

LIBERTY UNIVERSITY
JOHN W. RAWLINGS SCHOOL OF DIVINITY

SERVANT LEADERSHIP IN AFRICAN CHRISTIAN IMMIGRANTS AS AN
ORGANIZATIONAL STRATEGY TO MITIGATE
THE GREAT RESIGNATION

A Dissertation Presented in Partial Fulfillment

Of the Requirements for the Degree

Doctor of Philosophy

by

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Liberty University, Lynchburg, VA

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ABSTRACT

The purpose of this qualitative phenomenological study was to explore leveraging servant leadership in African Christian immigrants as an organizational strategy to mitigate the Great Resignation. The theories guiding this study are the Competing Value Framework by Robert Quinn and Kim Cameron (2011), Hofstede's Cultural Dimensions by Geert Hofstede (2011), Social Identity Theory by Henri Tajfel and John Turner (1979, 1986), John W. Berry's (1992) Acculturation model, and Greenleaf's (1970, 1998) Servant Leadership. These theories were integrated within the context of faith, culture, and leadership. Study findings indicated that the cultural diversity and basis in faith of African Christian immigrants produced opportunities to exercise influence and leadership within organizational settings. Study findings additionally suggested that servant leadership, when exhibited by African Christian immigrants, helped to both create organizational cultures characterized by positive affect and mitigate the effects of the Great Resignation, a phenomenon wherein significant numbers of employees left their jobs due to various work challenges. The study of servant leadership integrated with cultural diversity as an organizational strategy among African Christian immigrants is relevant in today's globalized environment. The findings reveal that the African Christian immigrant community comprises an essential demographic, as many members possess unique cultural values and beliefs that can significantly shape the work environment. More research is suggested to deepen and extend the findings by expanding the sample size, examining the systemic barriers and leadership development pathways experienced by these leaders, and comparing the characteristics of leaders based on immigrant, regional, and faith backgrounds.

Keywords: Great Resignation, Servant Leadership, African, Immigrant, Cultural Diversity

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Dedication

To my SME and kids who have been a shining light symbolizing Philippians 4:13 in truth.

Acknowledgments

First and foremost, I would like to express my profound gratitude to my Heavenly Father, Lord and Savior Jesus, and the constant fellowship of the Holy Spirit, the cornerstone of my life, for bestowing upon me the strength, wisdom, and perseverance to complete this journey. His grace has been the guiding light throughout this process, illuminating the path even during the most challenging times.

To my loving wife, whose unwavering support and encouragement became the backbone of this endeavor, I am endlessly grateful. Your patience, understanding, and belief in my vision have been the driving force behind every page. To my children, who have been a constant source of joy and motivation, thank you for your patience and for the countless sacrifices you've made. Every moment spent away from you was a reminder of why this work was essential, not just for me, but for our collective future.

I extend my heartfelt gratitude to my esteemed professor and faculty whose guidance, expertise, and constructive critiques have been invaluable. Your dedication to excellence and your belief in my potential have been instrumental in shaping this dissertation.

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I am deeply appreciative of the love and positivity showered upon me during this journey. While this dissertation bears my name, it is a testament to the collective effort, love, faith, and belief of all those mentioned above. Thank you.

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List of Abbreviations

African Christian Immigrant (ACI)

Maslach Burnout Inventory (MBI)

Maslach Burnout Inventory: Human Services Survey (MBI-HSS)

United States (U.S.)

Liberty University (LU)

CHAPTER ONE: RESEARCH CONCERN

Introduction

A positive organizational culture originates from a workplace that is conducive to promoting employee engagement, well-being, and health, as well as being capable of retaining employees who exhibit high performance levels to achieve desired outcomes and objectives (Wang & Wang, 2020). Multiple factors contribute to the creation of a positive organizational culture, including diversity in the workforce, promoting a balance between work and personal life, competitive compensation, and opportunities for professional growth.

Following the outbreak of the COVID-19 pandemic, many workers gained a newfound understanding of the effect of workplace culture on their well-being (Gurchiek, 2021). Notably, employees endured extended periods of work-induced stress and exhaustion, leading to mental or emotional disengagement, and some have even left their jobs to seek better employment opportunities. This exodus of staff, known as the “Great Resignation,” resulted in severe labor shortages (Beilfuss, 2022).

One such group of people includes African immigrants, who face limitations in their ability to secure leadership positions (C. A. Smith, 2021) within organizations, leading to feelings of stress and burnout. With these prospects becoming increasingly scarce, it was likely that African immigrants would become part of the Great Resignation, resulting in organizations suffering the loss of this culturally diverse group of individuals (T. Mosugu, 2020).

Effective leadership and the styles employed are critical elements that shape the success of organizational culture, affecting performance on both individual and organizational levels. The values, beliefs, and social identity of leaders heavily influence their followers, contributing

to a positive and fulfilling work environment that promotes well-being and connectedness (Steffens et al., 2021).

African Christian immigrants typically adopt a servant leadership approach, viewing their workplace as a mission field to impact education, religion, and cultural diversity. Sackey-Ansah (2020) suggests that many African immigrants identify with Christianity, perceiving it as a spiritual obligation given by God to shape their surroundings. Their sociocultural identity and experiences with acculturation between their host and native subcultures can provide valuable insights complementary to a positive organizational culture.

Research demonstrates the challenges that African immigrants face in securing high-level leadership positions, such as discrimination (F. Mosugu, 2020; K. Opoku-Dapaah, 2017; Roepe, 2021), limited networks, and a lack of support and recognition. To overcome these barriers and ensure fair opportunities for African immigrants to serve in senior leadership roles, it is crucial to increase awareness and appreciation of their contributions and strengths and provide them with access to the resources and support they need to succeed (Maurer, 2020; Witz, 2015).

The next section of this paper discusses the background of the problem. Specifically, this study investigated how African Christian immigrants' servant leadership style can complement the development of a positive organizational culture when offered leadership roles. This type of leadership has the potential to decrease stress and burnout while enhancing engagement and well-being (Spears, 2002, 2010). Consequently, servant leadership may help stem the Great Resignation phenomenon currently affecting many organizations (Collett, 2022).

Background to the Problem

African Christian immigrant servant leaders often possess Christian values and an ardent desire to serve and lead others (Sackey-Ansah, 2020). However, despite the increasing number of

African Christian immigrant servant leaders, they may require assistance to access equitable opportunities for upward mobility and serve in high-level leadership roles.

The COVID-19 pandemic led to a heightened awareness of stress and burnout caused by wage stagnation, the rising cost of living, limited career advancement opportunities, hostile work environments, a lack of benefits, inflexible remote work, and prolonged job dissatisfaction (Tessema et al., 2022). This contributed to the Great Resignation, which negatively impacted organizational performance as top talent departed (J. A. Smith, 2021). African immigrants who were eligible for high-level leadership positions may have experienced a similar awakening resulting from the stress and burnout of being passed over for these roles that provide additional influence and an opportunity to showcase their value.

Furthermore, this exclusion can impact the benefits of cultural diversity in an organization's leadership. African immigrants often bring their Christian faith to their host country and workplace. The outcome could have negative impacts on the organizational culture, leading to employee job dissatisfaction, disengagement, and attrition among African Christian immigrant servant leaders.

Disruptions in community and spiritual support networks that African Christian immigrant servant leaders rely on have made it more difficult for them to access the resources and support they need to succeed. African immigrants play a critical role in the workforce (New American Economy, 2018) as most are in their prime working years, making them well-suited to address the employment shortage as the baby boomer generation retires (T. Mosugu, 2020).

Organizations lack cultural diversity in leadership among African immigrants, a group where the majority integrate their Christian faith with work. Their lived experiences, from immigration to discrimination to acculturation, influence a measure of servant leadership style.

The opportunity to serve in a leadership capacity can significantly improve worker engagement, talent acquisition and retention, and reduce burnout and attrition.

COVID-19 made the workforce more aware of the burnout from being undervalued, underpaid, and disenfranchised (Martin et al., 2023). Leaders with inflexible demands and discriminatory behaviors created environments where workers felt mismatched in their jobs, leading to mental, emotional, and physical burnout and voluntary resignations en masse, known as the Great Resignation (Sull et al., 2022). With similar experiences among African immigrants, this study explored organizational strategies to mitigate the Great Resignation by leveraging servant leadership in African Christian immigrants.

The global workplace pandemic requires unique leadership attributes that can affect a positive organizational culture and sustain a healthy workforce. Selfless leadership can facilitate a breakthrough and remediate chronic stressors for workers in a hierarchical, clan, adhocracy, and market (Cameron & Quinn, 2011). This reduces burnout and attrition by placing well-being at the heart of workers' needs while focusing on engagement, ultimately elevating organizational performance.

This study utilized the Maslach Burnout Inventory (MBI) to examine burnout among African Christian immigrant servant leaders. The MBI: Human Services Survey (MBI-HSS) that assesses occupational burnout is appropriate for this study. Aspects of burnout from physical exhaustion, cynicism, and low personal efficacy (Wang, & Wang, 2020) were explored among African Christian immigrant servant leaders to examine engagement, health, and well-being in the Great Resignation.

Theological Framework

Adam and Eve were tasked with overseeing the Garden of Eden, but Adam was disengaged and in absentia when Eve was being tempted as noted in Genesis 3:1 (*English Standard Version*, 2008). This was a byproduct of the lack of engagement from Adam, allowing the serpent to tempt Eve due to his sense of low personal efficacy.

Omoyajowo's (2020) research critically examines the theology of African immigrant churches in the United States, highlighting the challenges that African immigrants face in articulating their faith and worship in a new cultural context. The study explored how these challenges are reflected in the theology of African immigrant churches and how their theology reflects the cultural and social experiences of African immigrants in the United States. The study also provides insights into the diversity and complexity of African immigrant theologies in the United States and demonstrates how African immigrants are shaping the religious landscape of the country.

According to K. Opoku-Dapaah (2017), African immigrants encounter obstacles in accessing high-level leadership positions in the workplace, such as discrimination and a lack of support and recognition. These barriers limit opportunities for African immigrant leaders to express their theological perspectives in the workplace.

Historical Framework

In the mid-20th century, changes in immigration policies led to a significant increase in the number of African immigrants arriving in the U.S. (Leach & Bean, 2008). Currently, African immigrants are one of the fastest-growing immigrant groups in the country, with a population of over 2.1 million as of 2019 (Migration Policy Institute, 2021). African immigrants come from

diverse backgrounds, hold advanced degrees, and have professional experience (Leach & Bean, 2008).

However, despite their increasing numbers, African immigrants still encounter challenges, including discrimination, language barriers, and cultural adjustment (E. Opoku-Dapaah, 2017; J. Smith, 2021). Economic challenges are also prevalent, such as finding employment that matches their education and experience (Leach & Bean, 2008).

J. Smith (2021) notes that African immigrants bring unique cultural perspectives and experiences to the workplace that can contribute to a more diverse and inclusive organizational culture. However, they may face obstacles in navigating cultural differences and could encounter discrimination and exclusion. African immigrant leaders have the potential to create inclusive and supportive work environments that value diversity, promote employee engagement, and increase job satisfaction (F. Mosugu, 2020).

The COVID-19 pandemic exacerbated burnout, which was not a new phenomenon but gained more attention in recent years. Workers became more aware of mental and physical exhaustion, increased cynicism toward their jobs, and reduced efficacy. Leiter and Maslach (1998) explained that the term "burnout" emerged from exploratory work in the 1970s that utilized interviews, workplace observations, and case studies with workers in health and human service professions.

T. Mosugu (2020) suggested that the growing population of African immigrants in the US has earned them the label of the "model minority" due to their above-average achievements in higher education and socioeconomic status (Guo, 2017). The term was originally introduced by William Petersen, who discussed the potential of overcoming social marginalization.

Servant leadership is a leadership style where the leader's primary focus is on serving others first (Spears, 2002). The term was coined by Robert K. Greenleaf (1970) essay titled "The Servant as Leader." Greenleaf defined a servant leader as someone who prioritizes serving others:

It begins with the natural feeling that one wants to serve first. Then conscious choice brings one to aspire to lead. The difference manifests itself in the care taken by the servant—first, to make sure that other people's highest priority needs are being served. The best test is: Do those served grow as people; do they, while being served, become healthier, wiser, freer, more autonomous, and more likely to become servants? And what is the effect on the least privileged in society? Will they benefit or at least not be further deprived? (as cited in Spears, 2010, pp. 13-14)

The principles of servant leadership can be linked to the virtues of the Christian faith that Jesus demonstrated to the highest degree. Recent research indicates that almost half (49%) of all international immigrants are Christians (Connor & Tucker, 2011, p. 994). This suggests that Christian faith has the potential to have a significant effect on both immigrant culture and the U.S. culture, in general.

Sociological Framework

African immigrants bring a wide variety of experiences and perspectives to the United States, coming from many different countries and cultures. They are often highly educated and skilled, with many working in professional, scientific, and technical fields. This has contributed to significant population growth and diversity in the United States, with the African immigrant population growing by over 500% between 1980 and 2019.

One important aspect of the social framework of African immigrants is their keen sense of community. They often form close-knit communities based on shared culture, language, and religion, which provide them with support, a sense of belonging, and social capital. According to Adjei (2017), community plays a crucial role in the lives of many African immigrants, providing them with a safety net in a new and unfamiliar country.

African immigrants in the workplace tend to prioritize their cultural practices and social values. According to Opong (2013), they exhibit a collectivist cultural identity, emphasizing community and a sense of belonging. Shackleton and Ali (1990) noted that African immigrants tend to score high on collectivism, power distance, and uncertainty avoidance, and low on individualism and masculinity. They often submit to authority, believe in communal labor, and prioritize relationships.

This orientation leads African immigrants to prioritize their families and friendship ties, often sacrificing their own resources and pleasure for the good of the group. According to Kabuiku (2017), they face many demands related to family obligations, social status, and acquisition of belongings, which they must navigate while also meeting their professional demands.

Berry (1992) introduced an individual acculturation strategy that influences social interaction, with Integration, Assimilation, Separation, and Marginalization as the four key coping strategies. Environmental and situational factors can affect how African immigrants adapt to the organizational culture (Kunst & Sam, 2013). The integrated acculturation strategy has shown the most positive psychological results, whereby African immigrants bring over valuable interpersonal skills from their previous work roles. This represents a so-called value-and-maintain system, where they adopt the norms of the host culture while maintaining their original culture.

An organization's attitudes and mindset can reflect implicit biases and discriminatory behavior, which, if not monitored and addressed, can result in stress, burnout, and isolation for employees, including African immigrants (Lengereh, 2021). Emotional exhaustion is a common

symptom of burnout, resulting in a loss of motivation and compassion when helping others (González-Romá et al., 2021b).

Immigrants may face accent bias, where they are judged based on their accent, which can lead to exclusion from job opportunities (Preston & Janssen, 2021). A recent study by the National Bureau of Economic Research (NBER) found that job applicants with "foreign sounding" names and accents were less likely to receive job interviews, indicating potential discrimination based on accent (Olivas et al., 2021).

African Christian immigrants demonstrate resilience and servant leadership practices, viewing the workforce as a mission field (Nyang, 2018). Spears (2010) identified ten characteristics of servant leadership, including listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people, and building community.

Theoretical Framework

Stress and burnout are common features of daily life (Abramson, 2022). First-generation African Christian immigrants may have already gone through such challenges in their home countries, which could have influenced their decision to immigrate to a promising land such as the United States (Kirmayer et al., 2010). In addition to these stresses, they also face immigration status barriers, low-paying jobs, and difficulty achieving higher education, making them highly qualified to help others cope with stress and burnout in the workplace (Mwanri et al., 2022).

In a study of Hofstede's cultural dimensions among 55 African immigrant entrepreneurs, Adedokun (2023) found that this population group scored high on collectivism, power distance, and uncertainty avoidance, and low on individualism and masculinity. These results suggest that African immigrants value social harmony, respect for authority, stability, and have a less

competitive and assertive orientation compared to mainstream American culture. The study concludes that an understanding of the cultural dimensions of African immigrants is crucial for managing diversity in the workplace and improving intercultural communication.

Statement of the Problem

Creswell (2013) defined a problem as an issue in literature, theory, or practice that necessitates research. This study focused on the problem of attrition and low employee engagement caused by stress and burnout in organizations, which has been worsened by the COVID-19 pandemic and is now called the Great Resignation (Bureau of Labor Statistics, 2021).

African immigrants in the workplace who are seeking to advance into leadership roles are particularly affected by this phenomenon and are the subject of this study. The study examines the integration of faith and culture to understand how servant leadership strategies can be used by African Christian immigrants to mitigate the Great Resignation. The Great Resignation was a trend at the time of this writing in which many employees were leaving their jobs due to several factors, including the effects of the COVID-19 pandemic (Sull et al., 2022).

By drawing on the educational and professional expertise, sociocultural diversity, and Christian orientation of African immigrants, servant leadership can be leveraged by these workers to create a positive organizational culture. The integration of faith, culture and leadership context can drive inclusion of African Christian immigrants into upward mobility (Sackey-Ansah, 2020). This can in turn help mitigate the mass migration of employees who are experiencing similar stress and burnout, contributing to the study of emerging literature on the Great Resignation.

The career experiences of Adwoa, one African Christian immigrant who moved from Ghana to a small midwestern town with her family in her mid-20s, reflect the conditions faced

by many African Christian immigrants. Her story and those like hers helped inspire the present study. This individual elaborated:

I worked at a local manufacturing company that produced automobile parts. I began as a machine operator and rose through the ranks, eventually making it to a supervisor position in the production department. But I soon noticed limitations I was facing that my American-born colleagues weren't. I saw one after another promoted to higher positions than me. (personal communication, February 7, 2019)

The systemic discrimination she observed are consistent with the longstanding obstacles and discrimination experienced by people of color since the introduction of Black individuals in the U.S. (Solomon et al., 2019). The career limitations for African immigrants can be particularly acute (Covington-Ward, 2016; Elo et al., 2015). Although many of Adwoa's diverse colleagues left the organization when they faced systemic discrimination, she explained that she decided instead to take action:

I joined the company's diversity and inclusion committee in hopes that this could lead to a more equitable and diverse workplace. I worked to become an advocate and mentor for other African immigrants in the company so they could advance. (personal communication, February 7, 2019)

Adwoa further explained that her employer eventually implemented diversity and inclusion initiatives and she was offered opportunities for leadership training. Her hard work, dedication, and career advancement inspired many other African immigrants in the company, and she became a role model for others who faced similar challenges (personal communication, February 7, 2019). The career experiences of Adwoa and those like her suggest that the leadership influence demonstrated by African Christian immigrants may have positive impacts within organizational settings. However, more research was needed to confirm and elaborate on these observations.

Purpose Statement

The purpose of this qualitative phenomenological study was to explore leveraging servant leadership in African Christian immigrants as an organizational strategy to mitigate the Great Resignation. The self-perceived value of African Christian immigrants as servant leaders and how their increased influence can benefit the health of the organizational culture was researched within the context as a mitigation strategy to the Great Resignation, defined as the mass exodus of workers leaving an organization (Sull et al., 2022).

This study incorporated various theories to guide its research, including the Competing Value Framework by Robert Quinn and Kim Cameron (2011), Hofstede's Cultural Dimensions by Geert Hofstede (2011), Social Identity Theory by Henri Tajfel and John Turner (1979, 1986), John W. Berry's (1992) Acculturation model, and Larry Spears' Servant Leadership theory based on Greenleaf (1970, 1998). The study also applied John W. Berry's Acculturation model and Robert Greenleaf's Servant Leadership theory within the context of Christian leadership and a biblical worldview to explore the practice of servant leadership among African Christian immigrants in a culturally diverse workplace.

The study began by examining the social identity of the participants in relation to how their acculturation experiences have influenced their cultural orientation. Then, the study used Hofstede's Cultural Dimensions to analyze and understand the cultural diversity among the participants based on the dimensions of their national culture. The study also examined servant leadership from a Christian-centered perspective in relation to the participants' Christian faith. Finally, effective servant leadership strategies among the participants were analyzed within the context of the Competing Value Framework and the four organizational cultures: clan, market, hierarchical, and adhocracy.

Research Questions

Four research questions guided this study to identify the self-perceived value of African Christian immigrants as servant leaders and how organizations could utilize their lived experiences to identify mitigation strategies for the Great Resignation:

RQ1. Does cultural diversity in African Christian immigrants create opportunities for leadership roles in an organization?

RQ2. Does Christian faith in an African immigrant create opportunities for leadership roles in an organization?

RQ3. Does servant leadership in African Christian immigrants create positive organizational cultures?

RQ4. Does African Christian immigrant servant leadership application mitigate the Great Resignation in an organization?

The proposed research questions for this study helped explore the need for equitable opportunities to serve in high-level leadership roles based on the effect of servant leadership in an integrated context among African Christian immigrants. Overall, these research questions addressed the threats of emotional exhaustion, cynicism, and low personal efficacy resulting from burnout and stress and identify strategies for engagement, inclusion, and well-being to mitigate the Great Resignation.

Assumptions and Delimitations

Research Assumptions

This study was based on certain assumptions which the researcher believed were true and, therefore, did not need to be proven through research. These assumptions included:

- Larry Spear's (2002, 2010) description of servant leadership was comprehensive enough to be used in this study.
- African immigrants who identified as Christians were considered to be followers of Jesus.

- A wide range of cultures and cultural contexts are present in Africa owing to the continent's long history and the number of tribes and countries to which it is home (Idang, 2015). Accordingly, the population of African immigrants in the United States is highly diverse.
- Study participants were capable of being effective in most or all of the organizational cultures indicated by the Competing Value Framework (i.e., Clan, Hierarchical, Adhocracy, and Market).
- Due to their African Christian immigrant background and context, participants were predisposed to displaying a servant leadership orientation in their workplaces (Sackey-Ansah, 2020).

Delimitations of the Research Design

Qualitative research designs require clear delimitations to establish the boundaries of the study and ensure that its findings can be accurately transferred. This study had several delimitations that outlined its parameters and limited the scope of the research. The following inclusion and exclusion criteria were established:

1. The study was limited to African Christian immigrants from sub-Saharan regions of Africa.
2. The research focused on first-generation and second-generation African immigrants.
3. The study delimited the definition of servant leadership traits to Spears' (2002, 2010) extension of Greenleaf's (1970, 1998) original version.
4. The study was confined to organizational culture under the Competing Value Framework: Market, Clan, Hierarchical, and Adhocracy.
5. The study was limited to workers and leaders in structured organizations.
6. The research was limited to African immigrants who identify as practicing Christians in a non-denominational or interdenominational faith or evangelical.

7. The study solely examined cultural ethnicity and does not examine other diversity factors such as gender or age.
8. The study focused on the leadership experiences of only 12 participants, who were African immigrants working in a non-faith-based organization in Georgia.
9. The results of the study cannot be generalized due to the small number of participants and their respective leadership roles in their organizations. Challenges may differ based on the participant's job or role in the organization.
10. The study focused on African immigrant leaders who have been in leadership roles for at least five years or aspire to leadership roles and who identify with servant leadership.
11. The study excluded the perception of African immigrants' maturity in their Christian faith and focuses on their affiliation with Christian ministry work.

Definition of Terms

1. *Great Resignation:*
Refers to a considerable number of employees leaving their jobs due to pandemic-related reasons, such as job loss, reduced hours or pay, health concerns, caregiving responsibilities, and remote work challenges, as defined by the Bureau of Labor Statistics (2021).
2. *Burnout:*
A syndrome resulting from chronic workplace stress that is not successfully managed, according to the World Health Organization (2021).
3. *Retention:*
The measurement of an organization's success in retaining its employees over a specific period, reducing turnover (Society for Human Resource Management [SHRM], 2021).
4. *Engagement:*
The emotional and psychological connection that employees have with their workplace and work (Gallup, 2021).
5. *Cultural diversity:*
The variety of different ethnicities, cultural traditions, beliefs, values, behaviors, and institutions that exist within a particular community, society, or the world at large (Cox & Blake, 2021).
6. *African immigrants:*
Individuals born in Africa and who migrated to another country with diverse cultural, linguistic, and socioeconomic backgrounds (Agyemang, 2018).

7. *Acculturation:*
Adapting to a new culture resulting from contact between individuals or groups from diverse cultural backgrounds (Berry, 2017).
8. *Leadership:*
Leadership is influence, nothing more and nothing less (Khan et al., 2017).
9. *Integration:*
This strategy involves adopting the new culture's norms and values while retaining one's cultural identity (Berry, 2017). People who choose this strategy maintain their cultural heritage and incorporate elements of the dominant culture into their identity (Phinney, 2017). Integration is seen as a form of reconciliation between the original culture and the dominant culture.
10. *Assimilation:*
Assimilation entails fully adopting the new culture's norms and values, often at the expense of one's cultural identity (Berry, 2017). People who choose this strategy adopt the dominant culture's beliefs, values, and practices, often regarding their cultural heritage as unimportant or irrelevant (Espinosa et al., 2020).
11. *Separation:*
This strategy involves preserving one's cultural identity and minimizing exposure to the new culture (Berry, 2017). Individuals who choose separation maintain their cultural heritage while rejecting the dominant culture (Chun, 2020). This approach is seen as a form of resistance to the acculturation process.
12. *Marginalization:*
Marginalization occurs when individuals feel caught between two cultures, rejected by both, and unable to fully adapt to (Berry, 2017). People experiencing marginalization during acculturation may feel isolated, frustrated, and lack a sense of identity (Lange & Michael, 2020).
13. *Biculturalism:*
Biculturalism is the ability to switch between and integrate elements of both the original and new cultures (Berry, 2017). This involves having multiple cultural identities, which can be achieved through acculturation when individuals successfully adopt and integrate elements of both cultures into their identity (Hernandez & Wilson, 2018).
14. *Power Distance:*
The tendency toward hierarchical structures and a respect for authority versus egalitarian relationships (Hofstede, 2011). This can influence management practices, such as decision-making, communication, and delegation of responsibilities (Sarpong, 2012).

15. *Individualism/Collectivism:*

The tendency for individuals within a culture to be concerned about one's own needs versus an emphasis on group harmony, cooperation, and interdependence (Hofstede, 2011). This can shape the nature of teamwork, conflict resolution, and importance of interpersonal relationships at work (Sarpong, 2012).

16. *Masculinity/Femininity:*

Value placed on achievement and career success versus connection and quality of life, as well as gender roles in the workplace (Sarpong, 2012).

17. *Uncertainty Avoidance:*

Tolerance for ambiguity and change (Hofstede, 2011). This can have implications for innovation, risk-taking, and decision-making processes in the workplace (Sarpong, 2012).

18. *Long-term/Short-term Orientation:*

Focus on immediate needs versus a focus on outcomes rather than long-term planning (Hofstede, 2011). This can impact organizational strategy, goal setting, and prioritization of tasks (Sarpong, 2012).

Significance of the Study

This research filled a gap in the literature assessing whether African Christian immigrant servant leaders obtaining equitable opportunities to serve in high-level leadership capacities would potentially result in positive outcomes that circumvent the stress and burnout that contributes to the Great Resignation.

The literature showcases the importance of African immigrant leaders in United States organizations to facilitate increased understanding, promote inclusivity and diversity, and advance scholarship in leadership and multiculturalism.

African immigrant leaders are essential because they can increase understanding of the diversity of leadership styles and experiences within the African immigrant community in the United States (Aghamirza, 2015). In addition, African immigrant leaders can help increase awareness of this group's unique perspectives and contributions, which can promote inclusivity in leadership and the workplace (F. Mosugu, 2020). The study shows some significance around

African immigrant leaders, especially women, to better understand and promote diversity and inclusivity in leadership. This study also shows significance in exploring the intersection of faith and mental health and the relationship between religious coping and burnout among African Christian immigrants in the United States. This can help better understand and address the unique challenges faced by this population. Similarly, Bamgbose Pederson et al. (2022) investigated the role of spirituality and coping strategies among African Christian immigrants. The authors concluded that Black immigrants view mental illness differently based on their culture and religious upbringings. They added that cultural beliefs and biopsychosocial models can coexist positively without interrupting the pathway toward optimized engagement in mental health care. Our mental health systems need to take these factors into consideration to implement programs that effectively serve black immigrant women's mental health needs.

Summary of the Design

This qualitative research was a phenomenological study that explored the phenomenon through lived experiences. It identified open-ended and exploratory research questions that guided the study (Creswell, 2013). Phenomenological research is interested in lived experiences (Van Manen, 2014), "everyday life and social action" (Schram, 2003, p. 71), and interpretation of everyday life (Merriam & Tisdell, 2015). Edmund Husserl originally developed phenomenology theory to explain how individuals give meaning to social phenomena in their everyday lives (Reeves et al., 2008).

The steps used for the research design method for this qualitative phenomenological study were:

1. Identify the participants: The participants in a phenomenological study should have experience with the phenomenon being studied, and they should be able to articulate their experiences. Typically, a small sample size of between 5 and 20 participants is used (Moustakas, 1994).

2. Select a method of data collection: The data for a phenomenological study is usually collected through interviews, observations, and/or other qualitative methods. The choice of data collection method should be based on the research question and the nature of the phenomenon being studied (Creswell, 2013).
3. Conduct the data collection: During the data collection phase, the researcher should try to be non-judgmental and allow participants to share their experiences in their own words. Data can be collected through one-on-one interviews or focus groups (Moustakas, 1994).
4. Analyze the data: The analysis of data in a phenomenological study should focus on identifying the common themes and meanings that emerge from the participants' experiences. The researcher should look for patterns and try to understand the essence of the phenomenon being studied (Creswell, 2013).
5. Interpret the results: The researcher should interpret the results of the study by identifying the common themes and meanings that emerged from the data analysis. The interpretation should be based on the researcher's knowledge of the phenomenon being studied and the literature in the field (Moustakas, 1994).
6. Communicate the findings: The findings of a phenomenological study should be communicated through a written report or other means. The report should describe the research question, the methodology used, the participants, the data collected, the analysis, and the interpretation. The report should also discuss the implications of the findings for the field and make recommendations for further research (Creswell, 2013).

Summary

This chapter discussed the importance of having a positive organizational culture in the workplace, which includes factors such as employee engagement, well-being, and health, retaining employees, cultural diversity, inclusivity, work-life balance, upward mobility, and growth opportunities. The COVID-19 pandemic brought attention to the impact of workplace culture on employees' lives, leading to the Great Resignation (J. A. Smith, 2021), where many employees left their jobs due to prolonged work-related stress and burnout.

Those employees who left their jobs included African Christian immigrants, who face challenges in attaining leadership roles and may experience stress and burnout. Leadership and leadership styles play a crucial role in shaping the organizational culture to promote

connectedness and well-being among employees. The present research examines African Christian immigrants' endorsement and use of servant leadership in the workplace.

CHAPTER TWO: LITERATURE REVIEW

Overview

This study explored leveraging servant leadership in African Christian immigrants as an organizational strategy to mitigate the Great Resignation. To do this, the self-perceived value of African Christian immigrants as servant leaders and how their increased influence can benefit the organizational culture was researched. Specifically, the benefits and opportunities of workplace diversity were explored for their utility in mitigating the Great Resignation, defined as the mass exodus of workers leaving an organization (Bureau of Labor Statistics, 2021). This chapter presents a range of scholarly sources and current knowledge as background for the study, the problem statement and research question, and the scope of the research.

This chapter also explores the theories that serve as the foundation for the theoretical framework and the research issue and defines the scope of the study's problem. The chapter finally examines the relevant literature to gain insight into various viewpoints from previous research studies on the benefits and challenges of workplace diversity strategies to reduce stress and burnout in African immigrants in the workplace.

Theological Framework for the Study

In the Bible, migration and immigrants play a significant role, with numerous biblical figures experiencing varying levels of adversity and unfair treatment (*English Standard Version*, 2008, Genesis 21:22-34, 26:16, 39:20-23). Despite these challenges, they persevered and often thrived. Abraham, for instance, was commanded to leave his homeland and journey to a foreign land (*English Standard Version*, 2008, Genesis 12:1-3) before later residing in Egypt (Genesis 12:10). Isaac and Jacob had their own migratory paths—much of which had to do with famine-related issues, although Jacob was forced to relocate due to his father-in-law. Joseph, a foreigner

sold into slavery by his older brothers, achieved a high rank in Egypt due to his talents and relationship with God (Genesis 41:37-44). Jacob's offspring (a new nation of Israel) spent 430 years enslaved in Egypt (Genesis 15:13, Exodus 12:40).

During their 70-year captivity in Babylon, many Jews integrated into Babylonian society (Kraemer, 2019). The book of Daniel's first chapter recounts how elite young men, including Daniel, Hananiah, Mishael, and Azariah, were selected to assimilate with the Jews. While they studied Babylonian literature (*English Standard Version*, 2008, Daniel 1:4), they maintained their cultural and religious practices and excelled among the Chaldeans (Daniel 1:8-20). Daniel's leadership abilities allowed him to serve until the first year of King Cyrus (Daniel 1:21).

Esther and Mordecai, despite resistance from Haman the Agagite, rose to leadership positions in Ahasuerus's court in Susa. They relied on their faith and prioritized the well-being of the Jewish people, fasting and making personal sacrifices (*English Standard Version*, 2008, Esther 4:16).

Elijah, a prominent biblical prophet, experienced stress, and burnout when Jezebel threatened his life. Feeling overwhelmed, he asked God to end his life (*English Standard Version*, 2008, 1 Kings 19:4). At this low point, Elijah felt isolated and ineffective.

Joshua warned the Israelites to obey God's commandments (*English Standard Version*, 2008, Joshua 1:8) as they prepared to enter the Promised Land. Concerning foreigners, the Bible states, "you shall treat the stranger who sojourns with you as the native among you, and you shall love him as yourself, for you were strangers in the land of Egypt: I am the Lord your God" (Leviticus 19:34). Exodus 22:21 says, "You shall not wrong a sojourner or oppress him, for you were sojourners in the land of Egypt." Jesus confirms the importance of the Law in the New

Testament (Matthew 5:17-18) when Paul emphasizes the essence of the Law as loving one's neighbor (Galatians 5:14).

A Christian approach to leadership serves as the foundation for this study, with Jesus as the prime example. These instances support a closer examination of African immigrants, their Christian and cultural contexts, and the concept of servant leadership. The following sections delve into these topics in greater depth.

African Christian Immigrants

African Christian immigrants possess unique and diverse migration experiences that shape their worldviews, influencing their faith, cultural identity, and how they express their faith in a new context. Examining their theology and culture can reveal challenges and opportunities arising from transcultural encounters (Duk, 2020), as well as the role faith plays in transforming and influencing communities. The intersection of Christian faith, culture, and migration provides a context for service and influence.

It is crucial to recognize that African immigrants originate from various cultural and religious backgrounds, and their theological frameworks depend on their unique experiences and beliefs (Halter & Johnson, 2014). However, understanding their theological framework can offer insights into the values and perspectives they contribute to the workplace, promoting a diverse and inclusive environment (Sackey-Ansah, 2020).

Religious practices among African Christian immigrants may include prayer and worship traditions (Sackey-Ansah, 2020), providing strength and resilience when facing challenges. Observing religious holidays and engaging in spiritual practices like fasting or tithing can deepen connections to their faith and community.

African Christian immigrants' biblical theology is founded on the belief in one God who created all people in His image (*English Standard Version*, 2008, Genesis 1:26-27) and loves all humanity equally. This belief informs their commitment to social justice and equality, as seen in Jesus' teachings and Old Testament prophets. The Pew Research Center notes that approximately 94% of African immigrants identify as religious, attending religious services frequently and holding the belief that converting nonbelievers is a religious duty (Besheer et al., 2021). They view religion as an essential aspect of daily life.

African Christian immigrants often bring a rich biblical tradition emphasizing community, compassion, and forgiveness (Diamant, 2021). This is reflected in their understanding of the Bible as guidance and inspiration for daily life and their commitment to following Jesus' example by serving others and working for justice. A central theme in African Christian immigrants' biblical theology is walking in faith, trusting in God's plan and purpose for their lives (Sackey-Ansah, 2020). This can provide comfort and strength when facing challenges and a sense of purpose and direction in daily work.

Another critical aspect of African Christian theology is the belief in prayer's power and the importance of spiritual practices like fasting, tithing, and worship (Omoyajowo, 2020). These disciplines connect them to God and the broader community of believers, deepening their faith and enriching their daily lives. The biblical theology of African Christian immigrants can vary widely but understanding it can offer valuable insights into their values and perspectives on the workplace, promoting a diverse and inclusive work environment (Olupona & Lartey, 2016).

The biblical framework of cultural diversity is found in passages emphasizing the value and worth of all people, regardless of their cultural background. Genesis 1:26-27 (*English Standard Version*, 2008) declares that all humans are made in God's image, possessing inherent

dignity and worth. In Acts 10:34-35, the apostle Peter states that God shows no partiality and accepts people from every nation who fear Him and do what is right.

Ralph Basui Watkins contends that cultural diversity can enhance our understanding of God's Word (Zeller, 2015). Diverse cultural perspectives can bring new insights to familiar biblical passages, and engaging with diverse cultural backgrounds can lead to a more nuanced and comprehensive understanding of the Bible. According to Zeller embracing cultural diversity can deepen our appreciation for the Bible's message and its application to modern life, expanding our understanding of God's character and plans for humanity, and growing our love and appreciation for all people.

New Testament unity among believers is emphasized, with the Holy Spirit playing a critical role in promoting unity and overcoming cultural barriers. Kwok (2018) highlights the significance of love in fostering unity within the church and acknowledges that cultural diversity challenges can be overcome through the Holy Spirit's power and a commitment to love and unity.

The Bible offers unique perspectives that shape attitudes towards diversity (Zeller, 2015). The literature refers to the influence of cultural and ethnic diversity on biblical interpretation and the church's role in fostering diversity (Ringe & Jennings, 2017). The authors encourage Christians to reconsider conventional views on diversity and adopt a more inclusive and equitable mindset.

Workplace Inclusion Great Resignation

Stress and burnout are prevalent in the Bible on many occasions and are seen among leadership and subordinates. Turner (2021) discusses the relationship between work, rest, and human flourishing from a biblical perspective. Jethro, Moses' father-in-law, advised him to

appoint leaders to help with the work (*English Standard Version*, 2008, Exodus 18:14-26). The value of this advice would allow Moses to rest and avoid burnout and, in tandem, allow others who showed potential to move into leadership. Jethro advised: "Moreover, look for able men from all the people, men who fear God, who are trustworthy and hate a bribe, and place such men over the people as chiefs of thousands, of hundreds, of fifties, and of tens." (Exodus 18:21). These elected people would be qualified and can lead the people empathetically because they share an experience.

During creation, God rested on the seventh day (*English Standard Version*, 2008, Genesis 2:2-3) and instructed His people to practice this service of rest, appointed as the Sabbath. In Hebrews 4:2-3, the writer discusses the significance of this rest, saying:

For good news came to us just as to them, but the message they heard did not benefit them because they were not united by faith with those who listened. For we who have believed enter that rest, he said, "As I swore in my wrath, 'They shall not enter my rest,'" although his works were finished from the foundation of the world.

The mindset of rest becomes an advantage for the Christian believer in the workplace to prevail against the torrents of stress and burnout by being united by faith (J. Smith, 2021). Turner (2021) mentions that the Bible provides a holistic view of work and rest, which is essential for human flourishing, and that this perspective can inform our understanding of employee attrition.

African Immigrant Reverse Mission

Reverse Mission refers to the phenomenon of African immigrants, who are often seen as recipients of missions, becoming missionaries themselves in their adopted countries (Morier-Genoud, 2018). This occurs when African immigrants, who have a strong faith and are motivated by their religious beliefs, bring their faith, and share it with others in their new communities. Olupona and Lartey (2016) mentions that it is "a mode of mission that involves those who have

migrated from one place to another, and who have brought with them the gospel and are now sharing it in their new context” (p. 193).

The reverse mission is seen as a form of witness to the gospel and a means of spreading the gospel to new communities. It is seen to have a profound impact (Olupona & Larney, 2016) on the spiritual and social well-being of both the immigrants and the communities they encounter. With the contemporary secularism of the global north (Morier-Genoud, 2018), the praxis of African Christian immigrants at their workplace generates significance and purpose beyond the organization's vision to embody the Great Commission.

Tsai's (2021) study of immigrants sharing their faith and providing spiritual and cultural enrichment to the community they have joined suggests that reverse mission at work can be powerful. As African Christian immigrants connect their faith with their work, they contribute to building God's kingdom in the workplace.

Theoretical Framework for the Study

Servant leadership is a leadership style emphasizing the growth, well-being, and empowerment of the workforce, fostering an inclusive environment that allows each individual in the organization to thrive as their authentic self (Anderson et al., 2018). Larry Spears' (2002, 2010) servant leadership qualities, such as listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people, and building community, exemplify authentic leadership by serving first. African Christian immigrants can nurture these characteristics in the workplace (Nwoye, 2021).

Berry's (2006) acculturation model encompasses a fourfold dimension covering the retention of an individual's native culture and the adoption of the host culture. The acculturation strategies include assimilation, separation, integration, and marginalization. Given cultural

diversity in organizational cultures, an integration strategy is recommended and adopted for this study.

Geert Hofstede's (2011) Cultural Dimensions Theory, developed between 1967 and 1973, identifies six dimensions of culture: power distance, individualism vs. collectivism, masculinity vs. femininity, uncertainty avoidance, long-term orientation vs. short-term orientation, and indulgence vs. restraint. Recent research has investigated these dimensions' effects on various aspects of behavior, such as gender stereotypes, leadership styles, risk-taking, environmental sustainability practices, consumer behavior, marketing strategies, and attitudes towards health and well-being (Asaad, 2021).

Understanding organizational culture is crucial for workforce success. Elliott Jacques (1951) introduced culture in the organizational structure in his book, *The Changing Culture of a Factory*. Edgar Schein's research on organizational culture groups the workplace into four quadrants of coping mechanisms based on internal and external problems. Kim Cameron and Robert Quinn (2011) introduced the Organizational Culture Assessment Instrument under the Competing Values Framework (CVM) to discuss organizational success, covering the four cultural areas of clan, adhocracy, hierarchy, and market.

Social Identity Theory examines ingroup and outgroup interactions that influence identity formation based on group activities (Hogg & Abrams, 1988). Originally proposed by Henry Tajfel and John Turner in the 1970s and 1980s to explain intergroup behavior, the theory examines individuals based on perceived involvement and engagement in a related social group (Hogg & Terry, 2000). Social identity explores individuals' interpersonal behavior with one another compared to how the dynamics alter their identity within a group.

Social Identity Theory

Social Identity Theory is a psychological theory explaining how individuals derive their sense of self from their social groups (Tajfel & Turner, 1986). The theory proposes that individuals categorize themselves and others into groups based on shared characteristics, such as race, ethnicity, religion, or nationality. These group memberships then influence how individuals see themselves and others, forming a social identity.

According to Social Identity Theory, individuals tend to have a positive view of their group (ingroup) and a negative view of other groups (outgroup). This in-group bias can lead to prejudice, discrimination, and intergroup conflict (Dovidio & Gaertner, 2010). Social Identity Theory has been widely studied in social psychology, sociology, and organizational behavior (Hogg & Abrams, 1988).

Individual Mobility

Individual mobility refers to the ability of an individual to move or change their social position within a society (Olson, 2018). This can involve changes in education, occupation, income, or status. In addition, individual mobility is often influenced by factors such as education, skills, and family background.

Individual mobility in the context of workplace diversity refers to the ability of employees to move or change their position within an organization based on merit and ability, regardless of their race, gender, ethnicity, or other social characteristics (Cox, 1994). This type of mobility is often seen as a vital component of a diverse and inclusive workplace. It allows employees to develop their skills, advance their careers, and reach their full potential.

However, individual mobility can also be influenced by systemic biases, stereotypes, and prejudice, creating barriers for underrepresented groups, and limiting their ability to move up

within organizations (Cox, 1994; Olson, 2018). Therefore, to promote individual mobility and support diversity and inclusion in the workplace, organizations must work to eliminate these barriers and create a level playing field for all employees (Abdullah, 2020).

Cox (1994) explores the impact of cultural diversity on organizations and the importance of promoting individual mobility for diverse employees. He argues that organizations need to take an active role in creating a level playing field for all employees and supporting diversity and inclusion initiatives that promote individual mobility and career advancement, regardless of race, gender, ethnicity, or other social characteristics.

Social Competition

Social competition refers to the struggle or rivalry between individuals or groups for resources, status, or power within a society (Giddens et al., 2014). This competition can take many forms, such as competition for jobs, status, or political power (Abdullah, 2020). Social competition is often influenced by factors such as scarcity of resources, competition for social status, and inequalities in power and wealth.

Social competition in the context of workplace diversity refers to the struggle or rivalry between employees or groups for resources, status, or power within an organization (Abdullah, 2020). This competition can take many forms, such as competition for promotions, bonuses, or recognition. However, social competition in a diverse workplace can also be influenced by systemic biases, stereotypes, and prejudice, creating unequal opportunities for underrepresented groups (Roepe, 2021).

Research has shown that social competition can positively and negatively affect workplace diversity and inclusion (Martinuzzi et al., 2020). On the one hand, competition can drive employees to perform at their best and create a dynamic and innovative work environment.

However, on the other hand, excessive competition can lead to increased stress and decreased job satisfaction and undermine diversity and inclusion initiatives by creating division and resentment among employees.

Social Creativity

Social creativity refers to the ability of individuals or groups to generate innovative and original ideas that can benefit society (Baer, 2021). It is a form of creativity that is focused on creating value for others and contributing to the collective good. Baer defines it as “the ability of individuals, groups, organizations, and communities to generate, develop, and implement novel ideas and solutions to social problems that benefit society as a whole” (p. 3). Social creativity can involve various activities, from developing modern technologies and systems to creating new social movements and organizations.

Social creativity in the context of workplace diversity (Koc & Soylu, 2020) refers to the ability of individuals and groups within an organization to leverage the unique perspectives, experiences, and backgrounds of their diverse colleagues to generate innovative ideas and approaches that drive innovation and improve organizational performance (Mannix & Neale, 2017). This type of creativity can be driven by the need to adapt to changing circumstances, innovate in response to social challenges, or create new growth and development opportunities (Martinuzzi et al., 2020).

A workplace that fosters social creativity encourages employees to bring their unique perspectives and ideas (Barbaranelli et al., 2019) to the table and supports them in developing and implementing creative solutions. In addition, research has shown that diverse and inclusive workplaces are more likely to foster social creativity as they bring together individuals and groups with diverse backgrounds, experiences, and perspectives.

Competing Value Framework

The Competing Value Framework is a management tool to evaluate and improve organizational effectiveness. It was developed by Robert E. Quinn and Kim S. Cameron (Cameron & Quinn, 2011) at the University of Michigan in the 1980s and has since become widely used by organizations and consultants for various purposes, including strategic planning, organizational development, and change management.

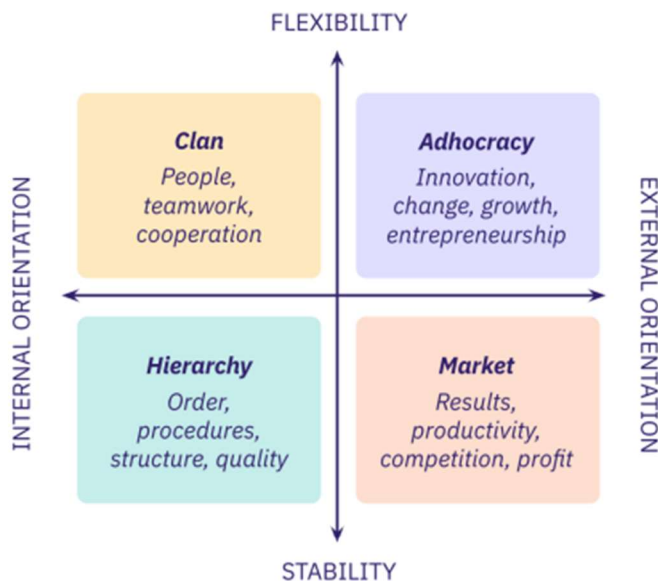
The Competing Value Framework identifies four different organizational culture types (Gollwitzer & Heiser, 2019), each with its own unique values, strengths, and weaknesses: (a) Clan, characterized by strong relationships, a family-like atmosphere, and a focus on employee well-being; (b) Adhocracy, characterized by innovation, risk-taking, and a focus on creativity; (c) Market, characterized by a focus on competition, results, and a bottom-line orientation; (d) Hierarchy, characterized by stability, control, and a focus on efficiency and rules.

The Competing Value Framework is used to identify an organization's dominant culture and assess how well the organization balances the diverse cultural values (Cameron & Quinn, 2011). The framework can also guide organizational change efforts by helping leaders understand which values they need to emphasize or de-emphasize to achieve their goals. Along these lines, the framework examines the relationships between organizational culture, leadership behavior, and employee outcomes for strategic application in talent management, employee engagement, and leadership (Quinn & Cameron, 1983).

The Competing Values Framework is a robust and valuable framework for understanding and improving organizational culture and effectiveness. Gollwitzer and Heiser (2019) submitted that Competing Value Framework has a solid theoretical foundation and provides a practical tool for organizations to diagnose and improve their culture and performance.

Figure 1

Four Culture Types Based on the Competing Values Framework



Note. Original figure based on *Diagnosing and Changing Organizational Culture* (3rd ed.), by K. S. Cameron and R. E. Quinn, 2011, Jossey-Bass.

There are two dimensions at work in this framework, the first is the flexibility versus stability dimension, and the second is the internal versus external dimension (Cameron & Quinn, 2011). The flexibility versus stability dimension captures two contrasting orientations, one being oriented toward flexibility, spontaneity, and development and the other towards control, stability, and continuity. In the second dimension, the internal versus external dimension has an orientation towards maintenance and improvement of the existing organization, and the other on adaptation and interaction with the external environment.

Clan Culture

The first culture type is referred to as "clan," and an internal focus on people and a flexible approach define it. In this culture (Whitney et al., 2019), the fundamental belief is that

strong connections, trust, loyalty, and a sense of belonging within the organization are essential to appropriate employee behavior. In addition, employees in clan cultures place a high value on collaboration, attachment, trust, and support, resulting in behaviors such as teamwork, engagement, and open communication.

Adhocracy Culture

The second organizational culture type is called "adhocracy," which emphasizes flexibility and growth (Cameron & Quinn, 2011). This culture operates on the assumption that change is constant and that employees perform best when they comprehend the significance and outcome of their work. Therefore, people in adhocracy cultures place a high value on growth, diversity, precision, stimulation, and independence, resulting in behaviors such as taking risks, being innovative, and being able to adjust to changing circumstances (Gollwitzer & Heiser, 2019).

Hierarchy Culture

The fourth culture type is referred to as "hierarchy," and a strong focus on internal organization and stability characterizes it. In such cultures (Whitney et al., 2019), the underlying assumption is that stability is crucial, and employees are expected to adhere to clear rules and regulations that dictate their behavior. Employees in hierarchical cultures tend to value structure, formal communication, and routine, leading to a culture of conformity and predictability.

Market Culture

The market-oriented culture prioritizes external competition and is focused on achieving specific goals, maintaining consistency, and being competitive (Ali et al., 2021). In this culture, the value exchange between stakeholders and employees takes place at the lowest cost possible. Employees are only accountable for the level of performance agreed upon in advance, leading to

a stable system of formal control. This culture typically boosts employee performance through a well-designed rewards system (Cameron & Quinn, 2011).

Hofstede's Cultural Dimension

Hofstede's (2011) cultural dimensions theory is a framework that helps understand the influence of cultural values on behavior and attitudes in various societies. The theory outlines six cultural dimensions: power distance, individualism vs. collectivism, masculinity vs. femininity, uncertainty avoidance, long-term orientation vs. short-term orientation, and indulgence vs. restraint.

Power distance reflects a society's value of hierarchy and unequal power distribution (Hofstede, 2011). High power distance societies accept authority and obedience, while low power distance societies emphasize equality and participatory decision-making. Recent research has examined power distance's effect on leadership styles across cultures (Mawritz et al., 2021) and communication styles in multicultural teams (Zeng & Chuang, 2020).

Individualism pertains to cultures valuing individuals and their goals, while collectivism values the group and its goals (Hofstede, 2011). Research has focused on individualism and collectivism's impact on entrepreneurship and innovation (Farrukh et al., 2019), as well as individualism's role in shaping consumer behavior and marketing strategies (Gregory & Munch, 1996).

Masculinity vs. femininity explores societies valuing masculine traits like assertiveness and competitiveness compared to feminine traits like empathy and cooperation (Hofstede, 2011). This dimension investigates cultural values' impact on gender stereotypes and gender roles (Li & Holliday, 2021).

Uncertainty avoidance involves a society's tolerance for ambiguity and uncertainty (Hofstede, 2011). High uncertainty avoidance societies require rules, regulations, and predictability, while low uncertainty avoidance societies tolerate risk and ambiguity. Research has delved into uncertainty avoidance's impact on decision-making and risk-taking behaviors across cultures (Suzuki et al., 2019), and its role in shaping political and economic institutions (Makarin, 2019).

Long-term orientation vs. short-term orientation examines a society's value for long-term planning and persistence compared to short-term results and immediate gratification (Hofstede, 2011). Recent research has investigated long-term orientation's effect on environmental sustainability practices in diverse cultures (Mokhtarian & Hosseini, 2021) and attitudes towards retirement savings (Kim & McKinnon, 2020).

Lastly, the indulgence vs. restraint dimension considers cultures valuing indulgence and gratification compared to restraint and self-control (Hofstede, 2011). Asaad (2021) has conducted studies on consumer behavior and marketing strategies across cultures, and Kostovski et al. (2021) have explored indulgence and restraint's role in shaping attitudes towards health and well-being.

Servant Leadership

Servant leadership is a leadership philosophy that emphasizes serving others and prioritizing their needs (Anderson et al., 2018). This approach positions leaders as existing to serve their followers rather than the reverse. Servant leaders prioritize the needs of their team or organization over their own, working to empower and develop their followers. Greenleaf (1970, 1998) originated this theory to characterize leaders who exercise influence through serving others and placing the needs of the team and organization ahead of their own. This leadership

approach can result in improved morale, increased creativity, and enhanced overall performance (Spears, 2002).

The goal of servant leadership is to create a positive, supportive environment where followers feel valued, respected, and empowered to reach their full potential (Soylu & Şahin, 2020). By prioritizing others' needs, servant leaders can build trust, foster collaboration, and establish a culture of growth and development. This approach can be applied in the workplace to increase employee satisfaction, trust, and commitment (Anderson et al., 2018). Servant leaders empower their employees by granting autonomy in decision-making and problem-solving, delegating tasks and responsibilities, offering mentorship, and coaching, and fostering an environment conducive to growth and development (Boone, 2018).

Servant leaders contribute to a positive work culture by building trust, promoting open communication, and treating employees with respect and dignity (Spears, 2002, 2010). They also strive to create a sense of community and encourage collaboration and teamwork. Prioritizing the well-being and satisfaction of their employees, servant leaders listen to employee concerns and make decisions in their best interest (Boone, 2018).

By providing opportunities for personal growth, such as training and professional development programs, servant leaders encourage employees to reach their full potential and support their career aspirations (Farooq et al., 2021). This leadership style also promotes ethical conduct by setting a high standard for employees and ensuring the organization operates ethically, protecting employees' rights and treating all stakeholders fairly and respectfully (Lakey et al., 2016).

Implementing these principles allows servant leaders to create a workplace where employees feel valued, engaged, and motivated to perform their best (Boone, 2018). Ultimately,

this leads to a more productive and successful organization. Lakey et al. (2016) suggested that servant leadership increases job satisfaction, improves organizational citizenship behaviors, and reduces employee turnover.

Acculturation

Acculturation pertains to the adaptation process to a new cultural setting and the exchange and adoption of cultural features, practices, beliefs, and values due to contact with another culture (Liu, 2021). Acculturation is a multifaceted and dynamic process that can differ based on individual and cultural factors. It is crucial to recognize that no single strategy is universally correct, and individuals might adopt various strategies during the acculturation process (Berry, 2017). Phinney (1990) outlines several acculturation strategies that individuals and groups can use to navigate cultural transitions and adapt to new environments, including (a) Integration, where immigrant adopts the new culture while retaining one's own cultural identity (Berry, 2017); (b) Assimilation, where the immigrant surrenders their own cultural identity and fully adopts the new culture's norms and values (Berry, 2017; Espinosa et al., 2020); (c) Separation, where the immigrant retains one's own cultural identity while minimizing exposure to the new culture (Berry, 2017; Chun, 2020); (d) Marginalization, associated with the feeling of being rejected both by one's own culture and the new culture (Berry, 2017; Lange & Michael, 2020); and (e) Biculturalism, where the immigrant develops multiple cultural identities and can switch between and integrate elements of both the original and new cultures (Berry, 2017; Hernandez & Wilson, 2018).

Research has explored the acculturation experiences of sub-Saharan African immigrant leaders in the United States to understand their adjustment to a new cultural environment and its impact on their leadership and professional development (Anukem, 2019; Owusu-Ansah, 2021).

Berry's (2017) acculturation model was used to examine the experiences and leadership development of these leaders. Owusu-Ansah's (2021) study found a positive relationship between acculturation and leadership development among sub-Saharan African immigrant leaders, with biculturalism being especially beneficial for their leadership development.

Great Resignation

The concept of the Great Resignation has been described in the literature as a type of burnout characterized by feelings of hopelessness and a lack of engagement in one's work (Amanor-Boadu, 2022; Bureau of Labor Statistics, 2021; Soeters & Brouwer, 2021). It is often the result of a long-term accumulation of stress and burnout and can have a negative impact on an individual's well-being and work performance (González-Romá et al., 2021b; Sull et al., 2022). Recent U.S. workforce data reveals a significant surge in employee resignations during the COVID-19 pandemic (Bureau of Labor Statistics, 2021). As reported by the Bureau of Labor Statistics in April 2021, 2.7% of the workforce, or 4 million workers, left their jobs, marking the highest level recorded during the pandemic. By November, this figure increased to 4.5 million, and by February of the next year, another 4.4 million employees had resigned, representing 2.9% of the total workforce (Amanor-Boadu, 2022). This phenomenon, known as the Great Resignation, has left business leaders struggling to understand the reasons behind this mass departure and seeking ways to retain valuable employees (Soeters & Brouwer, 2021).

Klotz, a 42-year-old associate professor of management at Texas A&M University, coined the term Great Resignation and identified four primary drivers for this trend (Sull et al., 2022). First, there was a backlog of deferred resignations from the pandemic's initial uncertain year, during which employees remained in jobs they would have otherwise left. Second, many workers experienced burnout. Third, the pandemic prompted people to reevaluate their lives'

meaning and satisfaction, relating to psychologists' Terror Management Theory. Lastly, the newfound freedom from working remotely led to a desire for greater autonomy.

According to a 2021 Bankrate survey (as cited by Foster, 2021), the main reasons for job changes included flexible work schedules (56%), better pay (53%), job security (47%), and remote work opportunities (41%). A Pew Research Center study conducted in the U.S. between February 7th and 12th of 2022 found that most workers who quit their jobs in 2021 cited factors such as limited advancement opportunities (63%), low pay (63%), feeling disrespected at work (57%), childcare concerns (48%), and inadequate paid time off (43%) as their reasons for leaving.

The COVID-19 pandemic has severely impacted the workforce, leading to heightened stress and burnout among many employees (González-Romá et al., 2021b). Changes in work and personal life, such as remote work, increased workload, financial stress, and health concerns, can cause frustration, exhaustion, and a diminished sense of personal accomplishment—all of which are common symptoms of burnout.

The term Great Resignation refers to a sense of hopelessness and disengagement in one's work, often arising from long-term stress and burnout accumulation (Sull et al., 2022). For instance, during the COVID-19 pandemic, numerous workers may have experienced the Great Resignation due to the unprecedented stressors and challenges they faced (González-Romá et al., 2021b).

To support employees and alleviate stress and burnout associated with the Great Resignation, leaders can take several steps, including promoting work-life balance (González-Romá et al., 2021a). They can encourage employees to take breaks, prioritize self-care, and avoid overburdening them with excessive workloads. Furthermore, leaders can provide mental

health resources, such as access to counseling services, to help employees manage stress and burnout (Sull et al., 2022).

Promoting open communication, supporting remote work with necessary resources and virtual team-building activities, and involving employees in decision-making processes while offering professional growth opportunities can also help prevent burnout and the Great Resignation (Sull et al., 2022). By implementing these measures, employers can foster a positive work environment during the COVID-19 pandemic and beyond.

One of the most widely used tools for measuring burnout is the MBI, developed by Christina Maslach and Susan E. Jackson in the 1970s (Leiter & Maslach, 1998). The MBI assesses three dimensions of burnout: emotional exhaustion, depersonalization, and reduced personal accomplishment. These dimensions are thought to be related to burnout symptoms, including emotional exhaustion, a lack of engagement and fulfillment in one's work, and a reduced sense of personal accomplishment. A study by Leiter and Maslach (1998) investigated the relationship between burnout and resignation and found that individuals with elevated levels of burnout were more likely to experience feelings of resignation. The authors suggested that resignation may be a more severe form of burnout, characterized by a sense of hopelessness and a lack of engagement in one's work. Hence the MBI can be used to assess levels of burnout, including the Great Resignation, in individuals. Research has shown that the MBI is a reliable and valid tool for measuring burnout and can provide valuable information about the experiences of individuals who may be at risk for burnout (Ting & Chin, 2019).

Maslach Burnout Inventory

The MBI instrument is a widely used questionnaire designed to measure burnout in individuals (Leiter & Maslach, 1998). The MBI was developed by Christina Maslach and Susan

E. Jackson in the 1970s and has since become one of the most widely used tools for measuring burnout in various populations, including healthcare workers, teachers, and human service professionals (Leiter & Maslach, 1998).

The MBI consists of 22 items that assess the three dimensions of burnout: emotional exhaustion, depersonalization, and reduced personal accomplishment (Maslach & Leiter, 2021). Respondents are asked to rate their agreement with statements related to these dimensions on a 7-point Likert scale. The MBI has been validated through numerous studies and has been shown to have elevated levels of reliability and validity (Ting & Chin, 2019). As a result, it is often used in research studies to examine the prevalence and predictors of burnout in various populations and evaluate the effectiveness of interventions designed to reduce burnout. Overall, the MBI is a valuable tool for measuring burnout and for understanding the experiences of individuals who may be at risk for this syndrome.

Related Literature

African Immigrants in the United States

Roughly 2.1 million sub-Saharan African immigrants lived within the US borders as of 2019; this population comprised 5% of the total 44.9 million foreign-born individuals residing in the nation at that time (Lorenzi & Batalova, 2022). The population of Sub-Saharan African immigrants in the United States has been growing steadily over the past few decades (New American Economy, 2018). According to data from the U.S. Census Bureau, the number of people of Sub-Saharan African descent living in the United States increased by nearly 60% between 2000 and 2010, and by an additional 21% between 2010 and 2019.

This growth is largely due to the increasing number of people from Sub-Saharan Africa coming to the United States for work, education, and reunification with family members

(Nwachukwu & Espinosa, 2017). Most Sub-Saharan African immigrants in the United States are from Nigeria, Ethiopia, and Ghana (New American Economy, 2018). The United States also received refugees and asylum seekers from countries such as the Democratic Republic of the Congo, Egypt, and Somalia (Ward & Batalova, 2023), further contributing to the growth of the African immigrant community. Other African countries with large populations of immigrants in the United States include Kenya, Senegal, and South Africa.

It's worth noting that the COVID-19 pandemic has significantly impacted immigration trends globally, and it remains to be seen what the long-term impact will be on the growth of the Sub-Saharan African immigrant population in the United States (Lengereh, 2021). However, the overall trend of growth will continue in the coming years as the United States continues to attract immigrants from Sub-Saharan Africa and other regions (Migration Policy Institute, 2021).

Regarding education, the American Community Survey data shows that Sub-Saharan African immigrants in the United States are highly educated, with a higher percentage of individuals holding at least a bachelor's degree compared to the U.S. population as a whole (Lengereh, 2021). Additionally, many Sub-Saharan African immigrants are employed in professional and managerial occupations, with a lower unemployment rate than the U.S. average (F. Mosugu, 2020; T. Mosugu, 2020).

African Immigrant Leaders

African immigrant leaders in the United States often face a number of challenges that can impact their leadership abilities and success (F. Mosugu, 2020). Studies indicate that in response to stress and burnout, African immigrant leaders commonly use spiritual/religious coping strategies, such as prayer and seeking support from religious communities, as well as social support coping strategies, such as seeking support from family and friends, to manage their stress

(Akinsulure-Smith, 2017; Markova et al., 2020). It appears that African immigrant leaders may face unique stressors that contribute to burnout and that further research is needed to understand this population's experiences better.

Smith (2021) noted that African immigrant leaders experience elevated levels of burnout and that acculturative stress and cultural values, such as individualism and collectivism, play a significant role in their stress. Liem et al. (2021) found in their study that immigrant workers experience elevated levels of burnout and that several factors included acculturative stress, role conflict, and limited social support.

In the process of adapting to a new culture, language, and environment (Smith, 2021), African immigrant leaders may experience stress and anxiety as they navigate the leadership terrain. This can impact their leadership effectiveness and contribute to burnout. Liem et al. (2021) added that this population group may experience conflict between their cultural values and expectations and the norms and values of their new environment. This can lead to stress and difficulty in their leadership role.

Feelings of isolation and stress according to (Okafor & Okeke, 2015) can be exacerbated due to limited social support among this group. African immigrant leaders may struggle to find supportive networks and communities in their pristine environment, leading to feelings of isolation and stress. African immigrant leaders may experience discrimination and racism, which can impact their mental and emotional well-being and their ability to lead effectively (Akinsulure-Smith, 2017).

African Immigrant Servant Leaders

Amid all the challenges and barriers that African immigrant leaders might face at the workplace into attaining upward mobility and inclusion, there are opportunities presented that

support a positive organizational culture (Nwoye, 2021). Incorporating cultural diversity into a servant leadership approach can foster a more inclusive and supportive workplace environment. Leaders can do this by recognizing the unique cultural values and beliefs of African immigrants and incorporating them into their leadership style (F. Mosugu, 2020).

Servant leadership places a high value on employee well-being, which can lead to reduced burnout and turnover intentions (Anderson et al., 2018). African immigrant leaders can prioritize well-being by creating a supportive work environment, providing resources for mental and physical health, and encouraging work-life balance (González-Romá et al., 2021a).

As leadership opportunities for career development and advancement are offered it can increase the value and influence of African immigrant workers, reducing stress and burnout and promote employee retention (Nwoye, 2021). Servant leadership emphasizes the importance of open and transparent communication between leaders and employees (Anderson et al., 2018). Leaders can encourage open communication by actively listening to employee feedback and concerns, promoting two-way communication, and providing opportunities for employees to voice their opinions (Moyo et al., 2021).

African immigrants who are bilingual can add value to the workplace in several ways (T. Mosugu, 2020). Their ability to speak multiple languages can facilitate communication with customers or clients who speak different languages (Adair et al., 2016), making the organization more attractive to a wider range of potential customers. Their bilingualism can help build a more inclusive workplace by bridging the communication gap between colleagues who speak different languages (Rafferty & Restrepo, 2016). According to Yang and Lu (2019), being bilingual can improve cognitive flexibility, problem-solving skills, and creativity, which can benefit the organization's performance and innovation.

According to the Migration Policy Institute (2021), immigrants who are fluent in more than one language can help businesses better serve customers who speak different languages, which can be a significant advantage in today's globalized economy. For example, Chrobot-Mason et al. (2013) found that bilingual employees can serve as a bridge between diverse cultural and linguistic groups in the workplace, promoting cross-cultural understanding and communication. Another study by Thomas and Inkson (2004) suggests that bilingual employees can bring valuable cultural knowledge and skills to the workplace, including the ability to understand and navigate diverse cultural norms and business practices.

Tung and Worm (2001) found that bilingual employees can provide a competitive advantage for companies seeking to expand into new markets and build relationships with clients and partners from distinct cultural backgrounds. Overall, the ability to communicate in multiple languages can be an asset for African immigrants in the workplace, allowing them to bring unique perspectives and skills to their roles and contribute to the success of their organizations (Preston & Janssen, 2021).

African Immigrant Family Orientation

Zeng and Chuang (2020) suggest that the family-oriented nature of African immigrants can benefit the workplace through their increased loyalty, strong work ethic, and a sense of community. A study by Briscoe and Schuler (2004) found that family values are highly valued by African immigrants, and they tend to prioritize family obligations over individual pursuits. This translates to the workplace, where African immigrants can bring a strong work ethic, dedication, and loyalty to their work.

Additionally, Perry and Guillaume (2019) suggest that family-oriented employees can contribute to the development of a sense of community in the workplace. They found that

employees who feel a sense of community are more likely to engage in organizational citizenship behavior, such as helping others and going beyond their job duties.

Overall, the family-oriented nature of African immigrants can contribute to a positive workplace culture, increased employee engagement, and improved organizational outcomes (F. Mosugu, 2020; T. Mosugu, 2020). In Ekeocha et al. (2012), the study used a qualitative approach to explore the cultural values and practices of African immigrants in the U.S. and how they impact their adjustment to American society. The study found that African immigrants in the U.S. tended to have high power distance, collectivism, and uncertainty avoidance, which are consistent with Hofstede's (2011) cultural dimensions. These cultural values influenced their communication style, work ethic, and family dynamics, and contributed to their adjustment challenges in the U.S.

African Leadership Context

Muriithi (2017) offered a comprehensive literature review and a conceptual framework that integrates Western and indigenous perspectives to better understand African leadership. The author proposes a conceptual framework for African leadership that consists of five dimensions:

1. **Personal qualities and traits:** The individual characteristics of a leader, such as their personality, values, and motivations, which influence their leadership style and effectiveness.
2. **Context:** The situational factors, including the political, economic, and social environment, which affect leadership in Africa.
3. **Culture:** The shared beliefs, values, and norms within African societies, which shape the expectations and behaviors of both leaders and followers.
4. **Leadership styles:** The specific leadership approaches used by African leaders, such as transformational, transactional, servant, or ethical leadership.
5. **Outcomes:** The results of effective leadership, such as increased organizational performance, employee satisfaction, and societal impact.

Muriithi (2017) examined servant leadership and the importance of considering the cultural, social, and historical context when studying leadership among Africans. The study then investigated the indigenous African leadership concepts and philosophies, such as "Ubuntu" (a philosophy emphasizing human interconnectedness and the importance of community), and traditional African leadership structures. Muriithi (2017) argued that incorporating indigenous perspectives is essential for understanding the complexities of African leadership and developing culturally relevant interventions.

Sub-Saharan African Work Orientation

Sarpong (2012) examined African work orientations using Hofstede's (2011) cultural dimensions as a guide to understanding the cultural dimensions of African work orientations is crucial for effective management and leadership in the region. By considering these dimensions, organizations can develop culturally relevant management practices that account for the unique cultural values, beliefs, and expectations of African employees.

Recognizing that cultural dimensions may vary across different African countries, Sarpong (2012) aimed to provide a better understanding of African work orientations and the implications for management practices. Sarpong argued that existing research on work orientations is largely based on Western cultural dimensions, which gave further context for his study where African immigrants experience both their native and host cultural environments. Sarpong explained each of Hofstede's (2011) cultural dimensions and their applicability to the Sub-Saharan African context. African societies tend to exhibit high power distance, reflecting hierarchical structures and a respect for authority, strong collectivist tendencies, emphasizing group harmony, cooperation, and interdependence, and a mix of both masculine and feminine values, depending on the specific cultural context (Hofstede, 2011). African societies also

generally exhibit low uncertainty avoidance, implying a higher tolerance for ambiguity and change (Hofstede, 2011; Sarpong, 2012), and a shorter-term orientation that focuses on immediate needs and outcomes rather than long-term planning (Hofstede, 2011).

Cultural Diversity Among African Immigrants

Cultural diversity is seen as an important asset for individuals and communities, as it can bring many benefits (Abdullah, 2020). When people from diverse cultural backgrounds come together, they bring a wealth of unique experiences, perspectives, and ideas (Barbaranelli et al., 2019). This can lead to increased innovation, creativity, and new and more effective solutions to problems (Gomez & Bernet, 2019). In addition, cultural diversity can help to improve social cohesion and build stronger, more inclusive communities by promoting mutual understanding, respect, and tolerance among people from divergent backgrounds (Cox & Blake, 2021).

Research shows that countries with more cultural diversity tend to exhibit improved economic growth (Ashraf & Galor, 2011) as they are better able to attract and retain a diverse range of talent and ideas. In addition, there is better representation and diversity of perspectives, ensuring the voices and perspectives of all members of a community are heard and represented, leading to more informed and equitable decision-making.

Cultural Background Among African Immigrants

The conditions in Africa have been known to affect the character of African immigrants who migrate to other parts of the world (Agyemang, 2018). Studies have shown that despite the challenges faced by African immigrants, they exhibit positive virtues such as resilience, hard work, and strong family values (Anukem, 2019). Moreover, resilience and persistence are virtues that develop in response to challenging circumstances (Majiba & Majiba, 2020), which often are present in the immigrant experience (Agyemang, 2018).

Another study by Tull (2018) found that African immigrants in the United States value education and hard work, which are also traits that can be attributed to the difficult conditions in Africa. A study by Chako (2019) showed that African immigrants in the United States have a keen sense of family and community, which reflects the importance of family ties in African cultures. In addition, Owusu (2017) found that African immigrants in the United Kingdom have a strong work ethic and a determination to succeed, which are also virtues that can be traced to the difficult conditions in Africa.

According to a report by the Migration Policy Institute (2015), African immigrants in the United States are more likely to be employed and have higher levels of education than the overall foreign-born population, which can be attributed to their strong work ethic and determination.

Difficult conditions in Africa have been shown to influence the positive virtues exhibited by African immigrants who migrate to other parts of the world. These virtues include resilience, hard work, and strong family values.

African Immigrants Dual Responsibility

African immigrants often have a dual responsibility to both their employers and their families, which can lead to them exhibiting a strong work ethic and a high level of responsibility in the workplace (T. Mosugu, 2020). According to a study by Landolt and Da, (2010), African immigrants in the United States often feel a sense of obligation to their families back home and may send money or other resources to support them (Adjei, 2017). This dual responsibility can motivate them to work harder and be more responsible in their jobs.

Tull (2018) found in a study that African immigrants in the United States often have a keen sense of duty and responsibility to their families and communities, which can lead to them being diligent and responsible in their work. In a report by the Migration Policy Institute (2015),

it was noted that African immigrants in the United States often work in low-wage jobs and may have to work long hours to support themselves and their families. This dual responsibility can motivate them to be more responsible and dedicated in their work.

A study by Owusu (2017) found that African immigrants in the United Kingdom often feel a sense of obligation to their families and may work multiple jobs to support them. This can lead to them being responsible and reliable employees. The dual responsibility that African immigrants often have, to both their employers and their families, can lead to them exhibiting a strong work ethic and an elevated level of responsibility in the workplace (Tull, 2018). These qualities can make them valuable and reliable employees.

African Christian Immigrants

African Christian immigrants can bring a unique set of values and perspectives to the workplace that can benefit an organization (Tull, 2018). For example, African Christian immigrants often emphasize hard work and diligence, which can lead to increased productivity and efficiency in the workplace (Agyemang, 2018). There is also an affinity for respect for authority where African Christian immigrants often have a strong respect for authority and a belief in following rules and procedures, which can help create a stable and well-organized work environment (T. Mosugu, 2020).

African Christian immigrants often emphasize community and collaboration, which can lead to a supportive and inclusive work environment (Agyemang, 2018). This positively affects engagement and retention, along with building on servant leadership qualities (F. Mosugu, 2020). In addition, the Christian faith can provide a source of strength and resilience, which can help them navigate challenges and overcome obstacles in the workplace (Asamoah-Gyadu,

2014). For example, they often bring strong work ethics and optimistic attitudes to the workplace, which can improve overall employee satisfaction and engagement.

Another article by Vandor (2021), entitled “Research: Why Immigrants Are More Likely to Become Entrepreneurs” and published in *Harvard Business Review* discussed the positive impact that African Christian immigrants can have on workplace morale and productivity. The article noted that African Christian immigrants often bring an optimistic attitude to the workplace, which can improve overall employee satisfaction and engagement.

According to Carnes (2017), there is a growing influence of African immigrants in American churches, particularly in urban areas. It notes that many African immigrants are drawn to American churches because of the sense of community and belonging they provide, and that they often become leaders in these churches. This platform becomes a springboard for effective leadership at the workplace, and one that is oriented toward servant leadership after the order of Jesus who was the quintessential servant leader (*English Standard Version*, 2008, Matthew 20:26-28).

In conclusion, African Christian immigrants can bring a unique set of values and perspectives to the workplace that can benefit an organization in several ways, including increased productivity, stability, community, and morale (Tull, 2018). In addition, embracing the contributions of African Christian immigrants can help organizations create a more diverse and inclusive work environment (F. Mosugu, 2020; T. Mosugu, 2020).

Servant Leadership Mitigation

Servant leadership, as an organizational strategy, can help mitigate the Great Resignation by prioritizing the well-being of employees, building a positive organizational culture, and improving employee retention rates (González-Romá et al., 2021a). Servant leadership involves

prioritizing the needs of employees and creating a supportive workplace environment (Boone, 2018). According to a study by Farooq et al. (2021), servant leadership has a significant positive impact on employees' work engagement and job satisfaction, which can improve employee retention rates.

Secondly, servant leadership emphasizes the importance of open communication and active listening between leaders and employees (Lahey et al., 2016). A study by Moyo et al. (2021) found that servant leadership positively influences employee voice behavior, which is essential for creating an open and transparent workplace communication culture.

Servant leadership requires leaders to create a positive organizational culture, emphasizing teamwork, collaboration, and a sense of community (Spears, 2010). A study by Lu et al. (2021) found that servant leadership has a positive impact on organizational citizenship behavior, which is linked to a positive workplace culture and employee retention.

Servant leadership prioritizes the well-being of employees, recognizing that happy and healthy employees are more productive and engaged. According to a study by González-Romá et al. (2021a), servant leadership has a positive impact on employees' emotional exhaustion and well-being, leading to reduced burnout and turnover intentions.

It is worthy to note that servant leadership means leading by example and modeling the behaviors they want to see in their employees. A study by Hu et al. (2021) found that servant leadership has a significant positive impact on employee ethical leadership, indicating that when leaders model ethical behavior, employees are more likely to follow suit, leading to a more positive workplace culture and employee retention.

Servant leaders' model ethical behavior, which can lead to a more positive workplace culture and employee retention. Leaders can model ethical behavior by demonstrating honesty,

integrity, and respect for others (Hu et al., 2021). By leveraging servant leadership as an organizational strategy, leaders can create a more supportive, positive, and engaged workplace, which can contribute to mitigating the "Great Resignation."

Sub Saharan Africans in Servant Leadership

Sub-Saharan African immigrants can benefit from adopting a servant leadership style, as it can help them overcome barriers and enhance their upward mobility (Nwachukwu & Espinosa, 2017). Sub-Saharan African cultures often emphasize values such as respect for authority, humility, and community-oriented thinking. Servant leadership aligns with these values by putting the needs of others first and promoting collective well-being. Nwachukwu and Espinosa's (2017) study provided valuable context on the challenges and opportunities that Sub-Saharan African immigrants face in their careers. The findings can be used to infer how servant leadership, with its emphasis on serving others and fostering a supportive work environment, might benefit the career advancement of this population.

Servant leadership may impact career advancement and leadership opportunities for Sub-Saharan African immigrants. According to Nwachukwu and Espinosa (2017), cultural dimensions of Sub-Saharan African immigrants and their work-related experiences in the United States fosters inclusiveness.

Servant leadership focuses on creating an inclusive and supportive work environment (Spears, 2010). By practicing servant leadership, Sub-Saharan African immigrants may create a more inclusive environment for themselves and others, opening opportunities for career advancement (Nwachukwu & Espinosa, 2017). Further, alignment with the leaders' cultural values is invaluable to building trust and respect. This is achieved where servant leaders prioritize the needs of their team members and demonstrate empathy and compassion (Spears,

2010). By adopting this leadership style, Sub-Saharan African immigrants may build trust and respect with their colleagues and supervisors, increasing their influence and opportunities for advancement (Nwachukwu & Espinosa, 2017).

African Christian Immigrant Servant Leadership Mitigation

These recent studies have focused on the relationship between servant leadership and employee outcomes among African Christian immigrants, including employee commitment (Nwoye, 2021), work engagement (Kaya & Karatepe, 2020), and organizational commitment (Sackey-Ansah, 2020).

Nwoye's (2021) study investigated the impact of servant leadership on employee commitment in African Christian immigrant-led organizations. The study used a quantitative approach, and data was collected from 185 employees in these organizations. The results showed that servant leadership has a positive effect on employee commitment, and this effect is mediated by perceived organizational support.

Nwoye (2021) found that servant leadership promotes employee commitment by creating a supportive work environment that values employees' contributions and meets their needs. The researchers concluded that African Christian immigrant-led organizations could benefit from adopting servant leadership as a leadership style, as it can contribute to positive employee outcomes and enhance organizational performance.

Olum and Owusu-Frimpong's (2021) study examined the relationship between servant leadership and work engagement among African immigrant employees, and the mediating role of psychological capital in this relationship. The study used data collected from 396 African immigrant employees in the United States, and the results showed that servant leadership has a positive effect on work engagement. Furthermore, the study found that this effect is resolved by

psychological capital, which includes components such as hope, optimism, resilience, and self-efficacy.

Specifically, Olum and Owusu-Frimpong's (2021) study suggested that servant leadership can promote work engagement by fostering employees' positive psychological states, which in turn enhances their motivation and commitment to their work. The research suggested that organizations which implement servant leadership as a leadership style may enhance employee outcomes and improve organizational performance, thereby making it a beneficial strategy for African immigrant employees.

Sackey-Ansah's (2020) study investigated the relationship between servant leadership and organizational commitment among African Christian immigrants in the United States. The study used data collected from 105 African Christian immigrant employees, and the results showed a positive relationship between servant leadership and organizational commitment. Specifically, the study found that servant leadership behaviors such as altruism, empathy, and empowerment were positively associated with employees' commitment to their organization.

Sackey-Ansah's (2020) study also found that cultural factors, such as collectivism and religiosity, moderated the relationship between servant leadership and organizational commitment. The findings of the study suggest that adopting a servant leadership style in organizations could be advantageous for African Christian immigrants, as it could potentially increase their level of commitment to the organization. The research also implies that servant leadership may be more effective in promoting organizational commitment among this specific population.

Managers Versus Leaders

The distinction between a manager and a leader is an essential topic in leadership and management studies. Northouse (2018) and Kotter (2018) provide valuable insights into the key differences between the two roles. Managers are generally responsible for planning, organizing, directing, and controlling the work of their teams to achieve specific goals and objectives. They focus on the efficient and effective use of resources, such as people, finances, and technology, to accomplish organizational tasks (Northouse, 2018). Managers typically deal with day-to-day operations, problem-solving, and decision-making to ensure the smooth functioning of their teams.

On the other hand, leaders focus on inspiring and motivating people to achieve a shared vision or goal (Northouse, 2018). They are responsible for setting the direction, creating a sense of purpose, and encouraging innovation and change within the organization (Kotter, 2018). Leaders possess the ability to influence and empower others to reach their full potential, and they often inspire loyalty and commitment from their followers (Northouse, 2018).

Essentially the primary difference between a manager and a leader lies in their focus and approach (Northouse, 2018). Managers concentrate on the operational aspects of the organization, such as planning, organizing, and controlling resources to achieve specific objectives, while leaders focus on inspiring, motivating, and influencing people to achieve a shared vision or goal (Kotter, 2018; Northouse, 2018). Both roles are essential for the success of an organization, and effective management and leadership often require a balance of these complementary skills and competencies. Sackey-Ansah (2020) proposed that most African Christian immigrants believe they have received a God-given mandate to exert influence within their spheres, suggesting that they prefer management and leadership roles.

Rationale for the Study and Gap in the Literature

The Black immigrant population in the United States has quadrupled since 1980 and totaled 3.8 million as of 2015 (Anderson, 2015). According to the *New American Economy* (2018), African immigrant professionals are a vital component of the American workforce and economy. In 2015, these individuals earned \$55.1 billion and paid \$10.1 billion in federal taxes and \$4.1 billion in state taxes. While adjusting to a new culture, new African immigrants focus on maximizing their outcomes by taking advantage of structural opportunities and seeking support within their ethnic communities. These pipelines have contributed to the local and state economies since African immigrant professionals not only gain employment but also become entrepreneurs. T. Mosugu (2020) mentions that African immigrants are economic drivers in America, contributing to GDP-generating activities and spending power of \$40.3 billion.

Emerson and Murphy (2014) propose that diversity policies in organizations can lead to the development of an inclusive multicultural approach that caters to both majority and minority individuals. They recommend that future case studies investigate the effectiveness of such policies in promoting the success and advancement of Africans within companies.

The present study of servant leadership integrated with cultural diversity as an organizational strategy among African Christian immigrants can be important for several reasons. Firstly, with the increasing globalization and workforce diversity, organizations face the challenge of managing a workforce composed of individuals from diverse backgrounds, cultures, and perspectives (Allen-Meares, 2007). Servant leadership, which emphasizes putting the needs of others before one's own and creating a supportive and empowering work environment, can effectively promote inclusiveness, respect, and trust among employees from diverse backgrounds (Spears, 2002, 2010).

Servant leadership is positively associated with outcomes such as job satisfaction, organizational commitment, and employee engagement, which are critical for organizational success (Farooq et al., 2021). In addition, integrating cultural diversity into this leadership style can help organizations better understand the unique perspectives and needs of employees from diverse backgrounds, leading to increased employee engagement and a more positive work environment (Lengereh, 2021).

Promoting servant leadership and cultural diversity can also help organizations build a positive reputation, attract top talent, and increase their competitiveness in a rapidly changing and diverse global market (Soylu & Şahin, 2020). By prioritizing the well-being of employees and promoting a diverse and inclusive work environment, organizations can create a positive and supportive culture that attracts and retains the best talent in any organizational culture (Anderson et al., 2018).

Overall, the study of servant leadership integrated with cultural diversity as an organizational strategy is critical for organizations to create a positive and supportive work environment, promote inclusiveness and diversity, and increase organizational success (Farooq et al., 2021). African Christian immigrants may suffer burnout from a lack of upward mobility into higher-level positions, contributing to the Great Resignation (González-Romá et al., 2021b; Soeters & Brouwer, 2021).

Additionally, the elevation of African Christian immigrants in leadership positions can have a positive impact on the diversity and representation of minorities in leadership, thereby promoting cultural understanding and breaking down barriers (F. Mosugu, 2020; T. Mosugu, 2020). Therefore, studying the integration of servant leadership and cultural diversity as an

organizational strategy among African Christian immigrants is essential in promoting diversity, inclusivity, and support in the workplace and creating a more engaged and motivated workforce.

The Great Resignation has been shown to have been attributed to higher rates of attrition at the workplace associated with the COVID-19 pandemic's uniqueness in time, scope, and reach (Soeters & Brouwer, 2021). This caused an awakening among workers seeking higher wages, work-life balance, career advancement, and job satisfaction (Amanor-Boadu, 2022). Therefore, Amanor-Boadu (2022) argued that business leaders need to come up with new ideas about work and change the work environment to fit the needs of employees in the post-pandemic world so that both the employees' safety and the company's goals are achieved.

Mobility constraints restrict the ability of employees to bid up their compensation and limit the extent to which they can appropriate value (Dube et al., 2018). According to a survey by the SHRM (2021), nearly 41% of employees surveyed are still actively searching for new job opportunities. The reasons for this job search include the desire for a better work-life balance, a desire for a career change, and more advancement opportunities.

Sull et al. (2022) discusses the Great Resignation and strategies to mitigate through resilient leadership teams that are stable, connected, and agile. There is a leadership disconnect that enables Great Resignation. The results of the study indicate a significant gap between employees and their managers and senior leaders. While 80% of leaders report being satisfied with senior leadership, only 43% of non-managers share this sentiment. There is low satisfaction with leadership in company culture and career advancement opportunities.

According to a study by LHH (2021), only half of the employees are satisfied with their career prospects at their company, and only 37% of non-managers feel that their company is effectively investing in their skill development. In addition, less than half of workers feel that

their managers are meeting or exceeding expectations for promoting a positive working culture. Only 50% of workers say their managers effectively support their work-life balance. In addition, 67% of non-managers believe that leaders must meet their expectations to check their mental health. Compounding the issue, leaders need help to identify and address problems. For example, in the United States, managers reported difficulty in helping others with burnout (42%) or mental well-being (45%).

Workers are resigning from a culture of burnout and exclusion and looking for leaders to rethink traditional leadership practices, including implementing diversity to meet workers' demands (Abdullah, 2020). However, studies must be more comprehensive in understanding the African Christian immigrant group. No study explored servant leadership integrated with cultural diversity as an organizational strategy among African Christian immigrants where their elevation in leadership influence and capacity mitigates the great Resignation.

A dimension of inclusion involves establishing a workplace where every employee feels acknowledged, respected, and heard (Abdullah, 2020), regardless of their background, culture, or individual experiences. This goes beyond simply promoting diversity and entails actively building a supportive environment where individuals feel like they are part of the team and can fully utilize their skills and abilities. This study looks to fill this gap.

Profile of the Current Study

The study of servant leadership integrated with cultural diversity as an organizational strategy among African Christian immigrants aims to examine the impact of this approach on worker engagement and retention. The study focused on the African Christian community as they bring unique cultural values and a strong tradition of servant leadership that can positively influence the work environment.

By elevating African Christian immigrants in leadership positions and integrating their cultural values and leadership style into organizational strategies, employers can create a more inclusive and supportive workplace that can lead to a more engaged and motivated workforce. The study highlights the importance of promoting diversity, inclusivity, and support in the workplace and creating a more diverse representation of African Christian leaders.

It can hence be suggested that servant leadership aligns with collectivist values and religious beliefs. Their emphasis being on serving others, creating a supportive work environment, and prioritizing the needs of employees. This servant leadership characterization may resonate with the cultural values and religious beliefs of African Christian immigrants. Additionally, cultural factors, such as collectivism and religiosity, may moderate the relationship between servant leadership and organizational commitment, which would support the idea that this leadership style is a good fit for this population.

CHAPTER THREE: RESEARCH METHODOLOGY

Research Design Synopsis

The Problem

The study focused on the issue of attrition and lack of employee engagement in organizations due to stress and burnout. The COVID-19 pandemic intensified this problem, leading to the Great Resignation. African immigrants in the workplace may have been particularly affected, and the study aimed to explore the role of servant leadership in mitigating the effects of this phenomenon. The study looked at the integration of faith and culture to understand how servant leadership among African Christian immigrants can be used to promote a positive organizational culture and mitigate the impact of stress and burnout on workers. The study aimed to add to the existing literature on the topic and offer a new perspective on the problem of the Great Resignation.

Purpose Statement

This qualitative phenomenological study explored servant leadership in African Christian immigrants as an organizational strategy to mitigate the Great Resignation, defined as the mass exodus of workers leaving an organization (Bureau of Labor Statistics, 2021). Data were gathered through one-on-one interviews with participants that were video- and audio-recorded using Zoom web conferencing software.

The theories guiding this study were the Competing Value Framework by Robert Quinn and Kim Cameron (2011), Hofstede's Cultural Dimensions by Geert Hofstede (2011), Social Identity Theory by Henri Tajfel, and John Turner (1979, 1986), John W. Berry's (1992) Acculturation model, and Larry Spears' Servant Leadership theory based on Greenleaf's (1970, 1998) original theorizations. These theories were integrated within the context of faith, culture,

and leadership. Additionally, John W. Berry's Acculturation model and Robert Greenleaf's Servant Leadership theory were integrated with the context of Christian leadership and a biblical worldview to explore the practice of servant leadership among African Christian immigrants in a culturally diverse workplace.

Initially, from a cultural orientation, the study looked at the evolved social identity of the participants with influences from their acculturation experiences. Then, Hofstede's Cultural Dimensions aided in looking at the dimensions of the national culture to analyze variances and discern their cultural diversity. Further, servant leadership from a Christian-centered perspective was studied in relation to participants' Christian faith. Finally, effective servant leadership strategies among participants were analyzed in the context of the Competing Value Framework within the four organizational cultures: Clan, Market, Hierarchical, and Adhocracy.

Research Questions

Four research questions guided this study in identifying the self-perceived value of African Christian immigrants as servant leaders and how organizations could utilize them to mitigate the Great Resignation:

RQ1. Does cultural diversity in African Christian immigrants create opportunities for leadership roles in an organization?

RQ2. Does Christian faith in an African immigrant create opportunities for leadership roles in an organization?

RQ3. Does servant leadership in African Christian immigrants create positive organizational cultures?

RQ4. Does African Christian immigrant servant leadership application mitigate the Great Resignation in an organization?

The proposed research questions for this study helped explore the need for equitable opportunities to serve in high-level leadership roles based on the effect of servant leadership

among African Christian immigrants. Overall, these research questions addressed the threats of physical exhaustion, cynicism, and low personal efficacy from burnout and stress and strategies for engagement, health, and well-being in the era of the Great Resignation.

Research Design and Methodology

Qualitative research can be both thrilling and exhausting (Creswell & Creswell, 2018). In a research study, criteria are needed to govern the selection process for selecting an approach. According to Creswell et al. (2007), researchers should identify the "nature of reality (ontology), how they know what is known (epistemology), the inclusion of their values (axiology), the nature in which their research emerges (methodology), and their writing structure" (p. 238). Qualitative designs include narrative research, case study, historical, grounded theory, phenomenology, and participatory action research.

Phenomenology, the selection for this study, has the following characteristics. First, it looks to understand lived experiences of individuals about a phenomenon who have shared the experience. It primarily utilizes interviews, and from the data collected, meaning is inferred through themes and textural and structural descriptions of the phenomenon. This researcher selected the phenomenological design to converge people's experiences to a description of the universal essence, which Van Manen (2014) calls a "grasp of the very nature of the thing" (p. 177). Specifically, the qualitative phenomenological research design had the potential to provide a more profound comprehension of human experiences and reveal relevant perspectives. Additionally, it was anticipated to aid in the creation of strategies, contribute to theoretical advancements, and provide a platform for underrepresented groups to express themselves.

A phenomenological study considers a group of people's lived experiences and perceptions by portraying their experiences within a specific state (Dukes, 1984; Moustakas,

1994). Edmund Husserl is considered the founder of contemporary phenomenology (Spiegelberg, 1978) as a theory that shows itself in consciousness as an object of reflection. Other contributors to this theory are Heidegger, Sartre, and Merleau-Ponty. Moustakas (1994) explained transcendental phenomenology as a philosophical approach to qualitative research methodology seeking to understand human experience. Noema is defined as "not the real object but the phenomenon" (p. 29), Noesis, noema, and the noetic-noematic are models for understanding transcendental phenomenology.

Blum (2012) explained epoche as "the suspension of this natural attitude" (p. 1032). Preconceptions were removed through the process of epoche, "meaning to stay away from or abstain" (Moustakas, 1994, p. 85). Epoche is a Hellenistic approach to suspending judgment, wherein the researcher refrains from any conclusion for or against any phenomena to exist as the first major step in the phenomenological recognition (Moustakas, 1994). In contrast, bracketing involves the researcher recognizing and then working to suspend their personal biases on a subject while conducting qualitative analysis on that topic (Gearing, 2004). Because the present researcher had a common experience as a Christian immigrant Black leader, he relied on bracketing when conducting the study. Specifically, he reflected on and acknowledged his own experiences as an African Christian immigrant and the impact of these experiences on his own exercise of leadership within organizational settings. The act of acknowledging his experiences and opinions about this aided him in recognizing during data analysis to distinguish his own beliefs from those of his participants. He also engaged a second rater who was trained in doctoral level research but who was not an African Christian immigrant in reviewing and validating the results. The findings reported in chapter 4 reflect the final analysis based on the researcher's bracketing and the second rater's validation of the results.

Phenomenology is prominent in sociology (Borgatta & Borgatta, 1992; Swingewood, 1991) and in psychology (Giorgi, 1985; Polkinghorne, 1989). "Phenomenology is primarily a philosophic method for questioning, not a method for answering or discovering or drawing determinate conclusions. However, in this questioning, the possibilities and potentialities exist for experiencing open-ings, understandings, insights" (van Manen, 2014, p.29).

Phenomenology looks at the reflective inquiry into human meaning and thus may be considered a human science method. Phenomenology as a research perspective was studied from the domain of its practical consequence on human living. Martinez (2006) also noted that "phenomenology directs the researcher to interrogate the relationship between specific instances of lived experience and the social, cultural, and historical time and place of that lived experience" (p. 297). Phenomenology has both descriptive and interpretive associations with lived experiences. This was a transcendental phenomenological study, so the analysis was more descriptive. Moustakas (1994) posited that transcendental produces outcomes "in which everything is perceived freshly, as if for the first time" (p. 34).

Setting

The context for this setting consisted of participants working in a company in Georgia in the United States. This study was related to leadership; therefore, participants practicing servant leadership and who desired upward mobility were the focus. The significance was that these African immigrant leaders have a Christian orientation inherent from their host country and this religious faith was demonstrated at the workplace. Asamoah-Gyadu (2014) posited that "people migrate in search of better conditions of living, and as they do so, it has been established they go with their faith" (p. 84).

The participants resided in Georgia, a populous state with a diverse blend of sub-Saharan African immigrants. The African immigrant was essential due to the purposeful retention of their native culture and acculturation dynamics with their host culture. In addition, these individuals had a level of influence as leaders or as aspiring for leadership responsibility. Therefore, the expectations were that these participants would have at least 2–5 years of workplace experience. The participants' employers could be for-profit or non-profit organizations in any legal line of business.

The setting was specific in that each participant was employed at their respective organization and had some level as influence as a servant leader. These individuals received compensation for their skills and efforts and overcame certain immigration barriers leading to becoming legal residents or U.S. citizens. These entry barriers were essential because participants could exhibit behavior influenced by the environment where they live and work and available incentives.

Participants

This study focused on African immigrants in the United States. Research shows a leap in this population from 130,000 in 1980 to 2.1 million from sub-Saharan Africa alone by 2019 (Lorenzi & Batalova, 2022). This demographic is considered highly educated compared to other immigrant populations (Capps et al., 2012). They have a high human capital comprising professionals from a diverse, highly skilled workforce (Udah et al., 2019) and are poised to lead in the 21st century. Commodore-Mensah et al. (2019) mentioned that "as African immigrants transition to life in the United States, they maintain connections with their roots, affirm their identity, and assert their unique contribution to the diversity of cultures in the United States" (p. 618).

The participants for this study were demographically limited to African immigrants from sub-Saharan ethnic backgrounds. This population consisted of individuals within the working class of the United States, with at least a high school degree or above. The individuals were a mixture of males and females. This sample also included workers who were in or aspired to be in a leadership role. As about 67% of African immigrants in the United States identify as Christians (Commodore-Mensah et al., 2019), the population with a Christian orientation was the sample to gain additional insight into Christian leadership.

The sampling of these participants was 12 individuals. Sampling utilized the purposive technique to reach the desired sample size range and saturation. Recruitment flyers were posted in local churches (see Appendix B) and study candidates were sent a recruitment email (see Appendix C). Study candidates who contacted the researcher were screened to ensure they met the selection criteria (see Appendix D). In addition, a supplemental snowball sampling technique was adopted as insurance if saturation had yet to be reached and additional participants were needed.

It was pertinent for the researcher to eliminate bias in sampling using the primary technique through the way the research questions were posed to ensure that the criteria for participant selection were relevant and appropriate. Also, the researcher used multiple sources for participant recruitment such as social media, community organizations, and referrals, to help ensure that a healthy sample of participants was selected. In addition, defined explicit inclusion and exclusion criteria were clearly defined and based on relevant characteristics. The researcher used these strategies to prevent bias and ensure that the data collected was reliable and valid. A short questionnaire was used to formally solicit these

candidates' interest in participation and commitment to the interview process. More detail on this, including participant responses, is provided in Chapter 4.

Role of the Researcher

The role of the qualitative researcher is to act as the instrument of data collection (Creswell, 2013), which involves engaging in the formulation of interview questions, recruiting participants, and interpreting data. The researcher was responsible for securing and safeguarding all the materials, documents, and audio recordings collected throughout the study. The researcher obtained IRB approval (Appendix E) before approaching potential subjects for recruitment and data collection. With the participants' consent, all interviews were recorded, and every effort made to take comprehensive field notes.

The researcher, an African Christian immigrant with more than two decades of consultancy experience across different organizations and leadership levels, has noticed a lack of cultural diversity in high-level leadership roles. This lack of opportunity has caused stress and burnout, which has been worsened by the COVID-19 pandemic, contributing to what is now known as the Great Resignation (J. A. Smith, 2021). As a servant leader, this researcher's Christian faith and experiences as an African immigrant have highlighted the need for more African Christian immigrant servant leaders in high-level leadership positions.

The desire to see more equitable cultural diversity among high-level leadership can be emotionally draining, causing exhaustion, cynicism, and low personal efficacy among African Christian immigrant servant leaders. Proverbs 13:12 (*English Standard Version*, 2008) highlights that hope deferred makes the heart sick, and unaddressed issues lead to negative individual and organizational impacts on performance, engagement, health, and well-being.

This researcher's cultural orientation based on native and host experiences and cultural dimensions has facilitated a unique context to serve a variety of people groups as a consultant. Team members who have faced stress and burnout have found it valuable to work under this researcher's leadership, which has positively impacted the team's intrinsic and extrinsic values. Replicable results can be achieved if there are more opportunities for African Christian immigrant servant leaders to serve in higher-level leadership roles.

Apostle Paul's teachings in 2 Corinthians 1:4-5 (*English Standard Version, 2008*) highlight that comfort can be found in sharing experiences of affliction and offering comfort to others. African Christian immigrant servant leaders can serve as ambassadors of inclusion in organizations by advocating for individuals who have faced similar experiences, ultimately leading to healthier outcomes. It was this background that inspired the researcher's intent to complete Liberty's doctoral program (see Appendix A) and complete the present research.

Ethical Considerations

This research project met the National Institutes of Health federal regulations exemption requirements outlined in section 45 CFR 46.101(b)(3):

(b) Unless otherwise required by Department or Agency heads, research activities in which the only involvement of human subjects will be in one or more of the following categories are exempt from this policy:

Category (2) of the 45 CFR 46.101. Research involving the use of educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures or observation of public behavior, unless: (i) information obtained is recorded in such a manner that human subjects can be identified, directly or through identifiers linked to the subjects; and (ii) any disclosure of the human subjects' responses outside the research could reasonably place the subjects at risk of criminal or civil liability or be damaging to the subjects' financial standing, employability, or reputation. (section 45 CFR 46.101)

Study participants were adult volunteers who were not part of a protected group. The researcher refrained from any deception during recruiting, and the risks of participation were minimal. No incentive to participate were offered to study candidates. Data were analyzed and

reported in aggregate, and participants' identities remained confidential. Through the use of an anonymous identifier (e.g., ACI1, ACI2) being assigned to participants and their responses. Any identifying information was replaced with fake names. Participant responses were stored in a password-protected document. During the interview process.

After completion of the study, an electronic file of the data will be stored on a secure server and permanently deleted after 3 years. The only individuals with access to data will be the principal researcher, the research team, the Institutional Review Board, and others required by law. All participants provided consent to take part in the study before completing an interview.

Even though codes of ethics are not legally binding (Pietilä et al., 2020), legality was enforced to comply with laws and institutional policies. This was assured by submitting the present research plan to Liberty University IRB for review and approval before contacting any study candidates or beginning data collection.

As part of ethical considerations, this research was non-discriminatory and welcomed colleagues' advice and mentorship from senior researchers without prejudice to race, age, or gender. A responsible publication also is vital to avoid duplicative or predatory publication. Since this research is on human subjects, earnest consideration was given to the human dignity, privacy, and autonomy the participants needed to maximize their benefit and avoid harm and danger. This included sharing with participants that they could withdraw without giving any reasons. In addition to advancing the researchers' profession through the study, ethical considerations around social responsibility was factored in to ensure a benefit to the community.

There were no known potential ethical matters that needed to be addressed in implementing this research design. However, this researcher was mindful and diligent with

storing participants' data knowing that there are technological advancements and having recognized privacy constraints (Mulligan et al., 2016) around social conditions.

Data Collection Methods and Instruments

Data collection is a systematic process of gathering and analyzing information based on specific questions and producing relevant results to describe a phenomenon. Some qualitative data collection tools are online forums, in-depth interviews, groups, online communities, and web survey chats (Creswell & Creswell, 2018). Data collection aims to maintain the integrity of the research questions, maintain congruency, increase data accuracy, and validate claims or thesis.

In dissertation research work, the research subject (who) and the setting (where) form the focus of the experience (Creswell & Creswell, 2018). Detailing the data collection method, instrumentation, and analysis provide transparency and competency in practice. Selecting an applicable instrument allows for access and interaction in the field. The best practice for a researcher is to follow a standard that allows the research to be guided and interpreted effectively.

Collection Methods

A structure with instrumentation is vital, with a level of flexibility that accommodates any pivoting or adjusting needed during the interviewing process. As a researcher, it is essential to do an introspective when developing the research to understand the reflexive practice (McCracken, 1988). In this case, the cultural context of the researcher and that of the participants, their identity, and positionality was essential in success.

Instruments and Protocols

Qualitative studies under ethnography, case study, narrative inquiry, and grounded theory may be used in interviews and observation. With phenomenology, interviews are the most used instrumentation (Creswell & Creswell, 2018). The interview questions emerge from the study's research questions and design and help inform the response to the participant's drawn perspectives.

There are three instrument types: unstructured, semi-structured, and structured. Unstructured interviews are more informal, with the interaction between the researcher and participant being more conversational (Patton, 2014) without any formal questions to drive the interview. This format leads to a natural, free form that can organically bring out themes for analysis. The ethnographic method is a common study that utilizes unstructured interviews.

Semi-structured interviews combine interview questions that stem from research questions and design along with some general questions that induce unexpected answers that enrich the responses (Miles et al., 2019). The goal here is to provide a degree of predictability with the responses.

Structured or standardized interviews, on the other hand, reduce variability and have predetermined research questions, subsequent follow-up questions, transitional questions, and directions (Johnson & Christensen, 2000). This approach can be highly efficient but, similarly, takes away from the rich content and contextual exchanges between the researcher and the participant on an individual and shared level.

In selecting types of questions for interviews, developing main questions and follow-up questions (Patton, 2014) allow the interviewer to discuss more broad inquiries that need additional analysis. Six interview question types are suggested by to address research questions

(Patton, 2014). They are sensory questions, background, and demographic questions, experienced and behavior questions, knowledge questions, feeling questions, and opinion or values questions.

Interviews

Sensory questions cover experiences with feedback about what the participants have touched, seen, smelled, or heard (Pink, 2009). Background and demographic questions. Interview questions are formulated around the participant's identity, addressing such groupings as age, gender, culture, and ethnicity. Experienced or behavior questions are focused on the happenings in a person's life and how they act in a particular situation. The interview takes a journey with the participants to walk through the encounters.

Several types of questions are used in interviews. For example, introducing questions produce spontaneous, rich descriptions that identify the main dimensions of the phenomena studied, while follow-up questions and probes extend or expand participants' answers (Brinkmann & Kvale, & 2014; McCartan & Robson, 2016). Specifying questions operationalize the constructs examined while direct questions serve to introduce topics and dimensions. The interview script used in the present study was comprised of these types of questions (see Appendix F). These question types allowed the researcher to draw out the cultural context from the participants based on their sub-Saharan African identity, experiences, and emotive dimensions based on these lived experiences and how different scenarios affect their leadership mindset.

Interview data were captured using video and audio recording software for transcribing. The data to be collected was not considered to be sensitive information. However, special

consent was presented to the participants allowing the interviewee to give their consent before the interview data was reported.

Document Analysis

The study utilized technology to enhance accuracy and data management during data analysis. The software allowed keyword searches and comparisons with manually generated thematic codes. The researcher led the study and used the Dedoose software for data management, excerpting, coding, and analysis.

This stage in the analysis identified themes and stories that brought meaning to the phenomenon to give a clearer picture of what data segments had more credence. Moustakas (1994) suggested that researchers seek possible meanings by utilizing imagination, varying frames of reference, employing polarities and reversals, and approaching the phenomenon from diverse perspectives, positions, roles, or functions. The culmination of this approach is reflected in theoretical coding, where open coding and selective coding are compared, and relationships are established between thematic codes (Miles et al., 2019). This involves segmentation, categorization, and coding techniques that build emerging themes from raw data. As the data was segmented through coding, previous themes built during the literature were cross-referenced. Themes were organized by block and file and conceptual mapping analytical techniques (Grbich, 2007), which lent itself to a tabular or circle and node presentation of the segmented themes. The outcome was to increase the predictability of patterns that validate conclusions.

Text was the base of data analysis in qualitative research and is leveraged to create meaningful insights. Preliminary data analysis was an iterative process throughout the dissertation, where the researcher worked to clarify, follow up on questions, and segment and code the text (Grbich, 2007). The outcome from this stage was transforming data in preparation

for segmentation and reduction. As part of the activities, the researcher identified data storage devices to store transcribed digital video and audio interviews, make notes, summarize themes and concepts, and code. This iterative stage had the potential to lead to additional interview questions, data collection, and analysis. As Grbich explained, in this stage, the researcher worked on clarifying issues, followed up on questions that arose in fieldwork, and started to segment and code textual material.

Data Analysis

The analysis of data collected for this study, which aimed to explore how participants perceive the Great Resignation in relation to stress, burnout, and upward mobility, was guided by the interpretative phenomenology approach. The data was collected inductively and analyzed to make sense of the participants' perceptions.

The general data analysis steps used in this study were: (a) becoming familiar with the data, (b) coding the themes, (c) searching for patterns and connections, and (d) interpreting the data. Two critical levels or cycles of data analysis are first- and second-level coding. The first stage of qualitative data analysis consisted of classifying data into categories. The second level, "theming the data" (Saldana, 2009), entailed connecting these categories.

It was vital to become familiar with the data through the due diligence of assessing it by rereading and documenting thoughts and ideas pertinent to the study. Coding the themes involved data collected and thematic schemas built into logical categories and subcategories to group ideas for interpretation. The researcher also sought patterns and connections that identified relationships to draw meaning and context from the data and codes. During the interpretation of the data, the analysis was converted into reasonable conclusions that gave meaning to the study participants' lived experiences.

The process of analyzing, reanalyzing, and comparing newly generated data to existing data is termed constant comparison (Birks & Mills, 2011). Two frameworks of coding were examined. The first, by Corbin and Strauss (2007), establishes three thematic: open coding, axial coding, and selective coding. The alternative coding framework utilized for this research study was adopted from Miles et al. (2019), who characterized the three stages of coding as open, selective, and theoretical.

Several data analysis methods are used in qualitative research to explain, understand, and interpret the data. These methods include grounded theory, content analysis, narrative analysis, discourse analysis, and framework analysis. Content analysis (Miles et al., 2019) was used for this study to identify themes in the responses to the open-ended questions. In doing so, meaning was drawn from the data by leaning on essential aspects of the content.

The text was in video, or audio format and the coded field notes were from the inductive approach (Patton, 2014), which drew meaning from thematic codes. Thematic coding involved assigning a specific code based on the text that was being examined. The inductive approach meant that themes were developed out of the data rather than being predetermined ahead of the data being collected.

Qualitative Research Validity and Reliability

Patton (2014) noted that qualitative research prioritizes producing high-quality work rather than generalizability, although the quality of research is measured by its reliability, validity, and generalizability. To ensure reliability and validity, triangulation is used to minimize bias (Golafshani, 2003; Patton, 2014). Three types of triangulation were employed in this study to enhance credibility, including member checking, where the manuscript was shared with each participant for validation and consistency; expert review, wherein the researcher's doctoral

committee reviewed and validated the results, and peer review, wherein other raters trained in doctoral-level research but who were not members of, or familiar with, the study population reviewed and validated the design and results. To ensure the validity and reliability of the research, multiple investigation methods, such as observation, interviews, and recordings, were used. Field notes from the interview were combined with oral responses to draw inferences, in line with the suggestions of Golafshani (2003) and Patton (2014).

Trustworthiness

Identifying a quality framework for the qualitative study is essential to develop and bolster integrity in the embodiment of research work. These strategies should provide controls around the framework employed to ensure the study's trustworthiness. This study adopted a reputable framework from Lincoln and Guba (1985), who suggested four criteria for trustworthiness: credibility, dependability, confirmability, and transferability. These steps are discussed below.

Credibility

Qualitative researchers value the quality of data over quantity, and Lincoln and Guba (1985) recommended methods such as reasonable engagements, intent observation, triangulation of data, peer debriefing, and participant checking to ensure credibility. In this study, the researcher established trust with potential participants through various communication channels, actively listened to their lived experiences, and maintained a reflective journal to identify and minimize the influence of the researcher during data gathering. To enhance credibility, triangulation was achieved by presenting evidence from multiple sources, such as peer input and participant review of transcripts. The researcher also kept a journal during the interview and allowed participants to review transcripts to ensure accurate reporting of their views.

Dependability

Dependability, which refers to the consistency and repeatability of a study, can be measured through the standard of research, analysis method, and presentation, as stated by Thomas and Magilvy (2011). Research findings must demonstrate consistency over time and across circumstances with the same research method producing comparable results. As this involves an external researcher examining the purpose, methods, and findings that can be validated and supported, the supervisor served as an external auditor and examiner. To ensure the dependability of this study, the design approach and the steps taken during the process were outlined in the methodological section.

Confirmability

This qualitative study stood to generate confidence about the truthfulness of the participant's perspective. Such strategies as audit trails detail the researcher's process, including records that make available a blueprint for others to replicate for related results. This trustworthiness strategy ensures that the researcher can separate their knowledge and insight from the participants. Lincoln and Guba (1985) stated that when study members can validate the research, confirmability is attained. To ensure confirmability in this study, the quality of the data analysis results was confirmed by members throughout the process. Confirmability, which is like objectivity, is achieved when credibility is established, and the research findings are supported by the collected data (Thomas & Magilvy, 2011). In preparation for an audit, a detailed record of the data collected and the decision-making process for confirmability was carefully maintained.

Transferability

This research aimed to produce results that other researchers could interpret and apply to other settings. To ensure that the study could be applied to other situations, the researcher

provided a thorough description of the phenomenon under investigation and the methods used to attain transferability. Additionally, the researcher kept an audit trail by documenting all the actions taken during the study, which could assist other researchers in replicating the study for comparable outcomes. Utilizing thick descriptions, the researcher included detailed field notes and descriptions from the recorded interviews and observations during data collection (Corbin & Strauss, 2015).

Chapter Summary

This chapter outlined the research method used to address the research questions, data collection methods, and data analysis. Furthermore, the procedures used to conduct the study were outlined to illustrate the research participants, the interview questions, and the methods of how codes and themes would emerge to generate meaningful insights into the study. This chapter also described ethical considerations to be addressed during the subsequent stages of the research. The chapter highlighted the research design, the phenomenon under study, and the role of the researcher. It contains details about the study's settings and participants' demographics, the data collection process, and the analysis of the gathered data. Trustworthiness issues, such as credibility, transferability, dependability, and confirmability, were also discussed in Chapter 3.

The research study compared all themes as part of the coding process. Further analysis through the process of comparison, noting where there are similarities and differences in the transcripts, were identified. In the data analysis process, the data yielded several emergent and convergent themes and research contexts that integrated across stages of the research process. The content for chapter 3 served as input for providing the study results and compliance in the next chapter. Chapter 4 delves into the actual study and describes the findings. It also looks at the results of the study, along with supporting statements for each research question.

CHAPTER FOUR: ANALYSIS OF FINDINGS

Overview

This qualitative phenomenological research investigated the use and impact of servant leadership by African Christian immigrants within organizations during the Great Resignation. This chapter reports the study findings. First, the compilation protocol and data collection procedures are reiterated. Participant demographics are then reported. Next, a report of the themes for each research question is provided. Themes were determined by analyzing the lived experiences of these participants.

Compilation Protocol and Data Collection Procedures

A compilation protocol was crafted for this study, bearing in mind the need to preserve the credibility, dependability, and transferability of the research. The structure was designed to be rigorous and comprehensive, incorporating ethical considerations and methodological robustness at every step.

Beginning with the ethical foundation, all participants provided informed consent prior to engaging in the research. Participants were clearly informed about the nature, purpose, and potential uses of the study. They were assured that they could withdraw at any time without any negative consequences. Anonymity and confidentiality were not merely promised but actively protected, with measures such as assigning pseudonyms to participants and securely storing data.

With the Institutional Review Board's approval, data collection was commenced, employing interviews as the primary data source. The interviews were video- and audio-recorded using Zoom web conferencing software to ensure that none of the participants' narratives were lost or misinterpreted. These recordings were then transcribed verbatim, each lasting

approximately 60 minutes. To further ensure accuracy, the transcriptions were cross verified independently by peer reviewers.

Demographic and Sample Data

A total of 12 African Christian immigrant leaders from diverse backgrounds provided their insights on the subject being studied. Their perspectives were derived from structured and semi-structured interviews that lent a deeper understanding of their lived experiences as servant leaders among African Christian immigrants, particularly in the context of addressing the Great Resignation. To preserve anonymity, all participants were assigned pseudonyms (ACI1–ACI12).

The participant group comprised seven males and five females, demonstrating a broad demographic spectrum (see Table 1). Ethnic backgrounds ranged from Ghanaian (seven participants), Nigerian (three participants), to Kenyan and Zimbabwean (one participant each). All these participants resided across different cities within the state of Georgia. Regardless of their current standing or aspirations in leadership, every participant showcased leadership skills within their respective organizations.

Table 1

Participant Demographics

Participant ID	Age	Gender	Years of Experience	Country	Generation
ACI1	42	Male	10	Ghana	First
ACI2	40	Male	5	Nigeria	First
ACI3	47	Male	13	Nigeria	First
ACI4	42	Female	10	Kenya	First
ACI5	42	Female	8	Ghana	First
ACI6	48	Male	15	Ghana	First
ACI7	50	Male	15	Nigeria	First
ACI8	42	Female	8	Ghana	First
ACI9	41	Female	11	Zimbabwe	First
ACI10	28	Male	7	Ghana	Second
ACI11	35	Male	10	Ghana	First
ACI12	38	Female	6	Ghana	Second

This qualitative study incorporated a diverse mix of 12 participants, selected deliberately to ensure a comprehensive array of experiences and viewpoints. The participant pool, aged between 25 to 65 years, was diversified in terms of gender, age, and education, spanning high school diplomas to doctoral degrees. This purposeful demographic mix, drawn from varying socio-economic strata, was strategically chosen to enhance the understanding of the research problem from multiple societal perspectives.

Unlike traditional quantitative studies where the sample size is strictly predetermined, this study adhered to the principle of data saturation. The ninth interview marked the point of saturation, where no fresh themes or insights were being gleaned from the data. The subsequent three interviews served as a process of verification, affirming that the sample size was indeed appropriate, and saturation had been achieved.

This approach to participant selection proved to be both adaptable and rigorous. Concentrating on data saturation over a fixed count ensured a comprehensive exploration of themes without unnecessary repetition. The outcome was an intricate, nuanced view of the subject matter, reflecting a range of experiences across diverse age groups, education levels, and socio-economic backgrounds.

Ten of the 12 participants identified themselves as first-generation African immigrants, with two participants identifying as second-generation immigrants. The background of each participant will be discussed in greater detail in the following sub-sections.

ACI1

ACI1 is a 42-year-old male, He considers himself a first-generation African immigrant from Ghana and a practicing Christian serving as the men's ministry leader in his church. He is an operations Manager of a production company with several employees of various ethnic

backgrounds reporting to him. He also reports to a senior executive leadership team who are predominantly non-African. ACI1 on many occasions has mentored his direct reports and has an open-door policy with his staff when he also expresses his faith freely and boldly. He has faced scenarios where he was questioned how he made it to his position. He is currently a key contributor and leader in his organization.

ACI2

ACI2 is a 42-old male from Nigeria and is also a first-generation African immigrant. He grew up as a pastor's son and from learning to play instruments, became an expert in playing the piano and conducting the choir. He has led several music ministries of significant sizes. He is also a project engineer in a software development company where he leads people and projects. Due to his nature and that of the work organization, which is adhocratic in structure, he has demonstrated servant leadership in his style of operation to influence his team.

ACI3

ACI3 is a male from Nigeria who identifies as a first-generation African immigrant who grew up in a mixed religious home but identifies as a Christian by faith. ACI3 has an affinity for asking the tough questions of why people like himself are not in leadership positions the higher he goes up in organizations. He has been one to seek relationships, coaching and mentoring from people who can help him get into top leadership roles. He has organizational sponsors who can speak on his behalf in circles that he may not qualify to be in. He volunteers as a way of expressing his faith and practices several techniques to allow him to be productive as a leader. He believes in networking, and this has helped persuade him to take on a few roles by virtue of knowing others who are of similar background.

ACI4

ACI4 is a female who hails from Kenya and identifies as a second-generation African immigrant. She is married with a teenage daughter and has lived about half of her life in the United States. ACI4 works for a Christian nonprofit organization supporting the president of her organization in Georgia. ACI4 considers herself unapologetically Christian and African; and is known by everyone she comes into contact within her organization about her culture. She grew up around strong African women who modeled prayer and has emulated it wherever she goes.

ACI5

ACI5 identifies as a first-generation African immigrant of Ghanaian descent and also works in the administration of her local church. She is in the human resource career path and is a role model to others because of her faith and cultural and ethnic context which she does not shy away from. ACI5 serves as an advocate and is self-aware of her leadership role as a Ghanaian with the opportunity to have influence in her organization. She has utilized this privilege to influence other Africans being hired. She also works as the secretary to her pastor and uses this learning as application at her workplace.

ACI6

ACI6 identifies as a Ghanaian and a first-generation immigrant living in Georgia. He works for a governmental agency as an engineer and has led several highly visible projects. His technical aptitude has landed him on several problem-solving occasions where he is called upon. Even though ACI6 mentions that on most of these occasions he was challenged because he was the minority voice, he often rose to the occasion. This has created leadership opportunities for him and a voice of reason for his team members who look up to him when there is conflict with his calm demeanor. He goes to the extent of praying for his colleagues and their family: I had a

colleague whose brother was diagnosed with cancer and was about to give up, I called him and told him, “I am praying for you” and that really encouraged him. ACI6 reminisces on his humble upbringing and having to share food, rooms, beds, clothes with his siblings and cousins. He associates this experience with his attitude of being open, collaborative, and inclusive.

ACI7

ACI7 identifies as a first-generation African immigrant and a Christian who actively serves at church and is active in the African community. He is a Nigerian male and works as a technical engineer in a telecommunication organization. ACI7 mentioned how important it has been to build relationships with its leaders. One account mentioned is how his accent presented a communication barrier for some stakeholders, but his leader and mentor spoke up on his behalf. ACI7 mentioned that his leadership looks to follow this example: as a Christian you want to associate with people who are less privileged. Coming down to someone’s level, that person will open the door for your and they will open up to you.

ACI8

ACI8 identifies as a Ghanaian female of African immigrant descent and of Christian faith. She works in the Information Technology space in an Adhocracy organizational culture which places greater emphasis on empowering employees to take risks and innovate. Over the course of her career, she rose from individual contributor to manager, senior manager, and then senior leadership roles.

ACI9

ACI9 is a female from Zimbabwe and living in Georgia She identifies with being a first-generation immigrant of African descent. ACI9 is one in a leadership role and trains leaders to become better in their craft. She mentioned how important it is to have a growth mindset not a

fixed one. She mentioned that through her positive attitude and work ethic, many African immigrants have been hired into her organization.

ACI10

ACI10 identifies as a second-generation African immigrant of Ghanaian descent and a highly active member of his local church, serving as a leader in their youth ministry. ACI10 owns a real estate company where he works and leads a team of individuals and has also worked with colleagues. He is currently not married and believes his maturity level though in his twenties, is from his Christian principles. ACI10 sees his cultural context as a positive even though he expresses awareness of an edge he has from being born in Europe, living in Georgia, and having Ghanaian parents.

ACI11

ACI11 is a male first-generation African immigrant hailing from Ghana and a business owner and a health practitioner. ACI11 leads nurses and doctors and a team of health care providers to provide care and must go between providing medical care, running a business, and leading people. The responsibility to lead has stirred opportunities for continuous learning to stay effective and influential to the people he leads. ACI11 is firm in his faith and finds ways to give back and support the African community through job opportunities. He sees the relationship with church communities as an enterprise to serve his talents for the betterment of the people.

ACI12

ACI12 is female and a second-generation immigrant who moved to the United States from the period of middle school. She works for a Christian non-profit as a technical lead in software development. She attends a non-denominational church where she is a minority but appreciates the diversity she brings to the congregation. Even though ACI12 has lived in Georgia

for the greater part of her life, her ethnic and cultural background is organic and has been a bridge into understanding the behavior and mindset of African immigrants.

Data Analysis Procedures

The next stage was the coding process, a systematic and thoughtful approach to dissecting the collected data. First, the researcher immersed in the data by listening to the 12 interviews several times. Second, the audio recordings of the interviews were transcribed using Otter.ai. These transcripts then were uploaded to Dedoose for analysis. The researcher carefully reviewed each line of each transcript scanning for text to excerpt. When the researcher determined that a block of text implied a cohesive idea, a selection was made, respectively. At times, the block of text was a few words, while other times it was a phrase, a sentence, or a paragraph. When the block of text was selected, the Quick Code Widget was used to create and apply a code. Going through this process resulted in the identification of 1,044 codes. When all transcripts were coded, the researcher reviewed the codes again to determine which codes were similar enough to indicate a common theme. This process of assigning codes to themes resulted in the creation of 16 distinct themes. Finally, the 16 themes were reviewed and assigned to the research question they helped answer. Using Dedoose facilitated the process of coding, theming, and tracking the number of participants that supported each code and theme.

Throughout this research process, the principle of rigor was maintained without losing sight of the human aspect. The methodical approach to data collection and analysis was complemented by ensuring the participants' rights and dignity through the testing protocols. The research's compilation protocol sought a combination of methodological precision and ethical integrity. It ensured that the data collected were not only rich and comprehensive but were gathered and handled with the utmost respect for the participants' autonomy and privacy.

Data Analysis and Findings

The analysis of the transcribed interviews was a critical stage in the research process, illuminated using thematic analysis. With the assistance of Dedoose™, a software package specifically designed for qualitative data analysis, the complex coding process was facilitated. This section discusses the emergent codes that were detected through the analysis. The next section reviews these emergent codes considering their alignment with the study's research questions.

Analysis using Dedoose resulted in the identification of 1,044 distinct codes. These codes were themed, resulting in 16 themes, as shown in Table 2. These themes provided rich insight, each shedding light on various aspects of the participants' experiences and perceptions. Saturation level for each theme ranged from nine participants (75%) to 12 participants (100%). Code saturation for each theme ranged from 52 codes (5%) to 86 codes (8%). The following sections describe each theme in detail.

Table 2*Emergent Codes Identified Through Analysis*

Code	ACI1	ACI2	ACI3	ACI4	ACI5	ACI6	ACI7	ACI8	ACI9	ACI10	ACI11	ACI12	Participants N = 12		Codes N = 1044	
													n	%	n	%
1. Work as an expression of faith optimizes performance	6	8	7	3	8	7	7	7	8	8	8	9	12	100%	86	8%
2. Christian faith emphasizes loving and serving others	5	6	8	5	3	5	8	7	7	6	9	7	12	100%	76	7%
3. Immigrant experience fosters an emphasis on unity	3	6	9	6	3	9	9	7	6	7		9	11	92%	74	7%
4. Immigrant experience cultivates resilience	4	3	3	4	7	6	9	8	7	5	8	9	12	100%	73	7%
5. Perceiving sacredness in all things enhances work meaningfulness	2	2	6	4	6	8	9	9	6	7	8	6	12	100%	73	7%
6. Cultivation of resilience	3	5	4	7		7	8	7	6	8	7	7	11	92%	69	7%
7. Cultural focus on empathic communication enhances retention	3	7	7	2	3	8	9	4	5	7	7	5	12	100%	67	6%
8. Immigrant experience results in prioritizing care for the collective	4		4	2	5	8	4	8	7	7	8	7	11	92%	64	6%
9. Faith-based service orientation and genuine care for employees enhances sense of belonging	5	4	4	3	2	6	9	7	4	7	6	7	12	100%	64	6%
10. Christian orientation emphasizes communication and mutual understanding	4	10	6	4		5	8	5	3	8		7	10	83%	60	6%
11. Valuing and celebrating diversity helps attract and retain talent	4	7		4	3	7	7	8	6	3	6	5	11	92%	60	6%
12. Focus on loving and serving employees enhances retention	7	6	7	4	7	8			8	5		8	9	75%	60	6%
13. Christian orientation emphasizes valuing diversity	2	7	9	6	4	7	3		7	6	8		10	83%	59	6%
14. Emphasis on mentoring and developing talent enhances retention	2	6			5	3	8	7	6	2	7	9	10	83%	55	5%
15. Immigrant experiences cultivate an orientation to use storytelling and mentoring	3	6	8	4	2	7		6	8	4		4	10	83%	52	5%
16. Immigrant experiences foster an orientation to engage in cross- cultural knowledge sharing	3	3	6	3		8	4		6	5	9	5	10	83%	52	5%

Theme 1: Work as an Expression of Faith Optimizes Performance

The most frequently mentioned theme reflected the concept that participants viewed work as an expression of faith and that this approach optimized their work performance. All 12 participants expressed statements in support of this theme, with each making mention of supportive comments three to nine times (n = 86, 8% of all codes).

Viewing work as a form of worship or a means of fulfilling a higher purpose can lead to greater dedication and passion towards tasks. This often translates to high-quality output and enhanced job satisfaction. ACI1, an operation manager, attributed his work results with his application of faith at work. He reported that his workplace is logging more than 20-30% annual growth because of the faith and wisdom he is applying to his work. Other participants cautioned that spirituality must be applied shrewdly and balanced with action. ACI1 explained:

If I can add that overly spiritual can reduce productivity. The Bible says to be wise as an ant. Prayer for example is important in getting revelation but also finding ways... Jesus led people through understanding and decision making by following every decision with an action. When you are in a leadership position there is a time to go into the prayer closet and times to act. This also comes with responsibility to the team, shareholders, upper management. So, balance is important. Bible says leave the 99 for the one, but at times you can't leave the 99 for the one, as the one can cost the wellbeing of the 99. Similarly, ACI10 noted that some individuals may profess faith without following

through with appropriate action. Others may hide behind their faith to get a pass for underperformance. ACI10 explained:

Not everyone who has faith professed is living that example. Sometimes it can be manipulative and abused. Don't overvalue when people profess faith but look at the behavior. Bible says we should work as though it is onto the Lord. This creates accountability, and responsibility and stewardship to work towards a higher standard.

ACI6 recalls a time while working at a biochemical manufacturing plant where he was able to jump in to help his new team. There was originally no history of rapport with this group, but he stepped up to the challenge. He elaborated:

The team was working on a coagulation solution, and it was in error. Generally, from a top-down hierarchical structure, I should have allowed the senior engineer and the team to continue wrestling through the solution. The kind of person that I am did not permit that, so I stepped in and provided recommendations but was told the protocol was to follow the PhD person's solution. After being persistent and sharing constructive feedback, and following my conviction, I persisted to step in to help. This act saved the team, and we all received a yearly bonus because we saved the company money.

Optimized work performance also was achieved as a result of African Christian immigrants' practice of honesty and trustworthiness. Participants noted that African Christian immigrants often have a non-negotiable faith praxis that produces a strong moral compass. Many participants hinted at having strong ethical frameworks that were rooted in faith and which ensured that their organizational decisions and policies were grounded in integrity. This orientation, in turn, engenders trust, reliability, and consistent, ethical decisions. These traits make African Christian immigrants' valuable assets to teams and organizations. ACI5 remembers her upbringing in the Christian faith in Ghana and being morally grounded. She says,

Being from Ghana, Christianity is strict (what you are expected to do is what you do). Therefore, as a Christian you tell the truth and don't lie. The expectation we had in Africa we brought it here. Meaning being sincere, committed, and credible. For example, if my child is not sick, I don't say she's sick.

Theme 2: Christian Faith Emphasizes Loving and Serving Others

The second most frequently mentioned theme reflected the concept that the Christian faith emphasizes loving and serving others. All 12 participants expressed statements in support of this theme, with each making mention of supportive comments three to nine times ($n = 76$, 7% of all codes). Referencing 1 Corinthians 13:13 (*English Standard Version*, 2008), ACI2 shared that the virtue of love is a critical leadership competency, adding that Jesus extended love to all—even to those who were unlovable. Jesus listened to the women at the well (John Chapter 4) before helping her. ACI2 further elaborated on the implications of scripture for leadership:

Christian doctrine and scripture say when you are working, do it as though you are doing it onto the Lord—meaning working with faithfulness, honest, diligent, stewardship. Jesus

being the first Servant Leader, you serve your way to the top. Jesus said to serve the kingdom you must be like these little one. You gain an advantage when you love. Jesus' strategy is to teach them, grow them and send them out. Growth, duplication of leadership across tribes, others. Jesus started...took 12 nobody's, and today we have over 2 billion. You can't do what Jesus did without effective leadership. On the flip side, the African culture can become an obstacle where the culture is exalted above the Christian faith and it spills into the organization, then there is a cold war like Jesus and the traditions of the Pharisees.

ACI9 similarly expressed an orientation toward service and noted the challenges she had in prioritizing herself. She elaborated, "People are not used to exalting others than themselves. It doesn't come easy and not naturally. Developing it... "I am putting myself first" is a paradigm shift."

Theme 3: Immigrant Experience Fosters an Emphasis on Unity

The third most frequently mentioned theme indicated that the immigrant experience fosters an emphasis on unity. Eleven (92%) of the 12 participants expressed statements related to this theme, with each making mention of supportive comments three to nine times ($n = 74$, 7% of all codes). In the spirit of drawing people together on his team and influencing a healthy work environment ACI6 reported:

I have a colleague who has been around for a long time and likes to claim to have done this and that and there has always been conflict between her and another person. I stand for unity and frequently have been a conflict mediator between the two. Based on my upbringing in Ghana of building healthy relationships and getting along with everyone due to the sense of community, your neighbor is like your family. You know if you make sure your next-door neighbor is doing well, it reflects on you and society? So, we are each other's keepers. Any person within the community who is not your parents can easily correct you and tell your parents.

ACI4 added that her cultural diversity (evidenced by her accent) enables her to create unity through rapport building. She explained that her accent becomes an icebreaker when she meets new people: They ask where she is from, and this gives her the opportunity to share her story. She added:

When they hear my story, they are fascinated. I tell them, “If I had a dollar for each time I am asked about my accent, I would be a millionaire and would give all that money away.” Growing up around strong women gave me the confidence to be myself and to portray my culture and uniqueness while also adapting to connect with others who are different from me.

Theme 4: Immigrant Experience Cultivates Resilience

The fourth theme suggested that the immigrant experience cultivates resilience. All 12 participants expressed statements supporting this theme, with each making mention of supportive comments three to nine times ($n = 73$, 7% of all codes).

Several participants discussed adversity they faced in their workplaces due to their accents, despite speaking English fluently. Facing adversity, prejudice, and career obstacles due to perceived language barriers required the participants to call upon resilience. ACI7 recalled:

Coming from Africa and having an accent, I remember during a job interview where another manager argued that the only thing, I have against him is his accent even though he is competent. I did not allow that comment to bother me but rather used it as an opportunity to relate with the individual and today we have a healthy and cordial working relationship.

ACI4 grew up in a Kenyan culture and family where she saw her mother and the women in her household exercising self-confidence by being vocal and expressive. She has passed this tradition onto her only daughter who is now in high school and plays flag football. She stated that there are just a handful of African immigrants at her workplace, and she has been fortunate to have the opportunities to serve in her capacity as a leader. ACI4 mentions that on one occasion,

I was told by my direct report that there is a language barrier between us even though we both speak English. Initially, I became self-conscious of my accent but soon after was reminded that being at the table has been because of who I am. ... It was an ongoing conversation with my direct report (an older lady) for her to see my authentic self. It was a learning opportunity for both of us, and today I can push the needle forward to encourage others on how to embrace their uniqueness to get to the next level.

ACI5 has a similar experience when she worked at a renowned bank where she got her first job upon arrival to the United States. She had a pronounced Ghanaian accent which she did not shy away from. As a teller at the bank, she did not obtain the opportunities others were getting because customers were inadvertently going to other tellers who had familiar accents.

She said:

I had just arrived in America from Ghana and, though I spoke English fluently and was understood just fine in Ghana (an English-speaking country), my thick Ghanaian accent cost me opportunities at the bank. Eventually, I evolved from the experience and adapted to my communication. Today, my current job is incredibly supportive of my unique accent. Ironically, it has made me aware of being inclusive as a human resources leader to empathize with others as well.

Words are powerful and are used to affect laws and constitutions, as well as to communicate human feelings and cognitive consonance and dissonances. It was prevalent among participants how the “African accent” could be a barrier for some or at least earlier in people’s careers. ACI9 mentions,

People with an accent seem to feel insecure, not feeling belonging and not feeling a part. People who are considered the dominant tribe tend to feel like this person is leading me. This can create self-esteem issues as well but for me, I rise to the occasion to be intentional in effectively communicating knowing that my accent expresses my identity and technically we all have accents.

ACI6 has not seen his African accent as communication barrier but rather as a conversation starter and ice breaker. He is the only black and African on his global team where people hail from South America, Europe, and the United States. He says,

I was taught resilience and to never give up in life and in adversity. My colleagues have seen that in me and lean to me for inspiration on various occasions when there are challenging projects or personal issues. I have earned the trust of my colleagues and for that I am grateful.

The participants described above relayed how they made positive adaptations when they encountered challenges related to their accents. ACI4 and ACI7 recalled remaining self-confident and persisting in developing healthy working relationships with those who criticized

their accents, while ACI5 learned to find an organizational setting where her unique accent would be valued and using her experience as motivation to practice empathy and create inclusive work environments. ACI9 and ACI6 went even farther to boldly celebrate their identities, as reflected in their accents, and to use these conversation starters.

Theme 5: Perceiving Sacredness in All Things Enhances Work Meaningfulness

The fifth theme suggested that perceiving sacredness in all things enhances work meaningfulness. All 12 participants expressed statements supporting this theme, with each making mention of this theme two to nine times (n = 73, 7% of all codes).

Theme 6: Christian Faith Cultivates Resilience

The sixth theme was that the Christian faith cultivates resilience. Eleven (92%) of the 12 participants expressed statements related to this theme, with each making mention of supportive comments three to eight times (n = 69, 7% of all codes). Grounded in their faith, these individuals typically exhibit resilience in the face of challenges, drawing strength from their spiritual beliefs. This can inspire colleagues and create a positive ripple effect in teams. ACI11 has a similar experience as a business owner and health practitioner who does a lot of hiring of talent. Faith builds strength in the human being to perform at a higher frequency. ACI11 says,

When you are a Christian and you hope and read your Bible, there are instructions that God gives to help in how you react. For example, when you get negative feedback from a superior you can exercise self-control, patience, and hope. These virtues will develop in bible studies, praying, and sermons. They should manifest at home and reflect at work. Bible says you are working onto God not onto man!

Theme 7: Cultural Focus on Empathic Communication Enhances Retention

The seventh theme was that the participants' cultural focus on empathic communication enhances retention. All 12 participants expressed statements related to this theme, with each making mention of supportive comments two to nine times (n = 67, 6% of all codes).

ACI9 trains leaders of various backgrounds as an African immigrant and has seen firsthand the vitality of building connection through two-way interaction and feedback among mentors and mentees. She states,

Every organizational strategy should include boldly how they are investing in people and keeping people. My director asked me the question of “what can another organization offer you that will make you want to leave?” They are willing to match that to keep me around. It brings critical thought for the employees to let them know they are important and valued in the organization. This has let people know leadership is transparent.

Theme 8: Immigrant Experience Results in Prioritizing Care for the Collective

The eighth theme was that the participants’ immigrant experience results in prioritizing care for the collective. Eleven (92%) of the 12 participants expressed statements related to this theme, with each making mention of supportive comments two to eight times (n = 64, 6% of all codes). ACI11 described his care for the collective:

My Ghanaian culture and faith have influenced how I lead through serving others as a health practitioner. I have colleagues I partner with who go to churches to promote health, doing blood pressure checks and other services to evaluate how healthy the church communities are. So, I enjoy using my talent to serve the community. It is important to have a sense of belonging. We supply the community with jobs and care as they supply us with business. Some people who have mental health issues is from not having belonging and community. Based on how my family setup is with my extended family being my responsibility, I take that practice into the community to serve.

ACI4 believes in giving back to the community and is involved in several charitable initiatives.

ACI6 states that his upbringing in Ghana (living with his grandmother) where he had to share all his resources with family members and was accountable to neighbors who had the right to discipline him when he stepped out of line, it wired him towards community. He shared a story of how this orientation toward caring for all also has benefits for work performance:

I am always looking out for my colleagues. One of them who is alienated on the team always comes to me to be a bridge. One time there was a bug in our theme that she found. She was supposed to go directly to the other team member, but she came to me. I organized a meeting to create collaboration and build community.

Theme 9: Faith-Based Service Orientation and Genuine Care for Employees Enhances Sense of Belonging

The ninth theme was that the participants' immigrant experience results in prioritizing care for the collective. All 12 participants expressed statements related to this theme, with each making mention of supportive comments two to nine times ($n = 64$, 6% of all codes). All participants mentioned that their African immigrant's servant leadership experiences lean towards emphasizing community. ACI11 for example mentions how much intentionality of care was given to employees during the COVID-19 pandemic to manage stressors and burnout among essential workers. He said,

During the peak of the pandemic, we had open door policy for staff to come and talk and let us know any issues we could help address. We believe in building a community and the growth of the team. Also, to listen to them. Thankfully at COVID we didn't lose any employees. Some employees got the virus and couldn't come to work but we continued paying them. We prayed with staff for the recovery of staff and the organization overall suffered no financial loss during that season. I honestly believe that my commitment to growth and community and faith in God kept us together as a work family.

For ACI2, caring for employees and the collective aligns perfectly with the role of organizational architects, who aim to cultivate a sense of belonging and unity within a company.

ACI2 explained:

I think collective over individual: Such leaders champion collective successes over individual triumphs, leading to a more collaborative and harmonious workplace environment. Cultivating community is key, people like doing business with people they like, having community beyond the workplace; if at church beyond the four walls. Including the family of employees so that they feel belonging and won't leave the organization just for money. I try to align and unite everyone along a united front; everyone cannot be the same but in spite of the differences align everyone along the common vision. To do that consistently align the vision, building community is important. Iron sharpens iron.

All the participants expressed a service-oriented mindset to lead and that this natural expression of their cultural orientation and Christian faith produced benefits for the work climate. For instance, ACI4 stated,

I seek to serve others and model servant leadership. Coming from Africa, I have done all things, so ask me to do anything else and I will do it. We put God first, people and then transactions. We want people to be promoted through purpose and fulfilment.

ACII advocates for employee welfare and places a high importance on the well-being and growth of team members, ensuring the human element remains central to organizational strategies. He is meticulous in identifying strategies to cater to those he leads. ACII mentioned:

I try to have awareness of how individuals in my team are doing. The Japanese have a concept where instead of sitting in your office, going out there and seeing what's going on so you can make decisions that cater to their needs. Better decisions are made when you are aware. Being able to conceptualize helps. Leaders need foresight to answer the tough questions on where the company is going to bring the positive culture.

ACII added that genuinely listening to and caring for employees results in benefits for themselves as leaders, the organization, and the employees, including improved awareness and ideas, a sense of wellbeing and inclusion for employees, and increased influence as leaders.

ACII elaborated:

Leaders should listen more than you talk so individuals feel like their voice has been heard. Leaders should learn to be psychologists based on all that people are going through. Take it upon yourself to pray for your team. When I get into the office early enough, I pray for the team, the company. Being an encourager also opens the door for people to come to you. In listening, I have been able to get so many ideas to apply wisdom. Listening brings healing and increases awareness. It also helps a leader to be persuasive.

ACI4 looked at this in its literal term, incorporating her spiritual practices learned from her praying mother and women she grew up around to influence the atmosphere at her workplace. ACI4 identifies,

I worked at a retail bank as a branch manager where there was a lot of stress and strife. I identified another colleague who happened to be the assistant branch manager who was also a woman of faith, and we would go in early to pray and literally anoint each desk. This is an environment where we were not allowed to profess our faith publicly. So, we quietly did it and covertly the strife went away and there was a newfound peace in the workplace. By the way, Africans can pray! I believe I have the spiritual gift of prayer. Because of that at my current organization, which is a Christian organization, I am called on quite a bit to lead prayer. I am trusted to be a conduit that sets the atmosphere for a

positive environment. I embody sound mind, power and love and not fear. If all things fail, I take it to God in prayer.

ACI5 sees herself as an agent of Christ in the workplace and a representative of demonstrating the Gospel in works and deeds. ACI5 explains,

It has been said among my colleagues that “she doesn’t play with the spirit of discernment.” I have the Holy Spirit. Having influence is also about discernment and leveraging the Holy Spirit to solve problems and to live a godly life.

Theme 10: Christian Orientation Emphasizes Communication and Mutual Understanding

The tenth theme was that the participants’ Christian orientation emphasizes communication and mutual understanding. Ten (83%) of the 12 participants expressed statements related to this theme, with those making mention of it through three to 10 supportive comments each (n = 60, 6% of all codes).

ACI2 recalls a time when he as a full-time employee and leader stepped in to serve a contractor who was dispensable and on the brink of being let go. ACI2 says,

A contractor who was the expert in a certain technology solution wanted to leave because he was being treated unfairly by his manager. I took time seeking to understand by listening, showing empathy, and exhibiting my commitment to his growth and that of the organization. I scheduled phone calls with him [where we looked] for a win-win situation. I then reached out to HR and found another opportunity for him where he interviewed and was brought on full-time into the organization.

ACI1 who works as an operations manager in a highly productive and profitable company kept emphasizing the fact that he had an incident in his organization where a supervisor looked down on him. He mentions,

When I joined my current organization and was promoted into my current role, I was approached by one of the managers telling me I do not belong here, even though I had all the qualifications. I know people who would be intimidated or feel insecure about such demeanor, but I took it upon myself to empathize with him and pray for him and proved through my attitude and performance that I belonged there. Today there is mutual respect between us, and we have been able to tap into each other’s talent to help the organization. Traditionally, one of us would have had to go, but it worked out. I know it was God who

brought me to this organization and my role here has impacted so many immigrants who can relate to me one way or another as I serve them in my leadership role.

ACI12 mentioned that communication is key, illustrating the many ways that breakdowns can occur to undermine the outcome. She explained:

If we are late delivering because of communication gaps, it's a problem. If we cannot communicate for other team members to understand, that's a problem. If a person can do their job but cannot communicate, it is a problem. They need to be able to understand and take instructions to do their job effectively. I have been able to make necessary adjustments to close communication gaps, but there are always opportunities for improvement.

Theme 11: Valuing and Celebrating Diversity Helps Attract and Retain Talent

The next theme was that the participants' orientation to value and celebrate diversity helps attract and retain talent. Eleven (92%) of the 12 participants expressed statements related to this theme, with those making mention of it using three to eight supportive comments each (n = 60, 6% of all codes).

ACI3 progressed the thought and suggested cultural exchange workshops at these roundtables should be organized where leaders immerse themselves in each other's cultures, perhaps even learning a few basic phrases in different languages to enhance mutual respect and appreciation.

Celebration of cultural events encourage the celebration of significant cultural events from various backgrounds, with senior leaders actively participating and engaging in the festivities alongside their African immigrant counterparts. I will be making this suggestion at my management academy.

ACI5 on the other hand is an advocate of African immigrants changing their mindset to not have a "pity party" and expect "handouts which can be a symptom of nepotism. ACI5 suggested that getting yourself prepared for when the opportunity comes your way is the optimum formula while staying true to oneself. She stated,

I don't believe that inclusion is just about hiring based on color or ethnicity. I worked my way to being a part of a leadership cohort program recently...even though I am the only African immigrant there and would like to see more of us, leadership opportunities

should be based on your performance. Don't feel bad talking or dressing like an African. I love my African prints and every Fridays I wear it. I got several questions and compliments. Colleagues and leadership cohort members ask where they can get some to buy, and that builds connections.

Participants suggested various communication strategies between senior leaders and African immigrant contributors and emerging leaders can adopt to bridge the gap and enrich talent retention. These strategies include joint problem-solving whenever a challenge arises by gathering teams consisting of senior leadership and African immigrant leaders for real-time brainstorming sessions. The diversity in thought processes and problem-solving approaches will lead to more innovative solutions.

Theme 12: Focus on Loving and Serving Employees Enhances Retention

The next theme was that the participants' focus on loving and serving employees enhances retention. Nine (75%) of the 12 participants expressed statements related to this theme, with those making mention of it using four to eight supportive comments each (n = 60, 6% of all codes). ACI1 mentioned:

Stewardship is important within the organization. Most managers are not able to build the relationship that followers are looking for. ... When we go to church, we make people feel the love of God. We can extend that to the workplace. ... When an employee gets to work [and feel loved, it] is difficult for them to leave. It's not about the paycheck but about the culture and how they are getting treated.

The leadership style of ACI12 is inherently focused on serving others, making her ideal for building teams and departments that function cohesively and supportively. She states,

Christian faith promotes a mindset of peace. An organization can create a policy without being moral but a person with a Christian faith should be moral. As an African Christian immigrant, I should know how to show empathy, foresee outside of policy and be able to help lookout for a person going through somethings. An African immigrant should not look at a one size fit all and come out with solutions that meet their need, lessening their workload, and solutions that will help the person heal faster. Based on this we can serve and not be served. This mindset of serving, coming from a Christian background should make it easier to set aside one size fit all policy to promote peace and promote retention of a healthy organization.

Theme 13: Christian Orientation Emphasizes Valuing Diversity

Theme 13 is that the Christian orientation emphasizes valuing diversity. Ten (83%) of the 12 participants expressed statements related to this theme, with those making mention of it using two to nine supportive comments each (n = 59, 6% of all codes).

In church organizations, the idea of a spiritual community that thrives on diverse expressions of faith adds depth and breadth to worship and fellowship. Notably, according to participants, unity did not require homogeneity. Instead, it is possible to unite under common elements despite diversity. For example, although African cultures themselves are highly diverse, they all share a rich musical tradition. In churches, African rhythms and sounds become powerful tools for praise, worship, and celebration that transcend language barriers and unite people in a common message. AC12, who has played musical instruments since childhood and who has led many prominent gospel choirs, commented:

I remember being choir director in a church where there was a mass attrition among the choir and among the congregants. Being able to serve in a leadership capacity to transform the people in the choir to unite behind sound and that also drew purpose for the congregants to bring their worship back to the Lord. There was a revival of community engagement that helped the church to stand.

In cultivating an appreciation for and value of diversity, the Christian faith of African Christian immigrants created opportunities for leadership roles for them within organizational settings.

ACI4 additionally emphasized that diversity is valued from a sacred perspective. She elaborated:

Leadership looks like one kind of person. Heaven will not have one kind of people. Freely and boldly speaking and asking questions on how to bring people together from different backgrounds to the table is vital. At my organization, surveys have helped bring more awareness on the need for a more diverse leadership, but the effect is only at the

lower levels. It's going to take people who are more diverse bringing a unified conversation to our leaders when there are open and honest conversations.

Theme 14: Emphasis on Mentoring and Developing Talent Enhances Retention

The next theme was that the participants' emphasis on mentoring and developing talent enhances retention. Ten (83%) of the 12 participants expressed statements related to this theme, with those making mention of it using two to nine supportive comments each (n = 55, 5% of all codes). Participants described implementing rotational leadership programs where leaders can take turns in different departments, facilitating real-time learning and understanding of the diverse functions of the organization (ACI2, ACI7). ACI8 additionally mentioned that it is helpful to "encourage collaboration on joint projects where teams are led by senior leaders and African immigrant leaders work together. This real-time collaboration on a shared objective can foster understanding and integration." Finally, ACI9 expressed that continuous training where both senior leaders and African immigrants are regularly trained on the importance and methodologies of synchronous coaching is an important feature of organizations that are effective in retaining talent, especially during the Great Resignation.

Theme 15: Immigrant Experiences Cultivate an Orientation to Use Storytelling and Mentoring

The next theme was that the participants' immigrant experiences cultivate an orientation to use storytelling and mentoring. Ten (83%) of the 12 participants expressed statements related to this theme, with those making mention of it using two to eight supportive comments each (n = 52, 5% of all codes).

A common thread of thought that emerged from participants was the application of wisdom in the articulation to incorporate storytelling. African cultures are replete with proverbs, stories, and oral traditions that pass wisdom from one generation to the next. In corporate

settings, storytelling becomes a tool for communication, mentorship, and leadership. In church organizations, stories enriched with African wisdom can provide powerful parables and allegories, connecting ancient wisdom to contemporary applications to introduce newer patterns of understanding.

To enhance organizational cohesiveness, foster mutual respect, and improve productivity by integrating diverse cultural insights from African immigrant leaders and the wisdom of senior leadership through real-time interactions. Synchronized integration was central to the participants' experiences with mentorship and coaching opportunities. The data revealed a strong consensus among participants about the profound impacts of synchronized integration on their personal and professional lives. This theme encapsulated more than mere observations; it delved into the very core of how participants interacted with and were influenced by mentorship and coaching to promote cross-cultural leadership.

All participants invariably mentioned that mentorship, coaching and sponsorship shape opportunities for cross-cultural leadership and inclusivity among African immigrants. ACI3, for instance, stated that conducting live workshops where senior leadership and African immigrant leaders come together for face-to-face interaction encourages direct communication, instantaneous feedback, and a genuine understanding and appreciation of value. He also stated that mentorship is vital for the African immigrant to prosper in the workplace. Someone who is in senior management who can be a guide is vital for upward mobility. ACI3 said:

Everyone should have a mentor who is in senior leadership; one who has been around for a while who can guide you. Have a sponsor (one who can speak to your work ethic and provide a good reference at tables you are not invited to). I must say, not seeing people that look like me at the top can be a challenge, but it is important to share with people what you want and your aspirations. Sometimes you feel the pressure of being the only one there. In the past, I used to withhold who I was. I was a different person at home and different at work until I took an executive course and it said just be your authentic self and since then I have had a paradigm shift.

A group of colleagues and I did a presentation a few weeks ago showing the statistics in the deficit of African immigrants like me in senior leadership. Soon after, I was recruited to enroll in the company's management academy. I believe in the building of people and building of community. I like to see people grow. The more you build a community, the more they thrive. The more you build a person, the more you build a community.

ACI10 had a varying experience from ACI3 but had in that being born in Europe and then living in Georgia, it was not difficult for him to be himself even though similarly he has experienced the deficit of African immigrants in senior leadership. ACI3 is an advocate of synchronous mentorship sessions. He said,

Investing in continuous education, talking to people who can give clarity, guidance, and perspective on a leader's next level. Establish regular one-on-one sessions between senior leaders and their mentees. This facilitates instant clarification, real-time learning, and deepens the mentor-mentee relationship.

Finally, ACI4 shared a similar idea to buttress the effectiveness of mentoring, coaching and sponsorship of African immigrants suggesting feedback and synchronous reflection sessions and post-mentoring, where both parties share their takeaways, lessons learned, and areas for future growth to ensure continual growth and alignment of goals.

Theme 16: Immigrant Experiences Foster an Orientation to Engage in Cross-Cultural Knowledge Sharing

The next theme was that the participants' immigrant experiences foster an orientation to engage in cross-cultural knowledge sharing. Ten (83%) of the 12 participants expressed statements related to this theme, with those making mention of it using three to nine supportive comments each (n = 52, 5% of all codes).

Holding monthly roundtable discussions, where leaders from diverse backgrounds share experiences, challenges, and success stories was prominent feedback. Participants viewed this as

fostering mutual appreciation and understanding of varied cultural and leadership dynamics. For instance, ACI12

ACI12 Bringing people together, coaching, surveying people on teams and getting their feedback so that the organization becomes aware of their issues so that they can implement solutions. Step 1 is getting feedback, listening to people, and getting their perspective on what they value. Based on this data they can come up with strategies whether it's a personal thing or a team thing to identify areas. Listen, listen, listen...As a company they should be committed to being trustworthy. The person may need healing based on what they are going through. Making them feel valued and that their concerns are being addressed.

ACI2 for instance mentioned the lack of such roundtables in his previous roles and stressed the importance of having a forum to discuss cross-cultural topics of interest to different people groups. African immigrant being a growing population of the workforce gaining competencies, he felt it would be a win-win for the greater good. ACI2 shared,

It is important to empower cultural diversity, give more opportunities. ... My current organization has implemented a policy where some opportunities go to minorities such as myself. Even at the lower level of the team, creating cultural awareness has been made more visible. The culture of the org has bought into inclusion, creating awareness.

Summary of the Themes

Careful examination of the data led to the identification of 16 emergent themes related to various aspects of the participants' experiences, including the impacts of their immigrant journey and their Christian faith, as well as the impacts they have on their organizations. The next section considers these themes compared to the research questions outlined for the present study.

Consideration of the Research Questions

Four research questions were outlined for the present study. This section considers these questions in light of the emergent themes that were identified based on analysis of the data.

Table 3 presents the alignment between the emergent themes and the research questions. The following sections describe each research question and the themes that answer each question.

Table 3*Emergent Themes by Research Question*

Research Question and Support Themes	Codes	
	<i>N</i> = 1044	
	n	%
RQ1. Does cultural diversity in African Christian immigrants create opportunities for leadership roles in an organization? Theme 3: Immigrant Experience Fosters an Emphasis on Unity Theme 4: Immigrant Experience Cultivates Resilience Theme 8: Immigrant Experience Results in Prioritizing Care for the Collective Theme 15: Immigrant Experiences Cultivate an Orientation to Use Storytelling and Mentoring Theme 16: Immigrant Experiences Foster an Orientation to Engage in Cross-Cultural Knowledge Sharing	315	30%
RQ2. Does Christian faith in an African immigrant create opportunities for leadership roles in an organization? Theme 2: Christian Faith Emphasizes Loving and Serving Others Theme 6: Christian Faith Cultivates Resilience Theme 10: Christian Orientation Emphasizes Communication and Mutual Understanding Theme 13: Christian Orientation Emphasizes Valuing Diversity	264	25%
RQ3. Does servant leadership in African Christian immigrants create positive organizational cultures? Theme 1: Work as an Expression of Faith Optimizes Performance Theme 5: Perceiving Sacredness in All Things Enhances Work Meaningfulness Theme 9: Faith-Based Service Orientation and Genuine Care for Employees Enhances Sense of Belonging	223	21%
RQ4. Does African Christian immigrant servant leadership application mitigate the Great Resignation in an organization? Theme 7: Cultural Focus on Empathic Communication Enhances Retention Theme 11: Valuing and Celebrating Diversity Helps Attract and Retain Talent Theme 12: Focus on Loving and Serving Employees Enhances Retention Theme 14: Emphasis on Mentoring and Developing Talent Enhances Retention	242	23%

RQ1. Does cultural diversity in African Christian immigrants create opportunities for leadership roles in an organization?

The first research question considered the impact of the participants' immigrant experiences on their ability to exercise interpersonal influence within an organizational setting.

Examination of the emergent themes suggested five themes helped answer this question:

- Theme 3: Immigrant Experience Fosters an Emphasis on Unity
- Theme 4: Immigrant Experience Cultivates Resilience
- Theme 8: Immigrant Experience Results in Prioritizing Care for the Collective
- Theme 15: Immigrant Experiences Cultivate an Orientation to Use Storytelling and Mentoring
- Theme 16: Immigrant Experiences Foster an Orientation to Engage in Cross-Cultural Knowledge Sharing

Together, these themes, cited collectively by all participants and 315 (30%) of all codes, suggest that African culture and the immigrant experience cultivated a range of orientations, values, and traits that have proven to be invaluable for leadership roles in the workplace. For example, African cultures are diverse, but there's a shared emphasis on community, togetherness, and collective progress. This ideology, when transposed to workplaces, fosters team cohesion, mutual respect, and shared goals.

The study participants similarly exhibited a desire to draw people together in service of a healthy work environment. Several participants discussed adversity they faced in their workplaces due to their accents, despite speaking English fluently. Facing adversity, prejudice, and career obstacles due to perceived language barriers required the participants to call upon resilience, defined as a person's process, ability, or outcomes related to making positive

adaptations in response to threat (Bowles & Arnup, 2016). Similarly, the study participants relayed how they made positive adaptations (e.g., developing healthy relationships, using the challenge as an opportunity to build rapport) when they encountered challenges in the workplace. These participants reflected attitudes consistent with African Christian immigrants, in general, who tend to view the workforce as a mission field (Nyang, 2018).

In corporate workplaces, these traits become invaluable. Furthermore, Allison (2012) emphasized the importance of resilience in leadership, whereby such individuals empower them and the individuals they lead to respond constructively to emergent challenges and threats. In turn, cultural diversity in African Christian immigrants appears to create opportunities for leadership roles in an organization by fostering the trait of resilience.

A common thread of thought that emerged from participants was the application of wisdom in the articulation to incorporate storytelling. African cultures are replete with proverbs, stories, and oral traditions that pass wisdom from one generation to the next. In corporate settings, storytelling becomes a tool for communication, mentorship, and leadership. In church organizations, stories enriched with African wisdom can provide powerful parables and allegories, connecting ancient wisdom to contemporary applications to introduce newer patterns of understanding.

To enhance organizational cohesiveness, foster mutual respect, and improve productivity by integrating diverse cultural insights from African immigrant leaders and the wisdom of senior leadership through real-time interactions. Synchronized integration was central to the participants' experiences with mentorship and coaching opportunities. The data revealed a strong consensus among participants about the profound impacts of synchronized integration on their personal and professional lives. This theme encapsulated more than mere observations; it delved

into the very core of how participants interacted with and were influenced by mentorship and coaching to promote cross-cultural leadership.

RQ2. Does Christian faith in an African immigrant create opportunities for leadership roles in an organization?

The second research question considered the impact of the participants' Christian faith on their ability to exercise interpersonal influence within an organizational setting. Examination of the emergent themes suggested that four themes helped answer this question:

- Theme 2: Christian Faith Emphasizes Loving and Serving Others
- Theme 6: Christian Faith Cultivates Resilience
- Theme 10: Christian Orientation Emphasizes Communication and Mutual Understanding
- Theme 13: Christian Orientation Emphasizes Valuing Diversity

These four themes, cited collectively by all participants and 264 (25%) of all codes, indicate that the Christian faith promotes behaviors and attitudes that prove beneficial for exerting influence and attaining leadership within organizational settings. For example, loving and serving others is central to both the Christian faith and servant leadership. At the same time, the emphasis on placing others above oneself can be counterproductive if the individual fails to care for one's own needs and priorities.

Like African immigrant experience, the participants explained that Christian faith cultivates and encourages resilience in response to challenge. Not only can this be beneficial for the individual leader, but it can also inspire colleagues, create a positive ripple effect in teams, and lead to enhanced work performance. Christianity furthermore values diversity, purporting those diverse expressions of faith adds depth and breadth to relationship building through

fellowship and worship. Notably, according to participants, unity did not require homogeneity. Instead, it is possible to unite under common elements despite diversity. For example, although African cultures themselves are highly diverse, many share a rich musical instrumentation.

In churches, African rhythms and sounds become powerful communication tools for praise, worship, and celebration that transcend language barriers and unite people in a common message. This viewpoint translates to the workplace, where leaders operating from a Christian faith would have a natural propensity to value and leverage the diversity present in the workforce to enrich shared objectives.

RQ3. Does servant leadership in African Christian immigrants create positive organizational cultures?

The third research question examined whether participants' use of servant leadership had positive effects on the workplace climate. Examination of the emergent themes suggested that three themes helped answer this question:

- Theme 1: Work as an Expression of Faith Optimizes Performance
- Theme 5: Perceiving Sacredness in All Things Enhances Work Meaningfulness
- Theme 9: Faith-Based Service Orientation and Genuine Care for Employees Enhances Sense of Belonging

These three themes, cited collectively by all participants and 223 (21%) of all codes, indicate that the participants enacted leadership in distinctive ways (i.e., viewing work as an expression of faith, perceiving the sacred in all things, genuinely expressing care and service for employees) that produced notable impacts for the work environment and climate, such as optimized performance, work meaningfulness, and sense of belonging. For example, participants emphasized that African Christian immigrants often have a non-negotiable faith praxis that

produces a strong moral compass. Many participants hinted at having strong ethical frameworks that were rooted in faith and which ensured that their organizational decisions and policies were grounded in selflessness and integrity. This orientation, in turn, engenders trust, reliability, and consistent, ethical decisions. These traits make African Christian immigrant's valuable assets to teams and organizations.

It is important to note that the African perspective often does not sharply distinguish between the sacred and the secular; instead, everything has spiritual significance. Even though this presents purpose and meaning at work, it could present a negative connotation in the perceived notion of superstition in secular organizational settings, subsequently generating a measure of unproductivity. In church settings, this orientation blurs the lines between daily life and spiritual existence, leading to holistic faith practices of serviceability.

Interestingly there were landslide viewpoints here among participants who felt that their faith should not only be worn as a badge of honor but should be professed and applied with wisdom to have positive impact in a secular or sacred organization. Accordingly, participants with more leadership experience explained they strategically integrate culture and spirituality and maintained that duality at various levels, depending upon their specific work environment. All participants agreed that their service-oriented mindset was a natural expression of their cultural orientation and Christian faith, and that this produced benefits for the work climate.

RQ4. Does African Christian immigrant servant leadership application mitigate the Great Resignation in an organization?

The fourth research question examined whether participants' use of servant leadership helped organizations attract and retain talent, in remediation of the Great Resignation. Examination of the emergent themes suggested that four themes helped answer this question:

- Theme 7: Cultural Focus on Empathic Communication Enhances Retention
- Theme 11: Valuing and Celebrating Diversity Helps Attract and Retain Talent
- Theme 12: Focus on Loving and Serving Employees Enhances Retention
- Theme 14: Emphasis on Mentoring and Developing Talent Enhances Retention

These four themes, cited collectively by all participants and 242 (23%) of all codes, indicate that the participants enacted specific leadership behaviors and values (i.e., empathic communication, celebrating diversity, loving, and serving employees, emphasizing mentoring and development) that helped to attract and retain talent. These abilities are vital in the era of the Great Resignation. Participants expressed that mentoring, development, and communication strategies, in particular, can form a vital bridge between senior leaders and African immigrant contributors, and that emerging leaders can use that bridge to support talent retention. These strategies include joint problem-solving whenever a challenge arises by gathering teams consisting of senior leadership and African immigrant leaders for real-time shared services. The diversity in thought processes and problem-solving approaches will lead to more cultural enrichment and creative solutions.

Evaluation of the Research Design

The research design for this study stands as a testament to effective qualitative research methodology, successfully addressing the research questions that guided this inquiry. The use of in-depth, semi-structured interviews was instrumental, allowing for the flexibility and depth needed to probe into the experiences and perceptions of the participants. This approach, while thorough, was designed to be adaptive, creating dynamic interaction between the interviewer and the participant.

The sample size was methodically selected, sufficient to achieve data saturation, thus confirming that the scope of the research was adequately covered. Data saturation was achieved wherein informational redundancy (Francis et al., 2010; Guest et al., 2006; Sandelowski, 2008) resulted such that:

New data tend to be redundant of data already collected. In interviews, when the researcher begins to hear the same comments again and again, data saturation is being reached... It is then time to stop collecting information and to start analyzing what has been collected. (Grady, 1998, p. 26).

Informational redundancy began to occur in the ninth interview and was clearly evident by the twelfth. The adoption of 12 participants facilitated an in-depth exploration of the themes, and the richness of the data collected attests to the appropriateness of this approach.

At the same time, it is necessary to acknowledge the study's limitations. The qualitative nature means that the findings are not generalizable to a wider population. Furthermore, the reliance on participants' self-reporting raised concerns about potential bias or inconsistency.

Despite these constraints, the value of the study is undiminished. Valuable insights into the research problem were unearthed, laying the groundwork for future studies. The emergent themes, arrived at through rigorous data collection, coding, and analysis using Dedoose software, offered a deeper understanding of the phenomenon under study. These insights not only enhanced understanding but also have the potential to inform and influence policy and practice in the relevant fields.

Although the findings are context-specific, limiting their broad application, and self-reported data are susceptible to biases like social desirability, the study's credibility and transferability were ensured. A detailed description of the research process, the maintenance of a reflexive journal, and the incorporation of member checks all contributed to the robustness of the research.

In conclusion, the qualitative research design employed for this study stands as both an effective and nuanced means of inquiry. It not only illuminated aspects of the phenomena that had remained unexplored but also provided avenues for future investigation. Thus, despite its limitations, the research design's success in achieving the intended research goals underscores the potential and importance of qualitative methods in understanding complex human experiences and perceptions.

CHAPTER FIVE: CONCLUSIONS

This chapter provides a discussion of the study findings. First, the research purpose and questions are reiterated. Next, examination of the research questions and comparison to extant literature are provided. Study conclusions are then presented. Implications and applications of the study findings and conclusions are outlined in subsequent sections. Finally, the study limitations and suggestions for continued research are presented.

Research Purpose and Questions

This qualitative phenomenological research investigated the use and impact of servant leadership by African Christian immigrants within organizations during the Great Resignation. To do so, underlying factors influencing the professional assimilation and success of African Christian immigrant servant leaders within the organization were examined. The researcher's aim was to uncover the unique perspectives, experiences, and challenges faced by these leaders, examining the interplay of their cultural context, Christian faith, and servant leadership orientation in their leadership journeys. The research aimed to contribute valuable insights into how organizations can better integrate and leverage the unique strengths of this cohort. Ultimately, the findings will serve as a foundation for identifying threats of emotional exhaustion, cynicism, and low personal efficacy resulting from burnout and stress; and identify strategies for engagement, inclusion, and well-being to mitigate the Great Resignation.

Four research questions were defined in this study to identify the self-perceived value of African Christian immigrants as servant leaders and how organizations can utilize their lived experiences to identify mitigation strategies for the Great Resignation:

RQ1. Does cultural diversity in African Christian immigrants create opportunities for leadership roles in an organization?

RQ2. Does Christian faith in an African immigrant create opportunities for leadership roles in an organization?

RQ3. Does servant leadership in African Christian immigrants create positive organizational cultures?

RQ4. Does African Christian immigrant servant leadership application mitigate the Great Resignation in an organization?

Key Study Findings and Comparison to Extant Literature

In-depth analysis of the transcribed interviews resulted in a careful examination of the collected data. Analysis using Dedoose resulted in identification of 1,044 codes, which were subsequently organized into 16 themes that served to answer the study's four research questions. This section revisits the key findings for each research question and considers and compares these findings to extant literature.

RQ1. Does Cultural Diversity in African Christian Immigrants Create Opportunities for Leadership Roles in an Organization?

The present study findings indicated that African culture and the immigrant experience influenced participants' leadership competencies in several ways. Specifically, the participants explained that the immigrant experience cultivated within them an emphasis on unity as well as resilience and an orientation to prioritizing care for the collective—in this case, the organization, and its employees. Additionally, the participants shared that they actively engaged in sharing knowledge, wisdom, and experiences with others at work through storytelling, mentoring, and cross-cultural knowledge sharing.

The participants reported that their cultural context of experiencing a humble upbringing and exposure to circumstances directly or indirectly influenced their mindset and worldview influencing their work ethic and effect within their organizational context. The study data indicated that participants' immigrant enhanced their ability to exercise interpersonal influence

within organizational settings, specifically due to their emphasis on unity, resilience, prioritization of caring for the collective, use of storytelling and mentoring, and seeking to engage in cross-cultural knowledge sharing. Similarly, Nwachukwu and Espinosa (2017) found in their study that the cultural dimensions of Sub-Saharan African immigrants and their work-related experiences in the United States fosters inclusiveness, indicating that African immigrants may have a natural tendency toward servant leadership. Based on these findings, African culture and the immigrant experience appears to cultivate a range of orientations, values, and traits that prove to be invaluable for leadership roles in the workplace. The orientations participants described were consistent with definitions of resilience, meaning the ability to make positive adaptations in response to threat (Bowles & Arnup, 2016). Participants also reflected attitudes consistent with African Christian immigrants documented in past literature (Nyang, 2018). Resilient leadership is reportedly immensely powerful in the workplace and has a generative impact on followers (Allison, 2012).

Based on these findings, it would be highly beneficial for African Christian immigrants to bring these strengths and qualities rooted in their culture and immigrant experience into the workplace. Rather than feel minoritized because of their background, the study findings and extant literature reveal that these qualities are career differentiators and should be embraced as central parts of these individuals' identities. For example, their resilience may empower them to effectively navigate unfamiliar environments, persevere through adversity, adapt to new cultural norms, and address the difficulties they encounter along the way—all with a positive outlook. Although no participants specifically explained how they leverage their identity as a career differentiator, Rockwell's (2019) framework for assessing organizational identity, evaluating the competitive value of each identity claim, and then leveraging and adjusting identity as needed

may be useful for this purpose when applied to the individual. Rockwell's (2023) discussion of identity-based leadership transition may offer further insights for how African Christian immigrants may leverage their identity for career advantages.

Accordingly, leaders and supervisors of African Christian immigrants should recognize that this population has unique gifts that can benefit the workplace and think about how these unique assets can be leveraged. For example, African Christian immigrants may be particularly gifted at conflict resolution and drawing people together in cohesion, given their propensity to value and forge unity. Furthermore, due to their unique gifts of empathy, understanding, and support for others, African Christian immigrants may be helpful mentors and sources of guidance and comfort for others in organization members. The unique traits revealed in this study have been deeply ingrained in the upbringing of many African immigrants and are invaluable assets. Organizations can harness these strengths for myriad purposes, including innovative problem-solving, agile response to change, and even for driving forward initiatives such as storytelling, mentoring, and cross-cultural knowledge sharing, which participants reported engaging in for the purpose of sharing knowledge, wisdom, and experiences with others at work.

For example, African immigrants' orientation to care for the collective often involves sharing knowledge and supporting others. Organizations can establish hierarchical mentoring and peer mentoring programs where experienced African Christian immigrant employees can guide and support other colleagues. This promotes knowledge sharing, skills development, and a sense of unity among employees. Caring for the collective often involves sharing knowledge and supporting others. Organizations can establish mentorship programs where experienced African Christian immigrant employees can guide and support newer colleagues. This promotes knowledge sharing, skills development, and a sense of unity among employees.

At the same time, the natural propensities and wealth of raw talent that African Christian immigrants bring to the organization also may require further development. Therefore, it is important for human resources and learning professionals within the organization to ensure that training opportunities are available and communicated to this population so that their inherent assets and talent may be fully developed and leveraged for the benefit of their careers, teams, and the organization overall.

RQ2. Does Christian Faith in an African Immigrant Create Opportunities for Leadership Roles in an Organization?

Study findings indicated that participants' Christian faith cultivated behaviors and attitudes that prove beneficial for exerting influence and attaining leadership within organizational settings, including loving and serving others, resilience, a focus on communication and mutual understanding, and celebration of diversity. The integration of faith into daily life, especially at the workplace, is deeply ingrained among many African immigrants. When this faith praxis remains non-negotiated – steadfast and uncompromised regardless of external influences – it can present both assets and challenges within an organizational setting. The impact of participants' Christian faith was prevalent in the transcripts and held significant importance as it pertained to participants' attitudes and their faith. Participants in this study identified experiences including moral anchoring, resilience and tenacity, purpose-driven work, and the communal and supportive mindset.

The non-negotiable faith praxis of African immigrants in the workplace serves as a beacon of strength, resilience, and ethical grounding. However, like any deep-rooted belief system, it comes with its set of challenges. The key lies in recognizing these strengths and challenges, fostering open dialogue, and creating an inclusive environment where faith can

coexist harmoniously with professional responsibilities. This could be achieved through training, mentorship programs, and open communication and collaboration among all employees.

The integration of faith into every aspect of life could sometimes blur boundaries and limit opportunities if Christian maturity is not conceived. For the African Christian immigrant, this leaves potential on the table for influencing a positive work environment and promoting well-being and work-life balance.

Past literature noted that the Christian faith can provide a source of strength and resilience, which can help them navigate challenges and overcome obstacles in the workplace (Asamoah-Gyadu, 2014). Accordingly, leaders rooted in Christian faith often bring strong work ethics and optimistic attitudes to the workplace, which can improve overall employee satisfaction and engagement (F. Mosugu, 2020).

Integrating the present study findings with those of extant literature suggest several implications for African Christian immigrants. First, their emphasis on loving and serving others can significantly enrich the workplace, especially within the context of heightened burnout, employees' needs for inclusion, and heightening focus on customer loyalty. Knowing that one's colleague or service provider deeply cares does much to improve the work climate. In turn, these findings may be considered a call to action for African Christian immigrants to continue extending compassion and empathy to others in the workplace—especially to those from diverse backgrounds. This could lead to a greater openness and willingness to understand and support others, contributing to harmonious relationships in various contexts. Additionally, African Christian immigrants' rootedness in their faith reportedly gives rise to a commitment to ethical

decision-making. This commitment, in turn, may lead them to prioritize actions that benefit others and contribute positively to the greater good, aligning with their Christian principles.

Based on these findings, managers of African Christian immigrants should recognize that the principle of loving and serving others is deeply rooted in the faith of African Christian immigrant workers. This resonance signifies more than just a set of values—instead, it is an integral part of their belief system. Supervisors can acknowledge and respect this connection by creating a work environment that aligns with these values. For example, encouraging teamwork, collaboration, and opportunities for employees to contribute to the well-being of their colleagues and the broader community can foster a sense of alignment between their faith and work. Supervisors additionally can benefit from understanding that African Christian immigrants' commitment to compassion and empathy extends beyond their faith community. This insight encourages supervisors to create a workplace that values diversity and encourages open dialogue. By fostering an inclusive environment where different perspectives are acknowledged and supported, supervisors can help African Christian immigrant employees engage more authentically and harmoniously with their colleagues from various backgrounds.

Recognizing the connection between African Christian immigrants' faith and ethical decision-making, supervisors can expect a heightened awareness of the impact of their actions on others. African Christian immigrant workers might prioritize actions that align with their Christian principles of benefitting others and contributing to the greater good. Supervisors can facilitate ethical discussions, reinforce the importance of integrity, and set an example of responsible decision-making. This alignment can contribute to a workplace culture of mutual respect and ethical behavior.

Human resources and learning professionals are advised to recognize that the values of loving and serving others resonate deeply with the faith of African Christian immigrant workers. Accordingly, human resources and learning professionals can design programs and initiatives that align with these values, fostering a workplace culture that encourages collaboration, empathy, and mutual support. This might involve organizing volunteer opportunities, team-building activities with a social impact, and projects that allow employees to contribute positively to their communities. These insights also could be used to shape diversity and inclusion initiatives, encouraging empathy, and understanding among employees from diverse backgrounds. Training programs could focus on developing cultural competence, active listening skills, and conflict resolution strategies that promote harmonious relationships within a multicultural workforce.

Furthermore, human resources and learning professionals should leverage the connection between African Christian immigrants' faith and ethical decision-making to reinforce an ethical organizational culture. Human resources can strive to incorporate these values into company policies and codes of conduct. Learning programs can provide scenarios and training modules that highlight ethical dilemmas and guide employees, including African Christian immigrants, on making decisions that align with their values while upholding professional standards.

RQ3. Does Servant Leadership in African Christian Immigrants Create Positive Organizational Cultures?

The analyzed data suggest that the study participants enacted leadership in distinctive ways (i.e., viewing work as an expression of faith, perceiving the sacred in all things, genuinely expressing care and service for employees) that produced notable impacts for the work environment and climate, such as optimized performance, work meaningfulness, and sense of

belonging. For example, ACI6 cited his personal practice of Respect, Accountability, Transparency, and Integrity, which he explained has opened doors for him in his leadership. He explained:

I use this concept ... [of] respect for self and others, accountability to self and others, transparency to ensure you are doing things openly, and integrity (a core value of every good Christian). I speak in a respectful manner to everyone.

The behaviors, attitudes, and traits revealed through exploration of this research question emphasize why African Christian immigrants make valuable assets to teams and organizations and promote positive work climate attributes such as strong ethics, integrity, trust, and reliability.

The leadership style endorsed by participants also reflected a type of high-involvement leadership. While Africa has its traditional hierarchies, its cultural diversity also brings a level of fluidity and flexibility reflective of participative leadership styles. Furthermore, church settings allow for a measure of fluidity and flexibility that balances respect for leadership with active congregational participation consistent with participative leadership styles. By promoting coaching and mentoring, organizations can ensure that the integration of cross-cultural perspectives becomes a real-time, dynamic process rather than a static, one-off event. This not only enriches the organizational culture but also paves the way for a more inclusive, innovative, and cohesive work environment. Similarly, Farooq et al. (2021) found that servant leadership has a significant positive impact on employees' work engagement and job satisfaction, and this can have an enhancing effect on the work climate. Other literature asserted that African Christian immigrants often emphasize community and collaboration, which can lead to a supportive and inclusive work environment (Agyemang, 2018). This positively affects engagement and retention, along with building on servant leadership qualities (F. Mosugu, 2020). Similarly, Nwoye (2021) found that servant leadership promotes employee commitment by creating a supportive work environment that values employees' contributions and meets their needs.

Combining the study findings with extant literature, it is notable to discover that, for African Christian immigrants, work can be an expression of faith and a source of performance optimization. This suggests that African Christian immigrants—like other Christians—can approach their work to honor their religious values, integrating their faith into their professional endeavors. African Christian immigrants may find that by aligning their work with their Christian beliefs, they not only enhance their job performance but also experience a deeper sense of purpose and fulfillment in their roles. Accordingly, managers of African Christian immigrants should support these workers' faith-driven engagement. Supervisors should recognize that African Christian immigrants may derive a deep sense of purpose and motivation from integrating their faith into their work. This presents an opportunity for supervisors to foster an environment where African Christian immigrants can openly express their religious values and find alignment between their faith and job responsibilities. By acknowledging and respecting this connection, supervisors can facilitate increased engagement, job satisfaction, and performance among African Christian immigrants. Human resources and learning professionals should consider designing training programs that allow African Christian immigrants to integrate their religious beliefs into their professional growth. Offering workshops or resources that explore how faith can positively impact job performance can empower African Christian immigrants to align their values with their roles. By tailoring training to incorporate faith-based perspectives, human resources and learning professionals can enhance engagement, motivation, and overall effectiveness among African Christian immigrants.

The finding that perceiving sacredness in all things enhances work meaningfulness is particularly relevant for African Christian immigrants who hold a strong faith-based worldview. This suggests that African Christian immigrants can view their work to honor their faith and

contribute positively to the world around them. By recognizing the sacredness in their daily tasks and interactions, African Christian immigrants can find deeper significance in their work, fostering a sense of spiritual connectedness and purpose. Supervisors can promote this holistic perspective of work for African Christian immigrant employees. Supervisors should encourage African Christian immigrants to see their tasks and interactions as opportunities to live out their faith values. This might involve facilitating discussions about the intersection of faith and work, providing platforms for sharing personal insights, and recognizing the spiritual dimensions of employees' contributions. By fostering this outlook, supervisors can contribute to enhanced job satisfaction and a deeper sense of purpose among African Christian immigrants. These insights also can be leveraged from a human resource and learning perspective whereby perceiving sacredness in all things enhances work meaningfulness to create enriching experiences for African Christian immigrants. This means creating an environment where African Christian immigrants' faith values are acknowledged and integrated into their job roles. Human resources can strive to foster a culture that values spirituality and encourages employees to find deeper significance in their tasks. Additionally, learning professionals can offer programs that help African Christian immigrants connect their work to their broader life purpose, resulting in a stronger sense of fulfillment and commitment.

Furthermore, the finding that a faith-based service orientation and genuine care for employees enhance a sense of belonging carries important implications for African Christian immigrants. African Christian immigrants, guided by their faith's emphasis on caring for others, can actively contribute to a supportive and inclusive work environment. This can foster stronger connections with colleagues and enhance their sense of belonging within the organization.

African Christian immigrants' authentic demonstration of care can contribute to positive relationships, collaboration, and a sense of unity among diverse teams.

This finding also has implications for how supervisors manage their teams. Supervisors should recognize that African Christian immigrants, guided by their faith, may prioritize caring for others in their interactions. While other Christians also may be guided by their faith and predisposed to caring for and about others, past literature has noted that African Christian immigrants tend to be more religious than other Black Americans peers (Diamant, 2021) and American Christians in general (Massey & Higgins, 2011). Moreover, according to Sackey-Ansah (2020), most African Christian immigrants believe they have received a God-given mandate to exercise their faith in every aspect of life, which means boldly infusing their Christian faith into the workplace. Participants' accounts similarly reflected this boldness, as they noted they were known for being Christian in their workplaces. Supervisors can encourage and model a similar caring approach, promoting a workplace culture of empathy, support, and inclusivity. By fostering an environment where African Christian immigrants' values align with the organization's values, supervisors can enhance team cohesion, positive relationships, and overall employee well-being. Moreover, human resources and learning professionals should prioritize values-driven development initiatives. This includes encouraging African Christian immigrants to contribute their unique perspectives to diversity and inclusion programs and facilitating opportunities for them to demonstrate care for colleagues. Human resources can establish mentorship programs that align with African Christian immigrants' values of service, creating a platform for them to support their colleagues' growth while enhancing their own sense of belonging.

RQ4. Does African Christian Immigrant Servant Leadership Application Mitigate the Great Resignation in an Organization?

Data related to the fourth and final research question indicated that participants' use of servant leadership helped organizations attract and retain talent. Specific expressions of leadership that were reported as beneficial included a cultural focus on empathic communication, valuing and celebrating diversity, loving, and serving employees, and emphasizing mentoring and development. Participants' orientation towards cultural traditions of oral storytelling and mentorship ensures a continuous transfer of knowledge, fostering a learning environment. The alignment of African Christian immigrant servant leaders as organizational people architects is a natural and powerful fit. Their foundational beliefs in service, community, and collective good make them uniquely positioned to shape organizations in ways that prioritize both human well-being and business success. By recognizing and tapping into their unique attributes, companies can foster more connected, adaptive, and human-centric organizational structures. These features are vital in the era of the Great Resignation, especially given the powerful impact managers and leaders have on employee retention (Lipman, 2015).

These findings are consistent with past literature, which found that servant leadership places a high value on employee well-being, which can lead to reduced burnout and turnover intentions (González-Romá et al., 2021a). Moreover, Nwoye (2021) found in a study of the impact of servant leadership on employee commitment in African Christian immigrant-led organizations that servant leadership enhanced employee commitment. Other literature echoed these sentiments, such as Vandor (2021), who noted the positive impact that African Christian immigrants can have on employee satisfaction and engagement, and Tull (2018), who asserted

that African Christian immigrants bring a unique set of values and perspectives to the workplace that can benefit an organization in several ways, including increased stability and community.

The findings related to Research Question 4 hold important implications for African Christian immigrants, their managers, and their organizations. For example, these findings suggest that African Christian immigrants who prioritize empathic communication may help enhance their retention within their organization. African Christian immigrants should strive to develop strong interpersonal skills that allow them to understand and connect with their colleagues and supervisors. By actively listening, showing empathy, and engaging in effective communication, African Christian immigrants can foster positive relationships, leading to a greater sense of belonging and job satisfaction. This, in turn, can contribute to their long-term retention within the workplace. Managers can learn from the example provided by African Christian immigrants regarding the significance of empathic communication in retaining their team members. By actively engaging in empathic communication. Supervisors can create an environment where their team members, including African Christian immigrants, feel understood, valued, and supported. This can lead to stronger relationships, increased job satisfaction, and higher retention rates. African Christian immigrant supervisors, in particular, can set an example by fostering a culture of open dialogue and active listening, which can positively impact both their African Christian immigrant and non-African Christian immigrant team members. Human resources and learning professionals similarly should recognize the importance of fostering empathic communication skills within the organization. They can design training programs and workshops that help employees, including African Christian immigrants, develop effective communication skills rooted in empathy. Creating dedicated time, space, and structures for interaction and sharing among employees and instilling values of psychological

safety, inclusion, vulnerability, and empathy—modeled by leadership—also can be helpful in fostering empathic communication (Leisti, 2022). By providing resources that promote understanding, active listening, and open dialogue, Human resources and learning professionals contribute to an environment where employees feel understood, valued, and supported. This can lead to improved relationships, higher job satisfaction, and increased retention rates among African Christian immigrants and all employees.

Given the findings that valuing and celebrating diversity helps attract and retain talent, African Christian immigrants should recognize the importance of embracing and celebrating diversity within the workplace. African Christian immigrants can contribute to retention by actively participating in initiatives that promote diversity, equity, and inclusion. By sharing their unique perspectives, cultural insights, and experiences, African Christian immigrants enrich the diversity of thought within the organization. This can create a more inclusive environment that encourages African Christian immigrants to stay and thrive. Supervisors additionally need to understand the value of diversity and its impact on talent attraction and retention. They can actively contribute to this by promoting an inclusive work environment where diverse perspectives are acknowledged and celebrated. African Christian immigrant supervisors can create opportunities for cultural exchange, encourage participation in diversity initiatives, and ensure that all team members feel a sense of belonging. By valuing diversity, African Christian immigrant supervisors contribute to an environment that encourages African Christian immigrants and others to remain with the organization. Human resources and learning professionals also play a critical role in promoting an inclusive workplace that values diversity. They can design diversity awareness programs, cultural competency training, and initiatives that celebrate different perspectives, including those of African Christian immigrants. Oguntola

(2022) found in her study of 40 Nigerian women who lived and worked in the U.S. and Canada that these women continue to experience employment discrimination but also have had positive employment experiences. Studies such as these, plus the present study findings that more inclusion is needed indicate that, while progress is being made, there is more room for improvement.

By creating opportunities for employees to learn about and appreciate each other's backgrounds, human resources and learning professionals contribute to an environment where African Christian immigrants and other employees feel a sense of belonging and are more likely to stay with the organization.

Furthermore, African Christian immigrants can help enhance their organization's retention by embracing focusing on loving and serving their colleagues and fellow employees—consistent with definitions of servant leadership (Greenleaf, 1970, 1998; Spears, 2002, 2010). This finding suggests that a workplace culture characterized by mutual support and care can lead to increased job satisfaction and retention. African Christian immigrants can actively contribute to this by showing genuine concern for their colleagues' well-being, offering help and assistance, and fostering a collaborative atmosphere. By embodying these values, African Christian immigrants create a positive work environment that encourages them and others to remain with the organization. Supervisors similarly should embrace the notion of loving and serving their employees as a means of enhancing retention. By demonstrating genuine care for their team members' well-being, African Christian immigrant supervisors can create a positive and supportive atmosphere. This involves actively addressing concerns, providing mentorship, and fostering a collaborative work environment. African Christian immigrant supervisors can infuse their leadership style with values of compassion and empathy, which can contribute to increased

job satisfaction and long-term retention among their team members. Human resources and learning professionals should emphasize the importance of a caring and supportive work environment. They can develop initiatives that promote a culture of care, mentorship, and collaboration. By providing mentorship programs, wellness initiatives, and platforms for open communication, Human resources and learning professionals contribute to an environment where African Christian immigrants and other employees experience genuine care. This approach can lead to higher job satisfaction, stronger connections among team members, and ultimately, enhanced retention rates.

Conclusions

Four conclusions have been drawn in answer to the research questions. In response to RQ1, does cultural diversity in African Christian immigrants create opportunities for leadership roles in an organization, the study findings suggest that African Christian immigrants' cultural diversity indeed produces advantages and benefits for African Christian immigrants who aspire to attain leadership roles. Specific assets originating from their culture and immigrant experiences include an emphasis on unity, resilience, orientation to prioritizing care for the collective, and propensity to share knowledge, wisdom, and experiences with others through storytelling, mentoring, and cross-cultural knowledge sharing. These are powerful attributes for leaders to possess and reflect qualities consistent with supportive, participative, and inspirational leadership styles (Kotter, 2018; Northouse, 2018).

In response to RQ2, does Christian faith in African Christian immigrants create opportunities for leadership roles in an organization, the study findings suggest that the faith-based qualities of African Christian immigrants elevate their leadership capabilities. Specific attributes include loving and serving others, resilience, a focus on communication and mutual

understanding, and celebration of diversity. These qualities prove beneficial for exerting influence and attaining leadership within organizational settings and again reflect the qualities of servant leadership as well as inspirational leadership styles (Kotter, 2018; Northouse, 2018; Spears, 2002, 2010).

In response to RQ3, does servant leadership in African Christian immigrants create positive organization cultures, the findings suggest that study participants enacted leadership in distinctive ways (i.e., viewing work as an expression of faith, perceiving the sacred in all things, genuinely expressing care and service for employees) that produced notable impacts for the work environment and climate, such as optimized performance, work meaningfulness, and sense of belonging. In turn, it may be concluded that African Christian immigrants' practice of servant leadership produce measurable benefits in terms of the workplace climate.

Finally, in response to RQ4, does African Christian immigrant servant leadership application mitigate the Great Resignation in an organization, study findings suggest that participants' use of servant leadership helped organizations attract and retain talent. Specific expressions of leadership that were reported as beneficial included a cultural focus on empathic communication, valuing and celebrating diversity, loving, and serving employees, and emphasizing mentoring and development. These practices have been shown to have a positive effect on retention and inclusion in extant studies as well (González-Romá et al., 2021a; Sull et al., 2022), indicating that African Christian immigrants' expression of servant leadership has similar effects as the expression of servant leadership by other individuals (Spears, 2002, 2010).

Recommendations

In the ever-evolving global marketplace, organizations have started realizing the vast potential of fostering diverse work environments. This recognition is not just about

demographics but also about incorporating varied cultural nuances and worldviews to enhance organizational culture. Cultural appreciation and sensitivity form the foundation for any inclusive work environment. The findings clearly underscore the significance of cultural sensitivity, particularly for African immigrants. As workplaces strive for inclusivity, there's an urgent imperative to value and appreciate the diverse cultural heritages of all employees. This appreciation extends beyond mere acknowledgment, necessitating tangible actions that demonstrate respect and recognition. The experiences and perspectives of African immigrants, with their rich cultural backgrounds, present opportunities for organizations to embrace diversity in ways that are both profound and transformative. This section provides specific recommendations for African Christian immigrants, managers leading African Christian immigrants, non-African colleagues and human resources and learning professionals.

African Christian Immigrants

Several recommendations are offered to African Christian immigrants based on the results of the present study. These recommendations are designed to reflect the blend of culture and faith represented within the African Christian immigrant. Therefore, these recommendations could have some applicability other African immigrants or even immigrants in general, owing to the commonalities of African cultural values and the immigrant experience, and to other Christians, due to the common faith basis. The following 12 recommendations are designed to leverage African Christian immigrants' unique values, such as those concerning spirituality, service, and unity:

1. Storytelling: Embrace the value of storytelling by sharing your journey, cultural insights, and experiences with colleagues. Be proactive in educating others about

- your background, values, and traditions. This can foster cross-cultural understanding and help create an inclusive environment where diversity is celebrated.
2. Embrace mentorship and unity: Leverage your commitment to collective care and unity by engaging in mentorship initiatives. Offer guidance to colleagues, especially those from diverse backgrounds, while also seeking mentorship to further your own growth. This reciprocal approach fosters a supportive community within the workplace.
 3. Lead with ethical values: Embody the values of ethical leadership and unity in your role. Advocate for inclusive practices, encourage cross-cultural dialogue, and demonstrate compassionate leadership. Your actions can inspire positive change and promote an environment where everyone feels valued and respected.
 4. Integrate values into daily interactions: Actively integrate Christian values of loving and serving others, compassion, empathy, and ethical decision-making into their daily interactions within and outside the workplace. For instance, when working on a team project, proactively reach out to team members, offer help, and ensure that everyone's contributions are acknowledged.
 5. Engage in Cross-Cultural Learning and Sensitivity Training: Seek out opportunities to enhance their cross-cultural competence and understanding. This can involve participating in cross-cultural sensitivity training programs offered by their organization or seeking external workshops to equip them with practical tools to navigate cultural differences, ensuring that their interactions are respectful, open-minded, and conducive to collaboration.

6. **Lead by example and promote inclusion:** Consider taking on a leadership role in promoting inclusive practices within their workplace, ranging from mentoring programs to diversity awareness campaigns, or community service projects. For instance, an African Christian immigrant could propose the idea of a cultural exchange event where employees share their diverse cultural backgrounds and experiences. This initiative not only highlights the African Christian immigrant's commitment to promoting unity but also encourages others to engage in meaningful conversations about their backgrounds.
7. **Integrate Faith into Work Ethic:** Consciously infuse work with cultural and faith-based values to optimize job performance and meaningful contributions. For instance, when faced with a challenging task, an African Christian immigrant could approach it with a mindset of service, considering how their efforts contribute to the well-being of others.
8. **Seek Meaningfulness in Work:** African Christian immigrants can perceive sacredness in all things by seeking to find spiritual meaning and purpose in their daily tasks. For instance, an African Christian immigrant working in customer service might view each customer interaction as an opportunity to show empathy and kindness, considering it a way to honor their faith by treating others with dignity and respect.
9. **Demonstrate Faith-Based Care and Empathy:** Exhibit a faith-based service orientation by demonstrating genuine care and empathy for their colleagues and team members. For example, actively engaging in acts of kindness such as offering assistance to a colleague in need, actively listening to their concerns, or initiating conversations that

- promote understanding and unity improve the sense of belonging and positive and inclusive team environment for all.
10. Cultivate empathic communication skills: Actively develop empathic communication skills to enhance workplace retention and overall work experience. Specific skills to develop include listening attentively, showing understanding, and responding with compassion when interacting with colleagues, supervisors, and team members; putting themselves in others' shoes and considering different perspectives; and responding in a way that fosters positive connections.
 11. Engage in diversity and inclusion initiatives: Active participation in diversity and inclusion initiatives within the organization such as cultural exchange programs and showcases, workshops, diversity discussions, can help colleagues gain deeper understanding of each other and forge a genuine sense of inclusion.
 12. Offer mentoring: African Christian immigrants should actively demonstrate care for their colleagues and team members by engaging in acts of kindness, offering support, and providing mentorship. This involves taking the initiative to assist colleagues in need, sharing knowledge and expertise, and providing guidance to less experienced team members.

Managers Leading African Christian Immigrants

Reflection on the findings of this study lead to a number of recommendations for managers and supervisors of African Christian immigrants:

1. Recognize and harness resilience: Acknowledge the resilience that African Christian immigrants demonstrate in overcoming challenges. Encourage open dialogues about their experiences, providing a platform for them to share their insights on navigating

difficulties. Leverage their resilience as an asset in team dynamics, problem-solving, and adapting to change.

2. Facilitate cross-cultural exchange: Embrace African Christian immigrants' values of collective care, unity, and cross-cultural understanding by creating an environment where employees can share their diverse backgrounds and experiences. Organize team-building activities that encourage communication and collaboration across cultural boundaries, fostering a sense of unity and mutual respect.
3. Support leadership growth: Recognize African Christian immigrants who exhibit leadership qualities aligned with ethical values. Provide opportunities for them to further develop these skills, whether through formal training, mentorship, or leadership roles. African Christian immigrants can serve as cultural bridges, promoting inclusivity and unity within diverse teams.
4. Acknowledge and respect cultural values: Supervisors should recognize and respect the cultural values of African Christian immigrant workers, particularly their emphasis on loving and serving others, compassion, empathy, and ethical decision-making. This recognition demonstrates an understanding of the role that these values play in the employees' lives and how they impact their behavior and interactions. By acknowledging these values, supervisors create an environment where African Christian immigrant workers feel valued and understood. For example, in team meetings, supervisors can encourage discussions about how these values can be integrated into team dynamics and projects. This acknowledgment fosters a sense of belonging and encourages African Christian immigrants to contribute their unique perspectives.

5. **Promote Inclusive Team Dynamics:** Supervisors should actively promote inclusive team dynamics that embrace the values of compassion and empathy. This involves creating an atmosphere where African Christian immigrants and all team members feel comfortable sharing their thoughts, experiences, and concerns. Encouraging open dialogues and active listening helps to ensure that diverse viewpoints are considered, leading to more informed decisions and stronger team cohesion. To implement this, supervisors can facilitate team-building activities that encourage empathy, such as group discussions where team members share firsthand experiences or challenges, they have overcome. This approach fosters an environment of mutual support and enhances understanding among team members.
6. **Provide opportunities for ethical leadership:** Supervisors can provide opportunities for African Christian immigrant workers to demonstrate their commitment to ethical decision-making in the workplace. By assigning responsibilities that allow them to lead by example and showcase their values, supervisors empower African Christian immigrants to contribute positively to the organizational culture. This might involve leading diversity and inclusion initiatives, mentorship programs, or collaborative projects that align with their values. For instance, supervisors can involve African Christian immigrants in planning and executing activities that promote ethical behavior and cultural understanding. African Christian immigrants' insights and leadership can contribute to a workplace environment that values integrity and respects diverse perspectives.
7. **Recognize and encourage faith integration:** Supervisors should recognize the significance of faith for African Christian immigrant (African Christian immigrant) workers and

encourage them to integrate their faith values into their professional roles. This involves acknowledging that African Christian immigrants may derive motivation and meaning from aligning their work with their Christian beliefs. Supervisors can create an environment where African Christian immigrants feel comfortable discussing their faith in relation to their job and recognize the positive impact it can have on their performance. For example, supervisors can initiate conversations that allow African Christian immigrants to share how their faith informs their approach to work tasks. This recognition fosters a sense of belonging and enables African Christian immigrants to authentically express their values.

8. Facilitate discussions on meaningful work: Supervisors can facilitate discussions that encourage African Christian immigrants to find meaning and purpose in their work by perceiving sacredness in all things. This involves engaging African Christian immigrants in conversations about how their tasks contribute to a greater purpose, aligning with their faith values. Supervisors can encourage African Christian immigrants to share personal insights and experiences that highlight the spiritual dimension of their contributions. To implement this, supervisors can organize team meetings or workshops that prompt African Christian immigrants to reflect on the meaningful aspects of their job tasks. This approach fosters a sense of connection between their faith values and their professional responsibilities.
9. Promote an inclusive and caring environment: Supervisors should promote an inclusive and caring work environment that aligns with African Christian immigrants' faith-based service orientation. This involves modeling empathetic behavior and creating opportunities for African Christian immigrants to actively demonstrate care for their

colleagues. Supervisors can establish a culture of mutual support and understanding, where African Christian immigrants' values of compassion and empathy are integrated into team dynamics. Supervisors can lead by example, showing appreciation for African Christian immigrants' contributions and actively engaging in acts of kindness within the team. By nurturing a caring environment, supervisors create a space where African Christian immigrants feel valued, and their faith-driven actions are recognized and celebrated.

10. Lead by example in empathic communication: Managers should follow the example of African Christian immigrants in demonstrating empathic communication skills. This involves actively practicing active listening, showing understanding, and responding with compassion when interacting with their team members. African Christian immigrant managers can set the tone for their team by creating an environment where open dialogue and empathy are valued. By consistently modeling empathic communication, African Christian immigrant managers foster a culture of mutual respect and understanding, which contributes to improved relationships, job satisfaction, and overall team cohesion. For instance, during team meetings or one-on-one discussions, an African Christian immigrant manager can actively engage in listening to team members' concerns, acknowledging their feelings, and responding with empathy, creating a safe space for open communication.
11. Promote diversity and inclusion initiatives: African Christian immigrant managers should play an active role in promoting diversity and inclusion within the organization. This involves advocating for cultural exchange programs, supporting diversity workshops, and encouraging team members to share their unique perspectives. African Christian

immigrant managers can also take the lead in organizing events that celebrate the diversity of their team. By championing diversity and inclusion, African Christian immigrant managers contribute to an environment where team members feel valued for their differences and are more likely to remain engaged and committed. For example, an African Christian immigrant manager can collaborate with Human resources to organize cross-cultural training sessions or establish employee resource groups that provide a platform for team members to share their cultural backgrounds and experiences.

12. Nurture a culture of care and mentorship: African Christian immigrant managers should prioritize nurturing a culture of care and mentorship within their teams. This involves actively supporting team members' well-being, offering guidance, and creating opportunities for mentorship. African Christian immigrant managers can take the initiative to provide mentorship to junior team members, offering insights, advice, and support. By fostering a culture of care and mentorship, African Christian immigrant managers contribute to a positive work environment where team members feel valued, supported, and motivated to excel. For instance, an African Christian immigrant manager can implement regular check-ins with team members to inquire about their progress, challenges, and well-being, creating a space where team members feel comfortable sharing their experiences.

Non-African Colleagues

Three recommendations are offered to the non-African colleagues of African Christian immigrants based on the results of the present study. These recommendations are designed to foster inclusion and belonging across the workforce, are consistent with the principles of

diversity, equity, inclusion, and belonging (El-Amin, 2022), and could be exercised not only toward African Christian immigrant colleagues but also to other colleagues:

1. Experiment with African Christian immigrant workplace values and practices that foster inclusion. African Christian immigrants bring a wealth of contributions to the workplace through their values of sharing, unity, and care. By learning from and emulating these values, non-African colleagues can also do their part to foster understanding and caring across the workplace.
2. Embrace African Christian immigrant workplace values and practices that enhance workplace performance. African Christian immigrant workplace values that conceptualize work as an act of spiritual significance and serve result in enhanced ethics and productivity. If these concepts of integrity and accountability are embraced, others' performance also could be enhanced.
3. Offer and receive support. African and Christian values of unity as well as faith-based orientations to love and serve others have the potential to create highly supportive workplaces. Moreover, it may be particularly important to offer support to African Christian immigrant colleagues due to the value they place on such activities. Accordingly, offered support may do much to enhance their feeling of belonging.

Human Resources and Learning Professionals

Nine recommendations are outlined for human resources and learning professionals based on the study results. Notably, these recommendations align with the principles of diversity, equity, inclusion, and belonging programs (El-Amin, 2022):

1. Incorporate cultural sensitivity training: Recognize the significance of the collective care and cross-cultural understanding values among African Christian immigrants.

- Develop cultural sensitivity training programs that educate employees about the values, beliefs, and practices of African Christian immigrants. This will foster an environment of respect, reduce misunderstandings, and promote effective collaboration among diverse teams.
2. Promote mentoring and storytelling initiatives: Leverage the values of mentoring and storytelling that African Christian immigrants emphasize. Establish mentorship programs that encourage African Christian immigrants to share their experiences, insights, and guidance with both fellow African Christian immigrants and colleagues from diverse backgrounds. Additionally, create platforms where African Christian immigrants can share their stories, facilitating cross-cultural communication and understanding.
 3. Integrate values into leadership development: African Christian immigrants' commitment to unity and ethical leadership aligns with organizational goals. Develop leadership development programs that emphasize these values. Encourage managers and emerging leaders to embody servant leadership, cross-cultural communication skills, and foster a sense of unity within their teams.
 4. Customize training programs to faith values: Human resources and learning should tailor training programs to incorporate the faith values of African Christian immigrant (African Christian immigrant) workers. This entails designing workshops, courses, and materials that allow African Christian immigrants to integrate their religious beliefs into their professional growth. By aligning training content with their faith principles of loving and serving others, compassion, empathy, and ethical decision-making, Human resources and learning can empower African Christian immigrants to

- excel in their roles while staying true to their values. For example, workshops could focus on ethical decision-making in alignment with Christian values, encouraging African Christian immigrants to navigate complex situations while staying true to their faith principles.
5. Facilitate meaning-centric learning experiences: Human resources and learning should create learning experiences that resonate with the idea of perceiving sacredness in all things. Encourage African Christian immigrants to find deeper meaning in their work by showcasing how their contributions align with their faith values. This can involve case studies, real-life examples, and interactive activities that highlight the positive impact of their work on others and the world. For instance, learning modules could emphasize how distinct roles within the organization contribute to a greater purpose, fostering a sense of connection between faith and professional responsibilities.
 6. Create faith-based service initiatives: Human resources and learning can empower African Christian immigrants to lead faith-based service initiatives within the workplace. Create platforms where African Christian immigrants can showcase their values of compassion and care for colleagues and the community. Offer resources and support for them to organize initiatives that align with their faith, such as volunteer projects, mentorship programs, or community outreach activities. Human resources can collaborate with African Christian immigrants to design and implement initiatives that highlight their service-oriented approach, fostering a sense of unity and social responsibility within the organization.

7. **Design culturally relevant training programs:** Design training programs that are culturally relevant and sensitive to the values and perspectives of African Christian immigrants. This involves incorporating content that addresses empathy, compassion, diversity, and mentorship in ways that resonate with African Christian immigrants' faith-based worldview. By tailoring training materials to align with African Christian immigrants' cultural and religious values, Human resources and learning professionals can create a more meaningful and engaging learning experience. For example, training sessions can include case studies or scenarios that reflect African Christian immigrants' experiences and challenges, illustrating how empathic communication and mentorship align with their values of compassion and service.
8. **Foster cross-cultural collaboration and inclusion:** Actively foster cross-cultural collaboration and inclusion within the organization. This involves creating platforms for African Christian immigrants to share their cultural insights, participate in diversity initiatives, and contribute to inclusive discussions. Human resources and learning can organize workshops, forums, and events that celebrate diversity and encourage open dialogue, creating an environment where African Christian immigrants and others feel valued for their unique perspectives. For instance, Human resources can facilitate diversity workshops that encourage team members, including African Christian immigrants, to share their cultural backgrounds, traditions, and experiences, promoting a culture of understanding and appreciation.
9. **Promote faith-informed mentorship and development:** Promote mentorship and development initiatives that align with the faith values of African Christian immigrants. This involves establishing mentorship programs that emphasize

compassion, empathy, and service. Human resources can encourage African Christian immigrants to take on mentorship roles, leveraging their values to guide and support their peers. By creating mentorship opportunities rooted in African Christian immigrants' faith principles, Human resources and learning professionals enhance African Christian immigrants' sense of purpose and belonging. For example, Human resources can initiate mentorship programs that pair African Christian immigrants with team members seeking guidance, encouraging them to share insights from their faith-based service orientation to provide meaningful support.

Research Limitations

Several limitations affected this study. Primarily, it was confined to Georgia geographically. Consequently, this geographic specificity might impede readers from extrapolating the findings to their respective settings or regions. In addition, the sample size in qualitative studies is typically smaller than in quantitative research. As a result, while the findings provide in-depth insights into the experiences of the participants, they might not be generalizable to all African Christian immigrant servant leaders in every organizational setting. Lastly, the focus on African Christian immigrant servant leaders might exclude insights from leaders of other ethnic or cultural backgrounds who might have similar or contrasting experiences worth studying.

Further Research

Based on the premise of a qualitative study on African Christian immigrant servant leaders in organizational settings, researchers can deepen the understanding of the complex interplay of culture, leadership, and organizational dynamics, leading to richer insights and more effective interventions in organizational practice. Here are some potential areas for further or

future research. Future research should focus on a comparative analysis across geographies comparing the experiences of African Christian immigrant servant leaders in different countries or states, analyzing how varying cultural and economic contexts influence their leadership practices and experiences.

Secondly, while the current research may highlight challenges, future studies could delve deeper into systemic barriers that these African Christian immigrant leaders might face and offer solutions.

Thirdly, a longitudinal study following the trajectory of African Christian immigrant servant leaders over time to observe changes, evolutions, or constants in their leadership approach and the challenges they face.

Finally, a comparative analysis of leadership styles investigating the differences and similarities between African Christian immigrant servant leaders and servant leaders from other ethnic backgrounds to identify unique strengths or challenges.

Summary

The insights drawn from African Christian immigrant perspectives present a roadmap for organizations striving for inclusivity. By integrating these perspectives, organizations can illuminate pathways that enrich organizational cultures, fostering enhanced communication and holistic employee well-being. The mosaic of diverse experiences and worldviews, when highlighted and integrated, can lead to organizational success that is both meaningful and sustainable.

The tapestry of cultural diversity present in U.S. workforce introduces both opportunities and challenges for organizations. With an increasing focus on inclusivity, it is essential to delve into the experiences of various groups to understand their unique contributions and challenges.

One such group that stands out is African Christian immigrants, whose cultural backgrounds and histories offer tendencies of invaluable lessons for organizational growth and sustainability. The study of African Christian immigrants presents a compelling case for adaptability, inclusivity, and cultural appreciation in organizational settings.

Organizations, senior leaders, and communities can take several steps including providing mentorship and professional development opportunities, creating inclusive and diverse leadership pipelines, and promoting diversity and inclusion in all aspects of their operations and culture. Implementing these strategies can provide value-added opportunities for African Christian immigrant servant leaders to serve in high-level leadership roles. Furthermore, the manifold insights stemming from African Christian immigrants' experiences underscores the potential for leadership influence in an organization based on their optimal contextual framework.

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APPENDICES

Appendix A – Letter of Intent

Kwabena Asenso-Okyere
[REDACTED]
[REDACTED]
[REDACTED]
[REDACTED]

March 28th, 2023

Liberty University
Institutional Review Board
1971 University Blvd,
Lynchburg, VA, 24515

Dear Sir/Madam,

I am writing to express my intent to pursue a PhD degree in Christian Leadership, Ministry Leadership at Liberty University. I am confident that your esteemed institution, with its outstanding faculty, resources, and research environment, would provide the perfect platform for me to explore and contribute to the advancement of knowledge in my chosen field.

My interest in Christian Leadership began during my high school studies in Ghana, West Africa, and undergraduate studies at Iowa State University where I majored in Science and Management Information Systems, respectively. My passion for the subject grew as I engaged in various research projects, leadership opportunities as well as academic activities, which ultimately led me to complete a master's degree in business administration at Kennesaw State University. Through my academic journey, I have developed a strong foundation in Christian leadership with my ministry experience and I am eager to delve deeper into the subject matter by pursuing a PhD.

The focus of my PhD dissertation will be leveraging servant leadership in African Christian immigrants as an organizational strategy to mitigate the great resignation. I am particularly interested in exploring the integration of cultural diversity, Christian faith, and servant leadership and how it underpins retention of staff and promotes a positive organizational culture. I believe that this research has the potential to significantly contribute to the existing body of knowledge in Christian Leadership and address pressing issues in Christian ministry and the marketplace.

I am elated about the prospect of working under the guidance of Dr. Donald W. Bosch, whose expertise in professional development, educational administration, and leadership with context in international affairs aligns with my research interests. Additionally, I look forward to collaborating with other faculty members and fellow students at Liberty University to enrich my academic experience and broaden my understanding of the subject matter.

I am confident that my strong academic background, research experience, and dedication to my field of study make me an ideal candidate for the PhD program at Liberty University. I am committed to fully dedicating my time and efforts to my doctoral studies and making the most of the opportunities provided by your institution.

Thank you for considering my application. I look forward to the opportunity to contribute to the academic community at Liberty University and further develop my skills and knowledge as a researcher in Christian Leadership.

Sincerely,

Kwabena Asenso-Okyere.

Appendix B – Recruitment Flyer

Research Participants Needed

Servant Leadership in African Christian Immigrants as an Organizational Strategy to Mitigate The Great Resignation

- Are you a first or second-generation African Christian immigrant from sub-Saharan Africa?
 - Are you over 18 years of age and under 65 years of age?
- Do you have Servant Leadership traits as related to any of Larry Spear's extension of Robert Greenleaf's original version (listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people, and building community) and work in a structured organization as listed in the Competing Value Framework (Market, Clan, Hierarchical, and Adhocracy)?
- Do you identify as a practicing Christian of non-denominational, interdenominational, or evangelical faith?
 - Do you lead at your workplace or aspire for a leadership role?
 - Do you have a high school diploma or higher and live in the state of Georgia?

If you answered yes to these questions, you may be eligible to participate in a Christian Leadership research study.

The purpose of this study is to explore servant leadership in African Christian immigrants as an organizational strategy to mitigate the Great Resignation. The research looks at the perceived value of African-Christian immigrants as servant leaders and how their increased influence can benefit the organizational culture. Participants will be asked to take part in an audio and video-recorded 1-hour Zoom interview to answer questions related to their lived experiences at the workplace, as well as to participate in member checking. Participants will receive a \$10 dollar Chick-Fil-a gift card as compensation.

To participate, please contact me at [REDACTED] or [REDACTED] to complete a screening survey. Eligible participants will be sent a Zoom link to participate in the interview.

Kwabena Asenso-Okyere, a doctoral candidate in the School of Divinity at Liberty University, is conducting this study.

Please contact Kwabena Asenso-Okyere at [REDACTED] or [REDACTED] for more information.

Appendix C – Recruitment Email

Recruitment Email

5/25/2023

Dear Recipient:

As a student in the School of Divinity at Liberty University, I am conducting research as part of the requirements for a Ph.D. degree. The purpose of my research is to explore the influence of leadership opportunities in organizations and whether the application of servant leadership by African Christian immigrants can mitigate the effects of the Great Resignation, and I am writing to invite eligible participants to join my study.

Participants must be African Christian immigrants from sub-Saharan regions of Africa and first- or second-generation African Immigrants. Participants must be 18 years of age or older but not older than 65 years. Participants must have servant leadership traits related to any of Larry Spear's extensions of Robert Greenleaf's original version (listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people, and building community) and must be leaders who work in structured organizations as listed in the Competing Value Framework (Market, Clan, Hierarchical, and Adhocracy). Participants must identify as practicing Christians of a non-denominational, interdenominational, or evangelical faith. Participants must be in a leadership role or aspire to a leadership position. Finally, the participants must have a high school diploma or higher and live in the state of Georgia. Participants, if willing, will be asked to take part in a 1-hour audio and video-recorded Zoom interview to answer questions related to their lived experiences at the workplace. Participants will also be asked to participate in member checking. During member checking, the researcher may present the participants with a summary of their responses and ask them to verify that it accurately represents their views. Names and other identifying information will be requested as part of this study, but the information will remain confidential.

To participate, please contact me at [REDACTED] or at [REDACTED] to complete a screening survey.

A consent document is attached to this email. The consent document contains additional information about my research. If you choose to participate, you will need to sign the consent document and return it to me at the time of the interview.

Participants will receive a \$10 dollar Chick-Fil-A gift card as compensation.

Sincerely,

Kwabena Asenso-Okyere
Ph.D. Candidate
[contact information]

Appendix D – Screening Form

Screening Form		
Name:	Age:	
Email Address:	Telephone:	
	Yes	No
Have you lived at least 5 years in the United States?		
Are you a 1st or 2nd generation Sub-Saharan African Immigrant?		
Have you lived in a sub-Saharan country for at least 1-5 years?		
Do you exhibit any of these servant leadership characteristics in your job function? 1) listening, 2) empathy, 3) healing, 4) awareness, 5) persuasion, 6) conceptualization, 7) foresight, 8) stewardship, 9) commitment to the growth of people, and 10) building community		
Are you a Christian?		
Do you serve in a Christian ministry?		
How long have you been employed at your company?		
Have you ever resigned from your job?		
Have you experienced stress on the job?		
Have you experienced burnout on the job?		
Have you had thoughts of leaving your job?		
Have you ever been promoted at your job?		
Do you lead others at your job?		
Do you speak a second language?		
Education (Circle one)	High School	
	Associate degree	
	BS/BA	
	MA/M. Sc	
Organizational Hierarchy (Circle one)	Entry Level	
	Mid Level	
	Senior Level	
	Executive Level	

Appendix E – IRB Approval Form

June 13, 2023

Kwabena Asenso-Okyere
Don Bosch

Re: IRB Approval - IRB-FY22-23-1445 SERVANT LEADERSHIP IN AFRICAN CHRISTIAN IMMIGRANTS AS AN ORGANIZATIONAL STRATEGY TO MITIGATE THE GREAT RESIGNATION

Dear Kwabena Asenso-Okyere, Don Bosch,

We are pleased to inform you that your study has been approved by the Liberty University Institutional Review Board (IRB). This approval is extended to you for one year from the following date: June 13, 2023. If you need to make changes to the methodology as it pertains to human subjects, you must submit a modification to the IRB. Modifications can be completed through your Cayuse IRB account.

Your study falls under the expedited review category (45 CFR 46.110), which is applicable to specific, minimal risk studies and minor changes to approved studies for the following reason(s):

7. Research on individual or group characteristics or behavior (including, but not limited to, research on perception, cognition, motivation, identity, language, communication, cultural beliefs or practices, and social behavior) or research employing survey, interview, oral history, focus group, program evaluation, human factors evaluation, or quality assurance methodologies. (NOTE: Some research in this category may be exempt from the HHS regulations for the protection of human subjects. [45 CFR 46.101\(b\)\(2\)](#) and (b)(3). This listing refers only to research that is not exempt.)

Your stamped consent form(s) and final versions of your study documents can be found under the Attachments tab within the Submission Details section of your study on Cayuse IRB. Your stamped consent form(s) should be copied and used to gain the consent of your research participants. If you plan to provide your consent information electronically, the contents of the attached consent document(s) should be made available without alteration.

Thank you for your cooperation with the IRB, and we wish you well with your research project.

Sincerely,

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G. Michele Baker, PhD, CIP
Administrative Chair
Research Ethics Office

Appendix F - Interview Instrument

Title: Investigating the Role of African Christian Immigrant Servant Leadership in Mitigating the Great Resignation in Organizations

Introduction:

Thank you for dedicating your precious time to participate in this doctoral dissertation research. You have been chosen for this interview due to your relevant experiences and context in relation to the research questions outlined for this study.

This interview aims to explore your experiences and perspectives regarding the application of servant leadership among African Christian immigrant professionals and its impact on mitigating the Great Resignation in organizations. Our goal is to investigate the workplace dynamics of African Christian immigrants in terms of servant leadership within organizations. Your responses will help us understand the strategies, challenges, and benefits associated with servant leadership and inform recommendations for promoting this leadership style in diverse work environments.

Your participation is voluntary, and all responses will remain confidential. Please take your time to answer the following open-ended questions. The interview is expected to take approximately 30 minutes but should not exceed 60 minutes.

During the interview, you will be asked several open-ended questions about experiences in the organization in a Christian leadership context. Feel free to provide answers that are as concise or comprehensive as you prefer. Additionally, please share any examples that you believe would enrich the study.

Thankful,

Kwabena Asenso-Okyere.

Doctoral Candidate (PhD, Christian Leadership)

Section 1: Demographic Information

1. What is your age range?

- 18-24
- 25-34
- 35-44
- 45-54

- 55-64
 - 65 and above
2. What is your gender?
- Male
 - Female
 - Non-binary
 - Prefer not to say
3. What is your professional background (e.g., industry, job title, years of experience)?
4. How long have you been working in the United States?

Section 2: Experiences - Servant Leadership, Cultural Diversity, Christian Faith

5. Please describe any experiences you have had with servant leadership, either as a leader or as a follower of a servant leader.
6. Please describe any experiences you have had with cultural diversity, particularly related to African Christian immigrants, in your organization.
7. Please describe any experiences you have had with Christian faith influencing leadership opportunities, particularly related to African immigrants, in your organization.
8. In your opinion, how does the practice of servant leadership among African Christian immigrant professionals influence the Great Resignation in an organization?
9. In your opinion, how does cultural diversity among African Christian immigrants influence leadership opportunities in an organization?
10. In your opinion, how does Christian faith in African immigrants influence leadership opportunities in an organization?

Section 3: Strategies and Benefits

7. What specific strategies or practices associated with servant leadership do you believe contribute to mitigating the Great Resignation in organizations?
8. What specific strategies or practices have been implemented in your organization to promote leadership opportunities for culturally diverse professionals, including African Christian immigrants?
9. What specific strategies or practices have been implemented in your organization to promote leadership opportunities for professionals with a strong Christian faith, including African immigrants?
10. Can you provide examples of how servant leadership has positively impacted your organization or team, particularly in terms of employee retention during the Great Resignation?
11. Can you provide examples of how cultural diversity among African Christian immigrants has positively impacted your organization or team, particularly in terms of leadership opportunities?
12. Can examples of how Christian faith in African immigrants has positively impacted your organization or team, particularly in terms of leadership opportunities?

Section 4: Challenges and Overcoming Obstacles

9. What challenges, if any, have you encountered in practicing or promoting servant leadership within your organization during the Great Resignation, particularly among African Christian immigrant professionals?
10. What challenges, if any, have you encountered in promoting leadership opportunities for culturally diverse professionals, particularly African Christian immigrants, within your organization?
11. What challenges, if any, have you encountered in promoting leadership opportunities for professionals with a strong Christian faith, particularly African immigrants, within your organization?
12. How have you or others in your organization overcome these challenges to successfully implement servant leadership practices and mitigate the effects of the Great Resignation?
13. How have you or others in your organization overcome these challenges to successfully create leadership opportunities for African Christian immigrants?
14. How have you or others in your organization overcome these challenges to successfully create leadership opportunities for African Christian immigrants?

Section 5: Recommendations and Future Outlook

15. Based on your experience, what recommendations would you give to organizations and African Christian immigrant professionals to promote servant leadership and address the Great Resignation?
16. Based on your experience, what recommendations would you give to organizations to promote cultural diversity and create leadership opportunities for African Christian immigrants?
17. Based on your experience, what recommendations would you give to organizations to promote the integration of Christian faith and leadership opportunities for African immigrants?
18. How do you envision the role of servant leadership among African Christian immigrant professionals evolving in the future, particularly in relation to the Great Resignation and employee retention?
19. How do you envision the role of cultural diversity among African Christian immigrants evolving in the future, particularly in relation to leadership opportunities in organizations?
20. How do you envision the role of Christian faith in African immigrants evolving in the future, particularly in relation to leadership opportunities in organizations?

Thank you for participating in this survey. Your insights are valuable and will contribute to a better understanding of the impact of African Christian immigrant servant leadership on mitigating the Great Resignation in organizations.

END OF STUDY INSTRUMENT