Theses and Dissertations

2016

Understanding Success Of Black Female Counselor Educators In Terms Of Racial Identity

Tanesha LaKendra Jones-Boyd
University of South Carolina

Follow this and additional works at: https://scholarcommons.sc.edu/etd

 Part of the Counselor Education Commons

UNDERSTANDING SUCCESS OF BLACK FEMALE COUNSELOR EDUCATORS IN TERMS OF RACIAL IDENTITY

by

Tanesha LaKendra Jones-Boyd

Bachelor of Science
Lander University, 2004

Master of Arts
South Carolina State University, 2007

_____

Submitted in Partial Fulfillment of the Requirements

For the Degree of Doctor of Philosophy in

Counselor Education

College of Education

University of South Carolina

2016

Accepted by:

Kathy Evans, Major Professor

Ryan Carlson, Committee Member

Donna Gibson, Committee Member

Rhonda Jeffries, Committee Member

Cheryl L. Addy, Vice Provost and Dean of the Graduate School

DEDICATION

This project is dedicated to my family and friends who supported me throughout this entire experience. Your love and encouragement are greatly appreciated.

ACKNOWLEDGEMENTS

ABSTRACT

Over the years, minority faculty representation has increased in counselor education doctoral programs, but the rates are low compared to the overall rates of White faculty. Black female counselor educators, in particular, are among faculty underrepresented in higher education. Much of the research concerning Black female counselor educators addresses barriers these women face in higher education, especially during tenure. While Black female counselor educators find the journey to become accomplished counselor educators challenging, many have achieved that success despite their experiences. This dissertation explored the experiences of six tenured Black female counselor educators to gain a better understanding of how they came to be successful. Using qualitative research, a phenomenological study was conducted. The data was collected through interviews and analyzed using Morrissette's seven stages of phenomenological data analysis. Specific attention was placed on participants' racial identity development as a contributing factor in their success. The findings revealed overall that race played a role in the success of Black female counselor educators in the study in addition to their value for education, support and influence from family, academic achievement, racial empowerment, other forms of support, and spirituality. Participants also shared how they perceived themselves as both successful counselor educators and successful Black female counselor educators.

TABLE OF CONTENTS

LIST OF TABLES

LIST OF ABBREVIATIONS

HBCU ....Historically Black Institution

PWI ....Predominantly White Institution

CHAPTER 1: INTRODUCTION

Although the existence of Black female counselor education faculty has increased over time, they continue to be dominated by White counselor education faculty (Bradley & Holcomb-McCoy, 2004; Grant, 2012). Black females represent approximately 15% of the student population in counselor education doctoral programs (Vital Statistics Survey, 2012) but in 2009 only 7% of college and university faculty were Black (U.S. Department of Education, National Center for Education Statistics, 2011). Essentially, it is safe to assume that an even smaller percentage of Black faculty are female and have obtained tenure. To address these concerns, it is important that counselor education programs understand what Black female faculty need to be successful during their training and employment as counselor educators (Allen, Epps, & Haniff, 1991; Grant, 2012; Thomas, Love, Roan-Belle, Tyler, Brown, & Garriott, 2009*)*.

Previous research provides several reasons for the low number of Black female tenured counselor education faculty including barriers these women face. Black female faculty reportedly experience racism, discrimination, discouragement of publishing ideas, racial and gender bias, and lack of offered tenure positions just to name a few (Bradley & Holcomb-McCoy, 2004, Brooks & Steen, 2010; Garriott, 2009; Harvey & Scott-James, 1985; Holcomb-McCoy & Addison-Bradley, 2005; Turner & Myers, 2000). Counselor education programs should consider these barriers Black female faculty experience in higher education to assist in recruitment and retention of Black female faculty (Haizlip, 2012; Johnson, Bradley, Knight, & Bradshaw, 2007). Most importantly, counselor

education programs can specifically utilize, Black female counselor educators who overcome existing barriers and managed to become successful.

This dissertation research sought to uncover factors that contributed to the success of tenured Black female counselor education faculty with a specific focus on racial identity. While racial identity development has been theorized to help minorities process, become actively aware of issues surrounding racism and oppression, and cope with individual and systemic forms of racism and oppression (Helms 1995; Jernigan, Green, Helms, Perez-Gualdron, & Henze, 2010; Thompson & Carter 1997), little attention has been placed on racial identity as an influence on educational success, especially among Black females' counselor educators. Racial identity in this research is defined by Cross's Nigrescence Theory of Black Identity (Cross, 1971; Ponterotto, Casas, Suzuki, & Alexander, 2001) which suggests five stages of development individuals move through to obtain a healthy Black identity (Vandiver, Fhagen-Smith, Cokley, Cross, & Worrell, 2001). The findings of this research are helpful to counselor education doctoral programs in overall support of Black female counselor educators and Black female counselor educators-in-training.

Background of the Study

Similar to American society, the world of academia is dominated by a White racial majority. According to Shaw and Stanton (2012), "women and many racial and ethnic minorities are underrepresented in academia relative to their proportion in the general population" (p. 3736). Many Black and other minority students enter predominantly White institutions in their respective degree programs with the possibility of there being no minority faculty (Holcomb-McCoy & Addison-Bradley, 2005; Johnson

et al., 2007). Students who face these realities may find difficulty in adjusting to their academic environment, maintaining a positive outlook while obtaining their degrees, seeking comfort, advisement, communicating with non-minority faculty, and staying motivated (Thomas et al., 2009).

The experiences of African-American faculty members who teach in counselor education doctoral programs are equally problematic. Research reveals that Black female counselor education faculty experience reduced job satisfaction related to discrimination and lack of promotional opportunities (Beatty, 2012; Holcomb-McCoy & Addison-Bradley, 2005). In addition, Bradley (2005) reports that Black female faculty members are promoted and tenured at a lower rate than both Black men and White American women. In order to address these disparities, it is important to understand the experiences of African-American females who have successfully completed a doctoral degree in counselor education and currently hold tenured faculty positions. How were these women able to navigate through barriers not only in their doctoral programs but also in their institutions and successfully obtain tenure? Was their success influenced by their racial identity?

McCoy (2013) mentions that Black identity development was unique because the process of their identity development takes place "within the context of a racialized society that presented societal constraints based on the social construction of race" (p. 52). In this case, these limitations exist in the context of educational systems that create challenging experiences for Black females' racial, educational, and social development. With this in mind, it is important to have an educational system in place that is aware of how successful Black female counselor educators responded to those experiences and

navigated their educational environments as students and professionals. McCoy (2013) also states that "given the significance of race within society, the educational socialization Black families engage in emphasizes educational attainment as a tool for countering the assaults of racial discrimination and oppression" (p. 71). As a result, racial identity has the potential to influence Black students' perception of their educational ability, desire to pursue higher education, interactions with teachers and peers, and essentially, how they overcome despite certain odds (Fedelina Chávez & Guido-DiBrito, 1999).

Statement of the Problem

African-American female tenured faculty in counselor education programs are underrepresented and face barriers within higher education that make the tenure process difficult to complete (Behar-Horenstein, West-Olatunji, Moore, Houchen, & Roberts, 2012; Patitu & Hinton, 2003). Tenure is critical for Black female counselor education faculty because it offers faculty certain protections and academic liberties (Euben & Lee, 2005). As a result, the tenure platform for Black female counselor educators serves as an avenue to recruit and retain Black female counselor education faculty, Black female counselor education students in doctoral programs, and Black female counselors-in-training. Successful recruitment and retention of Black female students and faculty in counselor education can potentially reduce the likelihood of non-diversified counselor education departments and the risk of students and educators choosing to receive their education and training elsewhere (Bradley, 2005; Bryant, Coker, Durodoye, & McCollum, 2005).

4

Although Black female counselor educators are a small population within counselor education programs, this research is helpful in determining ways to understand and assist minority counselor education doctoral students and faculty in various counselor education degree programs understand what is needed to become successful in their respective areas. In addition, African-American females do not have enough information on ways to guide and support their successful completion of counselor education programs and promotional opportunities once in the academy (Davis, Chaney, Edwards, Thompson-Rogers, & Gines, 2011). There are many theories that could be used in an attempt to explain what influences the success of Black female counselor educators, this research focuses specifically on the lived experiences of successful Black female counselor educators.

Racial Identity

To address the issue of race as it relates to the success of Black counselor educators, Cross's Nigrescence Theory of Racial Identity is used. Originally developed in 1971 by William Cross, the Nigrescence Theory is described as "a developmental process by which a person becomes black, where black is defined as one's manner of thinking about and evaluating one's reference group rather than in terms of skin color" (Helms, 1990, p. 17). Considering Cross's Nigrescence Theory is a developmental process in which individuals move through each stage progressing closer to a healthier racial identity (Cross, 1978), the current research examined the experiences of successful Black female counselor educators who have obtained tenure status, while addressing the possibility that success for these individuals occurred during a particular stage of Cross's Nigrescence Theory.

Purpose of the Study

The purpose of this study was to determine factors that were influential in the success of Black female tenured professors in counselor education programs with specific emphasis on racial identity. Participants provided information regarding their experiences of success as counselor education faculty, especially those that reflect their racial identity. The following research questions directed this study:

Specific Research Questions

1. What experiences contributed to Black female counselor educators completing a doctoral degree and obtaining tenure and promotion?

2. How does racial identity influence successful experiences of Black female counselor educators?

Conceptual Framework for Research Design

As a qualitative study, the paradigm for this research was hermeneutical phenomenology. This design was best suited for the research because it was concerned with the interpretation of lived experiences. According to van Manen (1990), hermeneutical phenomenology is motivated by a particular phenomenon of extreme interest. In the process of studying a particular phenomenon, themes that suggested the nature of the phenomenon are revealed. As the researcher, I wanted to gain a better understanding of participants' success, especially in terms of their racial identity. The methodology used included interviewing successful Black female counselor educators to gain a better understanding of what contributed to their success. The rationale for this qualitative study was to uncover if racial identity development influenced the success of Black female tenured professors in counselor education programs. More

specifically, this study explored a racial identity development theory explicit to Black people.

Operational Terms

Black:

A person having origins in any of the black racial groups of Africa. Black and non-Hispanic. The term "Black" will be used in this dissertation synonymously with the term "African-American."

Counselor Educator:

PhD in Counselor Education; Faculty member in a Counselor Education program and involved in scholarship and service.

Nigrescence:

The process of becoming Black (Cross, 1971).

Race:

A socially constructed idea created to interpret human difference and used to justify socioeconomic arrangement in ways that accrue to the benefit of the dominant social group (Adams, Bell & Griffin, 2007).

Racial Identity:

A sense of group or collective identity based on one's perception that he or she shares a common racial heritage with a particular racial group (Helms, 1990).

Racism:

"A system of advantage based on race and supported by institutional structures, policies, and practices that create and sustain benefits for the dominant White group, and structure

discrimination, oppression, and disadvantage for people from targeted racial groups"

(Adams et al., 2007, p.118).

Reference Group:

Social membership or identification.

Success:

Attainment of tenure, promotion in counselor education, or both.

Success in Academia:

The ability to demonstrate balance among research, writing, publishing, teaching, and

providing service in the academy specifically at predominantly White institutions, and

maintaining a tenure-track position.

Tenure:

Refers to life tenure in a job and specifically to a senior academic's contractual right not

to have his or her position terminated without just cause (Wikipedia, 2016)

Assumptions and Limitations

In conducting this study, the following assumptions and limitation were

considered. Given the literature, there was an assumption that Black female counselor

educators have experienced racial and gender discrimination to overcome at

predominantly White institutions. While there were multiple racial identity theories that

could have been used for this research, Cross's theory was the most widely used and

assumed by the researcher to be the most appropriate theory for the current study (Helms,

1990).

Significance of the Study

The effects of this research will be helpful to counselor education programs in supporting the success of Black female counselor educators in addition to recruitment and retention of Black female counselor education faculty. There has been consistently low minority representation in counselor education doctoral programs with respect to student enrollment and faculty members (Hansen & Stone, 2002). While numbers have increased over the years, it continues to fall behind that of White counselor educators (Bradley & Holcomb-McCoy, 2004; Grant, 2012). Developing diversity among counselor education programs will address these concerns by attracting diverse students and faculty to universities and counselor education programs.

This research sought to understand the experiences of Black female tenured faculty who have obtained success as defined in the operational terms. More specifically, racial identity development was examined as an indicator of participants' success to determine if specific stages of identity development leaned more toward success than other stages. Among other contributing factors to the success of Black female counselor educator's success, racial identity was revealed as influential. Implications for support for these individuals was examined.

In summary, research was gathered from Black female counselor education tenured faculty in the form of individual interviews in order to gain a better understanding of their success in terms of racial identity. Participants were asked to share their life experiences of their unique paths to success.

Knowledge Generation

The knowledge generated from this study is beneficial to the field of counselor education in several ways. Not only does it assist in gaining a better understanding of how Black female tenured professors perceive their success, but it also incorporates racial identity as an influence. This information adds to the literature regarding successful Black females in higher education, in particularly, the factors that potentially contribute to their successful outcomes. Prior to this research, there was a gap in the available literature addressing Black female counselor educator success in addition to literature that focused on racial identity as a contributing factor to their success.

Professional Application

As previously stated, counselor education programs can use the findings of this research when working with new counselor education faculty. If counselor education programs have knowledge of and understanding about what influences successful outcomes for Black counselor educators, they can work toward implementing strategies that assist Black female counselor educator to become successful academics in addition to creating an environment where their success is supported and maintained. This research also brings to light the importance of race in the hiring and tenure process and the needs of Black female counselor educators and counselor educators-in-training.

Social Change

Social change will occur based on the findings of this research. African-Americans and other minorities have struggled over the years to find their place in higher education. Similar to the barriers minorities face socially and culturally in America, minorities in higher education are still working toward fairness and equality. As long as

research is consistently working to decrease those barriers and forums are created to explore experiences of minorities in higher education, change can occur.

Chapter Summary

Chapter 1 gave the background and the problem statement for this research. A conceptual framework was established along with assumptions and limitations of the study. The following chapters provide an analysis of the literature and the methodology of the study.

CHAPTER 2: REVIEW OF LITERATURE

Chapter 2 provides an examination of literature focused on Black female counselor educators and their success in the professorate. Specific attention to racial identity as an influence on African-American female success is addressed by exploring studies particularly discussing how they affect one another. The record of Black university faculty within the academy is important to consider when addressing issues related to representation and opportunity for tenure among Black faculty. Although Black female educators experience various barriers as academics, few have found a way to overcome them and create a place for themselves in the academy as successful contributors to higher learning.

Success in this particular study was defined as a successful completion of a doctoral degree in counselor education, currently working as a counselor educator at a Predominantly White Institution (PWI) and possessing tenure. Success, as it relates to gaining an understanding of Black female counselor educators experiences, will be reviewed by analyzing literature, data collection methods, and findings in various research studies.

Prior to creating this literature review, a search was conducted of important terms using the following electronic database resources provided by the University of South Carolina: 1) Academic Search Premier, 2) Academic Search Complete, 3) ERIC, 4) Ebssco Host, 5) PsychINFO, 6) Education Full text Education Source, 7) Professional Development Collection, and 8) Women's Studies International. Considering the

abundance of research already existing about the targeted variables, initial searches using

the aforementioned databases yielded more information than needed. The following

combination of terms below was used to narrow down the search.

Table 2.1 Search Terms

Success	*Higher Education OR Graduate OR Doctoral Studies*
Success	*Higher Education OR Graduate OR Doctoral Studies AND Black (African-American)s OR Blacks OR Minorities*
Higher Education	*Black (African-American) Females OR Women OR Black Females OR Women*
Graduate	*Black (African-American) Females OR Women OR Black Females OR Women*
Doctoral Studies	*Black (African-American) Females OR Women OR Black Females OR Women*
Racial Identity	*Success in Higher Education OR Graduate OR Doctoral Studies*
Black Racial Identity	*Success in Higher Education OR Graduate OR Doctoral Studies OR Adults OR Black (African-American) female professors*
Blacks OR Black (African-American)s	*Higher Education OR Graduate OR Doctoral Studies*

Almost twenty years after the end of World War 2, there was an increase in

opportunities for minorities to attend college, followed by a large amount of federal

college aid. As a result, colleges and institutions improved efforts to recruit minority

students (Oseguera and Astin, 2004). Historical events such as the *Brown v. Board of

Education* Supreme Court Decision in 1954 declared it state law that separate public

schools for Black and White students was unconstitutional, and the1960s civil rights

legislation forbade unequal access based on race in public accommodations as well as

discrimination by employers toward minorities. Following these pivotal moments in

American history, America's way of life was shifted forever, forcing desegregation and

moving toward a more integrated way of life for many (Williamson, 1999).

According to Brooks and Steen (2012), Grant (2012), and Bradley and Holcomb-McCoy, (2004), minorities in the realm of education have experienced, and continue to experience, decreased representation of minorities in higher education, especially in doctoral degree programs. Early research revealed that the number of African-American students enrolled in graduate programs was not growing and had reached a plateau (Maton, Kohout, Wicherski, Leary, & Vinokurov, 2006; Rogers & Molina, 2006). While the majority of colleges have seemingly increased diversity with more Black students entering graduate programs than in previous years, Black student graduation and retention rates fall short with only 47% of all Black doctoral students completing a PhD (Katopol, 2012). A topic of concern to the current research is that even lower numbers of Black female students enrolled in counselor education programs who do graduate actually become counselor educators (Hazlip, 2012).

Black female doctoral students and faculty in various higher education programs are uniquely different from other minority groups (Henfield, Owens, & Witherspoon, 2011) because they face concerns of racism and discrimination associated with being both Black and female (Coker, 2011; Hyde & Kling, 2001; Thomas et al., 2009). As mentioned earlier, there is research available that contributes useful information about Black females in counselor education programs (Bradley, 2005; Casto, Caldwell, & Salazar, 2005; Edwards, Bryant & Clark, 2008, Garriott, 2009, Griffin, Pifer, Humphrey, & Hazelwood, 2012; Thomas et al., 2009). However, the literature focuses more on obstacles such as experiences of racism and discrimination, unwelcoming work environments, isolation, lack of institutional support systems, limited research agendas, lack of promotion and tenure opportunities, and lower salaries (Bradley, 2005; Behar-

Horenstein, West-Olatunji, Moore, Houchen, & Roberts, 2012; Davis, Chaney, Edwards, Thompson-Rogers, & Gines, 2012; Thomas et al., 2009). Although the available research is helpful in the field, there is limited research specifically addressing African-American females in counselor education who were able to achieve success despite barriers (Davis et al., 2011; Thomas et al., 2009).

Black Faculty in Higher Education

Black faculty in higher education constitute 6 percent of the total number of full-time faculty in the U.S. compared to the 79 percent that are White faculty. In 2011, there were 1.5 million college and university faculty members' in the U.S. and 4.9% were Black, full-time, tenure- track faculty (National Center for Education Statistics, 2009; Pittman, 2010). While the number of African-American faculty in higher education is significantly low, the number of minority college and university students is growing. The U.S. Department of Education (2015) reported the percentage of Black students between 18- and 24-years-old enrolled in college increased from 30.5 percent in 2000 to 36.4 percent in 2012.

In addition, Black females account for the majority of college degree recipients among Black college graduates in the U.S. The U.S. Department of Education (2015) also reported in 2012 that 68 percent of Black females earned associate's degrees, 66 percent earned bachelor's degrees, 71 percent earned a master's, and 65 percent earned a doctorate. As for college students who decided to go beyond getting a bachelor's, reports showed that 2.9 million students were enrolled in post-baccalaureate degree programs in the U.S. in 2012 (National Center for Education Statistics, 2015). Graduate school education attracts those who desire better career advancement opportunities, financial

benefits and a sense of accomplishment. As with any degree type, more and more minorities, specifically African-Americans in the U.S., are pursuing degrees in higher education with the majority of degrees given from predominantly White institutions (Williams, 2014).

Literature that specifically speaks to Black students attending predominantly White institutions (PWIs) reveals that Black students reported their experiences at PWIs as negative. Black students reportedly experienced isolation and a lack of departmental support, along with decreased cultural sensitivity, limited research agendas, and poor advisement or mentorship (Joseph, 2012). In an effort to improve these experiences for Black students, colleges and universities are showing more effort in addressing issues that affect Black students' degree completion. Such efforts include incorporating ways to approach diversity and multicultural concerns of minority students and faculty (Henfield, Woo, & Washington, 2013; Zambrana, Ray, Espino, Castro, Cohen, & Eliason, 2015). There is an overarching need to provide African-American students, especially those who pursuing degrees from PWIs, with the best academic experiences possible as they navigate through their experiences. One way in particular to achieve this goal is to increase the presence of Black faculty at PWIs.

Black faculty at PWIs experience unique challenges White faculty do not. Moody (2004) reported that Black university faculty at PWIs are viewed as incompetent and are looked upon by White faculty as representatives for Blacks. Other experiences reported by Moody (2004) included Black faculty being overworked, overlooked, and constantly working to prove themselves worthy of their positions. In addition, he noted that minority faculty also dealt with negative stereotypes, unfair evaluations, limited scholarship

16

opportunities, and conflict with students (Moody, 2004). Pittman (2010) asserted Black faculty held low ranked faculty positions, assigned more Black advisees and expected to serve in race-related roles.

Modica (2011) interviewed African-American faculty members currently employed at high research-producing institutions to examine how they perceived their opportunities for career advancement as well as other aspects of their institutions. Modica (2011) applied a qualitative research methodology in which he interviewed participants by telephone. The study included a purposeful, homogenous sample of 12 African-American male and female professors including some that have the rank of assistant professor and others categorized as associate professors. Participants were doctoral or terminal full-time faculty members at one of six high research-producing universities whose populations consisted mostly of White Americans. They were identified and nominated by an academic administrator from their respective institutions. The goal of the study was to understand and describe Black faculty perceptions regarding their career advancement through personal in-depth interviews, which included an 18-question semi-structured interview guide to yield exploratory, descriptive, and explanatory information that could or could not produce theory. Interviews lasted no more than 70 minutes after which the researcher organized and transcribed audio recordings and field notes into text data.

The interviews revealed participants felt career advancement in the professoriate was attainable for them, but they were uninformed about the process of tenure and promotion. Participants reported having negative perceptions around career advancement (Harley, 2007). They reported feeling required to participate in more service activities

that took away from their research activities. They also reported that their research related to African-American concerns was viewed insignificant by their departments and peers. While participants viewed job flexibility and independence as rewarding aspects of their jobs, isolation and difficulty adjusting to the culture of higher education were challenging.

Participants viewed mentoring as a positive during their experiences. They reported a strong desire to have a mentor in place to help them navigate the tenure and career advancement processes (Behar-Horenstein, West-Olatunji, Moore, Houchen & Roberts, 2012). Participants specifically suggested that mentoring experiences with senior-level faculty were critical to their professional growth and development.

In addition, the study suggested African-Americans faculty representation on college and university campuses fosters positive attitudes toward earning tenure and career advancement opportunities on behalf of potential faculty. Participants added that institutions were likely to be viewed as welcoming and committed to hiring and retaining talented African-American faculty. Participants further reported a desire to feel like a part of their institutions rather than being associated with certain stereotypes of African-American people. While Modica's participants were, in fact, tenured faculty, they reported challenges and frustrations in understanding and obtaining the process. Despite those challenges, faculty were resilient in earning their doctorates and teaching in higher education.

In Pittman's (2010) research using Black faculty from PWIs, 14 faculty members, 7 male and 7 female, were examined to determine the role in which race played in their current positions in the academe. Pittman specifically examined African-American

faculty experiences with racial microaggressions in their interpersonal interactions at their institutions. Microaggressions are "brief and commonplace daily verbal, behavioral, and environmental indignities, whether intentional or unintentional, that communicate hostile, derogatory, negative racial slights and insults to the target person or group" (Sue et al., 2007, p. 273). Participants were selected for the study based on their awards in teaching and diversity service. All participants in the study were tenured or tenure track. Participants were interviewed and transcripts were analyzed and grouped into the following themes: 1) What are the salient issues in African-American faculty experiences of race on their campus? and 2) Do their narratives provide evidence of interpersonal racial oppression (i.e., racial microaggressions) in their interpersonal interactions?

The findings revealed that participants did indeed experience racial microaggressions in their position at PWIs and their interactions with White colleagues tended to be negative (Andrews, 2014). Participants reported they experienced specific forms of microaggressions such as microinvalidation and microinsults that significantly shaped racial interactions with White colleagues on their campuses. Participants reported feeling unwelcomed, left out, and treated differently based on their race. Participants characterized their interactions with White students as negative. Respondents reported they were challenged in regard to their intellectual ability, competency, and authority, and often felt unrecognized by students.

Another theme revealed how participants responded to microaggressions. Participants reported they were often asked to serve on race-related committees, attend meetings related to race and present on racial issues (Andrews, 2014). Although participants reported feeling invalidated by these requests, they also felt a responsibility

to assist students of color as needed by giving them assistance in improving racial interactions on campus.

In a study conducted by Currie (2012), the experiences of tenured Black STEM faculty at PWIs provided insight regarding factors, influences or both that affected their success. This was also a qualitative study which utilized the Delphi technique, a method of group communication that allows a group of individuals to address a complex issue effectively, to determine the similar experiences and influences of 17 Black STEM, tenured (and tenure-track) faculty working at PWIs in Southern Regional Education Board (SREB) states. Interested participants were contacted via mail, e-mail or phone to solicit their interest in participating in the study. Those who agreed were interviewed in a structured interview format in which open-ended questions were sent from respondents via QuestionPro, an internet-based surveying tool to participants. The questions were related to their experience growing up, undergraduate education, graduate education, obtaining their first faculty position, and completing the tenure process. The survey was also to qualify participants' eligibility for the research.

The findings were reported to the group in the form of statements related to the experiences and factors that contributed to Black STEM faculty success. The applicability of the statements to their personal and professional experiences was ranked using a five-level true Likert scale regarding agreeability and a six-level true Likert scale regarding frequency. 70 percent of the statements were rated with a 4 or above and were included in the final list of statements. The findings included the following 13 observations based on participants' narratives: 1) No Access to STEM Professions Growing Up; 2) No Mentors in Secondary Education; 3) Interest in STEM Developed in

Elementary School; 4) Participants Were Members of a National Pan-Hellenic Council, Greek Letter Organization; 5) Participants Had Mentors in Undergraduate Education; 6) Research was Encouraged by the Undergraduate Institutions of Participants; 7) Overall, Race Was Not an Issue in the Undergraduate Experience of Panel Experts; 8) Participants Mentoring in Graduate School; 9) Research Opportunities with Faculty Were Offered in Graduate School; 10) Race Played a Minor Role in the Graduate School Experience; 11) Participants Had Mentors to Assist Them With the Tenure Process; 12) Race Played No Role in the Tenure Experience of Participants; and 13) Family Played an Important Role in My Success.

Round two of the findings involved reporting the list to the group in the form of statements related to the experiences and factors that contributed to Black STEM faculty success and any barriers that Black STEM faculty had to overcome. Participants ranked the statements as they applied them to their personal and professional experiences using a five-level true Likert scale to explore the similarities in participants' experiences. The most relevant to the current research are reported. Mentoring relationships in undergrad and graduate were considered crucial to the participants' success. Participants reported that those relationships were supportive and encouraging to them. They also reported that they were able to deal with being a minority at a PWI because they came from strong backgrounds and were strong-minded individuals.

Research question two, "How do Black STEM Faculty at PWIs describe Their Professional Experiences?" revealed that as a group, they believed race did not play a role in their undergraduate experience. Having many professional African-American friends who were also pursuing difficult degrees encouraged their success. The researcher

reported differently in that the participants were the only Black students in their STEM classes or one of few and had to reinforce their ability to be comfortable in a majority setting. In fact, they reported that the relationships they developed with faculty and advisors were positive and supportive in that faculty served as mentors in the areas of research and professional growth. They reported that "mentors made graduate school a good experience; played a beneficial, supportive role in graduate school; expected a lot from them; pushed them hard; were practical and vital to getting that first job in academia as well as their development and preparation for a faculty role" (Currie, 2012, p. 101). When the participants were asked why they chose to become a part of academe, they responded that "it allows for flexibility and freedom in generating and pursuing ideas or working on problems in which they have a genuine interest or curiosity," they "enjoy working with students" and "they have a love of learning" (Currie, 2012, p. 102).

Research question three, "What Experiences Enabled and or Encouraged the Attainment of Tenure (or a Tenure-Track Position) of Black STEM Faculty at Their Current Institution?" revealed participants strongly believed they received tenure because they are good at what they do and they worked hard in addition to funding they received for research, publishing, knowledge of faculty expectations, keeping their personal and professional lives separate, and their mentoring relationships (Andrews, 2014). Participants had mentors of different races in which they felt combined, led to their success. With regard to race, participants felt pressure to succeed and were aware that their success or failure would affect others following their example.

Lastly, the research question, "How do Black STEM Faculty at PWIs Describe Their Professional Experiences as They Relate to Their Current Professional Success?"

revealed that expectations from their parents were high because of their known ability (Currie, 2012, p. 103). They were driven by support and attention from parents, other family members, teachers, and bosses. They felt admired based on their accomplishments and therefore did not want to disappoint those who were proud of their efforts and accomplishments.

Based on the previous findings, African-American faculty in higher education demonstrate similar experiences related to challenges and factors leading to success in the academy. Modica's (2011) study is relevant to the research because it specifically discusses positive and negative experiences of Black faculty in the academy, although the study did not focus specifically on Black females. Similar to other studies about African-Americans in higher education, Modica's research revealed that faculty members experience isolation from their departments and their multicultural research was devalued. Participants reported that mentoring was helpful to them and important in the process of becoming tenured faculty. Other than mentoring, little was said about what helped these individuals achieve successful tenure and promotion.

Pitman's (2010) study is also relevant to the research in that it specifically addresses the experiences of Black tenured faculty. Overall, participants reported their experiences in higher education as negative. Pitman's findings supported that Blacks experience isolation as faculty as well as department expectations of Blacks to perform race-related duties. The study further revealed that African-American faculty experience an unwelcoming environment, although participants were able to find positives in their experiences. However, participants reported that the work they do as an educator allows them the opportunity to help Black students as they navigate the environment of a PWI.

Currie (2012) contributes additional relevance to the current study in that it reports positive experiences reported by African-American faculty. However, there is no specific information about Black female faculty in the study, and there was limited information regarding contributors to the success of Black faculty.

The studies reported that Black faculty at predominantly White institutions experienced negative interactions with Whites on campuses. Some reported feeling isolated, invalidated, and devalued while others felt they were being treated differently simply based on their race. Black faculty also reported being overworked with limited research agendas and discouraged to do research related to racial issues. In terms of success, participants related their successful pre- and post-college experiences to mentoring relationships with senior faculty, support and encouragement from family, high expectations from family and educational networks, and other professionals from their reference groups. Specifically, tenure and promotion were seen as a result of feeling competent in one's specialty area and working hard. In addition to understanding overall experiences of African-American faculty in higher education, it is also important to understand experiences of Black female faculty because of their unique exposure to racism and sexism.

Black Female Faculty in Higher Education

Black female faculty are a unique group within the academic arena. While they experience similar challenges as Black male faculty and White female faculty, Black female faculty experience challenges based on both racial and gender characteristics (Patton, 2009; Wilder, Bertrand-Jones, & Osborne-Lampkin, 2013). Patton (2009) submitted that African-American female faculty had a unique stance in higher education

that included their individual and collective experiences based on the intersection of race and gender. Essentially, their uniqueness is an important topic for additional research because colleges and universities can create a stronger institution with the existence of minority faculty, especially Black females (Grant & Simmons, 2008). They serve as role models, impact recruitment and completion rates of minority students, provide support to underrepresented students and expand the scope of research through diversified research agendas (Bertrand-Jones and Osborne-Lampkin, 2013).

Despite the advancement of African-American female faculty representation in higher education institutions, Black females continue to be underrepresented compared to their White counterparts. The U.S. Department of Education reported 65,459 total associate university faculty in 2011; only 6% were Black females. More and more Black females are graduating with master's degrees with the academic potential to pursue doctoral degrees and become faculty. The decision to enter the academy was largely impacted by students' graduate experiences.

Borum and Walker (2012) examined graduate and undergraduate experiences of African-Americans prior to obtaining their doctoral degrees in mathematics. Data was collected using semi-structured interviews that lasted one to three hours in addition to various historical documents. Participants included 12 Black women with doctoral degrees ranging from ages 30 to over 60 years. Participants were recruited through meetings and conferences as well as contacting the National Association of Mathematicians (NAM), the Mathematical Association of America (MAA) and the American Mathematical Society (AMS).

The interviews were recorded, transcribed, coded, and analyzed in a program called NVivo. The following questions were asked in the data gathering process: 1) How do Black women who have earned their PhDs in mathematics describe their undergraduate experiences in mathematics? 2) How do Black women who have earned their PhDs in mathematics describe their graduate experiences in mathematics? 3) What factors of the undergraduate and graduate experience do Black women perceive to have been most and least helpful to their success in earning their doctoral degree in mathematics? Interviews revealed that faculty and student support was reported as important in African-American female student success.

The majority of women who participated in the study attended Historically Black College or Universities (HBCU) during undergraduate studies and reported having support from faculty members and encouragement to pursue doctoral studies (Williams, 2014). Participants who did not attend an HBCU reported a lack of support from faculty and often felt targeted based on their minority status. In regard to the experiences of Black female graduate students, the institution type was not a factor. Mentorships, faculty support and working collectively with peers were reported as support, which was expressed as significant for African-American females obtaining their PhDs. Participants were consistent in reporting that discrimination and lacking institutional support were major issues for them during graduate study (Haizlip, 2012).

Richardson (2013) conducted a similar study exploring the experiences of Black faculty in higher education. However, this study explored how Black female professors in instructional technology described their experiences about becoming faculty in the field of instructional technology, how they described their experiences as faculty in the field,

and how they make meaning out of their experiences as faculty in the field. The purpose of this study was to gain a better understanding of African-American women's experiences as professors in the field of instructional technology at PWIs. The study was designed based on a phenomenological methodology, which included collecting data from participants in three 90-minute interviews conducted online through a web conferencing program. Participants were identified by researching instructional technology programs at various schools, looking at photos, and contacting colleagues for recommendations.

Fourteen women were interviewed for the study and the findings revealed overall that the women in the study reported being overloaded at work and felt pressure from their institutions to produce scholarship. All of the women in the study worked at the institutions where they received their doctorates. Participants who were tenured reported having a mentor that helped them along the process. They reported marginality as a unique characteristic and stated they resisted marginality through advocating for themselves, setting their own boundaries, promoting their unique experience as a value to academe, and seeking opportunities to interact with other Black women for support. The women made meaning of their experiences by connecting it to their faith and realizing that they were not in the position for themselves. Although this study reveals similar concerns of overload, pressure to publish, and issues of marginality, factors that contributed to their success were also discussed. For example, seeking support from other sources, mentoring as a means to success and expectations to conduct diversity work were positive experiences.

Grant and Simmons (2008) conducted a qualitative study to explore the effectiveness of modern mentoring functions for an African-American female doctoral student aiming for the professoriate and an African-American female tenure-track faculty. Participants engaged in extensive phone and e-mail communications with the researcher to share their narratives. The researchers used those narratives from participants to gain a better understanding of the commonalities and differences in their experiences with traditional mentoring as they navigated their ways at different PWIs. The findings showed that traditional mentoring was helpful for both the student and the faculty but more was needed to assist them in their success.

According to Grant and Simmons (2008), effective mentoring strategies potentially lead to success for African-American women in higher education in addition to assisting universities with recruitment, retention, and degree completion of African-American females. In response to the disproportion between Black female graduation rate, enrollment, and the limited number of African-American tenured faculty at PWIs, the researchers sought to reveal mentoring strategies that were effective for students and those that were not. Participant narratives were formed from twenty open-ended, self-recorded questions which were: 1) submitted by electronic mail, 2) answered individually and exchanged responses, 3) met in person at conferences, and 4) talked several times weekly over a twelve-month period. Data was recorded by journalizing responses, and each participant conducted an independent analysis of the combined responses to identify overlapping themes.

The researchers focused on components of mentoring that included: role-modeling, interactions that mold effective relationships between the mentor and the

mentee, and professional development. Coding categories included the following: 1) the three dimensions of mentoring, 2) research questions, and 3) narratives. Additional category codes that emerged from the data are as follows: family influences, educational expectations, prior experiences and influences with historically Black colleges and universities (HBCUs), prior experiences and influences with PWIs, prior mentoring experiences, current mentoring experiences, and perceptions of ideal mentoring activities. Both participants had college-educated parents who valued leadership in the home and in the community. Participants felt the messages they received from their families helped them to be successful despite the challenges they faced. Both participants attended an HBCU where they reported learning a sense of leadership and cultural awareness. They also felt that their experiences in their doctoral programs prepared them for potential challenges they would face as faculty of color at a PWI.

In terms of mentoring experiences, both participants experienced cross-gender and cross-generational mentorships along with mentorships with senior-level faculty. Although each participant felt those experiences were effective, the faculty participant reported she did not have the opportunity to work with an African-American female mentor. She felt that having a Black female mentor would have helped her deal with cultural differences she dealt with on campus. The researchers concluded from the narratives that addressing the challenges of African-American women doctoral students and professors at PWIs cannot be easily solved and requires methods that reach beyond traditional mentoring.

Traditional mentoring that included role modeling, psychosocial functions, and professional development were noted as helpful. Same-sex, same-race mentorships, in

addition to university-supported African-American faculty organizations and non-Black mentor eagerness to mentor African-American students, were considered effective. Both participants attributed effective mentoring relationships to success. Grant and Simmons highlight the need for PWIs to have strategies in place for recruiting African-American female faculty in addition to developing policies that address their cultural needs, potential barriers, and mentoring.

Davis, Chaney, Edwards, Thompson-Rogers and Gines (2012) used narratives to describe the experiences of African-American women in the academe who participated in following programs: a) the Sisters of the Academy's (SOTA) Research Boot Camp, b) the National Center for Faculty Development and Diversity's Faculty Success Program (FSP), and c) the New Connections – Increasing Diversity of the Robert Wood Johnson Foundation Program. The purpose of the study was to gain a better understanding of how faculty development programs impact African-American female faculty. The research sought to answer the following research questions: 1) What are the experiences and stories of Black women within the featured programs? and 2) What are common components of the featured faculty development initiatives?

Data was collected using a purposeful sample of four social science and humanities academics between the ages of 30-50. Participants were recruited from professional networks and varied in rank and institution types. Using a constant comparative method, data was coded by examining responses and examining emerging themes for relationships among faculty development. Participants' stories revealed common benefits of program components. For example, benefits included networking and forming professional relationships with other underrepresented racial and ethnic

30

groups and maintaining contacts with networks. Participants reported they obtained skills and strategies for future practice following completion of the program and expressed interest in serving as a mentor or role model to other academics.

The programs described variations in certain strategies used to assist in the success of African-American female professors. Mentoring was used by all programs to address racial issues in workspaces in addition to serving as a forum to share successful strategies in research and teaching. Mentoring relationships established outside of the university were mentioned as a way to show professionals an external view of academe and to learn methods of dealing with potential problems as professors. Other techniques used by the women included creating a sense of community, daily writing, and promoting work-life balance. Participants also reported the importance of universities using strategies to assist in creating a more inclusive environment for minority faculty. Davis, the first author of the study, participated in all the featured programs and reported that they worked jointly in contribution to African-American female faculty success in academia. Essentially, the programs taught the importance of effective time management, stable work routines, networking, collaborations, and mentoring. Overall, participants would be able to adopt an action plan to develop themselves productively within the professorate.

Each program incorporated individual or group mentoring and workshops through which participants were able to share their experiences of navigating their academic environments. Through those conversations, African-American female faculty associated their experiences as an extreme sport, synonymous to their ability to achieve success despite challenges and obstacles. Even with African-American female faculty

successfully placed in the academy, the authors report their presence remains scarce as a result of being overworked and dealing with racism and sexism. Davis et al. (2011) suggested that African-American women in the professoriate be equipped with strategies and techniques to prepare for their careers in academia.

Black female faculty encounter unpleasant pre- and post-doctoral experiences at PWIs but still manage to succeed. In spite of dealing with non-support from their White colleagues and experiencing discrimination, African-American females have sought alternative support systems and used positive influences in their lives to overcome the odds. While Borum and Walker (2012) revealed challenges participants faced prior to obtaining their PhDs, participants reported that receiving faculty support, mentoring, and collaborating with peers played a significant role in their educational journey toward successful completion of a PhD. Findings from this study are relevant to the current research because they specifically address experiences of Black women who earned a doctorate degree. Although the research reports influences of successful degree completion for participants, it does not address their post-degree experiences. Participants in the study were Black female PhD recipients in mathematics as opposed to counselor education and supervision, the discipline focused on in this study.

Richardson's (2013) participants reported how they made meaning of the challenges they faced as Black female faculty at PWIs. Participants saw their experiences as Black female faculty as unique and valuable to their success. They reported success was achieved by way of advocating for themselves, creating boundaries, surrounding themselves with successful Black females outside their institutions, and seeking support from spirituality. Findings were relative to the current research because the authors

32

explored experiences of Black females becoming faculty in addition to how they made meaning of their experiences. Participants were faculty in internet technology and not counselor education.

Grant and Simmons' (2008) study is also relevant. Participants in this study also shared their experiences as African-American female faculty with a specific focus on influential contributors to their success in academia. Family influences included having college-educated parents and positive family messages related to leadership in the home and community. Previous experiences at HBCUs were reported as influential in exposing participants to cultural sensitivity and cultural awareness while graduate experiences at PWIs were considered as preparation for potential challenges in the academic arena. Mentoring as a means to success for African-American female faculty at PWIs was common in all of the studies. Davis et al. (2011) examined faculty development programs designed for Black female faculty and determined that mentoring was a strategy used in all of the featured programs. Programs used mentoring as a platform for addressing issues related to race and a forum to share successful strategies in research and teaching.

Collectively, the research presented addresses the experiences of African-American female faculty at PWIs. Those experiences included various negative encounters with their peers and institutions as a whole. Despite any challenges African-American females reportedly faced, those in these studies managed to successfully complete their doctoral degrees and become higher education faculty. While African-American female faculty described their experiences at PWIs and contributions that lead to their success, racial identity or racial identity development were not mentioned as

having an impact. In addition, the studies presented are not specific to Black female counselor education faculty only.

Black Female Faculty in Counselor Education

Counselor education programs have a responsibility to train and prepare counselors and counselor educators in numerous areas of competence. One important trend for counselors providing services to clients and the educators who train them is the knowledge and understanding of multicultural and diverse issues relevant to all involved. Governing bodies such as the American Counseling Association (ACA) and the Council for Accreditation of Counseling and Related Educational Programs (CACREP) provide guidelines for counselors and counselor educators to demonstrate and practice multicultural and diversity sensitivity to those being served (American Counseling Association, 2014; Council for Accreditation of Counseling and Related Educational Programs, 2013).

Today, counselors are faced with more and more diverse clients who bring with them a multitude of cultural characteristics accompanied by their unique perceptions of the world based on their cultural experiences. The reality for educational programs providing education and training for future counselors is the need to recruit and retain minority faculty. CACREP specifically requires accredited counselor education programs to establish "systematic efforts to attract, enroll, and retain a diverse group of students and to create and support an inclusive learning community" (Council for Accreditation of Counseling and Related Educational Programs, 2013, p. 4). Black female tenured counselor educators have the potential to positively impact counselor education program recruitment and retention of minority students considering their unique experiences of

marginalization within society, higher education and the tenure-track pool (Alfred, 2001). In addition to their unique perspectives, being both Black and female, these faculty members contribute not only to racial, ethnic, and gender concerns of minority counselors and counselor educators but also to the very essence of multiculturalism in the field (Behar-Horenstein et al., 2012).

Behar-Horenstein et al. (2012) explored pre-tenure experiences of an African-American female counselor educator who recently obtained tenure. The purpose of the study was to understand her experiences as a recently tenured faculty by addressing the following research question: "What were the salient pre-tenured experiences of a recently tenured African-American female counselor educator?" The participant was interviewed and data were transcribed and coded into emergent themes.

Using an ethnography and case study format, the study revealed that female counselor education faculty of color experience racism and sexism in the academy. Mentoring and connections with racially diverse tenure-track faculty members were among contributions to participants' professional success. Based on the outcomes from this research, Behar-Horenstein et al. (2012) suggested that women and culturally diverse faculty were potentially targeted prior to entering the academy and experienced non-support from their department and university and negative perceptions from colleagues of being unworthy of their positions. Themes that emerged from participants' experiences as African-American faculty counselor educators included nature of the academy, effects of a toxic system, social positioning, the academy's potential needs and participants' experiences, successes, and careers.

The nature of the institution was noted as important for two reasons: 1) the potential of the institution to provide a sense of community and support for new faculty in the form of mentoring and 2) faculty success in the academy through the tenure process, which played out often in either obtaining tenure or receiving a terminal appointment. The second theme, effects of a toxic system or "psychic numbing" on behalf of colleagues, referred to the lack of awareness and sensitivity to others' experiences potentially based on others' challenges faced during their own journeys in academia. Social positioning was described as the existing university faculty and administrators' pre-planning decisions to decide who would succeed and advance through the tenure process. The participant mentioned that those individuals were given opportunities and investments to do scholarship. The next theme emerged as the academy's potential needs in terms of leadership. This theme detailed the negative perceptions of Black faculty as lacking the potential to be successful in academia. Lastly, participants' experiences, successes, and careers were themes that described how the participant was able to achieve success without mentoring and support. The study revealed that the participant experienced negative interactions during the tenure process, a challenging work environment where her work went unrecognized, and alienation.

The findings concluded that success was achieved on behalf of the participant by demonstrating resiliency. She participated in formal mentoring outside of her department and the university. Those relationships were beneficial to the participant in that she felt her experiences were acknowledged and she felt supported. The participant also used her previous professional work and success as a buffer against the negativity she felt from colleagues to maintain a positive perception of herself and her work. She no longer

sought validation from colleagues and disseminated her work at conferences on and off campus in addition to taking leadership roles in national organizations. The authors suggested that mentoring would be helpful for non-tenured faculty, especially those from culturally diverse backgrounds, and recommended universities and counselor education programs be mindful of what new faculty may experience as they reach for tenure while providing them the support they need to be successful.

Racial Identity

An important component of the current research was racial identity as it specifically relates to Black female counselor educator success. Racial identity can be defined as "diverse attitudes, beliefs, and behaviors to which an individual comprehends as well as engages in the unique heritage associated with African American cultural practices" (DeCuir-Gunby, & Cooper, 2012; Duncan & McCoy 2007; Helms 1990; Sanders Thompson, 1994, p. 115). According to Helms's People of Color model (1995), a person's self-image status mirrors his or her attitudes, beliefs, and information processing approaches, which make up his or her racial identity. As with most racial identity models, the idea of racial identity is that it develops over time and is "a process involving constant negotiation among different parts of the self, among different times of the self, and among the different settings or systems to which each of us belongs" (Melucci, 1996, p. 49). More specifically, racial identity development was linked to how individuals emerge culturally. The individual experienced movement, ultimately within the model, with possible implications for their success (Chavous, Bernat, Schmeelk-Cone, Caldwell, Kohn-Wood, & Zimmerman, 2003, Fuller-Rowell; Burrow, & Ong, 2011; Hardiman & Jackson, 2006; Helms, 1995).

William E. Cross, a major contributor and theorist in ethnic and racial identity development, introduced his Nigrescence Model in his 1971 publication titled The Negro-to-Black Conversion Experience. Cross's Nigrescence Model of Black racial identity was considered the most widely referenced and influential racial identity model (Helms, 1990 Moustafa-I, 2007). The Nigrescence Model is a developmental model in which an individual moves through a process of becoming Black and examines the way in which they view themselves and others in their reference group (Helms, 1995; Fuller-Rowell et al., 2011). According to Cross (1971), individuals developed their Black racial identity by moving through five stages. The last stage consisted of a balance of fully reaching a positive Black identity while maintaining awareness and comfort with others' racial and ethnic identities.

The pre-encounter stage involves one's unawareness of their racial identity. This person operates from a majority frame of reference and is closely connected to beliefs and values of White culture. They do not see or feel the importance of social connection to their racial group, thus rejecting Black culture. In addition, one may feel that White culture is superior and desire full acceptance into White culture. Blacks in the pre-encounter stage will most likely feel more comfortable socializing with Whites; therefore, much of their lifestyle will resemble that of White culture.

In the encounter stage, one experiences an account of racism that leaves him or her confused and rejected by Whites. The person is awakened and more conscious about race. They are left bitter, angry, and open to a more racialized viewpoint. One begins to embrace African-American culture to its fullest and reject White culture. The transition from the encounter stage to the immersion-emersion stage is marked by the individual's

need to incorporate visual signs of Black culture. In their new discovery of Blackness, they are prideful of being Black while totally rejecting Whites and White culture. One fully immerses themselves in Black culture, often excluding other groups. Later in this stage, the person searches for his or her history as an African-American person, and with help from other members in their culture, he or she develops a more complex definition of what it means to be Black and an openness to explore a new worldview. Those in the immersion-emersion stage generally feel good about themselves as a Black person.

In the next stage, the internalization stage, the individual has a much better outlook on their racial identity and is able to exist with a strong sense of who he or she is racially and ethnically. The person is able to form relationships with other ethnic groups while viewing him or herself and others in their racial group in a non-biased or prejudiced way. Conflict related to being Black enough by rejecting other racial groups is replaced with the goal of representing what it means to be a good Black person. In the final stage, the internalization-commitment stage, one has established a genuine concern for Black Americans as a group and developed a positive racial identity that remains constant while maintaining a comfort and awareness of other racial groups. This person engages in activities that promote equality and social change for all marginalized groups including his or her own (Cross, 1971). Fuller-Rowell et al. (2011) suggested those who are not comfortable in their racial identity will eventually experience an encounter of racism characterized by rejection, leading to the beginning of identity conversion and those who highlight racial identity as part of their character and tend to embrace a heightened awareness of culture issues. Cross (1971) also recognized that individuals would revisit various stages of Nigrescence that allowed for the reintegration of new

information and new ideas. In addition, Cross acknowledged individuals may not progress through each stage of Nigrescence in the same manner or progress through all of the stages. Cross emphasized that individual experiences and the ways in which they perceive those experiences were influential during their progression.

Parham (1989) emphasized similar views regarding racial identity development and a Black person's individual experiences as catalysts for the ways in which he or she moves through the stages of Nigrescence. While Cross's Model of Nigrescence suggested individuals developed their racial identity later in life with the stages being consequential to experiences of racism and oppression, Parham (1989) proposed an expansion of Cross's Model by hypothesizing that Black racial identity development was a lifelong process. Parham reported that changes in Black racial identity development occurred at various points in life beginning with late adolescence and early adulthood. Parham (1989) suggested that those who experience racial identity development younger in life were faced with resolving identity conflicts as they are pushed into social environments where they must view themselves in relation to a larger society.

The first point at which Parham (1989) suggested racial identity can occur for Black people is during late adolescence and early adulthood. Considering that childhood is a time in which people view themselves based on parental and social influences, Parham (1989) stated that experiences with Whites and Blacks influence individuals' movement through Nigrescence during this time. He reported his view of racial identity as independent of experiences of racism and oppression because Black racial identity is rooted in Black culture. Therefore, rather than self-actualization of Black racial identity occurring as a result of exposure to conditions of racism and oppression of a White

world, Blacks during these years strive for success and survival by seeking validation from Whites, hence experiencing a struggle with their racial identity. Parham (1989) mentioned that if one's primary contact and validation source is Black then no struggle should exist.

During late adolescence and early adulthood, Parham (1989) reported that African-American individuals are more involved in social and political decision-making with regard to relationships, careers, and values. This time is characterized by how Black or how not-Black a person presents in addition to conflicts with inclusion versus exclusion in certain settings. Although some Black individuals during this time have a strong sense of Blackness, others demonstrate the belief that their success depends upon values, lifestyles, and behaviors that are reflective of White culture. During middle adulthood, as people confront fears and successfully integrate themselves, Parham (1989) suggested that Blacks interpret reality based on their experiences and their racial identity development depends upon how others view them. He reported that Blacks might not reveal their true selves for fear of judgment and might face potential challenges in their efforts to make it in mainstream America. Late adulthood marks the time for appreciation of life and adjustment to changes related to aging. Parham (1989) reported that Blacks during this time deal with institutions such as social security, retirement, and community resources that are very much influenced by racial identity attitudes.

Based on Parham's (1989) expanded view of Nigrescence, he implied that the following alternatives in the processes of Black racial identity development be considered: 1) Racial identity attitudes can stay fixed or stagnant, 2) attitudes about racial identity develop in stages that settles at the internalization stage, and 3) people can

41

recycle through the stages repeatedly. Parham proposed that considering Black racial identity development is a lifelong process, and changes in Black racial identity development occur at various points in life; there are counseling implications for working and building relationships with Black clients in the counseling setting. According to Parham (2001), Cross's Model of Nigrescence can only be understood from a cultural standpoint that requires looking beyond circumstances to examine possibilities. In this regard, Parham stated the following: "If circumstances surrounding a person's life are contaminated by the dynamics of oppression and discrimination, then the nigrescence stages are likely to be adequate reflections of that person's struggle for bold identity congruence" (p. 162). Parham (2001) mentioned there is no doubt that adversity and oppression are a reality for African-American people. He proclaimed that a deeper understanding of nigrescence could not exist without examining how people deal with those experiences and maintain the drive to keep going even in the face of challenges.

Mitchell (1995) conducted a study for the purpose of investigating the relationship among self-concept, racial identity development, and perceptions of the graduate and professional educational experience of African-American female college students planning to pursue advanced degrees. Through exploring these relationships, the researcher sought to determine factors that were predictive of the pursuit of advanced degrees among African-American female college students. The population of this study consisted of African-American female college students completing their senior year at a historically Black four-year private university who were recruited through faculty, administrators, and the coordinator of senior class activities during the week of senior examinations. A sample of 85 respondents was obtained from a total of 210 identified

graduating African-American female college students who were planning to pursue advanced degrees. A 198-item questionnaire was used, which included a demographic questionnaire of the college student pursuit of graduate and professional education, the Tennessee Self-Concept Scale, the BRIAS Social Attitude Scale, and a survey of the college student's perceptions of graduate and professional educational experiences. The basic research design for this study utilized the correlational method of analyzing the data.

Overall, the results discovered significant relationships between self-concept among African-American female college students and their desire to pursue advanced degrees as measured by the Tennessee Self-Concept Inventory. There was a statistically significant relationship between racial identity and the plans to pursue advanced degrees among Black female college students as measured by the BRIAS Social Attitudes Scales (Revised). Black racial identity development is a lifelong process, and changes in Black racial identity development occur at various points in life. A statistically significant relationship existed between the perception of graduate and professional educational experience and plans to pursue advanced degrees among African-American female college students using the researcher's revised form of the Nettles' Survey of College Student Experiences and Performance and the Pace's College and University Environment Scale.

The researcher found most interesting in terms of racial identity that the pre-encounter was negatively correlated with acceptance to graduate and professional school. This finding meant that the higher the pre-encounter score, the lower the possibility of acceptance. The encounter stage was negatively correlated to enrollment period for

graduate and professional studies, which meant the higher the encounter score, the shorter the time for enrollment.

According to Mitchell (1995), motivation and persistence of African-American females to pursue an advanced degree suggested a higher level of self-concept, a higher level of racial identity development, and a moderate perception of the graduate and professional educational experience.

The research presented in this section was relevant to the current research study as it provided information specific to Cross's Model of Nigrescence. The framework of Cross's Nigrescence theory of Black racial identity was used to explore the relationship between successful Black female counselor educators and Cross's stages of racial identity development. The literature here defined Cross's Model of Nigrescence and described the developmental stages of racial identity in addition to providing an exploration of Cross's model from an expanded perspective. Consequently, additional information provided in this section suggested there was a positive relationship between Black college female students' perception of self-concept and their desire, motivation, and persistence to pursue advanced degree education. This information was similar to the current research in that it explored success and achievement as influenced by racial identity development.

CHAPTER 3: METHODOLOGY

The literature presented in Chapter 2 provided the following issues related to
Black female counselor educators: 1) overall experiences of Black females in higher
education, 2) limited availability of research addressing successful experiences of Black
female faculty in counselor education programs, and 3) limited availability of research
examining racial identity as a contributing factor to success for Black female counselor
educators.

Based on the review of literature, mentoring was reported as effective for Black
faculty and students in advanced degree programs when experiences were supportive and
encouraging. In addition, the studies presented assert that faculty support in the form of
mentoring relationships played a pivotal role in Black female counselor educators'
success in the professoriate. Black students and faculty at PWIs felt their experiences at
these institutions could have been better with more Black representation among faculty.
Furthermore, African-American tenured faculty at PWIs have contributed their success to
having a strong cultural background and sense of self, and Black doctoral students
associated their success with surrounding themselves with successful individuals and
high expectations established by their families and professors. Scholarship, teaching, and
service was also reported in the literature as contributing factors for success for Black
faculty in the academy.

An examination of racial identity was included in the review of literature. The
research suggested that having a healthy racial identity influenced awareness of cultural

issues in addition to comfort level and security in maintaining relationships with diverse people (Cross, 1971). Specifically, Mitchell (1995) found significant relationships between self-concept, academic performance, and racial identity development; however, there were limited research findings specifically linking racial identity and success of Black female counselor educators. The following research questions guided my research:

Research Questions

1. What experiences contributed to Black female counselor educators completing a doctoral degree and obtaining tenure and promotion?

2. How did racial identity influence successful experiences of Black female counselor educators?

The following sections describe the research design for this study including the purpose for using a qualitative phenomenological approach to address the research questions and data collection procedures. In addition, a description of my role as the researcher is provided as well as a description of research participants, how they were selected, and how data were coded and analyzed.

Research Paradigm

The method of inquiry used to guide this study was qualitative, which is utilized across several disciplines through various methods (Heppner & Heppner, 2004). Qualitative research typically includes the researcher gathering information through human interaction, analysis of the findings, and presentation of outcomes (Glesne, 2011). The qualitative researcher "begins with assumptions and the use of interpretive/theoretical frameworks that inform the study of research problems addressing the meaning individuals or groups ascribe to a social or human problem"

46

(Creswell, 2012, p.44). According to Creswell (2012), researchers conduct qualitative research in order to obtain a complex, full understanding of a particular issue through direct conversation or human interaction. In addition, the qualitative researchers seek to inform through words rather than numbers, thereby allowing the richness of personal experiences to explain human behaviors (Heppner & Heppner, 2004).

This research sought to understand the success of Black female tenured counselor educators in terms of racial identity. Quantitative research was not used for this study because traditional quantitative measures could not capture human interaction, thus discounting the sensitivity of uniquely individual characteristics such as gender, race, and economic status (Creswell, 2014).

Phenomenological Research

There are several qualitative research approaches (Maxwell, 2013; Creswell, 2012; Creswell, 2013); however, this research study followed a phenomenological orientation. Phenomenological research primarily concentrates on what is best described by German philosopher and key player of phenomenological research Edmund Husserl as an understanding of profound human issues through exploring "the roots of all knowledge" (Morrissette, 1999, p.2). Phenomenological research uses human experiences and meanings attached to those experiences as a way to gain knowledge and understanding about a particular phenomenon (Marshall & Rossman, 1995; Morrissette, 1999). According to Creswell (2006), commonalities and themes are explored in phenomenological research to describe the complete essence of human experiences. The following five perspectives make up phenomenological orientation: psychological, hermeneutic, existential, social, and reflective and transcendental.

Hermeneutical phenomenology was best suited for the current research topic because it interprets lived experiences. Van Manen (1990) described this type of research as a set of activities that interact with one another. According to van Manen (1990), the researcher is driven toward a particular phenomenon of extreme interest. In the process of studying this particular phenomenon, the researcher reveals themes that suggest the nature of the phenomenon by descriptively explaining individual's experiences while keeping in mind the purpose of the research and the importance of the phenomenon. The researcher is responsible for uncovering various meanings of the lived experiences and providing an interpretation of those meanings. Considering van Manen's protocol, I examined the lived experiences of Black female counselor educators by gathering information regarding contributions to their success in the profession. As defined in Chapter 1, success was defined as the completion of a doctoral degree in counselor education and obtaining tenure. The following section gives an in-depth understanding of the role of the researcher using a phenomenological approach.

Role of the Researcher

While the role of participants in this study was important, the role of the researcher was critical to understand as well. Based on similarities between the researcher and the research participants, the researcher kept in mind the possible impact of the study in terms of her personal and professional objectives as a Black female counselor educator-in-training. The researcher brought to the research a personal and professional investment in the research outcome due to her goal of one day obtaining a PhD in counselor education and obtaining tenure. It was vital for the

researcher to explore how she viewed herself in relation to her participants and how her relationships with participants would be influenced. (Glesne, 2011). Overall, the goal of the research was to fully understand participants' experiences and make meaning of objects, actions, events, and perceptions in relationship to a larger society (Glesne, 2011; Cole & Knowles, 2001).

One important consideration addressed by the researcher was the possibility of researcher bias. The researcher acknowledged her judgments and assumptions about contributing factors to Black female counselor educator success prior to conducting this research and throughout the research process. She acknowledged the possibility of her views and beliefs being guided by her daily interactions with others and knowledge she obtained throughout her educational journey (Cole and Knowles, 2001). The researcher's familiarity with the concept of racial identity and racial identity development influenced her awareness and desire to maintain a positive African-American identity. She viewed her educational outcomes and goals of successfully completing a PhD in counselor education as motivated by her positive racial identity. Although this was the view of the researcher, she acknowledged that others might view their success differently. She recognized her thoughts about Black female counselor educator success could affect the research process if they were not acknowledged and addressed appropriately. The researcher examined her views throughout the research process by journaling her thoughts and biases as needed.

Procedure

This dissertation research project was submitted and approved by the Institutional Review Board (IRB) of the University of South Carolina. After obtaining IRB approval,

data collection began in the Spring 2015 academic year. As with other research methodologies, the research procedure included selecting participants and collecting and analyzing data. Selection of participants was criterion sampling, also known as purposive sampling (Cole & Knowles, 2001), which means participants were selected based on predetermined criteria. The criteria for participants in this study included the following: a) identify as Black and female, b) earned a PhD in counselor education, c) employed as a counselor educator, d) obtained tenure, and e) currently working at a PWI. The researcher identified five potential participants through referrals from counselor education faculty at her university and e-mailed an invitation letter, consent form, and demographic form. E-mails were followed up with a phone call and additional e-mails as needed if participants had not responded. All five potential participants responded and agreed to participate, although one did not meet the criteria for the study because she taught at an HBCU. In addition, the researcher used snowball sampling to identify additional participants (Glesne, 2011). With each contact she made with potential participants, the researcher inquired about other prospects that met the criteria for the study. Using this particular method, eleven additional participants were identified and contacted. One participant from the second wave of potential candidates did not identify as Black or African-American. Two of the 10 participants responded and agreed to participate. A total of six participants were used for the study.

Participants confirmed their involvement in the research study by e-mail and phone. After establishing confirmation from participants, they were instructed to sign and submit the consent form (Appendix A), demographic form (Appendix B), and provide their availability in terms of date and time to conduct interviews. The initial letter of

invitation explained the title and purpose of the research in addition to the advantages of participating, possible risks, and the projected time of year data collection would take place. The demographic form served as a tool to determine the appropriateness of participants and gather additional background information about participants. Prior to beginning each interview, the researcher explained to participants the research protocol, issues of consent and confidentiality, and coding procedures. Interviews were conducted by phone and recorded using a voice-recording device.

Each participant partook in one interview in which participants were each asked the same questions. Interviews lasted approximately one hour with the exception of one interview. This specific participant was eager to talk, and her interview lasted three hours. Following each interview, participants' recorded interviews were saved on the researcher's password-protected computer. Once interviews were reviewed for clarity, the researcher transcribed them. An electronic file was created for participants that included their recorded interviews and a copy of their transcribed interviews. A copy of the transcribed interviews was e-mailed to each participant for them to review and note changes as needed. The researcher did not receive any corrections from participants; therefore, she proceeded with the data analysis process using Morrissette's (1999) stages of analysis for analyzing phenomenological research. Using Morrissette's (1999) stages of analysis included seven steps that establish an extensive breakdown of data into many parts. Each part acknowledges components of individuals' overall experiences and fuses them together to gain a complete understanding of individual experiences. The themes, meanings, and overall essence of participants' experiences were uncovered in the process.

Data Collection

Conducting interviews was the best data collection procedure for this research design because it provided a forum in which participants could share their experiences (Glense, 2011). Upon consent, participants took part in a one-hour interview (Heppner and Heppner, 2004). A recording device was used to record the interviews for accuracy, and all recordings and transcriptions were saved and kept confidential on the researcher's personal password-protected computer. Participants' identifying information did not link them directly to the research because each participant was given an alias and identifying information regarding location and university affiliation was left out.

Interviews were semi-structured to elicit participant responses relevant to the research questions; however, follow-up questions were developed and used in cases where participants did not provide enough information based on the initial questions (Cole and Knowles, 2001, Glesne, 2011). Semi-structured interviews are typically formal, orderly, and intentional, and assume the role of a directed conversation (Cole & Knowles, 2001). The interview questions prompted participants to discuss their lived experiences and significant life events as successful Black (African-American) female counselor educators.

Questions

Interview questions were open-ended and developed to clarify the purpose of the research. The researcher designed each interview question to allow participants the opportunity to tell their stories and reflect upon their lived experiences as successful Black female counselor educators. Participants were asked to speak about their childhood and family, their educational and tenure journeys, and their perceptions regarding success

as Black female educators. Considering the barriers Black female faculty and Black female faculty in counselor education experience in the academy, the information gained from the following questions helped to determine what was different in the women's lives that prepared and ensured their success. The numbered questions below were asked initially and the lettered questions were asked as follow-up questions as needed:

1. Tell me about your childhood and your family. What was it like for you growing up as a Black female?

    i.   What type of values and beliefs did your family instill in you early on?

    ii. Describe the messages you received from your family related to gender, ethnicity, education, and success.

    iii. Describe your educational journey leading up to your college years.

2. Tell me about your college experiences.

    i.   What were some of the influences in your life that sparked your desire to obtain a master's degree or PhD?

    ii. Can you share with me any specific experiences you encountered during your college years and graduate study where your race or ethnicity was an issue? What about your gender?

3. Tell me about your journey toward obtaining tenure.

    i.   Share with me any critical incidences in which your race, ethnicity, or your gender played a role in your journey.

ii. How did you approach those incidences?

4. What do you believe contributed most to your success as a counselor educator?

5. Has your race played a role in your overall success as a Black female counselor educator?

Data Analysis

Cole and Knowles (2001) described the process of data analysis as a holistic understanding of connections and interrelationships of human experiences within a multifaceted social system. In order to organize the data collection process, the data analysis process for this research followed Morrissette's (1999) stages of data analysis for phenomenological research. This data analysis method included an in-depth breakdown and acknowledgement of various components of the data. According to Marshall and Rossman (1995), data analysis is "the process of bringing order, structure, and meaning to the mass of collected data" (p. 111). Morrissette's (1999) phenomenological stages of analysis specifically spoke to the process of organizing the data collection process in a structured manner to gain insight about a particular phenomenon. The use of Morrissette's method acknowledged each element of participants' experiences and applied them to the overall phenomenon of being successful Black female counselor educators. According to Morrissette, the following stages of data analysis were used: 1) Interview as a Whole, 2) Interview as Text, 3) First Order Thematic Abstraction, 4) Second Order Thematic Cluster, 5) Individual Co-Researcher Protocol Synthesis, 6) Overall Synthesis of Co-Researcher's Protocol, and 7) Between Persons Analysis.

During Stage 1 of the data analysis process, the interview was viewed as a whole by focusing particularly on participants' vocal expressions and similarities in language and terms. Typically, the researcher focuses on participants' behaviors and body language in addition to their vocal expressions and use of terminology. However, participant interviews were conducted over the phone because the researcher and participants lived in different states across the U.S. Essentially, the researcher paid close attention to how participants shared their stories verbally while listening for tone changes and eagerness to talk. This was further accomplished by listening to the recorded interviews afterward. Participants communicated they were comfortable interviewing over the phone, which made the researcher comfortable interviewing in this format.

The next stage included transcribing the interview content into written form. This stage was helpful in revealing participants' expressions that were unrecognized during Stage 1 and assisting the researcher to develop more sensitivity to participants' experiences. Once each interview was transcribed, significant statements the researcher felt were important to understanding participants' success as Black women were highlighted. Transcripts were saved and viewed electronically, which made it easier for the researcher to extract important statements by using the highlighting tool in Microsoft Word. Statements were copied and pasted into a separate document and numbered in ascending order as preparation for Stage 3, known as the first order thematic abstraction stage. For each participant, the numbered statements were placed in a chart created by the researcher, which included in the first column the significant statements pulled from the transcript, followed by paraphrased meanings developed by the researcher in the second column, and a theme developed by the researcher based on the significant statement and

the paraphrased meaning in the third column. According to Morrissette, the first order of thematic abstraction is a systematic way for the researcher to reflect on participants' experiences.

During this stage, the researcher developed a deeper sensitivity to each participant's experiences through reading, restating, and attaching themes to the participant's statements. This stage was the beginning of understanding the true essence of participants' experiences of success as Black female counselor educators. In the fourth stage, second order thematic clustering, the themes derived from the numbered statements in the previous stage were clustered based on similarity and given a description. Cluster descriptions helped the researcher further uncover the essence of participants' experiences by actively engaging with the data and systematically breaking it down. In addition, the clusters and cluster descriptions arranged the data to make it easier to compare and synthesize participants' experiences in the next stage.

Stage 5, the individual co-researcher protocol synthesis, included a summary that explained the overall picture of each participant's experiences of success. Information taken from each cluster and cluster description helped the researcher to reflect on participants' experiences. Summaries included overall statements about participants' experiences. The numbers, which indicated significant statements, were included where they were directly related to the summarized information. As the researcher developed the summaries or universal depictions of participants' experiences, common themes emerged from the data and the researcher consistently went back and forth between the original text and the synthesis of data.

Step 6 of Morrissette's model is the overall synthesis, which involved reflecting on various themes that surfaced from each individual's experiences and the participants' shared experiences. This helped the researcher gain a better understanding of participants' experiences by seeing how their experiences were similar. The researcher used all information gathered in previous stages to describe those comparisons. Stage 7, between-person analysis, included combining all participants' clustered themes in a table and noting which themes were present and not present within participants' experiences. Stages 1 through 5 were one with each participant. Moving through each stage, the researcher created and saved a new document electronically in Word, which kept her organized and able to review each component of the data analysis process as needed. In terms of saturation, the researcher noticed similar responses among participants after the third interview; however, she continued interviewing participants. After interviewing participant number six, she was assured additional participants were unlikely to provide new information or ideas.

Lastly, outside auditors were brought in after Stage 4 of the data analysis process to evaluate the accuracy of cluster descriptions based on the first order themes developed in Stage 3. In addition, auditors were used later in the data analysis process to review and evaluate final themes and participant statements that influenced the themes (Cohen and Crabtree, 2006). Two auditors were chosen to assist in the auditing review process. Both individuals were experienced in working with qualitative research based on their educational and professional training. While one auditor was specifically knowledgeable about Morrissette's phenomenological data analysis process, both auditors were given a copy of Morrissette's article to review prior to working with the data. The researcher also

discussed with both auditors their roles in the auditing process and when they would be needed. The researcher and auditors communicated via e-mail and telephone.

Context of the Study

The context of this study was to gain a better understanding of participants' success in terms of racial identity. As the interviewer, the researcher was committed and fully involved in the research process with the goal of maintaining empathic understanding of each participant. Participants provided information via a phenomenological perspective by sharing their experiences as Black females and Black female counselor educators. Through participants' experiences, the researcher made meaning and uncovered the overall essence of their experiences as successful Black female counselor educators.

There were explicit parameters that existed within the context of this study. The study focused on Black female faculty in counselor education programs at predominantly White institutions. Black female faculty in counselor education programs are a predominant minority in the field, especially at predominantly White institutions, hence making it important to pinpoint what has led to successful outcomes for Black female tenured counselor educators (Behar-Horenstein, West-Olatunji, Moore, Houchen, and Roberts, 2012). Black female faculty from the United States were used rather than those from other countries. Trustworthiness was addressed through clarification of researcher bias (Glesne, 2011). Considering the researcher's personal attachment to this research as a Black female counselor educator-in-training, the researcher engaged in continuous reflections on her own subjectivity toward the study. Each transcript was sent to participants via e-mail to check for accuracy,

58

thoughts, or additional information. This strategy was used to ensure the researcher was representing each participant as clearly and concisely as possible.

Chapter Summary

Chapter 3 provided the research questions used to guide this research employing a qualitative methodology and hermeneutic phenomenological orientation. In addition to explaining the role of the researcher, the research procedure, data collection process, context of the study, and data analysis were also illustrated. The context of the study provided the reasons for conducting this particular study along with the parameters that limited the study. A description of participants was given followed by recruiting strategies for potential participants. Based on the literature provided in the previous chapter, the goal was to gain a better understanding of successful Black female counselor educators through exploring their lived experiences. African-American female counselor educators were the focus of this dissertation in order to gain knowledge about the population. Counselor education programs can utilize this information to improve retention and recruitment of Black female students and tenured professors by providing a better understanding of their responsibility to fulfill the needs of minority students and faculty.

Chapter 5 provides an exploration of the data collected from participants along with an analytical description of themes, relationships, and patterns that surfaced from the data. This chapter also provides descriptions of respondents and their responses to the research questions. An explanation describing the research questions and a summary of findings is provided. Chapter 5 includes a discussion, limitations, and recommendations for future research.

CHAPTER 4: DATA ANALYSIS

The purpose of this research was to shed light on successful Black female counselor educators by exploring their experiences throughout life that were influential to their success. While there was previous research addressing the experiences of Black female counselor educators, the research focused mostly on survival and obstacles these educators faced in higher education rather than on their successes. This chapter provides collective results from six Black female tenured counselor educators and presents their experiences and perceptions of their success.

Using Morrissette's stages of phenomenological data analysis, the information presented in this chapter also provides the researcher's understanding of the participants' experiences of success. Each step represented in the data analysis included an in-depth synthesis of participants' experiences as Black female counselor educators while acknowledging specific components that contributed to the overall essence of their success. Participants' responses were summarized in this chapter along with occurrences when interview questions and participant responses intersected. The themes included a value of education, support from family, racial empowerment, consistent academic excellence, other support, spirituality, and perceptions of success. The last theme, perceptions of success, was separated in order to address participants' perceptions of their success primarily as counselor educators, followed by their perceptions of success as Black female counselor educators to address the intersectionality between race and gender. In addition, a profile of each participant was provided to offer credibility of

findings and a better connection to individual participants and their experiences (Heppner and Heppner, 2004).

Participants

As mentioned earlier, participants were chosen based on criterion sampling and recruited using snowball sampling. A total of 16 potential participants were identified and contacted to take part in the research; however, one did not meet the criteria, and six agreed to participate. A breakdown of participants is shown below in Table 4.1.

Table 4.1 Participant Demographic Information

Demographic Information	Participants
Age Range	40-60
Married	5
Unmarried	1
Children	4
No Children	2
Position	4 Associate
	2 Full
Held Rank	Years in Rank
Joann	3
Terri	5
Sheila	7
Miriam	10
Johnetta	4
Sarah	5
Work Environment	5 University
	1 Private

As reported in Table 4.1, participants' ages ranged from 40-60 years. Four participants reported being married and four reported having children. One participant was married with no children. All of the women had PhDs in Counselor Education and Supervision, four were associate professors, and two were full professors. Participants' years in their current rank ranged from three to ten years. All of the participants had obtained tenure and worked as professors at PWIs. Participants' willingness to share their stories allowed for interviews to run smoothly. The researcher had no problems establishing rapport with participants early on in the interview process.

Participant 1, Joann, is married with two children. She holds the fewest number of years in rank as an associate professor but has over 15 years of combined experience in counseling and counselor education. Joann has at least 25 publications with several under review and almost 40 national, state, and local presentations. She has a long list of teaching experiences and has served on several student thesis and dissertation committees. She has facilitated workshops, served on a variety of committees and boards, participated in professional organizations, and received several awards and sponsorships.

Participant 2, Terri, has never been married and has no children. She holds five years in rank as an associate professor and over 15 years combined experience in counseling and counselor education. Terri has at least 13 publications and almost 50 national, state, and local presentations. She has facilitated workshops and been invited to facilitate lectures on a variety of topics related to issues in counseling and counselor education in addition to obtaining 11 sponsorships. Terri has a long list of leadership and services accomplishments, licenses, certifications, and professional memberships.

Participant 3, Sheila, is married with one child. She has held rank as an associate professor for seven years. Her work experience includes working as a counselor, teaching and supervising counselors-in-training, and providing consultation services at various levels of public education, school, and professional counseling. Her work in the field includes leadership positions in both counseling and counselor education. Sheila has almost 40 publications and 30 presentations. She is a member of several professional organizations, has participated in various areas of service, and received numerous grants, honors, and awards.

Participant 4, Miriam, is married with no children. Her rank as full professor spans 10 years and she holds more than 25 years combined experience in counseling and counselor education. Miriam has more than 40 publications and at least 30 national, state, and local presentations. In addition, she has consultation experience and a long history of teaching. Miriam has obtained several awards and sponsorships and participated in professional service, professional organizations, and community service.

Participant 5, Johnetta, is married with three children. She has held rank as an associate professor for four years and holds over 20 years of combined experience in counseling and counselor education. Johnetta has more than 26 publications and presented over 70 times internationally, nationally, statewide and locally. She has facilitated several workshops and gained a number of honors and awards in the field. Her work includes at least 30 sponsorship awards, international outreach projects, and years of professional service to various committees, her university, and communities.

Participant 6, Sarah, is married with three children. She has held rank as a full professor for five years. Sarah has more than 35 years of combined experience in

counseling and counselor education and has over 40 publications with more than 20 publications in progress. Her list of international, national, state, and local presentations equals more than 130. Sarah's work also includes sponsorship awards, professional memberships, and university, college, professional, and community committees. She has facilitated workshops and made several professional-related appearances by invitation.

Overall, participants were involved in a variety of activities that demonstrated leadership and outstanding scholarship. In total, participants had received 72 honors and awards. Their credentials included professional licensures and national certifications in counseling. Participants' areas of interest and scholarship included a variety of interdisciplinary topics in counseling and counselor education such as multiculturalism, global and international concerns, sexuality, mental health concerns, school and school counseling improvement, parenting, college access, persons with disabilities and rehabilitation, and working with minority families.

Themes

Collectively, the results from participants' phenomenological experiences of success as Black female counselor educators were explored. These results were the researcher's best understanding of participants' successes as Black female counselor educators after collecting data and completing the stages of analysis utilized. Themes were developed from participants' responses to the questions provided in Chapter 3. Considering the in-depth analysis used to understand how these participants were able to become successful Black female counselor educators, the overall essence of their success was revealed from their responses.

Themes from participants' experiences included the following: 1) Value of Education, 2) Early Support from Family of Origin, 3) Racial Empowerment, 4) Consistent Academic Excellence, 5) Other Support, 6) Spirituality, and 7) Perceptions of Success. Participants' experiences were synthesized, described according to each theme, and summarized in the following sections.

Value for Education

Participants were asked to discuss what it was like for them growing up. Participants' responses revealed that a value of education played a significant role in their lives growing up. Four participants, in particular, mentioned that education was extremely important in their families, and they understood that information through various messages they received from their families. Participants reported that their parents valued education as a necessary component of achieving a certain level of success. Participants' parents demonstrated their value for education by expecting participants to go to school, learn, and perform well academically. For them, it was a way of life and the foundation to adopt their own value for educational success.

> Joann: *My job as a child was to go to school, to learn…as she [my mother] said it, to get my education. That's all that I was expected to do.*

> Terri: *In terms of values, I think certainly a value for education and most paramount in my upbringing was that education was and is the absolute key to upward mobility…if you wanted to have a good life you got an education and the reason why that was so paramount in my family is because everybody in my family had an education.*

65

Sheila*: I mean, just doing well in school was an expectation, sort of was a family value. It's just how life was. You do well…I do think there was an expectation for academic excellence in that you would always do your best…*

Johnetta*: I grew up in a single-parent household, but education was typically something that was definitely expected. It was expected that I was going to pursue and thrive…*

While some participants received explicit communication from their parents about the importance of education, academic achievement, and college attendance, other participants reported they were simply aware of their parents' value for education and educational expectations, and they worked to meet those expectations. Regardless of how participants in the current study received those communications, their families were influential in their decisions to go to school, achieve academic success, and pursue higher education.

Early Support from Family of Origin

In addition to participants' value for education, they received various forms of support early on from their families of origin that influenced their successful paths. The following statements from participants provided examples of ways in which they either felt support or received support from their families growing up and throughout their lives.

Miriam*: I always felt cared for…If I thought I could do it, they always stood behind me and said for me to do my best and to deal with failure as a way of knowing that I at least tried my best as opposed to being depressed over it.*

Sheila*: My mom, during my entire childhood, did not work outside of the home…My mom was the primary caretaker, although my dad was very involved with our upbringing.*

Sheila also mentioned a time in particular when her parents provided her with support in the form of advocacy.

Sheila*: My parents took me to enroll in school and there were assumptions about who I was as a learner. It was not until my mom pulled my neatly folded school records out of her purse and showed the counselor what I had done that they were, "Okay, okay, we'll take your word for it that this is a child who can be challenged academically."*

Other participants recalled experiences when they received family support through teachings and messages that essentially afforded them specific tools for survival.

Sarah: *…my aunt who raised me until I was 12 only had a second grade education, and she taught me how to read before I entered school…. I learned ratios from cooking cornbread…She told me that they grew up and they had a one-room schoolhouse and they did not have paper. The teacher would go outside with a stick and teach them how to write letters in the dirt…She said whatever they learned, they really learned and that stayed with them over the years and likewise…that which she did have, she could give us and so I definitely had that…She died when I was 12, and she spent those 12 years preparing me.*

Terri*: Certainly the things that my parents exposed me to at a very early age…Taking me to dance classes…summers my father arranged for tutors for me in algebra…I really got a chance to beat my drum the way that I wanted to and*

hear from the people around me that I was successful...I don't think I've ever

been without a cheerleader...I don't think I've been without some support. I call

my mother "el president" because she's the president of the Terri fan club.

One participant shared her most recent experience of family support, which she received from her mother.

Johnnetta: *I recently did a sabbatical out of the country. I was gone for eight*

months...You think of parenting, being a counselor educator, and then being a

counselor educator who goes away internationally for eight months with a child—

very difficult. I employed the help; I went old school. I asked my mother, who was

already retired in New York City, to come. She left her home, and she temporarily

relocated...to stay in my home to watch our daughter. There would be no way that

I could have had that international experience without the support of my mom.

Participants expressed feeling assured by their parents' encouragement and support throughout their successful journeys.

Racial Empowerment

Participants referenced having strong racial identities that they felt were influential in their experiences of success as Black female counselor educators. Their responses revealed that race played a pivotal role in their experiences throughout their lives because it established for them their way of being, thinking, acting, and responding. All six participants shared the experience of receiving positive racial messages about being Black from their families and communities, which they viewed as empowering for them when faced with negative experiences of racism and discrimination. According to Helms (1990), racial identity referred to "a sense of group or collective identity based on

one's perception that he or she shares a common heritage with a particular racial group"
(Helms, 1990, p. 3). Participants' families and communities provided them various
opportunities to learn about their Black history and issues concerning Black people that
enabled them to operate in racially charged environments. Furthermore, implications for
participants' psychological and interpersonal effectiveness were influenced by their
strength in being Black, especially in regard to how they responded to critical incidences
related to race.

> Miriam: *My dad was very active in the NAACP, so that was something that was
> instilled in me in terms of making sure that the issues and concerns of African-
> Americans should always be important in my life as a child and then as an adult.*
>
> Sheila: *I grew up in the shadow of the Civil Rights era…even though I was not old
> enough to have participated in any of the marches, or really even old enough to
> understand…a lot of what I consider to be the passion of that time in America still
> really existed in my life…There was a lot of conversation and a lot of activity in
> church around proud identity, African-American identity, a lot of celebrations, a
> lot of recognition about the contributions of African-Americans and what that
> would mean in my life.*
>
> Sarah: *I grew up during the Jim Crow laws…so I understand this sense of
> becoming Black growing up in the 1960s and 1970s…this was an era of Black
> folk getting to embrace that which looks up and being ok…very fortunate.
> Imagine being raised by someone who was actually a slave…so very powerful,
> happy, very positive in spite of all that was around.*

Terri: *I grew up having a tie to Africa as a place because I was born there and living and growing up with two parents who have very strong African-American identities, very rooted in social justice, feminism, very rooted in pride of a people, concern for people. And so, as a result, I grew up very aware of the civil rights issues and what people have come before me have done gave me the privileges to live this kind of life I was leading.*

In addition, participants' racial identities and understandings of race became more concrete with verbal communications about race from their families and communities. Participants indicated that these communications fostered their racial identity development through providing them opportunities to understand the role race played in their lives. For example, Miriam stated, "…we were all connected and had a very strong racial socialization component. They [my parents] always explained and were very frank about race." Sheila stated, "…most of my childhood I remember being surrounded by a very supportive and loving African-American community." One participant shared a similar story related to her connection to her racial group and her racial socialization within the community where she grew up.

Miriam: *…there was an assumption I couldn't do it. There was an assumption that work was too hard for me when I clearly had the grades. I had to fight my way to get into honors classes…I had a good base of friends from my community whom I hung out with. So when I was in those classes that were predominantly white, after class I would always have a good community that I could be affirmed in, and I think that pretty much saved me.*

One participant discussed reading stories about her heritage. She mentioned that her interest in reading those stories influenced her racial identity development.

Johnetta: *I had a strong interest in Africa and African-American studies. I really enjoyed reading autobiographies…I was always very interested in people's stories, particularly African-American individuals who had faced life's difficulties and still were able to really transcend and thrive…I think that experience kind of shaped my thinking about race and racial identity.*

Johnetta, along with other participants, discussed how they were influenced by images of strong Black females.

Sheila: *There was a woman in Brookfield College…She was the first African-American woman who I had seen who had a professional job. I used to watch her from a distance walking across campus with her briefcase. Now mind you, I had no clue what this woman did, but in my mind, in my imagination, the image of her was so big for me because I had never seen a Black woman working in higher education…wow, I wanted to be just like her…at 18 or 19 years old I had no idea. Maybe she was a secretary. I don't even know. But she looked very professional and put together. I just knew that her image had a big impact on me…Nothing that she did or nothing that she said, but just her physical form walking across campus…*

Terri: *I adopted femininity quite early…it was probably more communicated in watching my mother and watching my grandmother and watching the women in my family and the women in my church…I patterned myself and some of the likes and dislikes and dress and speech after them…*

Miriam: *I'm looking at Ebony magazine. I'm saying, "Oh, Black women going into Engineering, I can do that."*

Sarah: *…my auntie fell off a horse and could not walk…and when I think of her, I never thought of her as a person with a disability, because there wasn't anything she could not do.*

Joann: *My mom taught me how to change the tires on a car, how to change the oil in a car, work, cook, provide. We're providers. We can take care of ourselves without any man.*

These experiences were important in participants' racial group socialization and understanding of their Black identity. Participants' responses suggested that they were taught to be confident in being Black and that confidence lead them to be empowered to overcome any obstacles they encountered throughout their successful journeys.

Participants faced various challenges throughout their educational journeys as African-American students and professionals. Considering participants engaged in positive racial group socialization and positive Black identities, participants were able to approach critical incidences up front and directly. Participants shared times when they experienced racism as Black female counselor educators, which they described as necessary experiences for their success. They mentioned in particular experiences when White colleagues and students negatively perceived their abilities and gave them negative teaching evaluations, in addition to being given unequal workloads, and feeling isolated at times from faculty information, research opportunities, and social interactions.

Despite variations in context, participants were prepared and did not hesitate to address those instances.

Johnetta: *In order to do that, you had to be fairly comfortable...I'm thinking I felt almost invisible at that moment. I thought, "Hmmm, what is this all about?" But I knew if I didn't confront that person, it would change the way I felt about them and myself, so I did that.*

Miriam: *I always let them know that this is what I see and that you need to stop it. So that becomes very tiring where you are constantly making sure that they understand that this behavior is not appropriate.*

Sarah: *The constant attacks on my credibility...I told them, I suggest you cut it out, and if you don't, imma fight back!*

Joann: *Comments were made to me, and this was only by the people in my program, that I would get tenure easily because I'm Black (African-American) and they needed Black (African-American) people to get tenure...I would say, "You're being very racist...That's a racist thought, so you must think that." As a matter of fact, I see it opposite, that it's going to be more difficult for me to make tenure because I am Black...that the expectations are going to be set differently...so I would state my opinion.*

Participants reported experiencing racism and discrimination as early as childhood but received racial pride messages from their families, churches, and communities that kept them affirmed.

Consistent Academic Excellence

Consistent academic excellence was a theme in participants' experiences of success. Although education was an expectation for participants, they consistently excelled academically in addition to being extremely involved in their educations and

activities around their education. Participants experienced various challenges throughout their educational journeys but were driven to succeed academically. Consistent academic excellence for participants was demonstrated by their continual enthusiasm for academic achievement. Participants reported always doing well academically, which indicated their commitment to education.

Johnetta: *…always involved in education…First person in my family to finish a college degree…*

Sarah: *I was always bright…I remember taking a math test and testing straight into college math…it might have been calculus or something…I was college ready—more than most.*

Miriam: *I always excelled at school and was an honors student in middle school…to get a bachelor's degree and then to get, of course, a doctorate, I was the first in both families to do that.*

Joann: *I was always an A and B student…honor roll student.*

Participants' educational achievements and higher-level career aspirations were influenced by consistent academic achievement. Participants in the study consistently excelled academically, obtained PhDs, and continued their involvement as academicians.

Other Support

In addition to family support, participants received other forms of support throughout their successful journeys. Participants' support included connections with successful Black women and other counselor educators including but not limited to Black female counselor educators.

Terri: *My mother, who is one of my critics, looked at papers and gave me feedback…then sent it to other women that she lined up in my life…and said, "when you can't come talk to me, here's a group of women that I trust that you can go to and you can have candid conversations that you don't feel comfortable talking about with me."…So we're talking about very successful women in their own right that my mother placed in my life so I could connect to a network of women who would support me in ways that made things move…*

While discussing their journeys to success, some participants mentioned they would not have been able to accomplish their success without the support of their spouses, although others mentioned that their success had much to do with the supportive networks they developed in academia. Participants provided detailed accounts of times when others supported them in their journeys to success.

Johnetta: *I get a lot of support from other women on campus, African-American women in particular…We try to get together once or twice a semester, which is not a lot because we're always running and busy…That has also been helpful— networking with other African-American women.*

Miriam: *What really helped, I think, is having good friends in the field…there were times when we knew we had to publish ourselves to be successful…there were times we published together…that really helped out…We connect at conferences…we have tons of other sisters in the field.*

Sarah: *I have a best friend who just stepped down from his position as an endowed professorship…He got tenure…and I got tenure the year after. We were talking, and I was telling him how it was such a hurtful thing for me when I read*

the comments that people had written. By then, I had 20 something publications

and how they dismissed them…So we decided…that we would publish in the top

journals…and that we would publish anywhere from 10 to 12 pieces a year…so

there would be no doubt in anybody's mind…

Joann: *Support from other African-American female counselor educators…I*

attribute that to my success. My sisterhood, my mentorship, the things that I

received along the way basically have been one of the reasons why I'm here.

Anyone who has helped me along the way has been female…for me, it was across

state lines. All of my support systems have been in other states. So I am so

grateful for unlimited long distance so that we can always stay in touch with each

other. Whether talking, texting, or e-mailing, that support has always been there.

Consistent with professional literature, participants established support from others in addition to their families of origin. Support networks were influential in participants' decisions to pursue advanced degrees and create successful paths for themselves. Alternative forms of support were motivational for participants in that they were able to connect with others with similar experiences (Behar-Horenstein et al., 2012; Modica, 2011).

Spirituality

A few participants added that they had a spiritual foundation or a spiritual component that played an important role in their lives. Harley (2007) mentioned that spirituality and religious practices in Black culture influence self-worth and self-concept among Black people and Black female faculty specifically at PWIs. Considering participants used spirituality as a defense against attacks on their character and positions

in the academe, participants viewed spirituality as a value and coping mechanism for challenging situations.

> Miriam: *...very spiritual foundation...I was very active in my church and that was a foundation for me...I have a strong spiritual base.*
>
> Terri: *Certainly a belief in a higher power...that probably foremost I recognized, not just certainly from attending worship services and going to church at a very early age with my grandmother, but even to acceptance and affinity for God...*
>
> Sarah: *I understood what real spirituality was. It is not what you do, it is what's done to you...I understood the promise when he said, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me." God set to show me that it wasn't me that got me through—it was Him.*

Perceptions of Success as Counselor Educators

Participants discussed throughout their interviews various challenges they faced during their personal and educational journeys. Despite those challenges, participants demonstrated resiliency through maintaining positive attitudes, staying committed to the process, and advocating for themselves and their success. In addition, participants embraced their success as counselor educators. Participants were asked to discuss their perspectives of their success as counselor educators and success as Black female counselor educators to explore the intersectionality of race and gender.

Participants contributed being a good counselor, effective teacher, productive in scholarship, personal experiences, and supportive networks to their success as counselor educators. They also mentioned their education, work experience in counseling, and empathetic understanding.

Joann: *As a practitioner, I am good because I can identify with isolation and loneliness in certain events of life, therefore contributing to my gift of empathetic responsiveness that clients appreciate.*

Sheila*: ...my knowledge of the discipline. I really strongly believe that my knowledge of the field, which is supported by not only the educational training but my practice, the way that I've been able to infuse that with my scholarship—I would say that that is one of the key elements of why or how I would define myself as successful...I've been successful in it as a practitioner.*

Sarah: *I had been directing students, director of student services, I taught for years, ran mental health programs—you name it, I done it. So I had about 10 or 12 years, second post-master's experiences coming in, and had went to at least two different Research I institutions and very confident in my skills as a therapist.*

Terri: *…knowing my profession, having experience in my profession, and having had the "in the field" experience as a platform on which to teach…*

Participants viewed effective teaching as a factor in their success as counselor educators. They felt their students' success was important and influenced by their effectiveness as counselor educators. Participants used their practitioner experience, scholarship, and passion for counseling as motivation to teach students. Participants also used their students' experiences and understanding of the world to guide their teaching.

Joann*: I do research so that I can become a better practitioner and teach my students how to do that. I use that research as a way to show them better ways of working with families and communities.*

Miriam: *…students will one day work with diverse clients. I need them to be prepared…I use my position to address such concerns in the classroom by teaching and exposing my students to this reality…One of the students would have to possibly counsel one of my family members. They won't leave my class unless I know they can do that.*

Sheila: *I understand counselor education…The second piece would be the outcomes of my students. I really have been very, very privileged to work with some exceptional counselors-in-training who became practitioners, who are extremely skilled, who are valued in their places of employment…who have contacted me frequently to tell me about their appreciation for our work together and how they have used what I have taught them and how it has been developed in their field.*

Sarah: *I was up teaching one day, and I said I'm going to stop teaching stuff I know is not true. I don't care who said it! That was clear that a lot of whom we are is not represented, and I started reframing. I see how the students treated me and that's because they had never been exposed to anything different. So what I bring to the table now is I let my culture come with me when I enter…*

Terri: *I have that passion for the helping profession to help the very human that should be respected of all people…helping to orient future generations of counselors…that perspective has value and promoting a profession that socially can depend on having a value for ethics and social justice and equality and equity and for fairness…*

…I learned so much from my students…especially the doctoral…They have a

perspective about our profession that's different from mine. And so to have an

awareness of how they see the world and how they see the world helps me be a

better counselor educator.

Participants saw their scholarship as a means to improve their skills as counselor educators. Scholarship was described as critical in participants obtaining tenure.

Joann: *Using my scholarship as a way to improve my skills as a practitioner and*

educator and stay informed to better guide my students.

Sheila: *The scholarship that I've produced, I'm very proud of that. That is*

specifically related to counselor education. I'm very, very pleased with that…I'm

part of building a program and a community that I think has contributions to the

larger field.

Sarah: *So when I went up for full professorship, I had served on 150 committees*

in a leadership capacity, and now I think this is my 7th or 8th invitation from the

UN...60 or 70 publications; I've done a lot of them. I can't remember…now I

have over 300 national and international presentations and about 100

publications.

Terri: *…doing the scholarship can be very successful if you apply learning. It may*

only be useful for the profession….for people who read the journals, read the

books…it is applied in the field, practiced…or either ascertained as close as

possible to the idea that we merely can heal equality is by design, and that

process can help ourselves…

Participants attributed their personal experiences to their success as counselor educators. This enabled participants' awareness and sensitivity toward multicultural issues and influenced their desire to model for students that reliance is possible for them and the clients they will work with.

> Joann: *That's why I do what I do, working with poor African-Americans and now Latino moms, because I know what my mom went through…I have a level of awareness that certain people are treated unfairly and will face challenges based on their differences. I was resilient in the eye of challenges. I had the tools and someone showed me the possibilities. I teach this to my students so they can do the same.*

> Johnetta: *…because we have that outsider-within status, we understand what is inside, but we also have a special point of view…We can see our angle of vision that other people don't, because when you're both insider and outsider, it allows you to have a different vision. I tend to be more interdisciplinary…I think Black (African-American) women tend to be that way. That's how we kind of understand that there are other angles of vision; there are also other standpoints.*

> Sarah: *The most important thing that makes me good…is that you can't take anybody further than you've been. I have worked on me well enough to know…Having emerged out of the depth of despair and emerged with some measure of resiliency means that I know how to go back where they are and help them come forward.*

Terri: *…as a counselor educator, that the lived experiences of being Black, female…does have value for what I teach…[and] a benefit to our profession…future counselor educators, future counselors.*

Miriam: *It'll be 20 years almost going into it. One thing I know for sure is that securing tenure and getting as high as you can in terms of faculty rank is where your leverage is going to be, because in the midst of sheer racism, often in racism and sexism that I think Black (African-American) women share at the same time, is that they have to be able to stand on their own.*

Lastly, participants reported that connecting with supportive networks was beneficial toward their success as counselor educators. Participants formed relationships with other female counselor educators and other Black female counselor educators for personal and professional support.

Joann: *I contribute my success to having a support system made up of other successful Black female counselor educators as well as Black academics in general in higher education.*

Johnetta: *I get a lot of support from other women on campus—African-American women in particular. We have a social network where we get together. We try to get together once or twice a semester…*

Miriam: *I contribute being connected to other successful Black (African-American) females in the field who identify with my experiences and the journey to success…Having a supportive network and being among other African-American colleagues.*

Terri: *...finding the influences in the best way you can as counselor educators. Those are the things that contribute to me being successful as a counselor educator...forming relationships with different people in the profession...*

Perceptions of Being a Successful Black Female Counselor Educator

Participants were asked to discuss their perception of success as Black female educators. Participants shared the following.

Johnetta: *...because we have that outsider-within status...we understand what is inside, but we also have a special point of view...*

Sheila: *I believe my rootedness in African-American identity has been the strongest contributor. I often think about my ancestry and, even those individuals are largely unnamed and can't be named because of my history, I spend a lot of time thinking about what they went through and that the fact that I'm here represents that they survived.*

Sarah: *Who can do it other than us? If you're White, that's your reality. You're not going to be changing something that you don't know and you're not going to be changing nothing you're not comfortable with; that's what's so hard to believe. So they haven't seen enough perspectives so I think ultimately humbly, it's not about the publications I've done or my presentations. I think it's my presence and that ability to bring something, a different perspective, to the table that would not have been there otherwise.*

Terri: *Who I am is valuable, and that what I bring into the teaching experience is the person I am is valuable and taking some time to feel confirmed. Because, again, I suffered from the imposture syndrome; it is real! Despite how much of a*

83

persona you portray to others, and their watching you, they can tell that you

either suffer from feeling like you're not good enough or that you have to pay the

Black tax, that the tax is levied…you levied that tax for yourself because you think

that the playing field isn't equal, and you would rather protect yourself just in

case the playing field isn't equal…The information that was given to me was that

I learned being Black, and in order to protect myself, I had to do what was

necessary with what I had to be as successful as possible…

…Not stop growing. Not stop learning. That's actually important and fun to me,

that flexibility. Like a tree that sways in the wind…that is really rooted and

grounded and planted in the ground, you got some exposed stuff that can sway

and be influenced by the elements of that sway, bend a limb, not break one, but

your root is solid, firmly planted. That's how I kind of look at myself, and I guess

I've been successful in some things that help me not to be movable but grow

where I need to.

Joann: *Sisterhood and support from other African-American female Counselor*

Educators.

Miriam: *A strong racial identity. I knew who I was as an African-American*

woman. Very clear about that with friends and colleagues that are very close to

me. Because I think you really have to have a strong sense of self so that your

evaluation is based on an internal frame of reference, not an external.

Chapter Summary

This chapter highlights the impact personal experiences have on the success of

Black female counselor educators. Several themes emerged from participants' responses

in relation to their educational experiences, family experiences, support systems, racial identity, and perceptions of their success as counselor educators and their success as Black female counselor educators. Themes developed from the essence of participants' lived experiences and provided insight and understanding of contributing factors of success for Black female counselor educators.

CHAPTER 5: DISCUSSION

The purpose of this study was to determine contributing factors of success for Black female counselor educators with a specific emphasis on racial identity. Participants provided information about their lived experiences growing up as African-American females in their families, communities, and educational and professional settings. Using a phenomenological approach to analyze participants lived experiences, the results of this study provided a better understanding of the meanings of participants' stories and the essence of their experiences of success as Black female counselor educators. This chapter summarizes the research findings, limitations, and recommendations for future research. Considering Cross's (1971) Nigrescence model of Black identity as the conceptual framework of this study, this chapter also provided implications for social and systemic change that will assist in successful outcomes for future Black female counselor educators. A reflection of the researcher's experience of the research process is also provided.

Overview and Interpretation of Findings

Black female counselor educators are underrepresented in counselor education programs and promoted to tenure at lower rates than both Black men and White women. Considering these circumstances exist for Black female counselor educators, Black females managing to stay the course, obtain their PhDs in counselor education, and earn tenure at PWIs is phenomenal. The women in this study have established themselves in

the field as successful counselor educators through major contributions in teaching, scholarship, and service.

Participants in this research study overcame the odds by challenging racial stereotypes and using negative experiences in their lives as a catalyst to their successful journeys as Black female counselor educators. How were these women able to navigate barriers they faced throughout their educational and professional journeys? How did their experiences as Black females affect their racial identity, and how did their racial identity affect their success? Did their racial identity influence their achievements as counselor educators?

The intent of this research study was to shed light on their experiences to gain a better understanding of what these women underwent to become successful. The research questions for the research study included the following: 1) What experiences contributed to Black female counselor educators completing a doctoral degree and obtaining tenure and promotion? and 2) How does racial identity influence successful experiences of Black female counselor educators? The research participants were six Black female counselor educators who were tenured and currently working as faculty at predominantly White institutions of higher education in various states located in the United States.

Participants' responses suggested that Black female counselor educators contributed their overall successes to their lived experiences, educational and professional decisions, and positive racial identities. Family influence played a significant role in participants' personal values for education. Participants' families supported them in various ways, including motivating them toward their goals, advocating for their educational fairness, and teaching and exposing them to life lessons in preparation for

87

success. Participants' academic achievement, additional supportive networks, and spirituality were instrumental experiences in their success as well.

Theme 1 – Value for Education

Participants in the study valued education. Their families expected them to do well in school and taught them that education was essential to securing a decent future for themselves. In addition, participants were motivated to be successful in their educations by the information they received from their parents. These results echoed reports from Nichols, Kotchick, Barry, and Haskins (2010) who suggested African-African student educational aspirations were significantly related to high educational expectations of their parents. These authors also reported African-American parents tended to be motivated in their children's educational successes and desired their children attend college either to reduce the likelihood of future hardship, maintain the legacy of college-educated family members, or for the potential of having a college graduate in the family. Similarly, Cousins and Mickelson (2011) found that parental educational interaction, in addition to parents' high educational expectations, was a positive contributor to Black students' success.

Grant and Simmons (2008) further suggested family influence and educational expectations were among factors related to African-American female faculty and faculty-in-training success based on the results from their study that examined mentoring experiences of an African-American female doctoral student and African-American female tenured professor at PWIs. Participants in both studies felt their experiences growing up Black and female and the messages they received from their families helped them navigate their success at PWIs.

Nichols and Tanksley's (2010) findings suggested that students' educational aspirations were influenced by their parents' educational expectations, their parents' value for education, efforts to create positive academic environments, and parental involvement in education. In contrast, while the current study's participants were consistent academic achievers, the participants in Nichols and Tanksley's study were recruited from alternative education programs with histories of low academic achievement, behavior problems, truancy, and other educational deficits.

Theme 2 – Early Support from Family of Origin

Results from the current study also indicated that early support from participants' families of origin was influential in their success as Black female counselor educators. Overall, participants were raised in families that used positive parenting practices that included showing empathy, being involved, and displaying acceptance. In addition, their families advocated for their educations, taught them tools for survival, and exposed them to racial issues related to Black people. Relevant to these results, a study conducted by Elmore and Gaylord-Harden (2013) examined supportive parenting practices among Black families and found that families likely taught and provided their children with tools for academic and social survival and Black family support. In addition, a study conducted by Currie (2012) further supported the current research results in which their participants' educational and professional success was influenced by their parents' support, involvement, and expectations. Currie (2012) examined significant successful factors of Black faculty at PWIs, particularly in STEM education. Although this study included both male and female participants and focused primarily on Black tenured or tenure-track faculty success in STEM education, the authors found that family support aided in

89

participants' ability to demonstrate resiliency in overcoming negative experiences they encountered throughout their educational journeys and the importance of feeling admiration for their accomplishments.

Theme 3 – Racial Empowerment

Racial empowerment was revealed as a theme in participants' success as Black female counselor educators. Participants reported early experiences of racial socialization, which assisted in their ability to positively respond to obstacles and challenges they faced and perhaps established their abilities to demonstrate resiliency early on. Similarly, Hurd, Sanchez, Zimmerman, and Caldwell (2012) and Wang and Huguley (2012), found their participants were prepared for critical incidences related to race and were confident being up front when approached with issues of racism and discrimination. For instance, Hurd, Sanchez, Zimmerman, and Caldwell (2012) examined 541 African-American educationally at-risk adolescents and found that the presence of natural mentors in participants' lives positively and consistently influenced their desire to obtain their educations and be successful. Most importantly, participants' natural mentors helped them develop their racial identities. The authors suggested their results indicated natural mentors influenced African-American adolescents' views about racial identity through positive racial socialization and communicating positive messages to them about being African-American.

Wang and Huguley (2012) conducted a longitudinal study with 630 male and female African-American students from diverse African-American backgrounds and found overall that although African-American students experience racial discrimination in schools, cultural socialization was positively associated with students' educational

outcomes. The authors concluded that students who received positive messages about race from their parents through racial socialization had higher educational aspirations and were prepared to deal with racial discrimination and disadvantage they experienced in their school settings.

Theme 4 – Consistent Academic Excellence

This theme addresses participants' experiences of success, which they said were, in part, based upon being good students and achieving educationally. Griffin's (2006) qualitative, multi-case study research with nine Black, high-achieving college students supported this outcome. Using semi-structured interviews, the study compared participants' experiences of academic achievement. Participants in their study reportedly had histories of high academic achievement as evidenced by their high GPAs throughout school.

Theme 5 – Other Forms of Support

This theme reflects the various forms of support participants received throughout their lives from individuals outside their families. Behar-Horenstein et al. (2012) investigated the in-depth experiences of Black female counselor educators' tenure experiences using qualitative critical ethnography and case study. The study found that informal mentoring and support from senior-level colleagues was beneficial for Black female counselor educators pursuing tenure and suggested that Black females establish informal mentoring relationships beyond their academic units, across the university and campus, and beyond the university.

Borum and Walker (2012) found that institutional support was thought to be important and necessary among Black female faculty with PhDs in mathematics. Twelve

participants were interviewed in an attempt to unveil their undergraduate and graduate experiences in STEM education. The seven participants who attended HBCUs during their journeys toward doctoral studies reported feeling more supported at HBCUs because of the encouragement and support they received from Black faculty, which was motivation for them in deciding to pursue a doctoral degree. Harley (2008) investigated the status of Black women in the academy, particularly at PWIs. Harley confirmed that Black female faculty network with other female faculty to cope with negativity and share ways to approach racism and discrimination and other challenges they experience as faculty.

Theme 6 – Spirituality

Spirituality contributed to participants' success as a coping mechanism, especially during tests of challenge and times of adversity. Several participants grew up in an era where church affiliation and spiritual connectedness were the cornerstone of Black communities and served as a positive force in dealing with negativity. Richardson's (2007) qualitative study supported these findings. The researcher interviewed three Black female tenured professors employed at PWIs to examine how they described their experiences as faculty and their experiences in the academy. Using a phenomenological approach, Richardson (2007) revealed that the women in the study reported a connection to their spirituality and relied on their spiritual faith to cope with negative circumstances. Participants in Richardson's study associated a spiritual meaning with their skills and success as professors. Similarly, Agosto and Karanxha (2011) conducted life history research with a successful African-American female professor to explore her lived experiences and found that spirituality was significant in the participant's life. The

participant reported that her spirituality empowered her socially, professionally, and especially during times of challenge.

Theme 7 – Success as Counselor Educators

Participants shared their perspectives of their success as counselor educators. Overall, they contributed good counseling practitioner skills, effective teaching, scholarship, personal experiences, and supportive networks to their success. Because there has not been much research that specifically addresses Black female success in counselor education, there are not many sources to support this finding.

Essentially, this theme adds to the literature a snapshot of what a successful counselor educator looks like. Successful Black female counselor educators have outstanding work experiences as counselors, strong counselor identities, and an understanding of their roles as both counselor and counselor educator, and an appreciation of how one influences the other. Participants acknowledged their teaching, scholarship, and service as instrumental in their counselor education identities and recognized that their productivity and effectiveness in both helped them to be successful. In addition, participants were resilient in the face of challenges and committed to their purpose as counselor educators.

To acknowledge the intersection of race and gender, participants were asked to share their perception of success as Black female counselor educators. Overall, participants embraced their success as Black female counselor educators and contributed their unique perspectives and personal life experiences as valuable to the fields of counseling and counselor education. Participants' success as Black female counselor

educators evoked for them a responsibility to pave the way for others and ultimately

embrace their ethnic and racial identities as the driving force for their success.

Cross's Model of Nigrescence

The impetus for this study was the concept of racial identity and how it affects

success in African-American female faculty. While the themes did not specifically

parallel Cross's Model of Nigrescence (1971), there are data that support the model.

Cross proposed a five-stage model of healthy Black identity development as a result of

one's experiences with White society. Cross (1971) suggested that positive Black identity

developed because of negative interaction with White culture, and therefore, movement

from one stage to the next existed based on one's experiences in the context of a

racialized society. The first stage of the Nigrescence model was the pre-encounter stage,

which was described in Chapter 2 as the first stage of developing a healthy Black

identity. During the pre-encounter stage, individuals were characterized on one hand as

having no Black identity and on the other hand as exhibiting anti-Black and pro-White

ideals. This person viewed White culture as the dominant culture and did not view race as

an important factor in their lives.

Although participants were raised by strong Black families, received racial pride

messages, observed positive images of Black people and Black women, and observed

acts of advocacy for Black people issues, they did not report feelings and experiences in

their early years that were characteristic of the pre-encounter stage. It is likely that

participants' early racial socialization provided for them avoidance of the pre-encounter

stage of Nigrescence. Corresponding to reports from Parham (1991), participants'

childhood racial identity was a reflection of parental and societal influences. Parham

proposed that African-American youth and adults who operated from a Black frame of reference and whose primary contact was Black would not experience a struggle in their Black identity development.

Participants grew up aware of the impact of race in their lives but maintained positive views of Black people, themselves, and their educational abilities. Participants entered the second stage (the encounter stage) during childhood experiences of racism in their schools and classrooms and simply growing up during times in American society when oppression and marginalization of Black people were most obvious. Participants' positive racial upbringing provided to them by their families, churches, and communities prevented them from staying in the encounter stage too long and allowed them to move in and out of the stage throughout their educational and life journeys. Racial identity development is a lifelong process and parallels individuals' experiences of the world; hence, revisiting one of the stages is indicative of upward mobility and success, especially in the context of a racialized society.

The immersion-emersion stage involved individuals abandoning previous perceptions of race and the idea that White culture is the dominant culture. A discovery and total immersion of Blackness takes place while rejecting White culture. Over time, one's emotions level off and a shift to emersion involving a critical analysis of race occurs. At that point, a differentiation between Blackness, being Black enough, and being a good Black person is established (Byars-Winston, 2010).

Participants did not report rejection of White culture following negative encounters with Whites. Instead, participants experienced fewer struggles as their perception of life was pre-established. Furthermore, the findings revealed that

participants began their racial identity development early with opportunities to see what being a good Black person looked like from their families and churches. It was likely the emersion stage lasted longer for participants as their understanding of race and sociopolitical factors increased with cognitive ability.

Despite the variations in context of how racial incidences manifested in participants' experiences, participants were up front and direct in their responses, especially in higher education. Participants' comfort and preparation in dealing with racism were characteristic of Cross's internalization stage. Consequently, participants' positive racial identities and personal confidence acted as a buffer when dealing with issues of racism and advocating for fairness for themselves and others.

Participants in the study had a professional commitment to educate counselors-in-training as they prepare to work with diverse individuals and groups with diverse concerns. Participants' professional decisions were likely relevant to Cross's last stage of Nigrescence, the Internalization stage, which involves individuals adopting a lifetime commitment to address oppression of and injustice against all people while maintaining a healthy, balanced, and positive Black identity.

In summary, Cross's stages of Nigrescence support the research questions based on participants' racial identity progression. While the stages did not show up as actual themes in the study, the feedback was valuable in gaining a better understanding of racial identity as a theoretical underpinning for their success and showing evidence of participants' movement through Cross's racial identity stages.

Participants consistently demonstrated academic excellence throughout their educational journeys. As mentioned earlier, participants' academic achievements were

influenced by family expectations to do well in school. Their families emphasized academic achievement as the avenue to a successful future. Participants adopted those ideals as their own and established a personal value for education. Consistent academic excellence developed as a theme based on participants repeatedly making good grades in school, excelling in gifted and talented classes, and at all times being involved in their educations. These findings were supportive of previous research; for example, Allen (2014) concluded that higher education and career aspirations were predictive of high academic achievement.

Based on the information revealed from participants' experiences, Table 5.1 provides examples of how participants experienced success in relation to Cross's Nigrescence Model of Black identity development. Additional examples are provided in Appendix D.

Table 5.1 Racial Identity Stages and Success of Black Female Counselor Educators

Positive Racial Identity (Cross, 1971)	*Internalization Commitment Stage 5*	*Internalization Stage 4*	*Immersion-Emersion Stage 3*	*Encounter Stage 2*	*Pre-Encounter Stage 1*
Successful Black Female Counselor Educator	• Secure Black Identity • Long-term commitment to eliminate oppression for all groups				
Value for Education				• Adopted understanding of racial inequality • Education taught as survival against racial oppression	
Early Support from Family of Origin			Motivated, and taught advocacy		
Racial Empowerment		Development of self-perception	• Exposed to racial pride messages • Racial group socialization		
Consistent Academic Excellence			• Consistent academic achievement • Education taught as survival against racial oppression • Learned positive aspects of Black culture and pivotal Black figures in American History		

Positive Racial Identity (Cross, 1971)	*Internalization Commitment Stage 5*	*Internalization Stage 4*	*Immersion-Emersion Stage 3*	*Encounter Stage 2*	*Pre-Encounter Stage 1*
Other Support			Connection to supportive Black networks		
Spirituality	Used as coping mechanism against challenge	Used as coping mechanism against challenge		• Established early on • Used as coping mechanism against challenge	
Perceptions of Success as Counselor Educator	Varies based on individual social, personal, and professional				
Perceptions of Being a Successful Black Female Counselor Educator	Varies based on individual social, personal, and professional				

Implications for Social Change

Black female faculty are underrepresented in counselor education programs compared to White faculty. Overtime, literature has suggested barriers Black females face as counselor educators in an attempt to explain why this disproportion exists; however, the literature does not address the Black female counselor educators who managed to overcome barriers and become successful. Black females bring a unique presence to the field of counselor education that supports movement toward

99

multiculturalism in education and training all future counselors and counselor educators, in addition to research and service in counselor education. Significantly, Black females contribute a perspective to counselor education that includes the intersectionality of race and gender, which leads to a better understanding of the needs of diverse clients, students, and faculty.

Existing research outlines how African-American female counselor educators experience challenges in the academy at the hands of racism, discrimination, and other unfair treatment. In turn, those instances place counselor education programs at risk of losing good Black female counselors and counselor education faculty. In addition, Black women report a lack of support from their universities and program. Although there is some literature on recruiting and retaining black faculty little information regarding what counselor education programs should be doing to assist upcoming Black females in counselor education in their success as students and as faculty has been provided. This research was able to shed light on Black female counselor educators who were able to achieve success. As a result, counselor education programs and administrators can utilize this information to establish academic environments where Black female counselor educators can thrive and become successful. Without diverse faculty, training for future counselors and counselor educators is limited, made to operate within the mold of the majority, and does not meet the needs of diverse clients and students.

The women in this study had experiences in their lives that contributed to their success. The presence of those experiences influenced their strength and resiliency to keep going despite any challenges they encountered. An important consideration counselor education programs should take from this study is the significance of race in

the lives of successful Black females in counselor education. Therefore, it is important to openly discuss issues of race rather than pretending differences do not exist. Race was revealed as a salient piece of participants' success because they began developing their racial identities early through their experiences being Black. In hindsight, their existence as counselor educators is proof of their perseverance. Participants' families, churches, and communities provided them with tools to survive racism through teaching them to have pride in being Black and modeling for strength in being Black. Additionally, they experienced positive racial socialization in their families and communities and understood the true essence of what they had to do in order to be successful. Because participants were prepared to face challenges, they were empowered to persevere.

This information supports the importance of racial and cultural implications in Black female counselor educators' success in the academy. Exploring Black female counselor educator experiences of success with regard to race can provide institutions and departments with guidelines to develop strategies for success for all diverse students and faculty. Students in counseling and counselor education programs need the unique perspective of Black female faculty. Their experiences being both Black and female and having the ability to successfully navigate themselves in a Black and White world is outstanding and necessary to understand multiculturalism.

As counselor education programs prepare to address the needs of Black female counselor education students and faculty, it is important that they are prepared to encounter Black women who were empowered by their understanding of who they were as Black women based on their experiences of racial socialization and their strength to overcome obstacles. These women will most likely have experienced racism and

discrimination, and therefore confident in approaching those issues upfront and direct. Counselor education faculty should be prepared to work and support these women in maintaining their existence as racially empowered women and encourage them to share their successful strengths with students as they prepare to work as educators and clients as well.

Also, counselor education faculty may find it useful to observe students closer in terms of their self-worth as it relates to race. For students who are in the process of developing their racial identities or students whose self-worth has been compromised at the hands of racist acts or behaviors, it would be beneficial for them to receive support from faculty and administration that pushes them toward activities and services to help them progress through those challenges. For example, connecting Black female students with mentors, especially Black university faculty or administrators who can personally support them during their identity development, or support groups specifically for Black female students would be helpful.

Counselor education programs should also offer multicultural counseling courses earlier in students' programs in order for faculty and students to begin exploring where they fall in terms of their identity. For instance, multicultural courses could be one of the first courses required for student in both master's level counseling programs and counselor education doctoral programs. In addition, counselor education programs should be offering diversity training on a consistent basis for all faculty. This will allow multicultural and diversity issues to remain at the forefront of program coordination and responsibility when working with and training diverse students.

Counselor education students in training at the doctoral level are preparing themselves to educate future counselors and counselor educators. One may assume that students at such a level value education, and for the participants in this study, this was true. The women in the study were raised in environments where education was expected. They were taught that in order to have successful futures, they needed to have an education. The messages they received from their families about education lead them to adopt their own personal value for education.

Counselor education programs currently hold all students accountable for successfully completing coursework, practicum responsibilities, and dissertation. Black female counselor education students who enter their programs with solid values for education would benefit from faculty and administrators that take every opportunity to communicate program expectations. This will help African-American female students maintain their values for education and remain reminded of the expectations to do well and complete their programs. Black female counselor education students and faculty will benefit from counselor education programs that acknowledge their potential to be successful while holding them accountable for their success. These conversations will be helpful for Black female counselor education students as early as orientation and should continue during advisement and interactions inside and outside of the class.

In situations where Black female students lose momentum in the process of completing their degrees or Black female's faculty lose momentum during the process of tenure, how can counselor education programs retain these women? Research already suggests mentoring as a helpful approach for Black women in the academy. However, if Black women do not feel their presence matters and their contributions are not valued,

they may value education and pursuing their degrees less. Black female counselor educators who feel supported and feel that their perspective can make a difference are more likely to value their success.

Successful Black female counselor educators demonstrated consistent academic excellence growing up. This was possibly due to participants always performing well academically and being actively involved in their educations. Black female counselor education students who do well academically prior to graduate school will likely enter their programs with the academic ability to complete advanced coursework and withstand the rigor of graduate-level work. It is just as likely that these students enter graduate school with higher levels of racial identity. Therefore, counselor education programs can assist these students by encouraging them to seek campus civic experiences where they can practice leadership and advocacy while gaining support from others who are like-minded. Through encouraging these students to seek experiences that maintain their consistent academic excellence, students are likely to view those experiences as program expectations and necessary to their program and professional success. In addition, counselor education programs should make efforts to educate themselves about factors that potentially prevent or improve consistent academic excellence among Black students in order to increase their awareness.

Successful Black female counselor educators have support from their families of origin in addition to other forms of support outside of their families. These systems helped participants along their successful journeys as counselor educators because they felt supported. Regardless of participants receiving support in the forms of encouragement, motivation and advocacy, research collaborations, or empathetic

104

understanding, the women felt supported and valued enough to be supported. Counselor education programs should prioritize diversity on their campuses and in their programs to demonstrate the concern that cultural and racial differences are understood and supported. Black female students and faculty in counselor education programs often seek supportive relationships outside of their university programs. While connecting with counselor education programs across campuses supports the counselor education way of collaborating to move the profession forward, Black female faculty and students in counselor education want to feel connected and included in the academic environment they represent.

Spirituality is another contributor to Black female counselor educator success. Participants in the study mentioned that spirituality and spiritual practices helped them along the way either as a cultural identity-teaching tool or a coping mechanism in times of challenge. Similar to recommendations previously presented that address and support Black female counselor education faculty and student success with regard to racial identity development and consistent academic excellence, Black females need to feel understood culturally, given space and support during racial identity development, and support for being valuable contributors as counselor education, faculty, students, intellects, and professionals.

Recommendations for Social Change

Increased knowledge concerning the experiences of Black female counselor educators' success will assist counselor education programs in creating supportive academic environments for Black females. Certain aspects these counselor education students and faculty should consider when assessing their needs are family influence,

level of family connections, amount of support from family, and students' value for education and success.

Considering participants reported being taught the importance of advocating for social issues, tools for survival, pride in self and Black culture, and the relationship race plays in society, counselor education programs should put in place plans to assist Black females in counselor education either to maintain or establish similar experiences.

As successful counselor educators, participants attributed their work experience as counselors, good teaching, scholarship, personal experiences, and support from other Black female counselor educators as beneficial. In terms of being Black female counselor educators, they felt their unique perspectives, personal experiences, racial identity, and support they received from other Black female counselor educators lead to their success. Their teaching methods, scholarship interests, and services to the profession of counseling and counselor education were motivated by what they experienced throughout their lives and fostered their desire to make change happen.

Using this information, counselor education programs are recommended to prepare effective strategies for sustaining Black female counselor education students and faculty based on the information presented. Essentially, the information provided will improve interactions among all counselor education faculty and students. Overall, Black female counselor education students and faculty want to feel supported and valued. As mentioned earlier, these efforts should be demonstrated through intentional advising efforts and mentoring involvement with Black females, cultural sensitivity, and helpful resources promoted through the counselor education departments.

In addition, other recommendations include programs developing support groups or workshops on a consistent basis for Black females to show them that their success as counselor educators is important. Counselor education programs should make sure students are experiencing inclusive learning environments that invite diversity and multiculturalism pedagogically and in regard to scholarly agendas and projects for Black female counselor educators.

While racial socialization is significant to Black female success, counselor education programs cannot teach these counselor educators to be Black but can foster an environment that supports and encourages cultural exploration and racial identity development among students. This may require ongoing multicultural and diversity training from counselor education faculty and administrators to educate about historical and current racial trends in society, within the campus climate, and among the counselor education department and profession as a whole. Implementing the suggested strategies mentioned earlier will improve recruitment and retention of successful Black female counselor educators and likely keep them positioned in academia.

Lastly, the tenure process for participants at PWIs was described as difficult and unequal in terms of expectations for Black and White faculty. The women felt they were required to do more than their White colleagues, held to much stricter standards, and given little to no information about the tenure process. Research shows that Black women are promoted to tenure at lower rates compared to both White woman and Black men, which is an obvious barrier to Black female counselor educator success. It is of great importance that counselor education programs increase awareness of Black female counselor educators needs as new faculty and during tenure. Department training and

information for senior faculty serving as mentors for junior Black female faculty during the tenure process would be helpful, in addition to counselor education departmental support in cases where Black females seek alternative or additional connections outside of their respective counselor education departments.

Although race and other factors were revealed to be significant in participants' experiences, other contributing influences characteristic of achievement among successful Black females in counselor education should be explored. Uniquely, the intersectionality of race and gender impacts Black females very differently than other groups, which may suggest Black female counselor educators provide a diverse angle in terms of client and student concerns in the field of counselor education. Their presence in counselor education is valuable and necessary.

While the research provided insight into the influence of participants' experiences in relation to their success, there were limitations in the study. Using a phenomenological method of research, the results are subjective and could be viewed as unreliable or invalid. Although participants did not demonstrate difficulty telling their experiences, the true essence and meaning were potentially lost in translation during the data analysis stages. Furthermore, interviews were conducted over the phone which risked establishing rapport between the interviewer and participants. While participants did not seem disconnected during the interviews, in-person meetings may have added to the essence and meaning attached to participants' experiences.

Cross's model of Nigrescence was used as the theoretical framework for the study. Results might have looked different using other models of racial identity based on the steps of development. Lastly, researcher bias was present in the study. The researcher

herself was Black, female, and pursuing her doctorate in counselor education from a PWI. The researcher's decision to study Black female counselor educators was based on the researcher's own personal, social, and educational experiences in conjunction with her professional goals of becoming a successful Black female counselor educator. In addition, success can be defined in multiple terms. For the purpose of this research, success was defined strictly based on how the researcher defined success.

The researcher was passionate about the topic and participated in consistent reflection throughout the dissertation research project to explore her personal bias. The participants in the study were very successful, strong Black female counselor educators. The communication between the researcher and participants provided insight into the experiences and lives of Black female counselor educators. The researcher was motivated and empowered upon completion of this research study.

Conclusion

In conclusion, understanding the experiences of Black female educators can assist institutions and counselor education programs in successfully recruiting, retaining, and improving the work environments of Black female counselor educators at PWIs. Based on their experiences, the women in this study managed to overcome challenges and become successful counselor educators. Race is a salient piece of individual and group identity and can provide different experiences and ways of thinking cross culturally. To dismiss the idea that racial and cultural characteristics influence the experiences of Black female counselor educators and to dismiss the barriers they face in academia will leave Black women continually marginalized in the academic realm of professional counselor

educators. A lack of attention could possibly result in Black female counselor educators leaving higher education.

Increased understanding of counselor education programs' understanding of Black female counselor education faculty and student needs to be successful will improve outcomes and success among this population. Black female counselor educators who feel understood, supported, valued, and viewed as contributory to the growth of the profession will be successful in maintaining their commitment to be lifelong learners and educators in the field.

REFERENCES

Adams, M., Bell, L., & Griffin, P. (2007). *Teaching for diversity and social justice (2nd ed.)*. New York, NY: Routledge.

Agosto, V., & Karanxha, Z. (2011). Resistance Meets Spirituality in Academia: "I Prayed on it!" *Negro Educational Review*, *62*(1-4), 41.

Alfred, M. V. (2001). Expanding theories of career development: Adding the voices of African American women in the White academy. *Adult Education Quarterly,* 51(2), 108-127.

Allen, W. R., Epps, E. G., Haniff, N.Z. (Eds.) (1991). *College in Black and White: African American students in predominantly White and in historically Black public universities*. Albany, NY: State University of New York Press.

American Counseling Association (2014). ACA Code of Ethics. Alexandria, VA: Author.

Andrews, D. J. C. (2014). Navigating Raced-Gendered Microaggressions. *Black Faculty in the Academy: Narratives for Negotiating Identity and Achieving Career Success*.

Beatty, R. Y. B. (2012). *An Analysis of Racial Identity Attitudes and the Perception of Racial Climate on Job Satisfaction of African American Faculty at Historically White Institutions* (Doctoral dissertation, Ohio University).

111

Behar-Horenstein, L. S., West-Olatunji, C. A., Moore, T. E., Houchen, D. F., & Roberts, K. W. (2012). Resilience Post Tenure: The Experience of an African America. Woman in a PWI. *Florida Journal of Educational Administration & Policy*, *5*(2), 68-84.

Bertrand Jones, T., & Osborne-Lampkin, L. (2013). Early career professional development: Enhancing Black female faculty success. *Submitted for publication*.

Blackwell, L. V., Snyder, L., & Mavriplis, C. (2009). Diverse faculty in STEM fields: Attitudes, performance, and fair treatment. *Journal of Diversity in Higher Education*, *2*(4), 195-205. doi:10.1037/a0016974

Borum, V., & Walker, E. (2012). What makes the difference? Black women's undergraduate and graduate experiences in mathematics. *Journal of Negro Education*, *81*(4), 366-378.

Bradley, C. (2005). The career experiences of African American women faculty: Implications for Counselor Education Programs. *College Student Journal*, *39*(3), 518.

Bradley, C., & Holcomb-McCoy, C. (2004). African American counselor educators: Their experiences, challenges, and recommendations. *Counselor Education and Supervision*, *43*(4), 258-273. doi:10.1002/j.1556-6978.2004.tb01851.x

Bryant, R. M., Coker, A. D., Durodoye, B. A., & McCollum, V. J. (2005). Having our say: African American women, diversity, and counseling. *Journal of Counseling and Development: JCD*, *83*(3), 313.

Brooks, M., & Steen, S. (2010). "Brother, where art thou?" African American male

    instructors' perceptions of the counselor education profession. *Journal of*

    Multicultural Counseling and Development, *38*(3), 142-153. doi:10.1002/j.2161-

    1912.2010.tb00122.x

Beatty, R. Y. (2012). *An analysis of racial identity attitudes and the perception of racial*

    climate on job satisfaction of african american faculty at historically white

    institutions. (Order No. 3553943, Ohio University). *ProQuest Dissertations and*

    Theses, 160. Retrieved from

    http://search.proquest.com/docview/1315245888?accountid=13965.

    (1315245888).

Carlson, L. A., Portman, T. A., & Bartlett, J. R. (2006). Self-Management of Career

    Development: Intentionality for Counselor Educators in Training. *Journal of*

    Humanistic Counseling, Education and Development, *45*(2), 126.

Casto, C., Caldwell, C., & Salazar, C. F. (2005). Creating mentoring relationships

    between female faculty and students in Counselor Education: Guidelines for

    potential mentees and mentors. *Journal of Counseling & Development*, *83*(3),

    331.

Chavez, A. F., & Guido-DiBrito, F. (1999). Racial and ethnic identity and development.

    New Directions for Adult and Continuing Education, *1999*(84), 39-47.

Chavous, T. M., Bernat, D. H., Schmeelk-Cone, K., Caldwell, C. H., Kohn-Wood, L., &

    Zimmerman, M. A. (2003). Racial identity and academic attainment among

    African American adolescents. *Child Development, 74,* 1076–1090.

    doi:10.1111/1467-8624.00593

Chung, R., Bemak, F., & Talleyrand, R. M. (2007). Mentoring within the field of

    counseling: A preliminary study of multicultural perspectives. *International*

    Journal for the Advancement of Counselling, *29*(1), 21-32. doi:10.1007/s10447-

    006-9025-2

Clark, C. R., Mercer, S. H., Zeigler-Hill, V., & Dufrene, B. A. (2012). Barriers to the

    success of ethnic minority students in School Psychology Graduate Programs.

    School Psychology Review, *41*(2), 176-192.

Cohen D, Crabtree B. (2006) Qualitative Research Guidelines Project. Retrieved

    6/28/16 from http://www.qualres.org/.

Cole, A. L., & Knowles, G. J. (2001). *Lives in context: The art of life history research*.

    Walnut Creek. AltaMira Press.

Council for Accreditation of Counseling and Related Educational Programs. (2013).

    CACREP vital statistics 2012: Results from a national survey of accredited

    programs. Alexandria, VA: Author.

Creswell, J. W. (2006). Qualitative Inquiry and Research Design: Choosing among Five

    Approaches. Thousand Oaks, CA. SAGE Publications.

Creswell, J. W. (2012). *Qualitative inquiry and research design: Choosing among five*

    approaches. Thousand Oaks, CA SAGE Publications.

Creswell, J. W. (2013). *Research design: Qualitative, quantitative, and mixed methods*

    approaches. Thousand Oaks, CA SAGE Publications.

Cross Jr, W. E. (1971). The Negro-to-Black conversion experience. *Black world*, *20*(9),

    13-27.

Cross, W. E. (1978). The Thomas and Cross models of psychological nigrescence: A

    review. *Journal of Black Psychology*, *5*(1), 13-31.

    doi:10.1177/009579847800500102

Currie, M. A. (2012). *Success factors of black science, technology, engineering and*

    mathematics faculty at predominantly white institutions. (Order No. 3534076,

    Mercer University). *ProQuest Dissertations and Theses,* 178. Retrieved from

    http://search.proquest.com/docview/1237999494?accountid=13965.

    (1237999494).

Davis, D., Chaney, C., Edwards, L., Thompson-Rogers, G., & Gines, K. T. (2011).

    Academe as Extreme Sport: Black women, faculty development, and networking.

    Negro Educational Review, 62/63(1-4), 167-187.

Davis, D. J., Reynolds, R., & Jones, T. B. (2011). Promoting the inclusion of tenure

    earning Black women in academe: Lessons for leaders in Education. *Florida*

    Journal of Educational Administration & Policy, *5*(1), 28-41.

DeCuir-Gunby, J. T., Martin, P. P., & Cooper, S. M. (2012). African American Students

    in Private, Independent Schools: Parents and School Influences on Racial Identity

    Development. *The Urban Review*, *44*(1), 113-132.

Duncan, G. A., & McCoy, H. (2007). Black adolescent racial identity and respectability.

    Negro Educational Review, 58(1–2), 35–48.

Edwards, J. B., Bryant, S., & Clark, T. T. (2008). African American female social work

    educators in predominantly White schools of social work: Strategies for

    thriving. *Journal of African American Studies*, *12*(1), 37-49.

Euben, D., & Lee, B. (2005). Managing faculty productivity after tenure. *American Association of University Professors*.

Fuller-Rowell, T. E., Burrow, A. L., & Ong, A. D. (2011). Changes in racial identity among African American college students following the election of Barack Obama. *Developmental Psychology*, *47*(6), 1608-1618.

Garriott, P. O. (2009). Self-efficacy, motivation, and academic adjustment among African American women attending institutions of higher education. *Journal of Negro Education, 78*(2), 159-171.

Glesne, C. (2011). *Becoming qualitative researchers: An introduction (4th edition)*. Boston: Pearson.

Grant, C. M. (2012). Advancing our legacy: A Black feminist perspective on the significance of mentoring for African-American women in educational leadership. *International Journal of Qualitative Studies in Education*, *25*(1), 101-117. doi:10.1080/09518398.2011.647719

Grant, C. M., & Simmons, J. C. (2008). Narratives on experiences of African-American women in the academy: Conceptualizing effective mentoring relationships of doctoral student and faculty. *International Journal of Qualitative Studies in Education*, *21*(5), 501-517.

Griffin, K. (2006). Striving for success: A qualitative exploration of competing theories of high-achieving black college students' academic motivation. *Journal of College Student Development*, *47*(4), 384-400.

Griffin, K. A., Pifer, M., Humphrey, J., & Hazelwood, A. (2011). (Re) Defining

    departure: Exploring Black professors' experiences with and responses to racism

    and racial climate. *American Journal of Education, 117,* 495-526.

Haizlip, B. N. (2012). Addressing the underrepresentation of African-Americans in

    counseling and psychology programs. *College Student Journal*, *46*(1), 214.

Hanson, C., & Stone, C. (2002). Recruiting leaders to transform school counseling.

    Theory Into Practice, *41*(3), 163-168.

Hardiman, R., & Jackson, B. W. (2006). Racial identity development: Understanding

    racial dynamics in college classrooms and on campus. *New Directions for*

    Teaching and Learning, 1992(52), 21–37. doi:10.1002/tl.37219925204

Harley, D. A. (2007). Maids of academe: African American women faculty at

    predominately white institutions. *Journal of African American Studies,* 12(1) 19-

    36.

Harvey, W., & Scott-James, D. (1985). We can't find any: The elusiveness of Black

    faculty in American higher education. *Issues in Education, 3,* 68–76.

Helms, J. (1990). An overview of Black Racial Identity Theory. Black and White Racial

    Identity: Theory, Research, and Practice. New York: Greenwood Press.

Helms, J. E. (1995). An update on Helm's White and people of color racial identity

    model. In J.G.Ponterotto, J. M.Casas, L. A.Suzuki, & C. M.Alexander (Eds.),

    Handbook of multicultural counseling (pp. 181– 198). Thousand Oaks, CA: Sage.

Henfield, M. S., Woo, H., & Washington, A. (2013). A phenomenological investigation

    of African American counselor education students' challenging experiences.

    Counselor Education and Supervision, *52*(2), 122-136.

Henfield, M. S., Owens, D., & Witherspoon, S. (2011). African American students in Counselor Education Programs: Perceptions of their experiences. *Counselor Education and Supervision*, *50*(4), 226-242.

Heppner, P. P., & Heppner, M. J. (2004). Writing and publishing your thesis. *Dissertation & Research: A guide for students in the helping professionals, (4thEds), Thomson Brooks/Cole: Canada*.

Holcomb-McCoy, C., & Addison-Bradley, C. (2005). African American counselor educators' job satisfaction and perceptions of departmental racial climate. *Counselor Education and Supervision*, *45*(1), 2-15. doi:10.1002/j.1556-6978.2005.tb00126.x

Hyde, J. S., & Kling, K. C. (2001). Women, motivation, and achievement. *Psychology of women quarterly*, *25*(4), 364-378.

Jernigan, M. M., Green, C. E., Helms, J. E., Perez-Gualdron, L., & Henze, K. (2010). An examination of people of color supervision dyads: Racial identity matters as much as race. *Training and Education in Professional Psychology*, *4*(1), 62-73.

Johnson, P. D., Bradley, C. R., Knight, D. E., & Bradshaw, E. S. (2007). Preparing African American counselor education students for the professorate. *College Student Journal*, *41*(4), 886-890.

Joseph, J. (2012). From one culture to another: Years one and two of graduate school for African American women in the STEM fields. *International Journal of Doctoral Studies*, *7*, 125-142.

Katopol, P. F. (2012). Information Anxiety and African-American Students in a Graduate Education Program. *Education Libraries*, *35*, 5-14.

Marshall, C., & Rossman, G. B. (1995). Data collection methods. *Designing qualitative research*, *2*(8).

Maton, K. I., Kohout, J. L., Wicherski, M., Leary, G. E., & Vinokurov, A. (2006). Minority students of color and the psychology graduate pipeline: disquieting and encouraging trends, 1989-2003. *American Psychologist*, *61*(2), 117.

Maxwell, J. A. (2013). *Qualitative research design (3ʳᵈ edition)*. Los Angeles: Sage.

McCoy, S. Z. (2013, January 1). Navigating Racialized Contexts: The Influence of School and Family Socialization on African American Students' Racial and Educational Identity Development. *ProQuest LLC*.

Melucci, A. (1996). *The playing self: Person and meaning in the planetary society*. New York: Cambridge University Press.

Mitchell, W. S. (1995). *Self-concept, racial identity development and the perception of the graduate and professional educational experience among African-American female college students planning to pursue advanced degrees: A correlational study.* (Order No. 9608532, The College of William and Mary). *ProQuest Dissertations and Theses, 174.* Retrieved from http://search.proquest.com/docview/304235912?accountid=13965. (304235912).

Modica, J. L. (2011). *The perceptions of career advancement of African American research university faculty.* (Order No. 3451933, University of Arkansas). *ProQuest Dissertations and Theses,* 199. Retrieved from http://search.proquest.com/docview/862990001?accountid=13965. (862990001).

Moody, J. (2004). *Faculty diversity: Problems and solutions.* New York: Routledge.

Moustafa-I, S. A. (2007). Racial identity and cultural mistrust as predictors of African American men's help-seeking attitudes. *Dissertation Abstracts International*, *67*, New York, NY US: Routledge/Taylor & Francis Group.

Oseguera, L., & Astin, A. W. (2004). The declining" equity" of American higher education. *The Review of Higher Education*, *27*(3), 321-341.

Parham, T. A. (1989). Cycles of psychological nigrescence. *The Counseling Psychologist*, *17*(2), 187-226.

Parham, T. A. (2001). Psychological nigrescence revisited: A foreword. *Journal of Multicultural Counseling and Development*, *29*(3), 162.

Patitu, C. L., & Hinton, K. G. (2003). The experiences of African American women faculty and administrators in higher education: Has anything changed?. *New Directions for Student Services*, *2003*(104), 79-93.

Patton, Lori D. (2009). My sister's keeper: A qualitative examination of mentoring experiences among African American women in graduate and professional schools. *The Journal of Higher Education*, *80*(5). 510-537.

Pittman, C. T. (2010). Exploring how African American faculty cope with classroom racial stressors. *The Journal of Negro Education*, 66-78.

Ponterotto, J. G., Casas, J., Suzuki, L. A., & Alexander, C. M. (2001). *Handbook of multicultural counseling (2nd ed.)*. Thousand Oaks, CA: Sage Publications, Inc.

Richardson, V. (2013). *The lived experiences of Black women faculty in the instructional technology professoriate.* (Order No. 3583656, Georgia State University). *ProQuest Dissertations and Theses*, 180. Retrieved from

http://search.proquest.com/docview/1609014332?accountid=13965.
(1609014332).

Rogers, M. R., & Molina, L. E. (2006). Exemplary efforts in Psychology to recruit and
retain graduate students of color. *American Psychologist*, *61*(2), 143-156.
doi:10.1037/0003-066X.61.2.143

Sanders Thompson, V. L. (1994). Socialization to race and its relationship to racial
identification among African American. Journal of Black Psychology, 20(2), 175–
188.

Shaw, A. K., & Stanton, D. E. (2012). Leaks in the pipeline: separating demographic
inertia from ongoing gender differences in academia. *Proceedings of the Royal
Society of London B: Biological Sciences*, *279*(1743), 3736-3741.

Sue, D. W., Capodilupo, C. M., Torino, G. C., Bucceri, J. M., Holder, A., Nadal, K. L., &
Esquilin, M. (2007). Racial microaggressions in everyday life: implications for
clinical practice. *American psychologist*, *62*(4), 271-286.

Tenure. (2016, March 9). In *Wikipedia, The Free Encyclopedia*. Retrieved 06:08, March
13, 2016, from
https://en.wikipedia.org/w/index.php?title=Tenure&oldid=709182322.

Thomas, D. M., Love, K. M., Roan-Belle, C., Tyler, K. M., Brown, C., & Garriott, P. O.
(2009). Self-efficacy, motivation, and academic adjustment among African
American women attending institutions of Higher Education. *Journal of Negro
Education*, *78*(2), 159-171.

Thompson, C. E., & Carter, R. T. (1997). An overview and elaboration of Helms' racial identity development theory. *Racial identity theory: Applications to individual, group, and organizational interventions*, 15-32.

Turner, S. V., & Myers, S. L. (2000). *Faculty of color in academe: Bittersweet success*. Needham Heights, MA: Allyn & Bacon.

U.S. Department of Education, National Center for Education Statistics, Integrated Postsecondary Education Data System (IPEDS), Winter 2009-10 and Winter 2011-12.

U.S. Department of Education, National Center for Education Statistics. (2015). *Digest of Education Statistics, 2013* (NCES 2015-011), Chapter 3.

U.S. Department of Education, National Center for Education Statistics. (2015). *The Condition of Education 2015* (NCES 2015-144), Characteristics of Postsecondary Faculty.

U.S. Department of Education, National Center for Education Statistics. (2011). *Digest of Education Statistics, 2010* (NCES 2011-015), Chapter 3.

U.S. Department of Education, National Center for Education Statistics. (2015). *The Condition of Education 2015* (NCES 2015-144), Characteristics of Postsecondary Faculty.

van Manen, M. (1990). Researching lived experience: Human science for an action sensitive pedagogy. Albany: State University of New York Press.

Vandiver, B. J., Fhagen-Smith, P. E., Cokley, K. O., Cross, W. R., & Worrell, F. C. (2001). Cross's nigrescence model: From theory to scale to theory. *Journal of*

Multicultural Counseling and Development, *29*(3), 174-200. doi:10.1002/j.2161-1912.2001.tb00516.x

Wang, M. T., & Huguley, J. P. (2012). Parental racial socialization as a moderator of the effects of racial discrimination on educational success among African American adolescents. *Child Development*, *83*(5), 1716-1731.

Wilder, J., Jones, T. B., & Osborne-Lampkin, L. T. (2013). A profile of Black women in the 21st century academy: Still learning from the "Outsider-Within". *Journal of Research Initiatives*, *1*(1), 5.

Williams, M. D. (2014). *HBCU vs. PWI: Institutional Integration at PWIs and Black Doctoral Student Depression, Anxiety, and Stress* (Doctoral dissertation, UNIVERSITY OF MINNESOTA).

Williamson, J. A. (1999). In defense of themselves: The Black student struggle for success and recognition at predominately White colleges and universities. *Journal of Negro Education, 68*, 92-105. doi: 10.2307/2668212

Zambrana, R. E., Ray, R., Espino, M. M., Castro, C., Cohen, B. D., & Eliason, J. (2015). "Don't Leave Us Behind" The Importance of Mentoring for Underrepresented Minority Faculty. *American Educational Research Journal*, *52*(1), 40-72.

Title: Understanding the Success of Black Female Counselor Educators in Terms of Racial Identity

The following form is to ensure that you meet the criteria as a research participant.

1. **Please indicate your race/ethnicity.** _____

2. **Please indicate your age.** _____

3. **What is your marital status?** _____

4. **If you have children, please indicate the number of children you have.** _____

5. **Do you have a doctorate in Counselor Education & Supervision?** _____

6. **If not, in what area is your doctorate?** _____

7. **What position do you currently hold?** _____

8. **What is your rank?** _____

9. **How many years have you held this rank?** _____

10. **Do you have tenure?** _____

11. **What is your primary work environment?** _____

12. **What is the racial breakdown of your institution?** _____

Title: Understanding the Success of Black Female Counselor Educators in Terms of Racial Identity

Please read the following information carefully. The information provided is to inform you about the research study that will be conducted. It is important that you are clear and understand the research study should you decide to participate. If after you have read this form you are still unclear about any of the information provided, please contact the researcher.

Principal Investigator:
Kathy M. Evans, PhD, NCC
Counselor Education Program Coordinator
Department of Educational Studies
University of South Carolina
Columbia, SC 29208
(803) 777-1937
kevans@mailbox.sc.edu

Researcher:
Tanesha Jones-Boyd, Doctoral Candidate
Counselor Education & Supervision
Department of Education
University of South Carolina
Columbia, SC 29208
(864) 324-8532
JONEST24@email.sc.edu

Purpose and Procedures:
This study is intended to explore elements of success experienced by Black female tenured and tenure-track professors in counselor education programs with specific emphasis on racial identity. Should you agree to participate in this research project, you will be asked to take part in a one hour interview during which you will be asked to speak about your personal experiences. A potential follow-up interview will take place as needed and a review draft of the research findings will be provided to you for feedback. You may waive your opportunity to review the draft. Prior to the interview, you will be asked to complete a demographic form that confirms your race/ethnicity, age, gender, name and type of doctoral degree program, and job status.

Voluntariness:
Your participation in this research is voluntary. You may refuse to participate, discontinue participation, or skip any questions you do not wish to answer at any time.

Risks and Benefits:
This research is likely to cause minimal physical harm or discomfort to participants; however, you may feel some level of emotional discomfort when sharing experiences. If you experience any discomfort, you may elect not to answer any question during the interview without having to explain why, and you can quit at any time. Participating in this research project will allow you the opportunity to reflect on your experiences as a successful Black counselor educator while empowering you as a Black female in the academic arena. The findings of this research may assist counselor education programs in increasing their awareness and understanding of how Black females in the academy navigate the path to success despite challenges.

Audio Recording:
Interviews will be captured on an audio recording device. The audio recording of the interview will be used to safeguard accuracy of data. The researcher will use the audio recording to transcribe the data. All audio recordings and transcriptions will be stored on a password-protected computer.

To ensure confidentiality, only the principal researcher will have access to research results associated with your identity. There will be absolutely no personally identifying information disclosed once you choose to participate. Your information that you provide or any information about you will not be shared with anyone without your permission. A pseudonym will be given to you for data collection and research reporting. The recordings of the interviews, your pseudonym, and any other information not included in the final presentation of the research will be discarded following completion of the study. Your confidentiality is valued during this research. You have the option of interviewing via telephone or face-to-face (i.e. Skype or in person if possible).

_____

I certify that I have read this form and volunteer to participate in this research study.

_____

(Print) Name

_____   Date: _____

Signature

APPENDIX C: Interview Questions

1. Tell me about your childhood and your family. What was it like for you growing up as a Black female?

   i. What type of values and beliefs did your family instill in you early on?

   ii. Describe the messages you received from your family related to gender, ethnicity, education, and success.

   iii. Describe your educational journey leading up to your college years.

2. Tell me about your college experiences.

   i. What were some of the influences in your life that sparked your desire to obtain a master's degree or PhD?

   ii. How did you decide on your institutions of study?

   iii. Can you share with me any specific experiences you encountered in your college years and graduate study where your race or ethnicity was an issue? What about your gender?

3. Tell me about your journey toward obtaining tenure.

   i. Share with me any critical incidences in which your race, ethnicity, or your gender played a role in your journey.

   ii. How did you approach those incidences?

4. What do you believe contributed most to your success as a counselor educator?

5. Has your race played a role in your overall success as a Black female counselor educator?

APPENDIX D: Racial Identity Stages and Success of

Black Female Counselor Educators

Appendix D combines the research themes and Cross's Nigrescence Theory to provide a better understanding of participants' success as Black female educators in relationship to their positive Black identities. Examples are listed below with the last stage of Nigrescence provided first.

Stage 5: Internalization-Commitment

Successful Black female counselor educators are secure in their Black identities and have a long-term commitment to eliminate oppression for all groups.

> Terri: *I have that passion for the helping profession to help the very human that should be respected of all people…helping to orient future generations of counselors…that perspective has value and promoting a profession that socially can depend on having a value for ethics and social justice and equality and equity and for fairness….*

> Joann: *That's why I do what I do, working with poor African-American and now Latino moms, because I know what my mom went through…I have a level of awareness that certain people are treated unfairly and will face challenges based on their differences. I was resilient in the eye of challenges. I had the tools and someone showed me the possibilities. I teach this to my students so they can do the same.*

Stage 4: Internalization

Successful Black female counselor educators establish a strong sense of their racial identity and have a positive self-perception during the internalization stage. Their insight in terms of what it means to be Black is likely to come from the knowledge they obtained through their life experiences and what it was like growing up Black.

Sheila: *I grew up in the shadow of the Civil Rights era…even though I was not old enough to have participated in any of the marches, or really even old enough to understand…a lot of what I consider to be the passion of that time in America still really existed in my life…There was a lot of conversation and a lot of activity in church around proud identity, African-American identity, a lot of celebrations, a lot of recognition about the contributions of African-Americans and what that would mean in my life.*

Sarah: *I grew up during the Jim Crow laws…so I understand this sense of becoming Black growing up in the 1960s and 1970s…this was an era of Black folk getting to embrace that which looks up and being ok…very fortunate…imagine being raised by someone who was actually a slave…so very powerful, happy, very positive in spite of all that was around.*

Stage 3: Immersion-Emersion

Successful Black female counselor educators receive early support from their families of origin in the form of encouragement, motivation, and lessons about advocacy. They are likely to experience exposure to racial pride messaging and racial group socialization provided by their families, churches, and communities, which assisted in their racial identity development. During this stage, successful Black female counselor educators immerse themselves in Black culture to gain knowledge about positive aspects of Black culture and pivotal Black figures in American history. In addition, these women

130

consistently perform well academically as educational excellence was taught to them as a survival tool against racial oppression.

> Miriam: *I always felt cared for…If I thought I could do it, they always stood behind me and said for me to do my best and to deal with failure as a way of knowing that I at least tried my best as opposed to being depressed over it.*
>
> Sheila: *My parents took me to enroll in school and there were assumptions about who I was as a learner. It was not until my mom pulled my neatly folded school records out of her purse and showed the counselor what I had done that they were, "Okay, okay, we'll take your word for it that this is a child who can be challenged academically."*
>
> Miriam: *My dad was very active in the NAACP, so that was something that was instilled in me in terms of making sure that the issues and concerns of African-Americans should always be important in my life as a child and then as an adult.*

Stage 2: Encounter

Successful Black counselor educators established a value of education. Early on, these women are likely to experience personal encounters of inequality and injustice during their educational journeys but were prepared based on what was provided to them from their families' churches and communities. These women are able to demonstrate resiliency against odds. This stage sets the foundation for successful Black female counselor educators' racial identity development and commitment to academic excellence

> Miriam: *…there was an assumption I couldn't do it. There was an assumption that work was too hard for me when I clearly had the grades. I had to fight my way to get into honors classes…I had a good base of friends from my community*

131

whom I hung out with. So when I was in those classes that were predominantly

white, after class I would always have a good community that I could be affirmed

in, and I think that pretty much saved me.

Stage 1: Pre-Encounter

As mentioned earlier, the pre-encounter stage is likely avoided by successful Black female counselor educators because of their early racial socialization and preparation in terms of how race would affect their lives. Spirituality, likely used as a coping mechanism, is established during the encounter stage but is most influential for successful Black female counselor educators during the internalization and internalization- commitment stages to assist in maintaining psychological health and well-being as they consistently work for change and equality among all people.