieve work life balance. Chapter 2 details more of the benefits of achieving work life balance (Schwarzer, 1999).

Arming women with an arsenal of coping strategies could inspire them to want to pursue higher leadership roles and give them the confidence to believe they can accomplish all of their desired roles simultaneously and efficiently (Schwartz, 1992).

Limitations of the Study

The researcher has been member of the Church of God for over 25 years. She is a proponent for equal opportunity for women at all levels of leadership within the Church of God in Christ. The researcher has great respect and appreciation for the doctrine, the history and the legacy of the Church of God in Christ. Although the researcher is connected to the Church of God in Christ, this study will be conducted with an intent on the part of the researcher to be as objective as possible to ensure fairness and accuracy of the study and the data.

Key Definitions

- COGIC: The Church of God in Christ (COGIC, 2013)
- Motivation: Achievement versus nurturance reflects motivation (Giele, 2002).
- Proactive Coping: A persistent personal belief in the rich potential of changes that can

- be made to improve oneself and one's environment (Greenglass, 2002).
- **Reactive Coping:** After a stressful event has occurred, this type of coping is directed towards compensating for a loss or alleviating harm (Greenglass, 2002).
 - **Relationship:** Egalitarian versus deferent, shaped by networks and loyalties (Giele, 2002).
 - **Sexual Division of Labor:** Assignment of different tasks to women and men (Padavic & Reskin, 2002).
 - **Work-Family Balance (also Work/Life Balance):** The accomplishment of role-related expectations that are negotiated and shared between an individual and his or her role-related partners in the work and family domains (Grzywacz & Carlson, 2007).
 - **Work-Family Conflict:** A form of inter-role conflict in which role pressures from the work and family domains are mutually incompatible in some respect (Greenhaus & Beutell, 1985).

Key Assumptions

It is assumed that the interviewees provided honest answers to the questions asked. All women have families, and have in the past or currently maintained secular careers while simultaneously serving as a leader within the COGIC. All interviewees have used work-life balance strategies to achieve their current level of success. Participants have experienced both successes and challenges that have lead them to their current positions.

It is not only normal, but the norm for women to occupy multiple roles and excel in them. All women use both reactive and proactive coping strategies. Women need strategies to be effective. Strategies provided by these women may prove beneficial to other women. Women leaders within the COGIC may use different reactive and proactive coping strategies than those

used by nonreligious women leaders. Whether religious or nonreligious, women leaders have the capacity to lead efficiently.

All women with the desire, skill, ability, and passion to lead should be allowed to do so. A woman's gender or preoccupation with managing multiple roles, do not weaken her ability to lead rather it enhances her ability to lead and it enhances her experiences as a leader.

Summary

In summation, the benefits of maintaining a balance between family life, work and church leadership are innumerable. With an increase of stress and depression in America, achieving work-life balance is significant, this study strives to isolate the strategies COGIC women use to obtain balance among these three roles.

Chapter 2 is a review of literature that presents the triumphs and trials of women in American History. It also addresses the experiences of women in the workplace and the strategies women have used to achieve balance. Chapter 2 also provides some background information about African American women in the Church of God in Christ. Chapter 2 creates the foundations for the study. Chapter 3 discusses the methodology and implementation used for this research.

Chapter 3 details the procedures used for data collection and analysis. It will describe the plans for the studies' findings and recommendations for future studies. Chapter 4 is an overview of the methodology and chapter 5 will be the final presentation of the findings in addition to recommendations for further analysis in the future.

Chapter 2: Background

History of the Church of God in Christ

The Church of God in Christ is a Christian denomination with roots in Pentecostal Holiness. The COGIC's headquarters is at Mason Temple in Memphis, Tennessee (Butler, 2007). The COGIC was established in 1897 by Charles Prince Jones and Bishop Charles Mason. Jones eventually went his separate way and Bishop Mason remained and led the GOGIC into a new era of spiritual leadership. At the time of the denomination's founding, there were sixty charter members (Butler, 2007). Today the COGIC is estimated to have close to eight million members worldwide. Of the eight million members, five million are within the United States. The COGIC has a substantial global presence. There are COGIC churches in over 60 nations. Currently there are close to 15,000 COGIC churches worldwide (Clemmons, 1997).

Bishop Mason was reared in a Baptist church. For many years Mason was an inspirational baptist preacher (Butler 2007). Later, Mason decided to separate from the Baptist church. The cause for Bishop Mason's separation from the Baptist denomination was his differing beliefs regarding christian doctrine. In particular he disagreed with the Baptists' beliefs regarding the sanctification process and the evidence of receiving the Holy Spirit (Butler 2007).

At this time the Baptist did not believe in speaking in tongues. They acknowledged that it was done in the Old Testament, but they did not feel that God revealed himself in that way any longer. Bishop Mason had, had a personal experience with being filled with the Holy Ghost, during a revival in Los Angeles at which he spoke in tongues as lead by the Holy Spirit (Butler, 2007). When he tried sharing the beauty of his experience with the Baptist leaders, they dismissed his experience and deemed it inauthentic. Bishop Mason had never experienced anything so wonderful, so sweet and so peaceful. He was very disappointed when the preachers

did not believe in the authenticity of his experience. He was dismayed further when they refused to open themselves up to the experience or even acknowledge that this wonderful experience was evidence of having the Holy Spirit. After this disagreement members of the Baptist church contacted Mason and advised that he no longer speak of this experience or encourage members to seek this type of spiritual communication with the Holy Spirit (COGIC, 2013).

Bishop Mason had to choose between practicing the way he had been accustomed to practicing or being true to his newfound spiritual experience involving receiving the holy spirit with the evidence of speaking in tongues and his newfound understanding of the sanctification process (Butler, 2007). He made his choice. Bishop Mason began holding revivals and teaching the sanctification process including the experience of speaking in tongues. Once the Baptist preachers heard of his refusal to heed their advice and warning they no longer wanted him to be a part of their denomination. There was dissension and a clear divide between Mason's doctrine and that of the Baptist faith.

To the partial delight of the Baptist church, Mason separated from the Baptist church and created the Church of God (Clemmons, 1997). He later changed the name to the Church of God in Christ. The new name differentiated him from the numerous other churches of God's and Churches of Christ's at the time. According to Bishop Mason, the name, Church of God in Christ, was revealed to him one day as he walked the streets of Little Rock, Arkansas. Following the revelation, the Lord directed him to the following scripture, which supported the revelation: 1Thessalonians 2:14 (NIV version, The Holy Bible, 2007), "For ye brethren became followers of the Churches of God which in Judea are in Christ Jesus: for ye have suffered like things of your own countrymen even as they have of the Jews" (NIV version, The Holy Bible, 2007).

Bishop Mason decided to spend time developing the Church of God in Christ and he incorporated the Pentecostal teachings he was so passionate about (Clemmons, 1997). The Pentecostal belief is centered around the Holy Trinity. The Holy Trinity is the union of God, Jesus Christ and the Holy Spirit. Based on the Pentecostal belief, once a person accepts Jesus as his/her lord and savior, he/ she is then free from sin and is saved. Baptism is another experience that represents an outward demonstration of an inward spiritual cleansing (Butler, 2007). According to the COGIC Faith, the Holy Spirit serves as a comforter once a person has been saved. The central focus of the COGIC doctrine is the Gospel.

The COGIC defines the Gospel as the birth, death, burial and resurrection of Jesus Christ. According to its doctrine belief in the Gospel is essential for salvation (Clemmons, 1997). The birthplace of these teaching was at St Paul Church. St Paul was the first COGIC. It was founded by Bishop C.H. Mason in 1890. It was a small church located in Lexington, Mississippi. The church soon grew, and with it grew the COGIC.

With the rapid growth of the Church of God in Christ, Bishop Mason began creating departments to further support the members and the work of the ministry. The following departments were created by Bishop Mason: the Women's Department, the Sunday School Department, Young People Willing Workers, often referred to as Y.P.W.W., Vacation Bible School, Evangelism and Missions (COGIC, 2013).

In addition to the departments Bishop Mason created, the following departments were added after his death: The Adjutancy, Men's Department, COGIC Charities, Urban Initiatives and Prison Ministries, etc. Following after Mason's own passion, In addition to the standing departments, the COGIC has also participated in raising funds for every disaster relief fund established to help neighboring states and countries.

Bishop Mason believed in helping others, he did not however believe in ordaining women as pastors, bishops, elders or superintendents. He was opposed to women occupying masculine roles in ministry. Instead of occupying “masculine roles” such as pastor, elder, bishop or superintendent, he believed that women should become missionaries, administrators, ushers and mothers, along with other similarly predetermined female leadership roles. He created the women’s department specifically to facilitate women’s growth in the roles deemed suitable for females.

COGIC Present Day

Similar to the times of Bishop Mason, the COGIC (2013) still does not officially ordain women to be pastors, elders, bishops or superintendents. The COGIC currently has several institutions of higher learning. The three colleges operated by the COGIC are, All Saints Bible College located in Memphis, Tennessee, The C.H. Mason system of Bible Colleges and the C.H. Mason Theological Seminary. These colleges allow aspiring ministers or aspiring theologians to learn about the spiritual teachings of the COGIC established by Bishop C.H. Mason.

Higher Leadership Demographics

The following list includes the highest ranking board members within the church of God in Christ. All members are males. Historically, there have never been any female members.

General Officers of the Church

- President - Bishop C.E. Blake
- First Vice-President - Bishop P.A. Brooks
- Second Vice-President - Bishop J.W. Macklin
- General Secretary - Bishop J.H Lyles, Jr.
- General Treasurer - Bishop S.L Lowe

- Financial Secretary - Auxiliary Bishop Frank A. White
- Members of the General Board Quadrennial 2008-2012
- Bishop Charles E. Blake -Presiding Bishop and Chief Apostle (1988–present)
- Bishop Phillip A. Brooks - First Assistant Presiding Bishop (1984–present)
- Bishop Jerry W. Macklin - Second Assistant Presiding Bishop (2004–present)
- Bishop Wilbur W. Hamilton - General Secretary of the General Board (2000–present)
- Bishop Roy L. H. Winbush - Assistant Secretary of the General Board (1988–present)
- Bishop Chandler David Owens - Former Presiding Bishop (1976–2011)
- Bishop J. Neaul Haynes - Board Member (1984–present)
- Bishop Samuel L. Green Jr. - Board Member (1984–present)
- Bishop George. D. McKinney - Board Member (2000–present)
- Bishop Nathaniel W. Wells - Board Member (2000–present)
- Bishop Sedgwick Daniels - Board Member (2008–present)
- Bishop Frank O. White - Board Member (2008–present)

Additional Officers of the Church

- Chairman of the General Assembly - Elder James Hunt
- Chairman of the Board of Bishops - Bishop John Henry Sheard
- Chairman of the General Council of Pastors and Elders - Superintendent Isaiah Grover

In addition to the General Board there is an overarching group referred to as the Auxiliary in ministry (AIM), they include the following: A Board of Bishops, a National Trustee Board, Judiciary Board, Council of Pastors and Elders, and various other departments. This group is also made up of all males.

The Structure of the COGIC is described by the 1973 Constitution of The Church of God in Christ as follows: The church is governed bi-structurally. There are both civil and ecclesiastical components within the structure. The civil attributes include the basic structure of any organization with similar offices: President, First Vice-President, Second Vice-President, General Secretary, General Treasurer, and the Financial Secretary. All officers are elected by the General Assembly. The General Secretary, General Treasurer, and Financial Secretary terms mirror that of the current presidential administration which is elected every four years (COGIC, 2013).

The Ecclesiastical structure falls under an episcopal structure in which the COGIC is categorized in to jurisdictions. Each jurisdiction is governed by a bishop. A jurisdiction can range between 30 to over 100 churches, depending on the size of the area. For every state there is a minimum of at least one jurisdiction. If there is a multitude of churches in one state, there may be more than one jurisdiction. For example, since California has well over 250 COGIC churches, California has more than 1 jurisdiction. There are 170 jurisdictions within the United States and over 200 jurisdictions worldwide. Jurisdictions are often divided in to districts which are under the authority of a male superintendent (COGIC, 2013). Superintendents and bishops represent the two highest offices in the COGIC.

The current International Bishop of the Church of God In Christ, installed in 2007, is Bishop Charles E. Blake. Similar to all International Bishops, he was elected for the office he holds. In addition, he is the pastor of the West Angeles, COGIC. West Angeles is one of the largest churches in America. It is the largest COGIC in the world, with an active membership of close to 25,000 members. Of all of the talented bishops who have lead the COGIC, Blake is considered by many to be the most thoughtful, intelligent, progressive, most giving and most

beloved of all leaders. During his tenure, he has made significant positive changes within the organization.

Bishop Blake began assisting third world countries in feeding and clothing their impoverished. He has initiated the global ministry which serves the world and focuses on including third world countries. He has also made it a central focus to financially assist the inner cities of America where many COGIC ministries are located.

Bishop Blake is internationally known for his Save Africa's Children outreach (COGIC, 2013), which supports hundreds of African children who have been affected by HIV and AIDS. He targets his assistance to the orphanages in several countries throughout Africa. In 2009, Bishop Blake began his Urban Initiatives (COGIC, 2013) outreach to attempt to effect a positive change in America's inner cities. He has made great strides in this area. He is considered by many to be a leader of change.

In 2010, Bishop Blake changed the location of the annual COGIC convocation from Memphis, Tennessee to Saint Louis, because of the poor treatment the COGIC membership continued to receive from Memphis businesses for decades. Specifically, hoteliers would raise hotel fees and businesses would raise their prices in expectation of higher profits, all while delivering poorer service each year. Changing the location of the convocation was a monumental accomplishment because for close to 100 years the convocation had always been held in Memphis, Tennessee. Memphis is significant because the COGIC was founded there and it is also where Mason temple is located. Regardless of the nostalgic ties, the membership had for Memphis, close to 100,000 members followed Bishop Blake to the new location in Saint Louis where they would convene to celebrate the annual convocation. The convocation is currently still held in Saint Louis under the direction of Bishop Blake.

Bishop Blake is a revolutionary situational leader. Blake is an example of a leader who has valued the heritage of the COGIC but has adapted his strategies and methods to address the needs of the people. At the same time he accomplishes the original mission of the founder, Bishop Mason (COGIC, 2013).

The one area in which the COGIC has not adapted since its founding, is in opening higher leadership opportunities for women in the offices of bishop, pastor, elder and superintendent. Women have remained in the same roles they occupied during the time of the founding bishop over 130 years ago with few exceptions. If there will be a change within the COGIC regarding expanding the roles of women, it will most likely have to be started by Bishop Blake. Currently, many of the opinions held by Bishop Mason regarding the roles of women, are still upheld by the practices still in place within the COGIC.

Women Leaders in the Church of God in Christ

The founder of the COGIC, the honorable Bishop Mason, believed that it was vital for women to have an active role within the church. He believed that women had abilities and gifts that were important to share with the congregation (Butler, 2007). He was so passionate about the role of women within the church, that he created a department specifically for women, the Women's Department. The department was originally named Women's Work. The department was later renamed more progressively, The Women's Department. Bishop Mason wanted the department to foster and cultivate the spiritual knowledge of the women within the church (COGIC, 2013).

The department gave women an opportunity to plan events, fundraise, support the pastor and train young and older women based on the teachings of the Bible (Butler, 2007). The Women's Department was the first department created for and made up solely of women.

Although this department was facilitated by women, they were still required to report to the bishop. Similar to all other departments within the COGIC, the women were given the freedom to incorporate the teachings of the Bible with the topics that affected them in their daily lives (Butler, 2007).

The Women's department had a series of activities and programs that supported the entire church. They trained aspiring female leaders to become deaconess and missionaries. Both offices, deaconess and missionary require formal training and certification. Even with the proper training and the license to become a missionary or deaconess, many churches still require women to adhere to the procedural traditions established by the founding bishop (Butler, 2007).

Leading Mothers of the Women's department found ways to follow the bishop's orders and still lead without having the official title of an elder. Assuming the role of an unofficial leader allowed them to subtly make changes within the church. The first supervisor of Women's Work was Elizabeth "Lizzie" Robinson. While men preached, she taught lessons from the bible alongside them. Her teachings were so inspirational that many men were influenced by her lessons and used them as a basis for their sermons (Butler, 2007). In addition to leading the women and inspiring the men, she also helped ensure all of the organizations within the church were running smoothly.

Robinson coached women in the holiness way of dressing. According to the holiness tradition, women were expected to dress conservatively, wearing only loose fitting dresses or skirt suits, as pants were discouraged (Butler, 2007). Robinson trained women to become Sunday school teachers. As a proponent of evangelism, Robinson went out into the city and compelled women and men to come to church. Although she understood the parameters of her position, she

taught women to lead by ministering on the streets and by modeling good leadership, which other women soon emulated (Butler, 2007).

Robinson taught women that through their obedience and humility, God used them to be leaders. In this way, women lead by modeling saintly behavior and by spreading the good news of Jesus Christ. Although she was content with being a supervisor, she did feel the parameters of women within the COGIC. Robinson knew she would never be allowed to pastor or to become an elder or bishop. She however contented herself in the role of a church mother.

While Robinson served as mother of the church, she put an emphasis on prayer and sanctification. She taught women and men the value of prayer. She believed that through prayer all things were possible (Butler, 2007). She prayed and taught others to pray. Robinson believed in prayer and mentorship.

As a mentor she encouraged women to stay in the church and to stay involved. She was considered kind, personable and lovable. She was very active in the church and many men and women sought her advice and direction before making decisions. She served as an unofficial counselor. She advised men and women in marital concerns and she sought out young women to teach and to train to become respectable, God-loving women (Butler 2007).

Lillian Brookes Coffey succeeded Robinson as Supervisor of Women's Work. The term supervisor was and is interchangeable with the term "mother". Women's Work eventually became known as the Women's Department. As the new mother of the department, Brookes was very active. She helped supervise many departments, as most of them fell within the parameters of women's work. She also performed secretarial duties for the church and ensured the records and books were all in order (Butler, 2007). Coffey organized fundraisers and delegated responsibilities to other women to provide them with church leadership experience. Women were

most commonly responsible for Sunday school and fundraisers which helped the church to continue to meet its financial responsibilities.

As mother, Coffee provided spiritual guidance and also encouraged women to seek higher education. She wanted women to strive to achieve their dreams. She supported the women of the church in a variety of ways. Brookes was more fashionable in her attire than the former mothers of the church. She did however still present herself in a manner acceptable of a church mother (Butler, 2007).

As the 1970's and 1980's approached, the Women of the Church of God in Christ began to reflect the various women in society. Women from all socio-economic groups began to converge. College-educated women began to teach Sunday school and began to assume leadership roles within the church. However the COGIC's position on the ordination of women, made it very clear that women's pursuits of the highest leadership roles had parameters (Butler, 2007). Even with parameters, mothers of the COGIC also known as supervisors have been instrumental in the history, legacy and success of the COGIC. Many have served as mothers for 30 years or more, representing the largest tenure of almost any office within the COGIC. In 130 years there have been only 6 general supervisors of the COGIC. They are as follows:

General Supervisors for the Department of Women

- Mother Lizzie Woods Robinson - First General Mother (1911–1945)
- Mother Lillian Brooks Coffey - Second General Supervisor and Founding President of the Women's International Convention (1946–1964)
- Mother Annie L. Bailey - Third General Supervisor (1964–1975)
- Mother Mattie Mc Glothen - Fourth General Supervisor (1975–1994)

- Mother Emma F. Crouch -Fifth General Supervisor (1994–1997)
- Mother Willie Mae Rivers - Sixth General Supervisor (1997–Present)

Women in COGIC Present Day

Since the founding of the Church of God in Christ, women have been key supporters and participants of the church. Their support and participation have arguably been integral parts of the foundation and sustaining grace of the church. The Women's Department is the largest department within the COGIC. Women make up more than sixty five percent of the entire COGIC. Their financial support matches their large numbers (COGIC, 2013).

In comparison, the financial contribution of the men of the COGIC matches their fewer numbers and is therefore dwarfed by that of their female counterparts. The women's support is not limited to their financial contribution. For over one hundred years, women have worked consistently and tirelessly in every department and office available to them within the church (COGIC, 2013).

In accordance with tradition, women have generally been banned from the highest offices traditionally occupied by men. The COGIC does not officially ordain women to the roles of pastor, elder, superintendents or bishop (COGIC, 2013)

Only recently have a few women trickled into pastoral roles within the COGIC. In each case they are recognized as church administrators. There have never been, nor, is there currently, any women in the highest offices within the COGIC.

The highest offices within the COGIC are the offices of elder, superintendent and the international bishop. Although recently there has been discussion of making some changes by the current bishop, as of today, women are still banned from the roles of elder, superintendent and bishop (Clemmons, 1997). The COGIC does not officially ordain women as pastors. In addition,

voting for the International bishop is another privilege denied to women. Changes generally come about by way of voting, since voting is denied to women an actual change in these practices seems elusive.

Official changes within the COGIC are made by way of a democratic process. Similar to the secular democratic voting process, all eligible voting participants vote for changes they would like to see. The Bishop upholds the position of the majority. However, in order to be eligible to vote in the democratic process, one must be a male ordained active elder and pastor. Based on the voting requirements, women are not allowed to vote in this process. With such restrictions, some may view the democratic process as a selective democratic process. The fate of the women, men and church are determined by the males who are permitted to vote.

Although women are not allowed to vote in this process, they can speak to the bishop and present their ideas and wishes to him and he can choose to put them on the ballot for consideration. To create some balance, the bishop periodically converses with the International mother and listens to her suggestions, which is assumed to reflect the body of women within the church. The bishop then can choose to address those concerns. He also informs and consults her on many of the changes he plans to make within the COGIC (Clemmons, 1997).

Although within the COGIC, women leaders are never short on hand, the list of higher leadership positions they can obtain, are. There have been no recorded cases of discrimination brought against the Church of God in Christ pertaining to this matter therefore, many assume that the female leaders of the COGIC are content with the current structure and the positions that are already readily available to them.

The highest positions readily available to women include the following positions: evangelist missionary, deaconess and International Supervisor, also referred to as International

Mother. In addition to the three highest positions available to women, there are only a few cases in which women occupy the role of a pastor. In these few cases, most women pastors are listed as co-pastors with their husbands (when their husband gives them this title) but given the title of church administrator by the COGIC. There are even fewer cases of women pastors within the COGIC who have the unabridged and unshared title of “pastor” without a husband. In most cases this occurs only when a woman’s husband who was the original pastor has died. In the interim of awaiting their new pastor, the wife may assume the role of a pastor, but even in this case she is often given the title church administrator (COGIC, 2013).

Although there is an absence of women in the highest leadership positions of the COGIC, women have not allowed this to prevent them from leading in the positions they are permitted to occupy. The women of COGIC have always been active parts of the church and will seemingly continue to be an integral part (COGIC, 2013)

Impact of Women in the Church: What if Women Left?

Very little has changed regarding the accessibility of the highest leadership roles from the nineteenth century to the twenty-first century. The COGIC still uphold its stance to not officially ordain women to the roles of pastor, elder, superintendent and bishop.

The COGIC’s stance could pose a problem for those women within the COGIC who strive to obtain a role such as a bishop, superintendent or pastor. Women in pursuit of these offices seem to have only three choices: a. Hope to be among the few appointed as church administrator but allowed to perform the duties of a pastor, b. Give up their hopes of attaining these male secured positions c. Leave the COGIC and go to a church that allows them to achieve their pursuit of higher leadership roles. Some women might leave the COGIC because of the lack of higher

leadership positions available to them. There have been many cases in which women have left the COGIC to freely pursue higher leadership positions with other denominations.

Since the women of the Church of God in Christ are such an integral part of the population, foundation and support of the church, it would be a great travesty if they left the church. Women make up the largest population within the COGIC, exceeding 65% of the population. If women decided that their needs were not being met and left, they would impact the church in many ways.

Several Christian and Catholic denominations have begun to allow women to serve as elders, pastors, superintendents and bishops; Among these denominations are Methodist, Anglican, Episcopal, Evangelical, Presbyterian and the Church of Christ. The Methodists' first female bishop, Marjorie S. Matthews was installed in 1980. In many ways the Methodists have paved the road for embracing women as leaders in the Christian faith.

Procedures for Women in the Church

Although the Methodists have paved the road for diversity at all levels of leadership, in many churches within the COGIC even today missionaries are not allowed to teach from the pulpit, instead they must stand on level ground as the congregation when teaching. They can however teach standing eye level with the audience using a podium below the pulpit. To some, the pastor's choice to allow a missionary to teach from the pulpit or from the floor reflects the pastor's opinion of women and their message's value. Many others believe that the position of where a message is given is irrelevant to the importance and impact of the message itself. Still others believe that platforms are tools that are not always necessary, but often helpful (Butler, 2007).

Many preachers who perpetuate the “women’s work” beliefs, coined by the founder, are reluctant to even refer to a woman as a preacher. Many believe that women can only teach while men can teach or preach. This distinction often said over the pulpit causes some to cringe, others to nod in agreement and the remaining to pay these types of comments little mind (Clemmons, 1997). Women and men are represented in all 3 groups, the cringers, the agreeers and the indifferent.

There are both women and men within the church of God in Christ who feel passionately about the old traditions. There are also both men and women who believe that changes should be made to reflect the progress of women in the secular world (Clemmons, 1997). Similar to any organization there is a huge following of both men and women who uphold and want to honor the traditions of the original founder, while others wish to make changes in order to adapt to the current times. The 21st century is a much different place for women then it was during the time of Bishop Mason, during the 19th century.

Beliefs Regarding the Roles of Women by Bishop Mason

The COGIC founder, Bishop Mason did not believe women should preach, or hold the positions, elders, pastor, bishop or superintendent. Additionally he believed that women should adhere to the traditional protocol governing women’s behavior when teaching (Butler, 2007). Typical protocol includes teaching from the floor, dressing conservatively, requesting pastor’s approval before teaching at another church, etc. Bishop Mason identified the appropriate jobs for women in the church as women’s work.

Bishop Mason came from an era and area in which women were primarily working in the home and assisting with sharecropping. At that time, there were no African -American christian women in church leadership roles. Not too far removed from the slavery era, many still were

molded into thinking that women were created for women's work. Mason had never been exposed to African -American women who did anything other than women's work, and so his view and belief regarding the roles of women began to take shape. During the 1800's, 'women's work' was all African American women could do, as a result of the racism, segregation and the sexism of the time. Excluded from many other positions women were cemented them into the roles often referred to as women's work (Clemmons, 1997).

Growing up in the south impacted Bishop Mason's experiences and beliefs about women. During Mason's early years he learned a great deal about the racial abnormal norms. Women were often targets of violence and sexual abuse. As a result it was assumed that women could be better protected and watched when they were in their homes or alongside their husbands who often worked as sharecroppers (Wilson, 2011). Mason's beliefs concerning the roles of women was shaped by his experiences, his society, his environment and the religious practices to which he had been exposed.

Mason received his first religious exposure in the Baptist church, there women were taught to dress modestly and to carry themselves in a manner that drew little attention. Women taught Sunday school classes and assisted in any way they could to help the church run smoothly (Wilson, 2011). Women efficiently and dutifully occupied women's work positions, and it appeared as if they always would.

Bishop Mason did not imagine a world in which women would have advanced so quickly, soon acquiring the opportunity, freedom and experience to become the leaders of the 21st century (Clemmons, 1997). He did not imagine the leaps and bounds by which African American women would change and improve the world and the impact they would have on the COGIC (Wilson, 2011).

In light of Bishop Mason's overall experience, it is clear why he believed that specific jobs should be classified as women's work. Today however women work in a variety of areas. Therefore in the 21st century the definition of women's work has changed dramatically from what it was in the late 1800's and 1900's. Today, women work as CEO's of organizations, they are leaders in science, medicine, law and in every area they take part in. Women are also openly ordained bishops, elders, superintendents and pastors in other Christian denominations. In essence, the term women's work should be redefined as any position or role for which a woman qualifies and chooses to assume (Clemmons, 1997).

Since the COGIC still officially upholds Bishop Mason's belief regarding the roles of women within the church, women are only allowed to do "women's work". Within the confines of women's work, dashed are the hopes of women desiring higher leadership roles as bishops, superintendents, elders and voting members. Many still believe that women's only rightful place is as a supporter and a mother.

Historical Advancement and Leadership of American Women

Women have always been credited with giving birth to the leaders of the world. Rarely are women credited with being the leaders of the world. A leader begins a movement (Amirkhan & Ayeung, 2007). Women are born leaders because life begins through them. Therefore without women there would be no movements or beginnings. Women are both the leaders of the world and birthmothers of the leaders of the world (Hoffert, 1988).

Leadership requires nurturing of ideas and of individuals (Robbins & Judge, 2008). Women were nurturers even before the term nurturer existed. In fact the term nurturer was created in an effort to describe the motherly role of a woman. However, 'nurturer' is just one of the many words that could be used to describe the talents and abilities of women. Along with it,

are leader, pastor, revolutionary, bishop, innovator, elder, warrior and the list of descriptors go on indefinitely (Aspinwall & Taylor, 1997). To many however, the word 'woman' garners more maternal descriptors than leadership descriptors (Hoffert, 1988). Maternal descriptors may often come to mind, because for many years, practices, traditions and laws have attempted to force women to assume supportive roles in the workforce and to focus on being mothers and domestic partners (Giddings, 1996).

These images of 'women's roles', mothers and domestic partners have become so ingrained in the minds of many leaders of organizations, that it has become almost impossible to replace them (Babcock & Lashchever, 2003). Instead of attempting to replace these images, many organizations chose to embrace them by encasing women within these roles in organizations (Giddings, 1996). The encasing process involves discriminating against women by preventing them from having access to the same jobs, salary and the same rights as males. Encasing women is in many cases very detrimental to a woman's leadership potential. It prevents growth and inhibits her ability to exercise her leadership potential (Giddings, 1996).

A woman's leadership potential is stunted in organizations that force women to occupy roles that follow traditional ideas and images of women (Barnett & Rivers, 1996). For example, for many years women were forced to be secretaries and administrators, although they were qualified for higher leadership positions. Although women had more education and experience than that of their male counterparts, they were often overlooked for promotions (Beehr & McGrath, 1996). Promotions were instead given to males. Organizations had a great deal of help from laws to continue their unfair discriminatory practices (Giddings, 1996).

Since women were not allowed to vote or assist in the creation of laws in the 1800s and early 1900s, laws were created by men (Belkin, 2003). Many of these men viewed women as

only nurturers and not leaders, therefore they used the law to cement women in nurturing and supporting roles thereby making it difficult for them to aspire to achieve any other roles (Clemmons, 1997).

Throughout American history, women have not always been given the opportunity to acquire leadership roles within society (Berheide, 1992). When leadership opportunities were not offered to women, they were forced to take the liberty and fight for the opportunities. The barriers that prevented women from taking on leadership roles within society were multifarious (Bernas & Major, 2000). In fact, women had a seemingly unending list of barriers that prevented them from readily assuming leadership roles. One such barrier was the absence of women's suffrage (Hoffert, 1988).

Voting was vital for effecting change and for being a relevant, impactful, contributing participant of society (Bird, 2006). Being denied the right to vote for hundreds of years stunted women's leadership potential (Bianchi, Robinson & Milkie, 2006). The history of voting inequality for women could have been so overwhelming, that women could have resigned to their seemingly irrevocable fate of never having a legal voice.

Instead of giving in to a lack of rights, women persevered to change the unfair laws that excluded them (Solomon, 1999). American's Women's progress from 1848- 1949 highlights women's leadership abilities and their steadfast nature to move the seemingly insurmountable barriers (Bohen & Vivieros- Long, 1981). Susan B. Anthony fought for Women's suffrage and led a movement to establish women's right to vote. Although she was arrested for her demonstrations, she continued to fight for women's suffrage (Burke, 2004). In following Anthony's legacy and leadership, women joined together first on a state by state basis and then finally on a national level (Hoffert, 1988).

In 1848 The Women's Suffrage Association orchestrated the first women's rights convention (Campbell, 2006). The convention took place in Seneca, New York. The goal of this convention was to discuss the concerns of women and to determine the best way to achieve women's suffrage. Ultimately they wanted to raise awareness of women's ability, right and need to vote (Carlson, 2007). Many women gathered together and spoke out against the unfair limitations placed upon them (Carlson & Perrew, 1999). Although women were considered citizens, they were treated as the property of their fathers or husbands. In addition to being treated as inferiors by men, the man made laws, governed them accordingly (Solomon, 1999).

In opposition to the unequal laws, the Women's Right's Convention is most celebrated for being the birth place of the "Declaration of Sentiments" (Catalyst, 1998). After 2 days of fierce debate, this document was signed by 68 women and 32 men. Their hope was that it might spark a change in the current laws which prevented women from voting (Christensen & Schneider, 2010).

The women's suffrage association was primarily focused on achieving women's suffrage on a state by state basis (Clark, 2000). Their plan was to gain support from each state through a process of meetings, discussions and debates. They had hoped for a rapid domino effect granting suffrage, beginning with one state and following with the remaining states. This process proved to be slow and very time consuming (Solomon, 1999).

The National Women's Suffrage Association had a different plan of action than that of the WSA (Cohany & Sok, 2007). The NWSA wanted to achieve women's suffrage on a national level. They also wanted to fight for women to be allowed to become land owners. If successful, the NWSA's national approach of achieving women's suffrage would achieve the goals of both organizations in one sweeping movement (Rossi, 2005).

The NWSA realized that their goal could be achieved on a national level by working to add an amendment to the constitution (Cotter, England & Hermesen, 2007). The WSA believed that the NWSA's goal was too ambitious and that such a large scale change would take longer than their process of working with each state to change voting laws.

Both groups were right in many ways (Culp, 1902). Both approaches were effective. The WSA had a good short term goal and the NWSA was a better long-term goal. The best approach overall was that of the NWSA, because they had the foresight to understand that amendments have the power to supersede the laws of individual states, thereby forcing states to comply with federal laws (Davidson & Burke, 2004). State laws on the other hand had the ability to change back and forth unlike amendments which offer a more permanent solution (Rossi, 2005).

Neither organization would achieve their women's suffrage goal right away. After the Women's suffrage conventions of 1848, women began to join together to form a union on a national scale (Ettus, 2012). With greater numbers, they hoped to create a greater change. Just two years after the modestly attended women's convention of 1848, came the inauguration of the first National Women's Suffrage Association convention in 1850 (Faludi, 2006). The first WSA convention had close to 100 participants, while the NWSA convention was attended by well over 1000. What was once a spark in 1848, was now turned into roaring flame in 1850 (Rossi, 2005).

The National Women's Suffrage Association was successful in achieving its desired goal. After much press and pressure, In 1869 Wyoming was the first territory to grant women the right to vote and serve on juries (Fey, 2011). Wyoming was so passionate about preserving women's suffrage, it would not join the union unless the union allowed it to retain its law that granted women the right to vote. The union agreed to Wyoming's women suffrage terms. In 1890, Wyoming became a state of the union. Wyoming has the distinct honor of being both the first

territory and the first state to allow women's suffrage (Rossi, 2005).

While the WFA was making progress with the states, in the meantime, the NWSA staged a massive demonstration involving over 5000 women (Finnigan, 2001). They marched along Pennsylvania Avenue in Washington DC. With them they carried documents containing over 1 million signatures of women adamant about obtaining their suffrage. When African American Suffragist Ida B. Wells and the Alpha suffrage club attempted to join the march, white suffragists asked her and her group to go to the back of the march to avoid offending southern suffragists (Foley, 2005). In spite of not being accepted as an equal even in an effort to help, Wells joined the march anyway and refused to go to the back of the line as Anthony admonished (Giddings, 1996). Ironically, Anthony fought for equality for women while defending inequality among different races of women (French, 1976). The marches brought people together inspite of themselves.

While the NWSA was staging marches, The Women's Suffrage Association continued making strides on a state by state basis (Friedan, 1963). With a snail like pace, over the next twenty years, fifteen other states granted women the right to vote. California and Washington were among the fifteen states that passed women's suffrage laws (Solomon, 1991). On the long road to achieving suffrage, original leaders passed away and were replaced by others ready to take up the baton (Frone, 2003).

True leadership is persevering, empowering others to persevere for noble causes and remaining relentless regardless of the limitations, failures or success of the past (Fu & Schaffer, 2001). In addition, a leader is not limited to the perceptions or confines others have set for her. A leader believes that eventually, being steadfast for a good cause, will achieve the desired result (Robbins & Judge 2008).

It wasn't until 1920 that Congress eventually approved the 19th amendment accomplishing the goal of the NWSM (Galinsky, 1999). The 19th amendment allowed American women to vote nationally. Finally, women's perseverance yielded huge gains. The NWSM realized that by working to add an amendment to the constitution, they could quickly achieve their goal on a national level (Gallagher, 2000). Although the WSA originally believed that the NWSA's goal was too ambitious, they soon realized that anything was possible. Both groups experienced success.

The WSA was successful in garnering a great deal of support from over 20 states, while the NWSA was awaiting the signing of an amendment which would force national compliance. Both groups were right in many ways (Gilligan, 1982). The best approach however was that of the NWSA because amendments supersede the laws of individual states, thereby forcing states to comply with federal laws (Rossi, 2005).

Since change often takes a long time, history teaches that a leader must be willing to persevere as long as she can and then pass the torch on to another for her to pick up where she left off. A leader lives to fight another day and teaches others to do the same (Argyris, 1999). Women's suffrage success was just one of the hurdles women had to overcome. Another hurdle was the discrimination women faced within organizations (Goodchild, 2006).

Many organizations had selective hiring processes that excluded women from higher paying jobs even though they were qualified for them. Other organizations hired women for a job and changed the job title so that they could pay women less while requiring them to do all of the duties of the original job posting. Women commonly faced pay discrimination (Sealand, 1983). Women were paid less than men even when they assumed the same job.

Women fought long and diligently to end this new form of discrimination. As a result of

women's resilience, they pushed for a law to end this new form of discrimination. The new law prevented wage discrimination. The Equal Pay Act of 1963 prevented pay discrimination on the basis of gender (Findlay, 2013).

Women seemed to constantly be fighting for equality. Suffrage, racism and equal pay were a few of the earliest battles. Once one battle ended another one would begin. In Maryland a female law student faced discrimination (Hall & Bishop, 1972). Women were allowed to go to law school, but not allowed to take the bar which was essential in being able to practice law. In 1902 senator Jacob Moses introduced a bill that permitted women to take the bar and practice law in Maryland (Sealand, 1983). Law school woes were alleviated but discrimination at colleges continued.

Women faced discrimination at colleges and Universities and were banned from participating in sports and joining clubs (Hall, 2009). Women lead marches and fought for laws to be passed to allow them to participate in all federally funded school programs and activities. In 1972 Title IX banned schools from discriminating against women and required them to provide athletic programs and clubs for women (Hall, 1972).

Today American women are active in many sports and have competed and won a variety of Olympic games which stemmed from their participation in collegial sports (Osten, & Sears, 2005). Inclusion of women is beneficial to colleges and organizations. Inclusion of women in the workplace made women a target of a new type of discrimination.

Pregnant women experienced discrimination in many forms (Halpern & Cheung, 2008). Employers attempted to make visibly pregnant women take maternity leave although they could still physically work. In addition, some companies attempted to deny women promotions because of their pregnancy. Many organizations refused to hire pregnant women (Hambrick & McCord,

2010). Organizations feared that a pregnant woman could not meet the demands of the job. Soon women joined together to end pregnancy discrimination. Their efforts were successful and lead to The Pregnancy law of 1978, which requires employers to treat pregnant women as equals. It prevents organizations from forcing a pregnant woman to take maternity leave. It prevented organizations from discriminating against women in the promotion and hiring process (Orr, 1987).

Laws that originally inhibited women were replaced with laws that freed women to experience a degree of equality many only dreamed of. With so much opposition in school and in the workplace, women needed support from others (Hattery, 2001).

Women began creating organizations to assist other women in their fight for complete equality. In 1966, The NOW organization was founded. It helped to support women in work related discrimination cases as well as fighting to change discriminatory laws (Havlovi & Keenan, 1991). In 2012, NOW is considered the largest women's organization in America. NOW has a substantial support base that spans across the nation and includes women of all cultural and socio-economic backgrounds (Zolinger, 1995).

Throughout history, women have evolved from nurturers to activists and the leaders of today and tomorrow. Their resilience, perseverance, leadership and partnerships have ensured their success. The limiting centuries old nurturing roles women were once cemented in, by laws and organizations, for centuries is now a small fetter that is ever shrinking with every law that changes in favor of gender equality (Heraty, Morley & Cleveland, 2008). Women who have fought for change are the leaders who have changed the world and demonstrated the effect of women's unlimited leadership potential (Hinman, 2008).

Leadership

Leadership holds the leader responsible for the practices of the organization. Leadership is the leader's ability to influence others in order to achieve his/her goal (Hersey, 1997). There are a variety of leadership styles. Each style comes with both limits and strengths. Many argue that situational leadership is the most limitless and all-encompassing of all leadership styles. Situational leadership can utilize all leadership styles at different times when needed and readily adapts to any situation (Hersey 1997).

Women leaders are often situational leaders because their various roles requires constant leadership adaptation. Specifically, many women maintain a career, family life and often take on leadership roles within their churches. Each role requires a different style of leadership. Women are well suited to the roles of pastor, superintendent, elder and bishop because these roles require situational leaders (Hitchin & Hitchin, 1998).

Similar to women leaders, the most effective pastors, superintendents, bishops and elders are often situational leaders. Their positions require them to use various approaches in different situations (Hochschild, 2003). At times they must use servant leadership, and other times they must use transformational leadership. Throughout their leadership they will almost certainly use all leadership styles in order to accomplish their missions (Kotter, 2006).

Legacy of Leadership

Throughout history there have been many types of leaders. The most memorable leaders have been either very successful or extremely unsuccessful (Hoffman & Nye, 1974). Their successes are most often measured by the size of their following, their organization's growth, adaptability, effectiveness in accomplishing the founder's mission and the legacy they have left behind. The legacy of a leader is part of the foundation of an organization. Most often the

founding leader's style, goals, beliefs and practices are ingrained in an organization to ensure the continuance of the founder's legacy (Maxwell, 2009).

Legacy is not only the continuance of the goals of the original leader, it is also a combination of applying the principles and practices established by the founder, as well as adapting them to ensure that the legacy and the organization's succession continues (Holt, 2006). All organizations have rules that seek to maintain the future of the organization.

Rules create consistency, a standard for adherence, control, freedom and limits. The most effective leadership contains some degree of all of the above-mentioned. The most efficient leadership balances freedom with limits. Efficient leadership must also have an element of adaptability. Although many argue that adapting leads to the forgetting and forsaking of the original leadership, many others realize that an organization's sustainability depends on its ability to adapt in some ways while staying the same in other ways (Wheatley, 1992).

Adaptation does not necessarily mean that an organization must change its entire purpose and its market in order to attract another group. Rather, it means that an organization must increase its strengths by diversifying the way it accomplishes its goals and in doing so, attracting additional groups is simply a bonus (Maxwell, 2009).

Many organizations are afraid to change their leadership approach, by adapting their methods because they fear, in exchange they are changing their beliefs, forsaking their heritage and failing to accomplish the original mission of the organization's founder (House, 1981).

In reality, in order to continue to accomplish a mission, it requires updating practices and making use of people, practices, newfound knowledge and advances of the current times that were not always understood or available at the time of the original founder (Casey, 2011). Furthermore, it is still possible to honor the concept of the old traditions while incorporating new

approaches and ideas. An example of how a core tradition can be kept while incorporating new found knowledge, is revealed by the change in education within the last century (James, 2006).

A century ago, all education was conducted in the traditional face to face, paper and pencil format. Teachers were effective at teaching educational principles to students. Topics such as Mathematics, Economics, English, Science, Law, Physics, Leadership and Foreign languages were taught entirely in person. The Universities were limited to granting admission to only those who could commute to their Universities (Jeffries, 2006).

In general the mission of American Universities was to admit and teach all students who qualified (Rudolph, 1962). Although they accomplished their missions, their mission could have been better served with a few enhancements (Casey, 2011). Looking at the same universities a century later reveals how a mission could still be accomplished and even enhanced by making changes that the founding leaders were unwilling or unaware they could make (Kinnick, 2009).

Changes such as integration of schools provided Universities with a diverse population that enhanced the population they served and increased the income of the school (Lazarus, 1993). An increase in income allows an organization to serve more students and to provide better service for those served (Lazarus & Folkman, 1984). Integration also provided universities with faculty from diverse educational and cultural backgrounds who had the expertise and experience the previous professors lacked (Rudolph, 1962). Visiting professors from all around the world brought with them knowledge that was previously unknown and unattainable. This information was now within reach for the students and other professors. Diversity provides accuracy, inclusiveness and enhancement (Takaki, 1991).

Another area of enhancement adopted by the Universities within the last century that would have been useful 100 years ago, is the advancement of technology (Leonhardt, 2008).

Technology is now a tool used for educational purposes (Lerner, 2010). Today it is another way for universities to reach more students. Online classes allow students to study at a university in or outside of the country. Marines and sailors who are deployed are now able to take college classes online at Universities. Online access gives them the flexibility to advance their education while serving their country. Online programs also allow working individuals to earn degrees at their leisure. This adaptation and inclusion benefits both the students and the universities.

Diversifying the way an organization accomplishes its mission increases its ability to continue to achieve its mission (Majstorovic, 2006). In addition, it helps the organization to become more profitable. Diversity makes an organization more inclusive and equitable (Takaki, 1991).

A century ago, the missions of the original leaders of universities were accomplished to a minimal degree, however the leaders who proceeded them, were more effective in accomplishing the missions of the original founders (Mason & Ekman, 2007). The more recent leaders were more effective because they applied a more inclusive approach, even in the courses they offered. They were more accepting of diversity and they remained true to the mission of the founders but broke free of the organizational growth- limiting practices and prejudices of many of their founders (Takaki, 1991). As a result of adaptation, universities are more profitable, they offer more educational programs, access more students and are more efficient overall.

Similar to universities, all organizations including churches could enhance their organizations by diversifying their methods and their means of communicating their mission (Mc Robbie, 2004). Through diversification and inclusion, an organization can be better prepared to be competitive, effective and ideally positioned to competitively function in the present and future (Maxwell, 2009). Often, founders of organizations imagine a future in which

their organization exists, (Casey, 2011) however without adaptive works suitable to the growing population and environment, the organizations continued existence could become elusive reverie.

Biblical and Historical Perspective of Women in Leadership

Many leadership roles within the church are illusive to women.

Often churches state that they do not allow women in higher leadership roles because it is not biblically accepted and supported. They assert that women were meant to serve and not to lead men. However, when taking a closer look at the Bible, it seems that women served in higher leadership roles that would be equated in today's times to that of a deacon, a pastor, a superintendent or a bishop (Mendell, 1996).

When attempting to understand the influence, leadership, intended roles, and potential of female Christian leaders, it is important to start by looking at the historical roles of Christian women. The Bible is the historical text used as the basis for Christianity. It is not only significant to cite the bible in looking at the intended and actual roles of women leaders, but essential in understanding the intended roles and potential of the female Christian leaders of today. There seems to exist a stark contrast between the roles the COGIC deem as suitable for 'women's work', to those roles actually occupied by women leaders in the Bible.

Being one of the most influential books in the world, the bible has been translated into many different languages to enable global use. Hebrew is widely accepted as the most accurate interpretation of the bible, as Hebrew was the original language in which the bible was written. Just as some words are translated accurately from Hebrew to English, other words are inaccurately translated from one language to another, thereby leaving the correct meanings loss in translation. In an effort to achieve accuracy it is essential to look at the original Greek words used in reference to female leaders in the Bible to help determine how and if women lead in

higher leadership roles. The first female leader of the Bible was Eve. Although she led her husband to his and her eventual demise, she still led. In the original Hebrew, Eve was described as “Ay-Zer” which translates to a co-worker of equal status to Adam in Genesis 2:18. This same word was translated into English as a help mate or helper. This inaccurate translation led to the assumption that Eve was an inferior being meant only to help Adam. In holding with this inaccurate translation many deduced that women were inferior to men.

In Exodus 15:24 Miriam is referred to as a prophet and a triad leader throughout the exodus of Egypt. She was given the unisex title “prophet”. She adeptly led as a spiritual leaders/pastor and as a warrior. Her various roles required her to lead males and to balance her family life. She efficiently balanced a variety of leadership roles, yet in today’s time some churches would deny her the very position she occupied in the Bible.

In Romans 16:1 Paul refers to Phoebe as a deacon or minister of the church at Cenchrea. Notably she is the only deacon named in the bible. Her leadership and keen spiritual teachings set her apart from other ministers. Her role could be equated with that of an elder in today’s times.

In Judges 4:5 Deborah was both a judge and a prophet. Men sought her advice and leadership in matters in which her knowledge and expertise reigned supreme. She led the army of Israel into battle. Similar to a bishop, she gave spiritual guidance to men and women and was an example of bravery, intelligence and spirituality. She balanced work life, spiritual leadership and community matters including war.

In II Kings 22:14; 2 and Chronicles 34:22 Huldah is described as beginning a religious renewal. Her pastoral ministry inspired and led the way for others. Her leadership was effective enough to influence others (Robinson, 2013).

In Acts 9:36 Tabitha also referred to as Dorcas is highlighted as one of Jesus' disciples. She was considered a disciple, equal in status to the other disciples of Jesus. In Acts 21:8 Phillip's four daughters were referred to as unmarried prophets. As prophets they provided spiritual guidance and preached to both men and women (Robinson, 2011). Women occupied roles such as disciples and prophets which in today's time is the equivalent of pastors and elders.

In Philippians 4:2 Paul refers to Euodia and Syntyche, both women as his fellow co-workers, equal in status to himself. In Romans 16:3 Paul identifies Priscilla as his one of his "Fellow workers in Christ Jesus". In Romans 16:7 Paul identifies Junia, a female and Adronicus, a male as outstanding among the apostles (Robinson, 2013). Biblically, women lead in roles equal to that of today's elders, pastors, superintendents and bishops. If the Bible supports and celebrates women in higher leadership roles, it would seem that all churches would also. However not all churches believe that the leading women of the Bible reflect the roles women of today should occupy.

Evolution of African American Women Leaders

The COGIC is primarily composed of African-American women. African American Women have overcome the most tumultuous experiences known to men or women. Sexism and racism have been two major barriers for African American women. Even still, they have emerged victorious. With beginnings in slavery, African American women had nowhere to go but up. From being considered property to finally being acknowledged as an individual, African American women faced many barriers and faced a great deal of uncertainty. A large part of women's success depended on their ability to change others attitudes about them through their own actions. After negotiating and conquering the barriers within the workforce and in politics, they looked for spiritual renewal (Deidre, 2007).

In search of spiritual renewal many women sought refuge and support within the church. Many soon found challenges even within the church. The perpetuation of limits established by principles upholding the 'women's work' parameters blocked access to the highest positions within the church. Although women have worked in many areas to pave the way for their male counterparts, they have received little assistance in their ascension to the highest leadership positions in the church. In society and in the church women's contributions are innumerable. Still some believe and uphold practices that support the belief that women are incapable of effective leadership. Historically, African American women have proved their leadership potential is limitless with enhancing properties that makes churches, families, life and organizations better. African American women are born leaders (Deidre, 2007).

Writers and Abolitionists

African American Women have a richly intricate history of leadership. In 1813, Harriet Jacobs was born a slave. At an early age, she escaped from slavery and focused on educating herself. She learned to read and write and became a well-known author and abolitionist. As an anti-slavery advocate she laid the foundation for both women and men abolitionists. Because of Jacobs efforts to end slavery, Bethune was able to realize her dream of attending and founding a college (Deidre, 2007).

Mary McCloud Bethune was a recipient of the Spingarn medal. In addition she was an educator and innovator. Bethune founded the Bethune Cookman College. Her college gave students of all races the opportunity to seek higher education. Men and women benefitted from her leadership and determination to make a difference for African Americans. Education and land ownership were two areas in which African-Americans exhibited their leadership in paving the way for others (Deidre, 2007).

In the 1800's Biddy Mason was the first African American woman to own land in California. She encouraged both men and women to follow in her footsteps. She believed that land ownership was a step in the direction of freedom and African American independence. Her leadership in landownership inspired others to purchase land (Deidre, 2007).

Patricia Bath, a land owner like Mason, was the first African American doctor to create and patent a procedure for removing cataract lenses. Her methods cured many from the blindness they suffered from before her invention was created. Her pursuit of education encouraged males to attend medical school (Deidre, 2007).

A doctor similar to Bath, Susan McKinney Steward was the first African American doctor in New York. Her medical expertise saved many lives. McKinney's work in medicine opened the doors for other African Americans in Medicine. Because of her men and women were inspired to pursue medicine (Deidre, 2007).

Susie King Taylor was the first Black nurse during the civil war. Her expertise and care saved many men's lives. Taylor worked undaunted by others perception of her race. She worked efficiently, professionally and saved lives. Her leadership in nursing inspired others to enter the field of nursing. Similar to a nurse, a spy can save lives (Deidre, 2007).

Mary Elizabeth Bowser is best known for being a spy. However Bowser had much more humble beginnings. She was born a slave. Even as a slave she was interested in helping her country. Once she was freed from slavery her career began. She became the union spy during the civil war in the confederate white house. The information she obtained was instrumental in the winning the fight against the confederates. Being so close to the war, Bowser understood the casualties of war and the amputees it left behind (Deidre, 2007).

Bessie Blount Griffin created a device to help amputees feed themselves. Her device

revolutionized the way amputees felt about themselves. Her device gave amputees a measure of independence they did not have before. Griffin's leadership in technology and medicine paved the way for later advancements (Mesmer-Magnus & Viswesvaran, 2005).

Paving the way for gospel music to become mainstreamed would not have been possible without Mahalia Jackson. Jackson was the first African American to gain national acclaim for gospel music. She was featured in several movies. Jackson used her melodic voice to spread the beauty of the Gospel to people who might not have ordinarily experienced it. In her own way she was a pastor to those who never entered a church. Her songs belted the beauty and security found in Christianity. Her music touched the hearts of men, women and children. People were drawn to churches because of Mahalia's music. Through music she ministered, comforted and proclaimed the good news of Christ, similar to pastors. Her music was timeless and ageless.

Eliza Bryant founded a home for aging African Americans. Before her home was founded, elderly African Americans had nowhere to go if they did not have family to care for them. Her home provided care for the underserved African American elderly population. Her leadership in elderly care laid the groundwork for the establishment of other elderly homes. From elderly care to politics African Americans women have made their mark (Nelson & Michie, 2004).

African American Female Prowess in Politics

Carol Moseley Braun is the first and only African American woman elected to the United States Senate (Orr, 1987). With a long history in politics and law, Braun has ensured her political decisions were fair and equitable. She is also the only female senator from Illinois. African American women have lead both on the state and national level (Molloy, 2004).

Zalma Watson George was a delegate to the United Nations. In addition, she was an

educator and an orator. She served as a mentor to both women and men. She paved the way for African Americans to achieve leadership positions in political offices (Padavic & Reskin, 2002).

Following George's lead in pursuing politics, Barbara Jordan became a congresswoman. Her goal was to make a positive difference in the world (Perry-Smith & Blum, 2000). She was concerned about equality. She was also interested in providing educational services to America's youth (Peters, 2010). She worked diligently to preserve the policies she believed in. Her influence has positively impacted Americans. Barbara Jordan served as a pilot of politics for African -Americans (Pless, 2006).

Bessie Coleman was the first woman of any race to earn a pilot's license. She inspired men and women to pursue aviation. Her flights symbolize the limitlessness of women to reach for the skies. While Coleman flew across the skies Dr. Mae Jemison dreamt of space exploration.

Dr. Mae Jemison was the first African American female astronaut. Her work in science and aerospace have enhanced and promoted NASA's goals (Postans, 2006). She serves as a mentor to young men and women and encourages them to reach the acme of their potential.

From slaves, to politicians, from doctors to astronauts, African American women's ability to surmount any obstacle and lead efficiently is unparalleled (Ridgeway & Correll, 2004). Women have proven their intelligence, prowess and leadership ability in every field they have pursued or endured.

African American female history and biblical female history both reveal women exceling in higher leadership positions. In light of this, should women only be allowed to occupy women's work positions within the COGIC?

Women leaders often utilize situational leadership, which allows them to adapt and address any situation (Rosener, 1990). For this reason women efficiently balance home, work

and secondary careers. Other denominations such as the Methodist and Episcopal churches have proven that woman can be successful as bishops, superintendents, elders and pastors. With the appropriate education, situational leadership style, understanding, appreciation of the Bible, intelligence and spiritual connection to God, women like men, have the ability to be successful in the roles of bishop, superintendent, elder or pastor within the COGIC if granted the opportunity (Rockler- Gladen, 2007).

Throughout history women have had to find balance in order to accomplish the great feats they have accomplished (Rosen, 2000). Even before work-life balance studies were conceived or conducted, women sought the Bible to achieve work life balance. What they found were anecdotes, cautions and lessons which can serve as additional strategies for balancing life (Butler, 2007).

Strategies for balancing life are the best tools to achieve balance. The Bible prescribes a variety of strategies that can be used to achieve work life balance. The strategies presented in the Bible are in the form of scriptures. Some of the most quoted balance enhancing scriptures are as follows:

The first strategy offered by the Bible is used to inspire confidence and dismiss self – doubt. Philippians 4:13 (Zondervan Corporation, 1973) “I can do all things Through Christ who strengthens me.” Throughout the interviews various women commonly referred to this scripture. This scripture compels Christians to have confidence in their own strength which is magnified by God. One of the first work-life balance strategies in the Bible is, to be confident in God’s assurance because he will help believers achieve the good things they set their minds and strength to achieving.

The second strategy prescribed in the Bible is used to help people manage stress. 1Peter

5:7 “Cast your cares on him for he cares for you” (Zondervan Corporation, 1973). This scripture encourages the reader to let go of stress and to allow God to determine the outcome. After one has worked hard and contributed her best effort, the only thing left to do is to allow God to determine the outcome. Stress can be detrimental to health and to others.

The third scripture provides another strategy to help people avoid anxiety by way of praying and by being thankful for what one has already been given. Philippians 4:6 -7 “Do not be anxious for anything, but in every situation, by prayer and petition, with thanksgiving, present your requests to God” (Zondervan Corporation, 1973). This scripture encourages the reader to pray. While praying one should ask God for guidance with every situation encountered. All the while, the believer should give thanks to God for what he has already done.

The result of true balance is peace, the Bible offers a strategy in the book of Philippians for achieving peace. Philippians 4:7 “And the peace of God, which transcends all understanding, will guard your hearts and minds in Christ Jesus” (Zondervan Corporation, 1973). Peace is the ultimate outcome of achieving balance. According to the Bible, if you focus on God and the things of God, balance can be achieved and peace can be attained.

Another strategy the Bible offers for achieving balance is a caution to be humble and grateful for the jobs and families afforded. Isaiah 27:5 “Lord, you have established peace for us; all that we have accomplished you have done for us” (Zondervan Corporation, 1973). This scripture models a prayer to God that others are encouraged to follow. This prayer reflects humility and acknowledges the balance already obtained through peace.

Within the Bible there are strategies to calm and there are strategies to manage anger. In the book of Ephesians, the Bible provides a strategy effective in managing anger. Ephesians 4:6 “Be angry but sin not: let not the sun go down on your wrath” (Zondervan Corporation, 1973).

This scripture indicates that it is natural to become angry. Anger is a way to expel frustration and disappointment. Although anger is welcomed, there is a caution not to sin because of anger.

There is an additional caution which is not to hold on to anger too long. The strategy presented is to be angry but to forgive quickly so that focus and energy is not spent on the past but on making strides to enhance the future.

Achieving balance is also about exhibiting fairness in the treatment of others. One strategy the Bible offers to assist in achieving balance, is to remind Christians not to judge others, as no one is perfect. Matthew 7:13 “Judge not lest ye be judged. For with what judgment ye judge, you will be judged. Why do you seek the speck that is in your brother’s eye, but do not notice the log that is in your own eye?” (Zondervan Corporation, 1973). The scripture explains that judging others leads to unfair assessment that will eventually ricochet. It also reminds the reader that no one, including a Christian, is perfect.

Regardless of the role one occupies, one, several or all of the following qualities are needed to achieve balance. The Bible presents the fruits of the spirit, which when combined provide strategies for addressing any concern in life.

Galatians 5:22 “The fruits of the spirit are love, joy, peace patience, kindness goodness faithfulness, gentleness and self -control.” By exhibiting all of the above- mentioned fruits of the spirit, one can obtain balance. The Bible urges Christians to adopt and apply the fruits of the spirit daily. Problems can sometimes seem overwhelming even with the fruits of the spirit.

When overwhelmed it is tempting to give up or to stop before the task is complete. The Bible prescribes another strategy to address being tired of doing well and feeling like good works are over looked. Galatians 6:9 “Let us not be weary in well doing for in due season we shall reap, if we faint not” (Zondervan Corporation, 1973). Fainting can be viewed as losing control and

giving up. The Bible asserts that Christians should stand, stay steadfast, work hard and never give up.

The Bible never indicates that a Christian's life will be easy, instead, it indicates that life will be full of tribulations which represents imbalance at times. Although terrible times will come, Christians are encouraged to be cheerful and hopeful and to ultimately achieve balance evidenced by peace. John 16:33 "These things I have spoken to you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (Zondervan Corporation, 1973). The Bible indicates that everyone has the ability to follow after Jesus in overcoming the tribulations and stresses of world and ultimately achieve balance.

Often people struggle with balancing because they do not believe they can balance. To address lack of faith, there is a scripture that deals with the importance of faith. Hebrews 11:6 "And without faith it is impossible to please God" (Zondervan Corporation, 1973). This scripture encourages the reader to believe in him/herself and to believe in God's ability to help her/him achieve her/his goals. Faith is believing and acting without first seeing. The act referred to as "faith" is hope and it is what causes and promotes effective leadership.

The anecdotes and lessons of the bible teaches the reader non-conventional ways to achieve balance.

Balance is difficult to achieve when limits are too strictly enforced or not enforced at all. Limits created by others could impede the progress of another group and prove detrimental. A final strategy is presented to help people address the limits placed on them by others. Luke 18:27 "But He said, what is impossible with men is possible with God" (Zondervan Corporation, 1973). The scripture indicates that although men may create limits for others, with God, even those limits can be surmounted.

There are those who assert that work-life balance is a myth. America in particular is often considered a country in which balancing work and family life is simply impossible (Gambles, Lewis & Rapaport, 2006). It is so challenging in fact, that those who believe they have mastered work life balance, are seen by those who doubt anyone's ability to acquire work-life balance as delusional or simply in denial.

The demands of challenging jobs, demanding bosses and ever-mounting work, make finding balance all the more elusive. Long work hours, impending deadlines and limited vacation time allows time for little else. Many businesses are more concerned with the bottom line than they are with their employees balancing their family life (Gambles, et al., 2006).

Employees of low paying jobs often work a second and/ or third job to supplement their income and better support their families. Employees and leaders in high paying jobs often work more hours to meet their added responsibilities and maintain their current positions. In both cases, time away from their families can often lead to a life permeated by imbalance.

Added to the complexities of women's work life, are the demands of their home life. Some of the responsibilities include, rearing of children, caring for aging parents, cooking, cleaning, furthering one's own education and supporting their families.

The lifelong pursuit of many is to find balance. Although viewed by some as an optimistic reverie, balance, is attainable (Harper, 2003). What if there was a way to balance work and family life. There is a way to find balance work and family life (Harper, 2003). There is also a way to find balance by adding an additional component, church life.

Chapter 3: Methodology

The study of women leaders of the Church of God in Christ uses a qualitative methodology, categorized by its approach, life cycle. The Giele approach is utilized in order to identify common themes among participants. This study is patterned after Giele's (2008) life story methodology, which focuses specifically on four periods throughout women's lives. The four areas include early adulthood, childhood, adolescence, current and projected life standing. One goal of this study is to isolate the specific strategies participants employ to achieve work life balance.

The methodology section of this study details the components of the study. It reintroduces the research questions and describes the research process. A definition for the unit of analysis is provided and an explanation of the data sample is explained later in the chapter. Later in the chapter, information about the instrument will be presented and the validity and reliability of the instrument will be addressed. In addition, the technique for gathering and analyzing data will be detailed. The last section will review the process for obtaining approval from the Institutional Review Board for the study. The IRB is responsible for ensuring that test subjects and their rights are protected.

Research Questions

The first research question is rooted in Geile's frameworks and analyzes identity, relationship type,

1. What experiences (identity, relationship style, drive, adaptive strategies and motivation) shape the life course of women and impact- family life balance decisions and strategies?
2. What reactive coping strategies are women using in response to the demands of dual-

roles?

3. What opportunities or limitations do the women leaders of the COGIC feel they have within the church?

Research Methodology

Using the qualitative method of research, the researcher conducted 19 interviews. Each interview was thorough and yielded a wealth of information for each of the four categories required for this study. Each interview was recorded and lasted at least one hour. This study utilizes Giele's (2002) life story methodology. For this particular study, a qualitative approach was more suitable than a quantitative approach, specifically, because, as Giele (2008) describes it "life histories reveal patterns that surveys cannot, because surveys take a fragmented approach that examines the effects of variables on given outcomes in the populations" (p. 238).

Life course research can be summarized as research which allows the participants to revisit, explore and share their experiences from four major periods of their lives. These specific periods of their lives, past, present, future highlighted in the life story method are used to determine the connection between their external situations and their internal feelings (Elder & Giele, 2009). Although there are guiding questions to focus their responses, their responses are uninhibited and therefore, more comprehensive and complete reflections of their experiences. Giele asserts that major themes can be derived from these four major periods in a woman's life (Elder & Giele, 2009).

The initial set of questions focused on early adulthood. These questions required the participant to mentally revisit their college years, their goals pertaining to career and family. The next set of questions were centered on the participant's childhood and the opinions perpetuated by her family regarding education, comparison of siblings, finances and expectations. These

questions elicit responses that reveal how the woman was treated as a child. The third set of questions highlighted the middle stage of adulthood. There is an intentional focus on rewards, recognition, problems and successes in both work and home life. These questions also focus on the woman's present life status. The final section of questions encouraged women to project their future aspirations and goals. It also gives them an opportunity to discuss their concerns regarding their anticipated challenges for the future.

A person's life is molded by the recurrent factors highlighted in life course studies. Specifically, social pressure, family background, personal traits and economic conditions are all important components in the making of a person and also in the scheme of life course methodology (Elder & Giele, 2009). The purpose is to isolate an outcome and the main variables that led to it.

According to Elder and Giele (2009), there are four major contributors to a person's behavioral system: (a) historical and cultural, (b) social relationships, (c) personal motives and timing and adaptation to major life events. Historical and cultural is categorized as identity and focuses on the totality of a person's surroundings: setting, space and time. The social relationship factor is labeled "relational style" and is defined by a person's loyalties and social circles. The personal motive section is labeled "motivation", included in it are the person's work achievements and successes. The timing and adaptive section is labeled "adaptive style". This section focuses on adaptability to change and to think and approach matters uniquely. There is great value in using a person's adaptive style as a conceptual framework to differentiate and give voice to life outcomes (Elder & Giele, 2009).

An application of inductive studies was then be conducted to isolate themes and deductive studies to find commonalities and contrasts among the life stories. The goal is then to

isolate significant antecedents and more casual influences connected to one of the outcomes. Skill and intuition are required to isolate major themes and make connections to origins and life outcomes (Elder & Giele, 2009).

Selection of Data Resources

The selection includes female leaders from the Church of God in Christ. All participants serve and have served as leaders in their churches for over 5 years and are central to the success and growth of their churches. The International Assistant Supervisor/ Mother of the COGIC was contacted and asked to provide contact information of 19 women who fit the criteria for the interview. After interviewing these women the researcher requested and received additional recommendations for other women who fit the criteria for the study.

This study uses snowballing to acquire subjects. Snowballing is defined as a method of acquiring subjects by requesting one or more current subjects to refer an acquaintance to become a part of the research project. When each participant refers one or more subjects to be interviewed, a snowball effect occurs, thereby enlarging the snowball pool.

Similar to Weber's (2011) study, an electronic letter was sent to selected women leaders, asking them to participate in this work-life balance study. Hand delivered letters were given to those women without e-mail capability. The researcher sent and delivered these letters.

This comprehensive study is diverse in many ways. The women interviewed, range in age, geographic location, marital status, leadership position, careers and parental status. The selected group of women used in this study are women who have in the past or who currently balance a full time job while simultaneously assuming a leadership position within the COGIC. Each Interviewee also contributes financially to their families.

Waivers were given to each participant to ensure their protection and privacy. The waiver

includes detailed information about the research, ensures their level of comfort with the findings and it discloses that the finding will be shared with others. All participants are then given the opportunity to stop the interview at any time or to choose not to answer any question at any point.

Instrument

Janet Giele created the instrument this study uses. The retrospective interview process is an effectual way of isolating high points and low points of a person's life story (Scott & Alwin, 1998). All interviews utilize the four sections of questions introduced by Giele (2008), with the addition of some socio demographic questions. In addition, the researcher added a final set of questions specific to the women of this study as a supplemental piece that addresses strategies for coping and achieving work-life balance.

Each subject was asked and complied with completing an informed consent form detailing the research as well as providing the participants with options for sharing their information (see Appendix B). The participants were also asked and complied with filling out a form that captures their socio-demographic information, which provides a paradigm for the responses (see Appendix C). The demographic information includes: mother's maiden name for coding purposes, place of birth, birth date, education level, occupation, employer, marital status, date of marriage, spouses birth date, spouse's education and occupation, children's gender and year of birth, mother's education and occupation, father's education, siblings gender and year of birth, total household income, own earning, health/illness/accidents/disabilities, religion, languages, countries visited and countries lived in. The Interview questions are as follows:

The first set of questions are regarding early adulthood:

- What was your major?
- Name of your college where you completed your undergraduate education?

- What year did you graduate?
- What about graduate education? Where did you attend?
- What was the area of study for your degree?
- And what year did you receive your degree?
- What did you think you would like to become in terms of occupation and type of lifestyle or family life?
- What were you thinking then and how did things actually turn out?

The second set of questions regarding childhood and early adolescence:

- What was your family's attitude toward women's education?
- What did they think about you going to college?
- What did they think about what you would become?
- What was the effect of your parents' education on your attitudes?
- What about brothers and sisters? What were their influences on you?
- What about family finances and their impact on your attitudes?
- How about you or your families' involvement in a faith community? What were these influences?
- What about your families' expectations and their impact on your attitude?
- How was your education different from or similar to that of your parents and brothers and sisters?

The third set of questions regarding current adulthood:

- Since college, what kinds of achievement and frustration have you experienced?
- What type of mentors have you had?
- What has happened that you didn't expect in employment?

- What about with family?
- What about your faith?
- How about furthering your education?
- What type of work opportunities have you had?
- How about equal work opportunities?
- Have you had children and how have they influenced your life?
- How have changes in marital status impacted your life?
- How have any lifestyle changes influenced yourself or a family member?
- What about moves, how have these influenced you?
- What about your memberships in the community?
- How has your involvement or lack of involvement in faith community impacted your life?
- What types of housing issues might you have encountered and how did they impact you?
- How have racial and gender integration or non-integration influenced you?
- What about a job search or loss and its impact on your life?
- And feelings about yourself?
- Have there been good things such as particular rewards, satisfaction, or recognition?

The fourth set of questions regarding future adulthood:

- Looking back at your life from this vantage point, and ahead to the future, what are your main concerns at the moment?
- Looking further out, what are your goals, hopes and dreams for the next few years?
- What problems do you hope to solve?

- Where do you hope to be a few years from now with respect to work or finishing graduate school?
- What are your hopes for your family?
- What are your expectations for your faith community?
- What about the community?
- What are your concerns around mentors?
- What about health?
- What type of concerns do you have around finances?

This fifth set of questions regarding:

- What coping strategies do you use to respond to concerns related to the plurality of roles?
- Have you ever felt pressured to choose between work and home?
- What made you think that you could do both successfully?
- Do you feel that your family life or work life have suffered because of your involvement in work or family?
- Have you felt any guilt related to either family or work?
- Are there times that you felt particularly successful at juggling the demands of both work and home? Why?
- Were you prepared for the demands of work and life balance? Why or why not?
- What strategies do you implement in your own life in order to remain balanced?

Additional Questions

1. Do you or have you or have you ever had aspirations of obtaining a leadership role such as bishop, elder, pastor or superintendent? Why or why not?

2. If you could change anything about the church what would it be? Why?
3. How will the future look for other women leaders?

Validity and Reliability Data

The two qualifiers validity and reliability ensure the rigor of research being conducted. Rigorous research is useful, purposeful and a contribution to the study (Morse, Barrett, Mayan, Olson & Spiers, 2002). In a qualitative inquiry the major components are investigation, questioning, checking and theorizing. On the other hand, in quantitative research, validity is determined by if and how the research measures what it set out to measure and how accurate those measurements are classified (Golafashami, 2003).

Qualitative studies, define reliability and validity as trustworthiness, rigor and quality control (Golafahami, 2003). In a qualitative study, reliability and validity are achieved through verification strategies. Rigor ensuring strategies include responsiveness, methodological coherence, theoretical sampling, sampling adequacy, active analytic position and saturation (Morse et al., 2002).

In this study, credibility was established by the responsiveness of the researcher. The researcher exercised objectivity, empathy, insight and creativity, setting aside unsupported personal beliefs and opinions (Morse et al., 2002). The study's researcher is not a leader in the COGIC but is interested in learning more about the women leaders of the COGIC. The researcher has no ulterior motives or unsupported assumptions for this study. The absence of bias and ulterior motives was essential to "eliminate bias and increase the researcher's truthfulness of a proposition about some social phenomenon" (Golafahari, 2003, p. 604).

The researcher of this study was trained to properly conduct professional interviews (Weber, 2011). The researcher's specialized training ability is another component that solidifies the credibility of the study. The training involved, direct instruction on building rapport with

participants, demonstrating openness in reviewing the informed consent form, how to give a thorough explanation of the interview process and explaining the anonymity assurance guaranteed to all participants. The names and identifying details were removed to protect the identity of the women involved in the study.

Open-ended questions can pose a challenge for the researcher if the participant has trouble staying on topic and answering the question. To ensure that veering off topic and therefore not answering the question asked, is not a major concern, direct and simply worded questions was used to focus the participant (Patton, 1990). Although the collected data is open-ended there is a minimal chance for interviewer bias because the same standardized questions are asked to all participants. The creation of the same open-ended questions heightens the credibility and legitimacy of the collected data.

Methodological coherence is another validity and reliability ensuring process used in this study. In short, methodological coherence requires an alignment of research questions and the components of the method used. This study is based on the theory that analyzes proactive versus reactive strategies which align with this study's research questions. An earlier qualitative study using Giele's (2008) life-course methodology was also used for this study.

To ensure the sample's appropriateness for the study, the sample is comprised of only those who best reflect the information needed for the study. All women chosen for the study are COGIC leaders within their churches. The commonalities among these women ensure "efficient and effective saturation of categories, with optimal quality data and minimal dross" (Morse et al., 2002, p. 12). Sampling Adequacy and sufficient data collection was achieved by selecting women from a variety of age groups, experience levels, career paths and backgrounds.

Active data analysis was used for this study. Active data analysis is when the data are

collected and analyzed simultaneously. This type of analysis achieves what Morse refers to as “mutual interaction” (Morse et al., 2002). In essence, mutual interaction is the interface of prior knowledge with new knowledge. In adherence to the mutual interaction strategy, the researcher conducted research, analyzed and coded data simultaneously.

In summation, the above-mentioned strategies establish validity, reliability and the rigor of this study. According to Morse this type of research is “beyond questions, beyond challenge and provide pragmatic scientific evidence that must be integrated into our developing knowledge base” (Morse et al., 2002, p. 12). Since there is a limited amount of qualitative studies using the strategies mentioned in this study, this study will contribute to the building of qualitative research. According to Rolfe, “there is no unified body of theory, methodology, or method that can collectively be described as qualitative research; indeed the very idea of qualitative research is open to question” (Rolfe, 2006, p. 305).

Interviews

This work-life balance study, is centered around high- achieving women leaders in the Church of God in Christ. It was conducted using qualitative methodology of complete life history interviews. The purpose of this study is to analyze the experiences (relationship style, identity, drive and motivation and adaptive style) that mold the life course of women and which effect work-family life balance determinations. The methodology makes use of thorough, partially structured interviews of women to analyze -their work life balance. Context was solidified by the collection of socio-demographic information. Although there is a body of work which deals primarily with high -achieving women, there are no studies that directly focus on the women leaders of the Church of God in Christ and their methods for achieving work life balance. This research is centered around pro-active and re-active strategies that women make use of to

address the challenges of balancing many roles.

Before any data was gathered, the researcher attended an interview training and was provided with the interview protocol (see Appendix D). The training equipped the researcher to properly conduct a professional and procedurally compliant interview. Building rapport is one of the topics covered during the interview training. Building rapport with the participant is essential in obtaining the best data from the interview. Asking follow-up questions when needed was also important to ensure the participant was provided with multiple opportunities to answer the question asked. In addition, it gave them an opportunity to fully explain their perspective. Throughout the process, the researcher stayed objective and followed the interview questions (Rubin & Rubin, 2005).

Most of the interviews were conducted in-person. The remaining interviews were conducted via telephone. Interviews were conducted at churches, at homes, and at restaurants. In general, interviews lasted up to an hour and were recorded and transcribed.

The confidentiality of all interviews was ensured by the unique coding system. Interviews were coded using the mother's maiden name. Maiden names were then replaced with fictional names. The fictional names is how each subject was identified. Providing anonymity gave the participants an assurance of safety and security, allowing them to share without inhibition, fear of retaliation, or fear of embarrassment.

In order to conduct these interviews, permission was requested by the researcher and provided by the IRB. This study has been created to ensure minimal exposure for participants involved. Since some questions might stir a strong emotional response or resurface an unpleasant memory, participants were given the option of refraining from answering any question in which they felt uncomfortable responding. These informal interviews were created to elicit a level of

comfort that allowed the participants to share freely.

Proposed Data Analysis

This phenomenological study analyzed strategies used by COGIC women leaders to achieve work-life balance. The theoretical framework utilizes Giele's (2008) four areas of life course study; identity, relational style, motivation and adaptive style, to provide a wide variety of questions.

A dual-step coding process was used by the researcher while analyzing every interview. NVIVO, a software program was used to analyze the qualitative data. The first step was to use the Giele (2008) framework to identify areas of focus within each interview using the following parameters:

Identity: How does A see herself? Who does she identify with as being like herself? Does she mention her race, ethnicity, social class, [religion], or how she is different or similar to her family? What qualities does she mention that distinguish her intelligence, being quiet, likeable, innovative, outstanding, a good mother, lawyer, wife, etc.?

Relational style: What is A's typical way of relating to others? As a leader, follower, negotiator, equal colleague? Taking charge: Is she independent, very reliant on others for company and support, has a lot of friends, is lonely? Nature of the relationship with her husband or significant other [and her children]?

Drive and motivation: Need for achievement, affiliation, power. Is ambitious and driven or relaxed and easy going? Is she concerned to make a name for herself? Focused more on helping her husband and children than on her own needs (nurturance vs. personal achievement)? Mentions enjoying life and wanting to have time for other things besides work. Enjoys being with children, doing volunteer work, seeing friends. A desire

to be in control of her own schedule, to be in charge rather than to take orders.

Adaptive style: What is her energy level? Is A an innovator and a risk taker or conventional and uncomfortable with change and new experience? Does A like to manage change, think of new ways of doing things? Is she self-confident or cautious? Used to a slow or fast pace, to routine and having plenty of time, or to doing several things at once” (Giele, 2008, pp. 401-402).

After interviews were conducted they were entered into NVIVO and codes were given to words like identity, relationships and motivation. Often specific statements from participants will fall into more than one category causing an overlapping effect.

In this case, they would be given a variety of codes reflecting their alignment with each of the applicable categories.

The final step of the coding process required the researcher to determine which codes would be used in the final analysis to highlight the most common themes. All emerging themes were then compared for overall consistency.

Specific passages from the interviews within the participants’ narratives that relate to work-life balance strategies were isolated. All of the following findings will be considered: age, race, family, background, current family and focus on family life and career. NVIVO software was used to identify themes and link socio-demographic data with qualitative data.

Chapter 4: Data Analysis and Findings

Balancing work and family life can be challenging. Strategies for balancing work and family -life vary from person to person. Some of the most common ways people find balance are through prayer, meditation, time with family and time with friends. Others remain balanced by exercising and making time for oneself. Still some opt for traveling, energy building activities, physical therapy, counseling, extracurricular activities, taking time to do nothing, involvement in activities that bring joy and fulfillment to self and others and the list goes on. This study will explore some of the most commonly used work-life balance strategies employed by a unique group of individuals.

The purpose of this quantitative phenomenological study is to isolate the work-life balance strategies women leaders within the church of God in COGIC employ. This study is both unique and significant because it focuses on a specific group of women never used in isolation or solely for this type of study. Therefore the data from this study will contribute greatly to diversifying and expanding the work-life balance body of literature.

The data set being analyzed is comprised of a group of 19 women. This study utilizes the Geile (2008) life story framework to analyze the identity, adaptive style, relational style and the specific motivations of these women. The findings from these interviews, categorized into themes, are featured in Chapter 4. The entire group of women is made up of successful leaders within the church of God in Christ. Combined, the women provided an array of work-life balance strategies.

The Research Questions which guide this study are as follows:

1. What experiences (identity, relationship style, drive, adaptive strategies and motivation) shape the life course of women that impact- family life balance decisions

and strategies?

2. What coping strategies are women using in response to the demands of dual-roles?
3. What opportunities or limitations do the women leaders of the COGIC feel they have within the church?

Selection Criteria

The research questions provided the selection data used to isolate the applicable data for this study. In addition, purposive sampling was employed to extract, analyze, and streamline the data (Tongco, 2007). All 19 interviews conducted were used in the study. Before interviewing, interviewees were asked if they met the study's requirements of. The requirements for participation in the study were: They must have served as a leader within the Church of God in Christ for 5 years or more, at some point while serving as a church leader they must have simultaneously held a secondary job, and they must have a family to which they contribute. The criteria selected were grounded on the premise that family oriented, experienced female leaders within the COGIC might have the greatest amount of work-life balance experience and success.

Success is achieved through some measure of balance. Both the most successful people and the most successful businesses are highlighted in the media as representatives of what is possible when one thrives to achieve success (Collins, 2009). In many ways these successful people and businesses are the role models for those interested in achieving success. Evidence of this undeniable interest and desire to pattern ourselves after those who have achieved success are the record sales of best sellers like, *Good to Great* (Collins, 2009). Similarly, there is value in highlighting those women who have achieved success within the COGIC as leaders while balancing family and work life.

Population Descriptions

Prior to the start of the interviews, the interviewer confirmed that all women met the requirements of the study. Interviewees represented disparate educational backgrounds, occupations, jobs within the COGIC, generations, marital status, family type and number of children, all of which provided a degree of diversity surpassed by the original goals of the study.

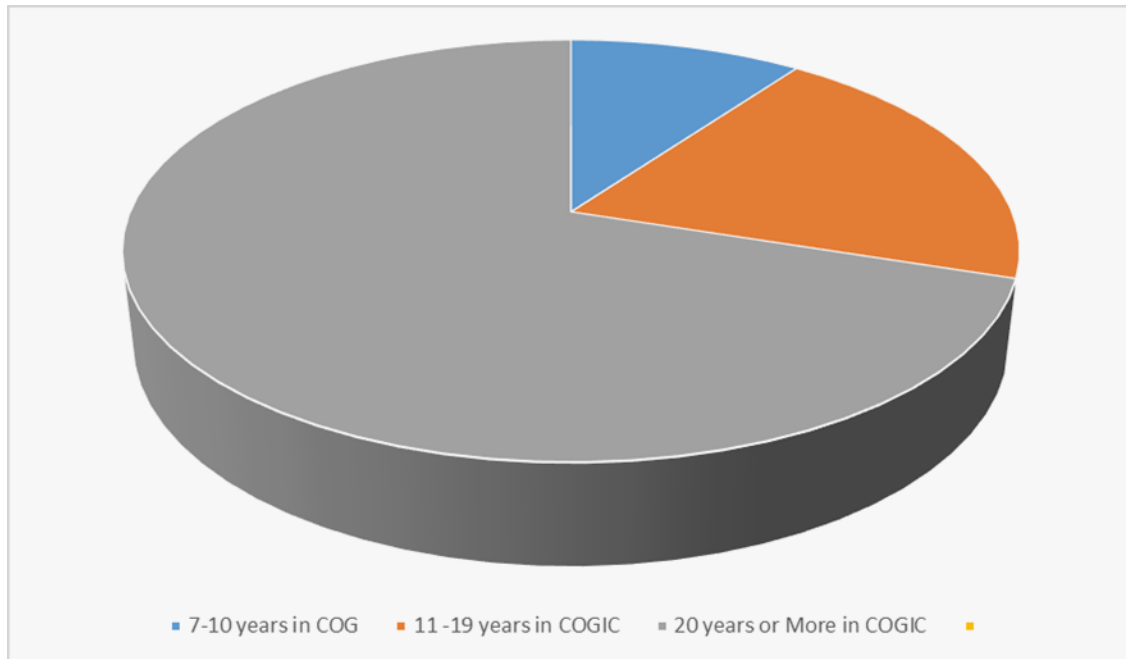


Figure 1. Tenure in the COGIC.

All of the women interviewed are American citizens. In addition, all interviewees identified themselves as African- Americans. Diversity within the same race however was still found. The women interviewed came from states all over the United States including, Texas, Arizona, Tennessee and Californian.

These C.O.G.I.C leading women represent different generations as well as different states. The youngest women interviewed were born in the 1980's. The remaining interviewees were born in the following years 1920's, 1940, 1950's, 1960's and the 1970's.

The educational gap of these leading women is just as wide and their age gap. Two

interviewees never finished High School. 6 interviewees have only completed their High School education. 6 other interviewees completed their undergraduate education. The remaining 5 have a graduate degree and/or other professional program.

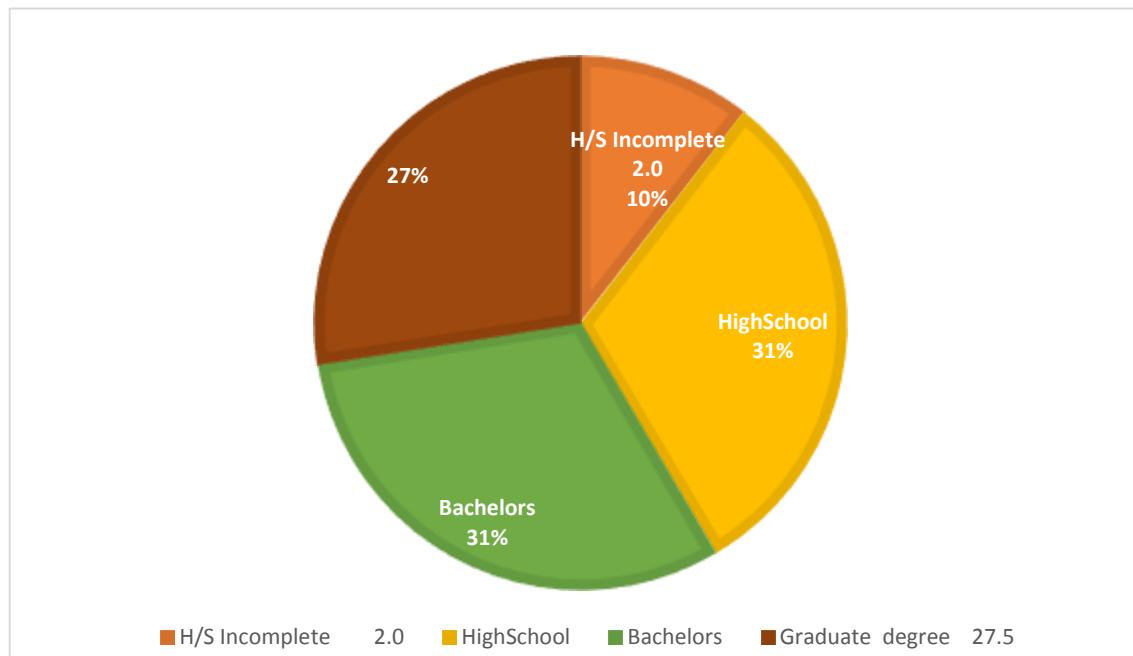


Figure 2. Level of education.

Most of these women are still married. Some are widows. One woman has never married. Her family consists of her mother whom she cares for and her three younger siblings.

The Interviewees secondary careers include but are not limited to the following fields education, medicine, law enforcement, business, entertainment, the art, fitness, education, transportation and customer service. One interviewee is currently unemployed due to a disability. At the time of her selection she was employed, however by the time of the interview her employment status had changed due to an unforeseen accident. Each is passionate about the work they have accomplished in their perspective careers. Regardless of their occupations these women have all found ways to work in and outside of the church and somehow achieve balance in their lives.

The salaries of these women range from 15,000 to over 100,000 a year. Some women chose not to list their income. Income is often used as one measure to determine success. In isolation it is not a definite determiner of internal success.

Interviews

This study used open-ended interview questions from the Women and Leadership: Work-Life Balance study (Weber, 2011). The interview questions were based on Giele, 2008. Each question was worded with the utmost attention to precise language. The goal of asking intentional questions with precise language was to replicate the same sequence and interview experience for each interviewee. The use of the exact same questions with all interviewees limited the possibility of bias. There was only one interviewer, interviewing the interviewees.

Consistency and structure was established by the use of standardized open-ended interview process. According to Patton the reasons for employing this interview process is trifold (Patton, 1990). However only numbers 1 and 3 are relevant to this study since the researcher and interviewer are both the same person and no one else other than the researcher has conducted the interviews for this study.

1. The exact instrument used in the evaluation is available for inspection by decision makers and informational users
2. Variation among interviewers can be minimized where a number of different interviewers must be used and
3. The interview is highly focused so that the interviewee's time is carefully used.

The open-ended interview process minimizes variations regardless of the interview style of the interviewer, thereby increasing the legitimacy and credibility of the study (Gall, Gall & Borg, 2003). The researcher was trained not to veer from the pre-selected standardized questions

in order to maintain the consistency and authenticity of the data selected. The open-ended questions allow participants to respond to questions in as little or as great detail as they are so inclined (Turner, 2010).

The interviews were specifically created to analyze work-life balance among women leaders within the COGIC. Each interviews lasted approximately 1 hour. Interviews were conducted over the telephone or in person. Interviewees who allowed themselves to be tape recorded were recorded, the tape was transcribed and the transcript was uploaded to NVIVO. NVIVO is a qualitative analysis software program used for coding and analyzing data. Each interviewee was assured confidentiality and the interviewer explained the process employed to ensure the confidentiality of each interview. For the purpose of the study, each interviewee was given the pseudonym of her mother's maiden name. The maiden name was then replaced by a fictional name. Accordingly, the participants' actual names have been removed from the study. For the purpose of the study participants will be referred to by their pseudonym. Using a pseudonym allowed the researcher to be unbiased when analyzing the data.

Prior to the start of the interviews a consent form and a demographics questionnaire was completed by each interviewee. A thorough explanation of the interview process was given. Subjects were also told they were not required to answer any question they felt uncomfortable with answering. The interviewer requested to record the interview and followed the protocol prescribed by Dr Weber (Weber, 2011). All interviews used in this study were transcribed and coded numerous times in an effort to derive themes related to the strategies they employ to achieve work life balance.

Data Analysis

All interviews were transcribed and uploaded to NVIVO. Some women preferred and

requested not to be tape recorded. In honoring their request, those interviews were not tape recorded. The researcher was allowed to transcribe the entire interview as the interviewees were being interviewed. The interviewer typed quickly capturing interviews verbatim.

The transcript was uploaded to NVIVO software for coding. The purpose of data analysis is to ultimately interpret the data (Patton, 1990). “Data interpretation and analysis involves making sense out of what people have said, looking for patterns, putting together what is said in one place with what is said in another place and integrating what different people have said” (Patton, 1990, p. 347).

Making sense out of data was achieved by grouping it into sections, also defined as themes or codes (Creswell, 2007). Themes are compiled from phrases that portray a thought, perspective or idea. If there is a consistent expression or phrase then it was coded (Kvale, 2007). Each coded theme is defined by the NVIVO software as a node. Initially all 19 interviews were coded to create a list nodes. Each time a work-life balance strategy was mentioned a node was created. The researcher then revisited each interview to make certain there were no missing references. The information derived was effective in answering the first research question.

The remaining research questions were answered when the researcher reviewed the interviews a second and third time. In general, the work-life balance strategies derived were simple and second-nature to the individuals and in other cases the strategies were unique. All strategies will be combined in this study and presented in the findings to allow the reader a wider pool to select from.

Findings

The findings from this study reveal that the women leaders’ work-life balance strategies are a result of their experiences, relationships and their faith.

The research questions are as follows:

1. What experiences (identity, relationship style, drive, adaptive strategies and motivation) shape the life course of women and impact- family life balance decisions and strategies?
2. What coping strategies are women using in response to the demands of dual-roles?
3. What opportunities or limitations do the women leaders of the COGIC feel they have within the church?

The first research question is as follows:

1. What experiences shape the life course of women and impact family life balance decision and strategies?

Experiences from any period within a person's life can impact the life course of a woman and impact her family- life balance decisions and strategies. This study revealed that experiences such as marriage, divorce, abuse, success and parenting are also applicable experiences that impact women. The two major experiences that impacted women's family- life balance decisions were marriage and having children.

Augustine: "Becoming a wife and a parent was a great lifestyle change and I can't think of any others at the moment. I became a college professor. My father wanted me to be great at whatever I chose... It made me hunger for education, I wanted to get as much as I could really. I have taken care of children but I have not had any biological children. I now stay with my mother and help to look after her."

Blaire: "Of all my siblings I was the least successful in school... Sad to say, I quit school the earliest of all my siblings. I did not complete high school. I thought that everything would work out and things were nothing like I imagined. I {experienced childhood trauma}. It impacted

me mentally and physically...and I was never the same. I suffered from mental concerns and it set me on a downward spiral.”

Cole: “A loss of a condo impacted my privacy, my independence and my self-esteem. I have taken care of children, but I have not had any biological children. I now stay with my mother and help to look after her. I was given the title of the youth pastor over the youth ministry. This was an honor because this position is often given to a male. Having worked for a company for over 15 years was also an accomplishment.”

Copperfield: “I finished college and my parents and brother did not. I have received my degree and believe I am a good mother and wife.”

Corrigan: “Having my children, returning back to college and making the Dean’s list are my greatest accomplishments. When I was younger I wanted to be a ballerina. I guess it wasn’t a realistic goal. Once I went to college I thought I would like to be a preschool teacher. That was what I thought I wanted to be. But I got into special education and before I knew it I was going down that path for special education. Then I thought I would be a special education teacher. I thought I would be a special education teacher but once I became a special education tech I saw how much my husband was involved as a teacher and I preferred the flexibility as an assistant so that I could have time with my kids and not worry about the meetings and all of the extra things teachers have to deal with. I was content with being an assistant.”

Dale: “My education is different from my parents because my mom went on to college and was in sports. I was not allowed to get involved in extracurricular activities but they were. My female siblings were not able to attend prom but my brothers did. They attended all school activities but the girls could not. I have not gotten my high school diploma which has hindered me from a lot of things. Academically I have only accomplished my CAN license. I was given

the title...dance leader.

I did not expect to become pregnant which impacted my job. Since I was working for a boat company, I was not allowed to be around chemicals so I was laid off.”

Ellis: “At University {A} I met my first husband, got married and withdrew from college. I knew I would be a wife and mother and I was content. About 5 years into the marriage he said he no longer wanted to be married. In 1988 we separated and I was 23 with 4 kids. I moved back to California because my mom still lived out here. I never stopped walking with the lord because that was important. I was blessed by worship, but my real heart was the word of God. The word of God was the core of my existence. I wanted to go back to work. I became a single parent of 5. “I was devastated about being divorced because I felt marriage was forever. God revealed {to me that} he gives us free will and we choose to keep or break covenants. But I learned to move on. But after some time God allowed me to meet another man who I have been married to for 21 years. Divorce has taught me to trust in God and appreciate my current husband”

Gosselin: “I always wanted to be an airline stewardess and then a NARC officer to break up the long beach narcotics ring. I wanted to do this but since I married at 17 and then became pregnant after marriage, those dreams dissipated.”

Gosselin 2: “I got married at 18 {and } at 20 I was married with children. I wanted to be a social teacher or an English teacher. Then, I thought our black people needed good teachers to care for them and I wanted to teach them to relate to the world. I wanted to be a social worker because there were so many needs.” I was the first to go to college. I was offered a full scholarship to long beach state campus but I did not want to leave home and stay there but did not want to do that because my mother was sick and needed me to help out while she was ill.”

“I was ashamed {because} I had been divorced and I did not want people to know I had a

divorce and I did not know what people would say. I was concerned about how I would relate to people and how they would relate to me since I was a divorcee. At that time I thought I was the only one going through {this}. I dealt with it by myself and I was having problems.”

Gray: “My older sister was a scholar and so I was inspired to attempt to achieve some measure of her success in my own life. My parents were supportive of all education they therefore were intrigued by the idea of me attending college. I believed in myself and my ability to overcome anything that comes.”

James: “It was my sister who took care of me. Since my sister took care of me and went to college I knew I would also. She encouraged me to go. Although traumatic things happened I still went through school.”

Jordon: “My family’s attitude was always encouraging towards me educating myself and push myself higher. Growing up, I did not totally have a high level of appreciation for education and its sacrifice until I got older. At first I wanted my mom to have a different perspective. The state of mind I had was different than my mom’s. I did not want to have a submissive outlook. Now I realize the value of putting your family first, I understood the sacrifice of my mom being at home while my dad pursued his doctorate degree.”

Lawrence: “My mom and dad never had enough money, so, I tried to get jobs to help them and myself. Well my mother made sure we went to school as long as she could until she got sick and I went to work and had to quit school because she wasn’t able to support us so I had to do it. I finished 8th grade and my mom finished 3rd or 4th grade. I have been widowed twice. When I lost my husbands it made me sad and it was and it is hard to get over. It changed my life all the way around. My living conditions changed because I depended on him a lot.”

Merriweather: “I experienced success in graduating from college.”

Rothberg: "I experienced a lot of racism and much of it came from my family because I am biracial. I experienced some prejudice in my church denomination because of my gender and the role I hold {for all intent and purpose acting as a church administrator}. In general, children change your life because you work, make decisions and do things with them in mind first. Although taking on the role ... after the death of my husband has been difficult, it has brought with it satisfaction. I have had opportunities as a pastor to preach at other denominations and churches. Baptist, Apostolic and other churches have welcomed me as a female ...to preach at their churches. Well I have certainly worked to get to where I am and I have fought to stay where I am. I would not say things are equal but I have leveled the playing field to be where I am and to have the title I have."

Simms: "I love working with people on a one on one basis. In terms of church, once I gave my life to church, I was a Sunday school teacher, I organized many events, I worked then in the state and on the national level. I earned my evangelist license. Became a district missionary and from this position I was on the executive board of the women's department. I co-coordinate {2} ...programs and [work with] spiritual enrichment. I am also a prayer leader [within] the women's department. Internationally, I am on the highest board in the women's department, the executive board.... I changed [secular] careers, I was into computer software, I wrote programs as a technical computer consultant. I also worked leading up to my current degree in a group home taking care of the children... I later became a therapist to the children in the group home."

Stevenson: "I have been a youth leader in church for many years and my patients in general seem to appreciate my work with them. After college there was a period of time where I was unemployed and I did not expect that. My child has made me appreciate every moment and has made me learn to balance."

Vickers: “After my parents’ divorce my mother struggled, I knew that I never wanted to struggle again. I went the furthest in education of any of my family, pursuing my doctorate. “

Wakefield: “My parents’ education impacted me a little. I went as far as they did. They wanted me to finish high school. I finished high school so I met the bare minimum my parents wanted me to meet. I do know they would have been happier if I had gone further in my education but since I made a good living, stayed in church, got married and had children they never complained or stated any displeasure. I became a physical trainer and I have two daughters. I did not complete college but I sprang my ankle twice in the past 3 years and each time it was very frustrating because it impacted my job and ability to work. I have accomplished something that was always important to me and that is being able to work for myself as a physical trainer. Having and raising two beautiful daughters is also an achievement for me. Five years of marriage is also an achievement.

Faith is often defined as one’s belief in God (Webster, 2010). For the Women of the Church of God in Christ their faith has had a significant impact on the strategies they use to balance work and family life.”

Augustine: “My family was involved in the Pentecostal Church of God in Christ It influenced my religious choices. My family expected me to be a Christian and I became a Christian.”

Blaire: “We were involved in the church from an early age. It influenced my beliefs, my morals and my attitude. It also gave me hope even in the bleakest instances. There have been many times where I have lacked faith and almost lost faith but God has always reminded me and shown me that he was still there with me. My faith has also remained even when it was at times a faint flicker [but] it never faded away.

Cole: “My family on both sides were deeply involved in the church of God In Christ. It caused me to want to go to church and to value its impact on my life and that of my family.”

Copperfield: “My involvement in the church impacted my participation and my family’s participation in church. It made our relationship with one another purer and better. I receive satisfaction from working at my job and from attending my church and spending time with my family.”

Corrigan: “{My parents} were heavily involved in the Church of God in Christ. It influenced me very deeply. I did not become a Christian until 12th grade when I accepted Christ. Although I went to church I did not accept Christ til later because I wanted to feel and experience that they felt. I cared about what my parents thought. Like I said, I think they wanted me to be in church and be as involved as they were. As far as school, they wanted me to go to school and get a good job. They impacted me because we were a close family and you want them to think you make good choices. I cared about what they felt.”

Dale: “I am involved in the faith community. It makes me more involved in the church. Being involved in the church wears on our marriage because we are so busy.”

Ellis: “Church of God in Christ and Baptist church. It helped me. I was blessed by worship but my real heart was the word of God. The word of God was the core of my existence.”

Gosselin: “My family is Pentecostal. I am Pentecostal as well and I am a gospel singer.”

Gosselin 2: “My mother was active in the Pentecostal church. By her being so active I wanted to be involved too. My father and great grandmother were involved in the church of God in Christ so that was all I knew and all I wanted to be a part of.”

Gray: “It wasn’t until I was in high school that my parents became involved in a faith community. It was new, different and welcoming. It made me afraid of going to hell. It made me

make careful choices. I thought about the decisions I made before I made them.”

James: “I was disappointed in the ministry I was involved with because they lacked wisdom. It was disappointing to see how some spiritual people lack wisdom. Achieving balance between spirituality and wisdom was their problem.”

Jordan: “My family is in the Church of God in Christ faith community with some Baptist affiliation. It keeps me grounded, level headed and at a place where I know I can depend on them no matter what happens. I am still affiliated with the church.”

Lawrence: “I love the COGIC. I have been there since I was 8 and I am 84 so that is a long time. That is where my heart is and that is where it will always be.”

Merriweather: “My family were members of the Church of God Christ. Church influenced everything about me. My upbringing my beliefs and my attitudes. I am a Christian and a member of the Church of God in Christ”

Rothberg: “My family was greatly, completely and wonderfully involved in church.”

Simms: “Ever since I could remember, we had to go to church, we always had to go to church. It had a great influence because it taught me morals. Both my parents had good morals and they taught their children to go after their dreams and there were just good people. Being raised in a two parent home was good for me. My parents taught us to do the right thing and to respect people.”

Stevenson: “My family is involved in a COGIC faith community. Since my family wanted me to be active in church I was. When I was a child they took me to church and I participated.”

Vickers: “My involvement in the church has been awesome.”

Wakefield: “We were all involved in attending church. As far as I can remember we went

to church and prayed before meals. Our involvement in a faith community impacted just about everything I can imagine. Friends, extracurricular activities and even the music we listened to.”

Summary of Responses for Research Questions 1

The experiences that shape the women of the church of COGIC are as varied as the flowers of the world. Their experiences lead to the strategies they employ to achieve balance. Some have experienced failure, disappointments and uncertainty. Others have experienced challenges while achieving ongoing success. In most cases, because of their religious upbringing, they chose spiritual outlets in order to achieve and maintain balance.

Each interviewee offered insightful recollections of their early life all the way up to their current life to amalgamate their experiences into a symphony of tribulation and triumph. No matter how glum or glorious their stories are, each found balance by praying to God and/or reading the bible and thereby gaining applicable wisdom leading to greater satisfaction and work life balance.

Research Questions 2

What coping strategies are women using in response to the demands of dual-roles?

The nineteen interviewees listed a myriad of strategies used to respond to the demands of balancing many roles. The strategies consisted of both internal strategies, such as praying and self- reflection, to external activities, such as reading the bible and spending time with family. Each interviewee listed coping strategies from both categories, physical and internal practices. Prayer and reading the bible were two of the most frequently listed strategies used to cope and remain balanced.

Not only can these strategies prove useful for women leaders who are already engrossed in balancing, church, work and family life, but these strategies are also useful for women who

aspire to achieve balance in their current roles and those in their pursuit of finding balance as they strive for leadership roles. Interviewees listed a variety of their strategies for balancing life.

- Augustine: Prayer and outdoor activities
- Blaire: Prayer and taking time for self
- Cole: I get away from everything sometimes and just make time for myself. I pray and I try not to worry about the things I cannot change and I focus on things I can change.
- Copperfield: Delegation, prayer and exercise, yoga and planning
- Corrigan: Prayer and time with family
- Dale: Communication, prayer and juggling
- Ellis: Witnessing, faith and prayer.
- Gosselin: Focus, prayer and faithfulness.
- Gosselin 2: Stop, reflect, prioritize, forgive, accept limitations, prioritize needs and wants.
- Gray: I exercise and pray.
- James: Space to be quiet and focus.
- Jordon: Prayer.
- Lawrence: I Pray and cry.
- Merriweather: I make a list of the things I need to do and I accomplish the most important first and the least important last. I ask God for wisdom in balancing. I make some time to rejuvenate myself.
- Rothberg: Pray, relax and pamper myself
- Simms: Pray and read the bible

- Stevenson: Meditation and exercise
- Vickers: Travel and pray
- Wakefield: Good exercise, healthy living, prayer, reading the bible and prioritizing

Prayer was the most commonly stated strategy used to achieve work- life balance. Other popular choices were prioritizing. Different forms of exercise also emerged. Taking time for self was another popular strategy used by women.

Summary of Responses to Research Question 2

The coping strategies offered by the women leaders of the COGIC are permeated by one topic. Prayer was a common theme among the responses. The topic of prayer came up so often it can be listed as a common practice of the women of the Church of God in Christ. Most were taught to pray as children by parents, grandparents or other relatives. This practice carried over into their adult lives and has proven to be beneficial and valuable to each interviewee.

Prioritize, reflection and pampering were also important strategies mentioned. All strategies listed first required acknowledgement of the need to de-stress by taking action. Regardless of if the strategy was external or internal, all strategies seemed to achieve the ultimate goal of achieving balance.

Research Questions 3

What opportunities or limitations do the women leaders of the COGIC feel they have within the church?

The introductory question used to address the above research question was, “How will the future look for women interested in leading in the COGIC?” There were a variety of responses. All of the interviewees were aware of the COGIC’s historical and current position not

to officially ordain women as elders, bishops, superintendents and pastors. Although there are a handful of female pastors within the church of God in Christ, the church does not officially ordain women as pastors, bishops, superintendents or elders. Many interviewees expressed contentment with working in their current areas of leadership.

Most said they definitely did not want to aspire to a leadership position such as a pastor, bishop or superintendent. Yet, some said that they would never aspire to such a position because they knew it was not an option. Three interviewees felt that women should be able to aspire to the highest ranks within the church without regard given to their genders.

Others said they were not interested in these positions because of the additional work and worry that came with it. However, not one interviewee stated that they doubted their own or another woman's ability to excel as an elder, bishop or superintendent. Often, what is not said is very telling,

Augustine: "I think it looks interesting and intricate. I am not interested in higher leadership position because of scrutiny."

Blaire: "I think it looks good "

Cole: "I was given the title of youth pastor over the youth ministry. This was an honor because this position is often given to a male. I think the future looks bright. We have a progressive Bishop who I believe will create more opportunities for women."

Copperfield: "I am really not sure because many people have strong opinions for women to stay in the background while others want women to have more flexibility and opportunity. For over a century the first way of thinking has won out and I don't know that that will change since it has not thus far."

Corrigan: "I would have to say bleak. Women cannot even vote in the COGIC, so I don't

see much hope. How can you support something when you don't have a vote? That is outrageous! I cannot see how women are still in the same position they were in 200 years ago. And the women are tolerating it. That's the main thing that should be addressed in the COGIC so that they can be equal. I don't know what they are thinking holding the back. The church missed out by being backwards. They have run women to other ministries." It is disappointing that our bishop has not changed this. There should be a forum for him to hear people's real voices. Often you get generic responses suppressed because of succumbing to the old mindset. There needs to be an overhaul on the way women are seen and the rights they have. Women should be allowed to pastor and hold any position she is gifted to hold. I am not for women bossing men but if God has called a woman to pastor she should be given the opportunity. But in 2014 women's voting rights should not be a question."

Dale: "I think they (women) stand a greater chance now than before. Now I see female guest pastors. So I think they are getting unraveled from the old school doctrine limiting women. In the Bible the first woman to preach the gospel was Mary Magdalene. Jesus told her to go and preach the good news."

Ellis: "I believe the future looks really good for women in the church of God in Christ"

Gosselin "The future looks great because they are leading now."

Gosselin 2: "It looks like pretty soon the women will be doing everything such as leading in roles such as bishop, elder and superintendent, but when that happens, the COGIC will look different. If these titles are snatched away from the men they will questions what they have left."

I did think of being a pastor's wife, I have been given the title of mother of the year, mothers board member and an alter worker. I feel if God has called someone to a roll they take it. A man is the head but a woman is the neck. Sometimes man has to take the credit and get

some respect. If men do not have a leadership role men will feel there is no use coming to church. A woman should be by a man's side. He can lift her up with appreciation. I really believe a man should lead. I am not intimidated by a man, but I know he should have the leading role."

Gray: "I believe that the future is bright for women in the COGIC."

James: "I think women are capable of leading, but I would like to see more male female partnerships. Many men need to see men in leadership. The average young man in our church is raised by females and they need male influences. But we do not want men to disappear. I am not entirely happy about women taking over because we need more male role models. I want a partnership. I am coming from a socio-economic emotional perspective. We need more male mentors to teach young men how to be men. Women need mentors who are males. Women have mentors and role models but we need more male role models."

Jordan: "It looks good. More women are trying to lead because of the way Christianity is being popularized specifically from the media's recent portrayal of the church. The women will try to win the faith back."

Lawrence: "I believe in the future women will become pastors, bishops and elders in the COGIC but I disagree, because there are some things a man is supposed to do and a woman should not. The Bible says a woman should not "usurp authority over a man" and by taking these positions this is what they are doing. The man is supposed to be the head and how can he be the head if a woman has the same title as him?"

Merriweather: "I would like for my denomination to be more accepting of women in all areas of leadership. I am not sure, but I am hopeful that the future will be brighter than the past and present."

Rothberg: “I want my faith community to be more open-minded and more biblically intuned. I hope the future for women interested in higher leadership roles in the COGIC will be brighter.”

Simms: “I think our current leadership is going in that direction but he is not the only one to make decisions.”

Stevenson: “I hope it will be bright.”

Vickers: “I would like for the COGIC to be more accepting regarding the roles of women.”

Wakefield: “I believe we women will do well no matter where we are because we are creative, inventive and imaginative. However, I am not sure which leading opportunities will be available to them if it conflicts with the age old practices upheld by the church of God in Christ.”

Summary of Responses to Research Question 3

Some interviewees expressed hope that the COGIC would offer a brighter future for women interested in higher leadership roles. Some believed the current status of women was good and a few were unhappy that women are not allowed these higher leadership positions now. Some of the concerns expressed by the women leaders, were the COGIC’s refusal to grant women voting rights and the COGIC’s centuries old tradition not to officially ordain women. Some women opted to be content where they were but felt they could still lead from any seat officially or unofficially.

Although in this statement he presents no solution to end the debate or even a definite position on the debate, of a “woman’s place” in the church, Bishop Jones does allude to the point that God may not have the same views as “mortals” regarding the roles of women in the church.

“The proper place” of women in the church is an age old debate, and from all appearances, perhaps it will continue to be an eternal one- for most mortals at least (Jones, 2007).

Chapter 5: Conclusion

Overview/Summary of the Study

The purpose of this qualitative study was to determine the work-life balance strategies used by women leaders within the church of God in Christ. Another goal was to determine how their experiences, faith and relationships impacted their selection of work-life balance strategies. Finally this study sought to identify the opportunities and limitations women leaders felt they had in relation to attaining higher leadership roles traditionally occupied by their male counterparts.

In response to women leaders' work-life balance strategies, the study's data reflected that women leaders' number one balance strategy was prayer. Prayer is often defined as personal time communing with God. During this time, one has an opportunity to interact with God. Voicing their concerns, fears and asking God for guidance, patience and solutions to their problems. The interviewees indicated their prayer time consisted of all of the above and contributed greatly to their ability to balance work and family life.

Another strategy women listed for balancing work and family life, was reading the Bible. Many women found comfort and wisdom in the words, stories, and anecdotes presented in the Bible. Often the stories in the Bible were applied to their lives, helping the interviewees find both a commonality and a way to deal with their current problems as prescribed by the Bible. Reading the Bible and praying are two religiously inspired activities. Since the women overwhelmingly selected prayer and reading the Bible as two strategies used to achieve balance, it is evident faith was a significant influence on COGIC women leaders' selection of strategies.

Demographics

All of the participants were African American females. Although some were of mixed racial backgrounds, all participants identified themselves as African Americans. All women used

in this study were leaders within the Church of God in Christ. Their positions include, but are not limited to choir director, missionary, dance leader, usher board president, pastor, youth pastor, evangelist, administrator, pastor's wife, Sunday school leader and the list goes on.

A female leader from almost every committee within the Church of GOD in Christ was included in this study to provide a broad selection and perspective of the women leaders within the COGIC. Such a rich group of participants yielded a variety of work-life balance strategies that could be useful to other women interested in pursuing leadership roles within the COGIC.

Findings

There were specific similarities among all women. All were leaders within the church. All listed meditation, prayer or reading the bible as at least one of their strategies of achieving work life balance. All women employed some type of strategy to balance work and family life. In addition, all women were aware of the COGIC's practices concerning appointing women to higher leadership roles within the COGIC.

Although most women stated that they were hopeful that the future for women interested in leading in higher leadership positions was bright, some were outraged that the church did not allow women to vote and did not openly and officially ordain women to the highest leadership roles within the denomination now. One interviewee felt the exact opposite stating that women should not lead in the highest ranks within the church because she felt those positions were reserved for males. Another woman echoed the previous woman's thought by adding that if women took that (higher leadership roles) away from men, the men would leave the church altogether, therefore the men needed to have something to make them stay.

A range of emotions were revealed when the question regarding the future of women attaining higher leadership roles within the COGIC was asked. A current female, for all intent

and purposes acting as a church administrator spoke freely, explaining how she inherited the role of pastor after her husband, who was the presiding pastor, passed away. She experienced/experiences subtle prejudice because of her gender and still experiences discomfort among the male dominated denomination.

She shared that several other denominations have welcomed her freely and even requested that she change her denomination and be welcomed freely, accepted as a pastor of equal status as males regardless of her gender. Although she admits the offers have been appealing, she still currently serves for all intent and purposes as a church administrator within the COGIC. She realizes that maintaining this role allows her to serve as a mentor and beacon of hope to other women who may be interested of attaining a similar position in the future.

Other Findings

Women's experiences have shaped their selection of strategies for achieving balance. Some women listed list making and prioritizing as strategies to that have helped them achieve balance. Fewer women listed fishing, exercise and yoga as ways to achieve balance. Taking time to pamper oneself by getting a massage or taking time to do nothing at all, were two frequently stated strategies. Although women chose different strategies, they all achieved their desired result, finding work- life balance. This fact proves that there is no one way to achieve work life balance, instead, there are a variety of ways to achieve balance.

One interesting finding was that every woman had at least one internal or emotional strategy as well as at least one external or physical strategy she employed to achieve balance. From this data one could assert that achieving balance requires both internal and external strategies.

Explanation of Summary Chart

Several interviewees listed outdoor activities as effective strategies for balancing their demanding roles. Fishing, jogging, exercising and swimming were among the outdoor activities listed. Along with physical strategies were spiritual strategies. Praying was one strategy echoed throughout all of the interviews. Along with praying and reading the bible, taking time for oneself was an extremely popular strategy used for finding balance. Often women make time for everyone else in their lives while neglecting themselves more often than not (Giele, 2008). Therefore, taking time for oneself is essential in re-energizing and in being prepared for tomorrow's challenging tasks.

Prayer, prioritizing and getting away from it all were all listed in different ways by many of the interviewees. Time away from the business of life, allows time for reflection and the development of next steps. Finding a quiet place to do this has proven beneficial for these leading women. Prioritizing provides room for reflection and balancing of life's demands. Relaxation often follows balance.

Various forms of relaxation were listed as ways women remained balanced. Prayer can take place while at a spa, during a massage and for many prayer is another form relaxation. Spending time with family is another strategy that has helped leading women in the COGIC remain balanced. Time with family inspires positive communication.

Many women noted that positive communication with their spouses and/or family helped encourage them and led to greater life balance. Good communication is a form of reassurance and support which is helpful for every leader, particularly women leaders of the COGIC.

Some COGIC leading women achieve balance by sharing their faith, witnessing to others about Christ. They feel they are achieving what God wants them to achieve by sharing the good news of Christ. They find spiritual balance by helping others to find their own spiritual balance.

Since life often moves so fast, women leaders in the COGIC have found balance in stopping, reflecting and asking for God's direction and help. Forgiving others and constantly moving forward while accepting limitations are other essential steps in achieving and maintaining balance.

COGIC women leaders have found balance in focusing on their current goals and staying busy to ensure they follow through. Staying busy with goal-oriented tasks are productive and a good use of time. Goal oriented tasks are made possible by reflection.

Reviewing the mistakes and successes of others and self informs future actions and drives one closer to achieving balance. Balance is a term of measurement and in order for humans to measure their current standing, they must review their present standing as well as their past. Reviewing mistakes and successes helps COGIC women leaders find balance. Reflection and maintaining a healthy diet are important in achieving balance.

Some COGIC women leaders achieve balance through healthy living and believe it is a component of staying balanced. Diet is essential to personal health. A healthy body offers a healthy mind and prayer adds to a healthy soul. Maintaining a healthy soul requires a release of harmful feelings, tension and emotions.

Some women admitted to having to cry to release tension and to verbally chastise themselves when they felt self-pity with a statements like "shut up self!". Too much self pity could be bad and inhibit balance. Personal chastisement is then is sometimes necessary to achieve balance.

Many COGIC women leaders regularly make lists which helps them to prioritize. These practices are among the top activities practiced by effective COGIC women leaders. All of the strategies gathered add to maintaining balance, by ensuring organization. Some COGIC women have found balance through traveling.

Traveling allows women to see new things and it also allows time for them to commune with God. Although these women's busy schedules and obligations may not allow time for regular travel, intermittent, brief travel can be rejuvenating and can help women achieve balance. Seeing new things provides new perspectives and newfound appreciation. Time away has often interviewed with new perspectives and renewed strength. Meditation is often used to renew strength and to achieve balance.

Meditation and exercise both work to balance the body and soul. All around balance helped to ensure the 19 women were effective in every role they assumed. Below is a table reflecting frequency with which each strategy is mentioned by interviewees. The chart also reflects the type of strategy used.

Table 1

Strategies Summary Chart

Strategy	Type of Strategy	Number of Women who Listed Strategy	Effectiveness
Praying	Internal	19	Effective
Physical Exercise (Yoga, Jogging, fishing and sports)	External	14	Effective

(continued)

Strategy	Type of Strategy	Number of Women who Listed Strategy	Effectiveness
Reading the Bible	External	16	Effective
Prioritizing	External/Internal	17	Effective
Taking Time for Self (attending spas, massages, pedicures, facials, beautification)	External/Internal	15	Effective
Positive Communication with others	External	8	Effective
Encouraging others	External	9	Effective
Sharing the Christian Faith with others	External/ Internal	6	Effective
Reflecting	Internal	19	Effective
Accepting limitations	Internal	15	Effective
Staying Busy	External/Internal	2	Effective
List making	External	16	Effective
Prioritizing	External	17	effective
Meditation	Internal	10	Effective
Traveling	External	5	Effective
Healthy Living (Exercise, healthy food, healthy interaction)	External/ Internal	3	Effective
Pampering oneself	External	14	Effective
Crying/letting out frustrations	External	3	Effective
Accomplishing Goals	External	18	Effective

Overall women listed more physical or external balancing strategies than internal strategies. The chart below reflects the most common types of balancing strategies used by COGIC women leaders.

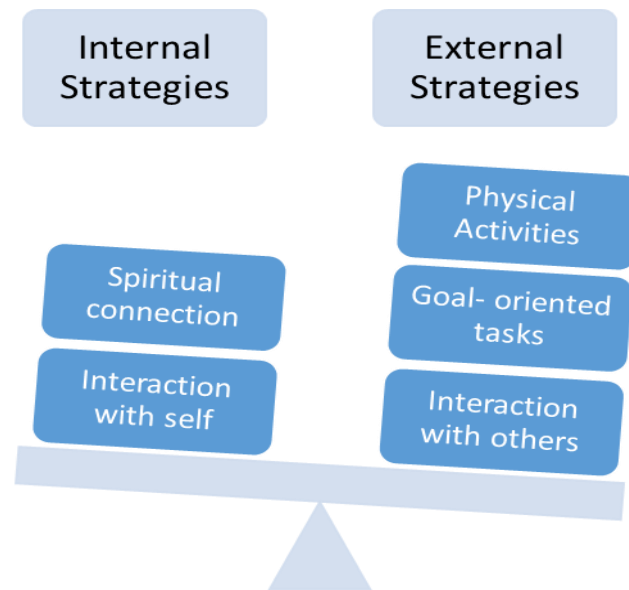


Figure 3. Breakdown of internal versus external strategies findings. (Overview of findings)

The Internal versus external chart depicts several points. First the chart depicts that both internal and external strategies are a part of the COGIC women leaders balancing strategies. It also depicts that more external strategies were listed than internal strategies. External strategies play a leading role in COGIC women leaders balancing strategies.

Implications, Comparisons, and Contrasts

There are several implications from this study. One implication derived from research question # 2 is that true balance is achieved through combining both internal and external strategies as reflected in Table 1. However, the interviewees listed more external strategies than internal strategies in their pursuit to achieve balance implying that external strategies are used more than internal strategies.

The implications of the findings for the last research question is that there are two very distinct schools of thought among the women leaders within the COGIC. The first school of thought can be summed up with the following statement: In the COGIC women are meant to help a man but a woman should not be in a leadership position such as a bishop, pastor, elder, superintendent, which gives her a leading position over a man.

There is another school of thought that asserts that women should be allowed to assume any leadership position within the church of God in Christ as long as God has ordained her for this task. Furthermore, a woman should occupy any role occupied by men throughout the ranks of COGIC, including a bishop, elder, superintendent, and be allowed to vote for the international bishop, a privilege currently denied to women.

The disparate thinking of these two schools of thought, reflects the complexity of this issue. The second school of thought is fueled by the progress of women over the last 100 years. They have exhibited that they can achieve work-life balance and still be effective leaders.

Limitations of the Study

One of the limitations of the study, is that qualitative studies rely on the participants honesty and willingness to share. It is therefore difficult to ensure all answers are completely truthful and thorough. However each interviewee is expected to demonstrate integrity and complete honesty.

Another limitation of the study is the number of interviewees interviewed. More interviewees could have provided an even broader perspective and a greater array of strategies. More strategies could prove useful for those who prefer a variety of strategies to choose from in their pursuit of balancing work church and family life.

The standardized questions are also one limitation of the study because the interviewer is only allowed to ask the questions prescribed and sometimes a different type of question might yield more direct and complete responses.

Recommendations for Future Research

One recommendation for future research is to determine which strategies are more useful than others in balancing work and family life. Although interviewees listed a plethora of strategies, there was no way to efficiently determine which strategies from their experiences were the most effective, in accomplishing the task of achieving balance. A question focused on extracting these strategies could lead to a list of the most effective strategies as oppose to a list of strategies with no indication as to which are the most and least effective.

Another recommendation for future study is among Baptist women which is relied upon more, internal work-life balance strategies or external work-life balance strategies?

Conclusion

In conclusion the study was successful in answering the original research questions. The answers are as follows:

Research Question 1: What experiences (identity, relationship style, drive, adaptive strategies and motivation) shape the life course of women and impact- family life balance decisions and strategies?

Answer: The experiences that shape the life course of women leaders of the COGIC are childhood, relationships including marriage, divorce, friendship, mentorship, trauma, church involvement and parenting. All of the above-mentioned experiences determine the types of balancing strategies used to achieve emotional equilibrium or balance.

Research Question 2: What coping strategies are women using in response to the demands of dual-roles?

Answer 2: In response to dual roles, women use the following coping strategies: prayer, reading the bible, making time for themselves, making lists, exercising, witnessing and prioritizing to be among the top strategies for balancing work family and life.

Research Question 3: What opportunities or limitations do the women leaders of the COGIC feel they have within the church?

Answer 3: Although most interviewees were hopeful that the future would be bright for women leaders interested in leading in the highest roles not currently available to them, there were other women who were outraged that women could not vote for the international bishop and could not officially occupy the highest roles within the COGIC such as bishop, elder and superintendent. Overall women felt that they had opportunities to occupy “women’s work” type positions but they all realized that they also had limitations outside of women’s work positions. Not one interviewee was able to project a specific date in the future that they felt the COGIC might change their stance on granting women equal access to top leadership positions traditionally offered to men.

The IRB documentation was completed and submitted to the dissertation chair for approval. The documentation was sent to the chair of the department and to IRB in compliance to the standard requirements of the IRB.

The Pepperdine Institutional Review Board (IRB) ensures the protection of the rights and welfare of all human subject interviewed for this study. Before beginning the research the investigator wrote a letter to the IRB confirming the study acted in compliance with the ethical

principles for human research protections. The letter indicating that no violation of copyright laws occurred and all department requirements were fulfilled.

Summary

The purpose of the qualitative study is to analyze the competing challenges of work, church and family life among female leaders within the COGIC. The life story approach introduced by Giele (2008) and Weber (2011) was used as a basis to explore the narratives of the subjects interviewed. This methodology is centered around identity, relationship style, drive, motivation and the adaptive style of women.

In this particular area of research, the life history interview process is highly regarded and used. Three prominent studies that utilize the life- history interview process are Gerson (1985), Blair-Loy (2003) and Stone (2007). Gerson's study addressed women who faced difficult choices about work and family life. Blair-Loy's study dealt with competing devotions and Stone's study analyzed women who opt out of their careers to support their families from home. This method focuses on the decisions women make within the confines of work and family history before those decisions were made.

Qualitative studies are effective because "the depth of information generated allows the researcher to detect deeper levels of meaning that the respondent herself may not be aware of, but which reveal underlying motivations that conventional or initial accounts belie" (Stone, 2007, p. 254). The study was guided by the strategies used by the participants of the study. The Interview protocol set forth by Pepperdine IRB was adhered to. The identity of the women used in this study is protected using fictional names for coding. The investigator assumed the role of and objective commentator and presented the themes that emerged from the data provided.

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APPENDIX A

Interview Protocol

Brief Introduction of the research study: The purpose of this study is to explore the narratives of women's lives as they balance their work activities with the demands of marriage and motherhood. It is to understand how educated women's lives are changing. To accomplish this, we are interviewing females in leadership roles in an array of organizations.

This interview will take about an hour. We will begin with reading the consent form and obtaining your signature that you wish to participate in the study. The questions at the beginning are very brief to get a snapshot of you, your present work, your education, and your living arrangements. Then I will ask four big questions that are designed to help you recall several different periods of your life. I would like for you to tell me what stands out as being significant about them. Most people find this an interesting and enjoyable conversation. If, however, at any time you would rather not answer, you are free to decline.

Administration of the consent form: In order to continue with the interview, we need your written consent on this form, which has been approved by the IRB at Pepperdine University, and which assures you that there is no major risk to you in answering any of the questions. If you are uncomfortable with any question, you may decline to answer it, and you may terminate the interview at any time for any reason."

The interviewer goes over the form with the respondent and answers any questions.

Interviewer collects the form and leaves a copy with the interviewee.

Background questions: I would like for you to fill out some basic information about yourself on this form that will accompany the interview. It includes information about occupation, marital status, age, etc.

The interview instrument [turn on tape]

Conclusion [turn off tape]

Do you have anything to change or add, or any questions or suggestions that you would like to offer? If something comes to mind later on, we would be glad to hear from you. You can find a mailing address, phone number and email address on the initial letter and on your copy of the consent form.

Thank you so much for your time. I appreciate very much what you have told me and your valuable contribution to this research.

APPENDIX B

Informed Consent

The following information is provided to help you decide whether you wish to participate in this research study. The purpose of this study is threefold:

1. What experiences (identity, relationship style, drive and motivation, and adaptive) shape the life course of women that impact life balance decisions?
2. How does socio-demographic variables (education, age, ethnicity, family composition, profession, marital status, spouse education and profession) influence work-life balance decisions?
3. What are the relationships between influencers (family background, mentoring and faith) and career goals on life balance decisions? The results of this research study have significance for women and men, as well as organizations as we seek to understand more about the life balance issues facing individuals and families today. The results could help in providing women with better understanding of coping strategies both for career and family life; policies that might be more family friendly; as well as contribute to the body of knowledge that supports women pursuing their dreams.

The research study follows the life story method. The study will consist of personal interviews with the entering female students in the doctoral programs in Education and Psychology. The first data collection will consist of an one-to-one interview. It is anticipated that the interview will require about 60 minutes of your time. Graduate Research Assistants will be completing the interviews and your name will be coded so that your responses will be confidential and anonymous. The second data collection will be focus groups of 5-6 participants to explore in greater depth issues for strategies of support. The anticipated timeframe for this study to begin is mid-September, 2009. It is anticipated that all interviews will be completed by mid-November. All individuals that participate in this study will receive a copy of the findings.

There will be minimal risk. However, some of the questions could be sensitive and provoke an emotional response (i.e. Workplace discrimination, questions about family). Additionally, given that the request for participation in the study comes from me, the Dean of the School, there might be a perception of indirect coercion. The interview process has been carefully developed to minimize the concept of perceived coercion. Graduate Research Assistants will conduct all of the interviews and will de-identify the data. Each of the Graduate Research Assistants have had special training in the interview process.

In order to use the data from the study, I would like to ask your permission and if you would agree with the following arrangements. Please initial the appropriate line:

_____ I agree to participate in this research and would allow appropriate quotes to be used in publications. These individual responses would not be associated with my name or workplace, and would be referred to only by a pseudonym.

OR

_____ I agree to participate in this research but do not wish for any of my quotes to be used in publications.

In either case, you should be aware that the foreseeable risks or potential discomfort to you as a result of participating in this study are minimal. Your participation in this study is voluntary.

You are free to decide not to participate or to withdraw at any time without it affecting your relationship with me, the University, your program, or any other entity. Upon your request, I will

provide a copy of any published papers that take place as a result of this study.

The researcher plans to use the data collected in this project for subsequent analyses and would like to share the raw data with other researchers. Before doing so, all personally identifying information will be removed from your interview transcript.

_____ please initial if you consent to these plans. If not, please leave the line blank.

The researcher may like to contact you at a future point in time to invite you to participate in follow-up studies regarding the same topic as this study. Longitudinal studies can provide some important additional understandings to life histories.

_____ please initial if you consent to these plans. If not, please leave the line blank.

With your permission, interviews will be recorded electronically, and then stored as computer files. The interview content will then be transcribed. All data collected will be confidential. We are asking you for your mother's maiden name and will code each interview with that name. A schematic will then ascribe a numeric code to each interview randomly. This is to be able to associate the series focus groups with series I interviews. The schematic will not be associated with the interview. All relevant data collected within the jurisdiction of the investigator, including interview notes, recordings, transcriptions, and the computer files will be placed in locked cabinet and destroyed after all interviews are transcribed.

Please feel free to ask us to stop or resume taping this discussion at any point in our conversation. Please initial below if you are comfortable with the format of the interview session.

_____ May I record this interview? If no, please rest-assured that no one will be recording any portion of the interview.

_____ May I take notes during the interview using a personal computer?

Please feel free to ask any questions about this study before we begin or during the course of the study by contacting the Graduate Research Assistant that is/did conduct the interview or by contacting me, Margaret Weber, Principal Investigator, at 310.568.5616 or by email at margaret.weber@pepperdine.edu. For any general information regarding your rights pertaining to this study, please contact Dr. Doug Leigh, IRB Chairperson at Pepperdine University's Graduate School of Education and Psychology at 310.568.5600 or by email at doug.leigh@pepperdine.edu.

At this point, I want to inquire if you fully understand these statements and if so, to sign this form.

Signature

Date

APPENDIX C

Demographical Information

Socio-demographic Questions: Mother's Maiden Name _____

Birth date _____ Place of birth _____

Occupation _____ Employer _____

Marital Status _____ Year _____ Spouse (partner) birth date _____

Husband's (partner's) education and occupation _____

Children (gender and year of birth) _____

Mother's education and occupation _____

Father's education and occupation _____

Siblings (gender and year of birth) _____

Percentage of total household income that you earn _____

Health, illness, accidents, disability _____

Religious background _____

Second language(s) _____

Lived in foreign country (name of country(ies)) _____

Travel outside of the US (name of country(ies)) _____

APPENDIX D

Interview Questions

Now you are ready for the actual interview. It is time to turn on the tape. If the interviewee refuses to allow you to tape the interview, then you will have to take notes quickly and in detail to be able to interpret the response. Indicate there are four major areas for the questions.

First, ask for the interviewee to give their mother's maiden name so that we will have the interview coded for matching purposes. You might also say your name, so that it is included in the interview data and give the time and date for the interview.

Question #1: Early adulthood

Our first question is about the period in your life immediately after college or your early twenties. Some background questions first:

What was your major? Name of your college where you completed your undergraduate education? What year did you graduate? What about graduate education? Where did you attend? What was the area of study for your degree? And what year did you receive your degree? What did you think you would like to become in terms of occupation and type of lifestyle or family life? What were you thinking then and how did things actually turn out?

Question #2: Childhood and adolescence

This next question concerns period in your life before college and the goals that you and your family held. What was your family's attitude toward women's education? What did they think about you going to college? What did they think about what you would become? What was the effect of your parents' education on your attitudes? What about brothers and sisters? What were their influences on you? What about family finances and their impact on your attitudes? How about you or your families' involvement in a faith community? What were these influences? What about your families' expectations and their impact on your attitude? How was your education different from or similar to that of your parents and brothers and sisters?

Question #3: Current Adulthood

Since college, what kinds of achievement and frustration have you experienced? What type of mentors have you had? What has happened that you didn't expect in employment? What about with family? What about your faith? How about furthering your education? What type of work opportunities have you had? How about equal work opportunities? Have you had children and how have they influenced your life? How have changes in marital status impacted your life? How have any lifestyle changes influenced yourself or a family member? What about moves, how have these influenced you? What about your memberships in the community? How has your involvement or lack of involvement in faith community impacted your life? What types of housing issues might you have encountered and how did they impact you? How have racial and gender integration or non-integration influenced you? What about a job search or loss and its impact on your life? And feelings about yourself? Have there been good things such as particular rewards, satisfaction, or recognition?

Question #4: Future Adulthood

Looking back at your life from this vantage point, and ahead to the future, what are your main concerns at the moment? Looking further out, what are your goals, hopes and dreams for the next few years? What problems do you hope to solve? Where do you hope to be a few years from now with respect to work or finishing graduate school? What are your hopes in regard to family? What are your expectations for your faith community? What about the community? What are your concerns around mentors? What about health? What type of concerns do you have around finances?

Question #5: Strategies for balancing life

What coping strategies do you use to respond to concerns related to the plurality of roles? Have you ever felt pressured to choose between work and home? What made you think that you could do both successfully? Do you feel that your family life or work life have suffered because of your involvement in work or family? Have you felt any guilt related to either family or work? Are there times that you felt particularly successful at juggling the demands of both work and home? Why? Were you prepared for the demands of work and life balance? Why or why not? What strategies do you implement in your own life in order to remain balanced?

Conclusion [turn off tape]

Do you have anything to change or add, or any questions or suggestions that you would like to offer?

If something comes to mind later on, we would be glad to hear from you. You can find a mailing address, phone number and email address on the initial letter and on your copy of the consent form.

I do have one last question. We plan to conduct another series of interviews in focus group style to share results of this study and probe about the future. We are hoping to be able to discuss strategies that you use in your work, in your family, and in your education that help you balance your life. Are you willing to participate in that interview?

Thank you so much for your time. I appreciate very much what you have told me and your valuable contribution to this research.

End of Interview. Thank the interviewee. Feel free at this point to enjoy conversation about other topics if appropriate. Now it is time to take a deep breath, jot down any thoughts about the interview that come to mind, any observations.

When you complete each interview, you should have a copy of the Socio-demographic Questions, a cover sheet with the Interviewee and Interviewer information recorded, and a tape of the interview. Be sure to clip these together carefully.

APPENDIX E

EDOL Course Integration

Course	Instructor
EDOL 714: Organizational Behavior Theory & Design	Rhodes
EDOL 740: Personal Leadership	Madjidi
EDOL 729: Information Literacy and Scholarship	Davis
EDOL 700: Leadership Theory and Practice	Lincoln
EDOL 724: Ethical Leadership and Social Justice	Hyatt
EDOL 734A: Data Analysis and Interpretation	Imholz
EDOL 754A: Economic and Political Systems	Madjidi
EDOL 754B: International Policy Experience	Madjidi
EDOL 758A: Consultancy Project	Harvey
EDOL 734B: Data Analysis and Interpretation	Madjidi
EDOL 756: Leading Educational Programs	Allen
EDOL 758B: Consultancy Project	Stephens
EDOL 730A: Research Methods and Evaluation	Davis
EDOL 759: Law and Dispute Resolution	Tobin
EDOL 762: Transforming Organization in a Global Community	Hyatt
EDOL 730B: Qualitative Research and Analysis	Davis
EDOL 757: Entrepreneurship	Caesar
EDOL 753A: Management and Policy Development	McManus
EDOL 753B: National Policy Experience	McManus
EDOL 787: Comprehensive Examination	McManus

APPENDIX F

PEPPERDINE UNIVERSITY

Graduate & Professional Schools Institutional Review Board

July 31, 2013

Dr. Margaret Weber
6100 Center Drive 5th Floor
Los Angeles, CA 90045

Protocol #: E0719F03-AM2013-01
Project Title: Work-Life Balance Issues of Women

Dear Dr. Weber,

Thank you for submitting a request for modifications to your previously approved IRB application to the Pepperdine Graduate and Professional Schools Institutional Review Board (GPS IRB). The nature of your research continues to meet the federal requirements for expedited review under 45 CFR 46.110 (Research Category 7). Your request to add Veronica Ufoegbune, Shante Toston, and Stacy Rothberg as investigators on your study has been approved.

As noted in the IRB approval letter from March 21, 2013, the approval period for your study ends March 21, 2014. If any further changes to the approved protocol occur, a revised protocol must be reviewed and approved by the IRB before implementation. For any proposed changes in your research protocol, please submit a Request for Modification Form to the GPS IRB. If contact with subjects or data analysis will extend beyond March 21, 2014, a Continuation or Completion of Review Form must be submitted at least one month prior to the expiration date of study approval to avoid a lapse in approval.

A goal of the IRB is to prevent negative occurrences during any research study. However, despite our best intent, unforeseen circumstances or events may arise during the research. If an unexpected situation or adverse event happens during your investigation, please notify the GPS IRB as soon as possible. If notified, we will ask for a complete explanation of the event and your response. Other actions also may be required depending on the nature of the event.

Please refer to the protocol number denoted above in all further communication or correspondence related to this approval. Should you have additional questions, please contact Veronica Jimenez, GPS IRB Manager at gpsirb@pepperdine.edu.

Sincerely



Doug Leigh, Ph.D.
Chair, Graduate and Professional Schools IRB
Pepperdine University

cc: Dr. Lee Kats, Vice Provost for Research and Strategic Initiatives
Ms. Alexandra Roosa, Director Research and Sponsored Programs

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