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A Qualitative Study of African American Female Administrators in the Academy: Identification of Characteristics that Contribute to Their Advancement to Senior Level Positions of Authority

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A QUALITATIVE STUDY OF AFRICANAMERICAN FEMALE

ADMINISTRATORS IN THE ACADEMY: IDENTIFICATION OF

CHARACTERISTICS THAT CONTRIBUTE TO THEIR ADVANCEMENT

TO SENIOR LEVEL POSITIONS OF AUTHORITY

by

Mary Louise Alexander-Lee

Abstract of a Dissertation
Submitted to the Graduate School
of The University of Southern Mississippi
in Partial Fulfillment of the Requirements
for the Degree of Doctor of Philosophy

May 2014

ABSTRACT

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The qualitative study explored the (a) self-identity and individual experiences of five African American female higher education administrators, (b) educational and background preparedness of each African American female administrator, (c) individual support mechanisms of each African American female administrator, (i.e., mentoring, community and family support), and (d) whether or not religion, soul, and spirituality played a role in their advancement within the ranks of higher education administration. The study included an overview of the history and preparedness of African American female higher education administrators and the growth and significance of changes during the last few decades relative to their advancement and challenges encountered in pursuit of senior level positions of authority within the academe (Gregory, 1995; Jacobs, 1999; Rusher, 1996; Turner, 2002b). Participants were selected from current and former African American female senior level higher education administrators located in the southern regions of the continental United States, with emphasis on the states of Alabama, Georgia, Louisiana, Mississippi, North Carolina, South Carolina, and Texas.

A questionnaire, field studies, and observations were utilized by the researcher in addition to interviews (Patton, 1990). Information was collected for review and analysis

regarding the attitudes, values, beliefs, morals, and ethics of African American women leaders. Documentation relative to the number of years of experience in higher education administration, years of education and training, number of siblings, etc., was collected for review and analysis. A multiple case study design that employs purposive sampling (Patton, 2002; Merriam, 2009) was used in order to enhance external validity and to provide a broader view of the findings (Merriam, 2009). This type of sampling allowed subjective selection by the researcher to obtain a sample that appears to be representative of the diversity of the targeted population while providing an overall, typical depiction of the administrators' lived experiences (Merriam, 2009; Merriam & Associates, 2002).

The University of Southern Mississippi

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Approved:

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Director

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Dean of the Graduate School

May 2014

DEDICATION

I dedicate my story to my mother, Mrs. Johnnie Mae Smith Alexander, the real Madear (1927-2002), Mrs. Isabel Black Smith (1902-1985), Mrs. Mary Margaret "Molly" Black, Mrs. Mary Norman Lee (1923-2003), and my sisters, Ms. Lynell Alexander (1952-1954), and Ms. Linda Fay Alexander (1950-2005). I dedicate the "herstories" within to the current and future African American female higher education administrators. I dedicate the lived experiences of my "sistahs" (Janet Fabre Pierre Williams, Barbara Washington, Bessie Griffin, Bernadette Terrell, Beverly Funches, Chica Grate Threadgill, Minister Brenda Billips Square, Denise Marie Hosenbackez, Erica Simon, Dr. Nancy Grant, Dr. Hope Elizabeth White, Dr. Jonell Pedescleaux, Stephanie Millet, Jana Milsap, Sarah Woodall Noyes, Annette Woodall, Dr. Latoya Hart, Kadijah Keyes, Dr. Kathy Fleming, Leslie Duvernay, Thea Faulkner, Paulette Flagge, Earnis Stean Quist, Wanda Martinez, Lynette Theodore Harrison, Melinda Brightman Williams, Mary Ann Johnson Brown, and Mary Jane Thomas), to my new sisterfriends I shall meet in the future. Thank you so much to Mrs. Claritha Alexander, Patricia Curb, Catina Rochelle Fitzgerald, Selena Patrice Ruffin, Nicole Reynolds, Carla Mechelle Williams, Kimbala Ware, Nicole Brown-Watson, Zabrina King, Alexis Sanders, Rhonda Clarkson, and Valerie Horne for your love and support. Much gratitude to all of my daughters, sons, sisters, nieces, nephews, and cousins from another mother, especially to Ajani, Marcus, and Aaron Dawson; Johnny and Kimberly Williams; Dianne and Jeanne Marie Smith, Leola Lewis, and Christopher Threadgill, II. Aunts Clara, Dora, Eloise, Ethel, Jessie, Josephine, and Ruth, this is for you!

RIP to Ms. Atania Marie Butler, Mrs. Cherlyn Cambrice, Ms. Hattie Britton, Mrs. Herma Savoy Thomas, Mrs. Patricia Ann Powers Fitzgerald Ruffin, and Ms. Darrilyn Funches, and anyone else I missed thanks so much! If your name is not included, please know that I extend my grateful heart-felt love to you for everything you did to help me reach my goal! Please do not hold it against me if I left out someone; I am overwhelmed with joy and happiness to share my accomplishment with people I love and who love and support me! Please charge it to my head and not my heart – I thank you and love you so much! I apologize in advance, please forgive me and know that you matter to me, whether you were in the foreground or background, I appreciate each of you!

I dedicate my love for education and guidance to my grand reflections – Kerian Liza Alexander, Ti'Neal Carla-Maechelle Bryant, Karlana Rochelle Alexander, Nhaje' Lynell Alexander, Da'Myan Amani Young, and Kalyis Kay Alexander. I extend the same to my grandsons – Cedric Stephon Stewart, D'Hani Boss, and Karl Alexander, Jr.

I dedicate this body of work to my father, Mr. Rochell Alexander (Oak Park, IL), and my sister, Mrs. Evelina (Jim) Wadley (Chattanooga, TN), and my brothers, Mr. Lester James (Arneda) Alexander (Brandon, MS) and Mr. Sylvester (Felicia) Hoey (Harvey, IL). Thank you Mr. Willie (Sonny Boy) Lee and Mr. Willie Carl "Ted" Lee.

Love and blessings to my children for their sacrifices – my one and only mini-me, my daughter, Mrs. Timika Rochell Alexander Woodall Edwards (New Orleans, LA), and my sons Mr. Keegan Terrencio Alexander (Decatur, GA), Mr. Karl (Guyana) Lanier Alexander (Jackson, MS), and Mr. Torrance (Belinda) Orlando Boss (Gloster, MS).

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First and foremost, I would like to acknowledge who I am and whose I am. I am a child of the Most High King, heiress to the throne of my God, my Lord and Savior. I belong to the One who is the Alpha and the Omega. I thank God for choosing the vessel, Mrs. Johnnie Mae Smith Alexander (deceased) to bring me into the world and to plant the seed of education in my soul.

I would also like to acknowledge my "circle, my village". For fear of missing someone, I extend my heart full of love to include everyone who has provided my family and me with anything at all; be it prayers, food, transportation, clothing, housing, money, advice, or love, I sincerely thank you! I applaud you for your part in helping me to reach my dream. I could not have accomplished this milestone without the love of God and the sacrifices of my village. Thank you to members of the churches who have nourished me throughout this journey – Beecher Memorial Congregational United Church of Christ (New Orleans, LA), West Point Baptist Church (Hattiesburg, MS), Anderson United Methodist Church (Jackson, MS), Progressive Missionary Baptist Church (Jackson, MS), Word and Worship Church (Jackson, MS) and Berean Church (Lithonia, GA).

As an African American female conducting research on African American women in higher education administration, I desired to have an African American female higher education administrator in a senior level position of authority to serve on my committee. I continued to contact the names that were provided from several different sources, and then Dr. Hill gave me the name of Dr. Ursula Whitehead. I felt that my research would be hollow and without merit by having a committee that did not include at least one African

American female administrator. How could I, an African American female conduct a study on said topic and not have a committee that would reflect the target subject of the research study?

I thank Dr. Hill for referring Dr. Ursula Whitehead for my committee, and more importantly, I thank Dr. Whitehead for accepting, not only for accepting to be on the committee, but accepting to be the topic of discussion, the unwilling center of attention, the token, again. But this time, it's a positive side to this acceptance – she was invited, she was welcomed with open arms and came with a willing heart to serve and to share her honest truths, "herstory," that is very much the same as the stories of the five administrators of my research study.

I want to thank the five amazing African American women who willingly shared their "herstories" with a little Black girl from Maple Street Projects in Jackson, Mississippi who marveled at how their lives in so many ways mirrored her life. Thank you for sharing your thoughts, your time, and your feelings. In a time when expressing care and demonstrating compassionate leadership is frowned upon, each of you have gone against the grain of society to carve your path and leave a trail for future African American higher education administrators. Thank you!

Thanks to each of my committee members for their support, hard work ethic, and for believing in me! Dr. Kyna Shelley has been on this journey with me since I enrolled in Fall 2004. Thank you for staying with me and for your encouragement and guidance. Dr. Thomas O'Brien, the lone male in a sea of females – thank you for being my "O" in a sea of "Xs."

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CHAPTER I

INTRODUCTION

From an historical perspective, African American women and women in general have made significant strides in breaking the glass ceiling within the power structure of various entities of higher education (Glazer-Raymo, 1999; Jackson & O'Callaghan, 2009a, 2011; King, 1993, 1997; Martin, 2011). The "Glass Ceiling" manifesto identifies the issues:

> Increasingly, although slowly, women are entering the upper echelons of management in higher education. They move into a predominantly male society and many find themselves operating in a radically different culture, with different perceptions and assumptions, excluded from all sorts of male networks. It can be argued that women can, and do, bring clear and different skills to management, as well as the more traditional professional skills. These "female" characteristics, which may be, for example, about delegation, working in teams, sharing credit, high social and interpersonal skills, are shared by some men and are highly regarded in some management systems, but can be undervalued in the traditional. . . male management and institutional culture (King, 1993, p. 94).

Women, and mainly African American women, are still unable to garner an equitable and a representative share of available senior level positions at colleges and universities worldwide, although they make up the larger proportion of higher education enrollment (Epstein, 1970, 1973; Gregory, 2001; Gupton & Slick, 1994, 1996; Rhoades, 2007; *The Chronicle of Higher Education Almanac of Higher Education*, 2001, 2011; Turner, 2002a, 2007; Turner, González, & Wood, 2008; Turner & Quaye, 2010). African

American women continue to experience discrimination within the ranks of higher education administration that poses barriers and challenges that hinder their ability to access and to achieve senior level positions of authority (Gregory, 1995, 2001; Gupton & Slick, 1994, 1996; Martin, 2011; Rusher, 1996; Sheared et al., 2010; Turner, 2002a, 2002b, 2007; Turner, et al., 2008; Turner & Quaye, 2010). Research shows that African American women make up the majority of women of color in positions at higher education institutions, yet they constitute less than 3% of full-time, tenured faculty. More than half of those positions are held at historically Black colleges and universities (HBCUs), while African American women make up less than 2% of full-time faculty at predominantly White higher education institutions (American Council on Education, 2001; Cook & Cordova (2007); U.S. Department of Educational Statistics, 1985, 2008-2009, 2011; Wilson, 1987).

Furthermore, Roberson (1998), Glazer-Raymo (2008), and Turner and Quaye (2010) determined that female administrators were chosen from within the ranks of higher education institutions and that faculty positions served as the single most common entry point for women to advance to senior level positions of authority within the academy. Roberson (1998) also noted that an exception was minority women in line for a dean's position whose most common point of entry was an associate professor, assistant professor, staff, or chair position. The terminal degree was viewed as a necessity by all women who aspired to senior level higher education administrative positions. In order to obtain terminal degrees, one must first gain access to higher education (Hunter-Gault, 1993; Morris, 2011; Paulsen & St. John, 2002). The more barriers to access of higher education for African American women, the fewer African American women will be

represented in the senior level ranks of the higher education administration arena (Bell, 1979, 2000a; Chamberlain, 1988; Cole, 2001; Griffin, 2006; hooks, 1994, 2000; Jacobs, 1999; Johnson, 1991; Johnson-Bailey, 2006; Johnson-Bailey & Cervero, 2002).

Benjamin (1997), Fitzpatrick (2002), Gregory (2001), and Griffin (2006) found that women face multiple social dilemmas in the workplace based on societal norms, traditions, expectations of other cultures, and organizational and social perceptions, in addition to their own personal obstacles that may include low self-esteem, feelings of inadequacy, isolation, and fear of failure. They must develop methods that enable them to effectively interface their personal life, work experiences, and education with their duties in order to counteract these dilemmas.

Title IX legislation was designed to promote gender equity and equality in education, including sports (Martin, 2011; Pickett, 2009; Sandler, 1992; Sheared et al., 2010). Title IX of the Education Amendments of 1972 was passed by the U.S. Congress to ban "discrimination in education based on sex, and assist women in making substantial progress in terms of access to higher education" (Chamberlain, 1988; Jacobs, 1999; Martin, 2011; Martinez Aleman & Renn, 2002; Sandler, 1992). In writing about the number of women employed in higher education prior to the passage of Title IX, Dr. Bernice Sandler (1997), also known as the "Godmother of Title IX," believed that although women obtained more than 25% of the earned doctorates in the field of higher education, more men than women were employed in the higher academic ranks. Also, Sandler (1997) noted that the more elite the colleges and universities were (circa 1969), departments had few or no women and even institutions for women did not have women at the helm. In reference to the few women in senior level positions of authority within

higher education administration, Sandler (1997) stated "I used to quip that, were it not for the Catholic sisters who headed their own women's colleges, the number of whooping cranes would exceed the number of women who were college presidents" (para. 16).

Sandler (1997) published reports that eventually led to the passage of Title IX of the Civil Rights Act of 1964. The reports examined the impact of antidiscrimination laws on racial discrimination. Hall and Sandler (1982) also were the first to use the terminology *chilly climate* when describing the atmosphere faced by African American and Hispanic women faculty members and students on campus. The fact that these women were not warmly received within the ranks of their peers served as a clear indication that access alone does not translate into equitable career opportunities, hence the reason for other initiatives to become viable proponents in the quest to alleviate the problem of so few African American women holding senior level positions of authority within higher education administration (Morris, 2011; Paulsen & Smart, 2001). Yet, Jacobs (1999) stated women still trail their male counterparts relative to salary equity although women earn about 50% of the master's and professional degrees and 40% of doctoral degrees. Women "suffer from gender differentiation and stratification in higher education in the distribution of women and men across institutions" (Jacobs, 1999, p. 161).

Furthermore, several studies suggest that women are not equally represented at elite educational facilities (Bell, 1992a, 1992b, 1992c; Davies & Guppy, 1997; Hearn, 1990; Persell, Catsambis, & Cookson, 1992; Quaye, 2010; Turner, 2002a, 2007; Turner, et al., 2008) even though they possess the majority of the higher education degrees and represent the majority of college enrollees (Bell, 1989; Hearn, 1992; *The Chronicle of*

Higher Education, 2001, 2011; U.S. Department of Education, 1996; 2011). Although women are obtaining a higher number of terminal degrees, women, and especially African American women, are still not proportionately represented in the upper level tiers of higher education administration (*The Chronicle of Higher Education*, 2011; Turner, 2002a, 2007, 2008, Turner & Quaye, 2010; U. S. Department of Education, 2011). Although there are minorities employed in some executive administrative positions in higher education administration, "it should also be noted that for women and people of color who do achieve these senior-level positions; they are disproportionately located in 2-year colleges and less prestigious 4-year institutions" (Jackson & O'Callaghan, 2009a, p. 461).

Do proportions matter in the greater scheme of representation? Yes, according to Kanter's (1977b) theory of proportions relative to organizational culture and empowerment within the ranks of management. Proportions matter even more so due to "the importance and implications of representation or the lack" of diversity and employment of African American women in key positions of authority. The low representation and "its subsequent effect of marginality on social interactions and mobility within organizational structure" (Turner, 2002b, pp. 76-77)**,** provide "a cycle of cumulative advantages, while those experiencing disproportionate representation encounter cumulative disadvantages" (Turner, 2002b, pp. 76-77). In other words, since there is a significantly lower percentage of African American women entering the ranks of higher education administration and advancing to senior positions, there are fewer African American women attaining senior level positions of authority within the academy (DeCuir-Gunby, 2009; Gregory, 2001; Griffin, 2006; Jacobs, 1999; Johnson-Bailey,

2006; Johnson-Bailey & Cervero, 2002; Turner, 2000, 2002a, 2007; Turner, et al., 2008; Turner & Myers, 1999; Turner & Quaye, 2010).

Of the 81,953 doctoral degrees conferred for 2009-2010, Black females received more than twice the number awarded to Black males (6,795 and 3,62,2 respectively) (National Center for Education Statistics (NCES), Digest of Education Statistics, 2011, Table 306); yet there are more Black males in senior level positions in the academy than Black females (NCES Digest of Education Statistics, 2011, Table 264). For the same time period, in the field of Education, there were 9,233 doctoral degrees conferred, and Black females received 1,148 while Black males received 447. Even when the statistics are specialized to include specific fields of study, it is still quite evident that Black females receive the lion's share of doctoral degrees conferred in Education when compared to Black males in the same field, yet they still are underrepresented in senior level positions of authority within the academy (NCES Digest of Education Statistics, 2011, Table 307).

The most recent statistics from the NCES were published in 2011 and only included data from 2005 to 2009. The total number of full-time faculty members for 2009 (professors, associate professors, instructors, lecturers, and other faculty) was 728,977. Out of that total, there were 21,689 Black females. Only 2,331 were at the level of full professorship. There were fewer full-time Black male faculty members (18,026), yet they still held more positions at the senior rank of professor (3,755) than the Black females who outnumbered them by more than 3,000 positions (NCES Digest of Education Statistics, 2011, Table 264). Black females outnumbered Black males in the academy in the lower level tier positions (assistant professor, instructor, lecturer, and other faculty) but were critically outranked at the senior level positions of associate

professor and professor (NCES Digest of Education Statistics, 2011, Table 264). *The Chronicle of Higher Education* Almanac (2011) reported that the total number of full-time faculty members, including instructor and lecturer for Fall 2009, was 728,977, an increase of 28% from the 568,719 reported in 2001. Out of the total full-time faculty, 313,156 were women, which is a 53% increase from the 204,794 reported in *The Chronicle of Higher Education*'s 2001 edition. Of the total number of women reported in 2011 for Fall 2009, the number of female African American full-time faculty members (21,689) was more than double (149%) when compared to the 8,700 African American women reported in 2001. Despite this significant increase, these numbers for African American women only represent 3% of all faculty and 7% of female faculty members. These statistics are important because this is the first line of employment relative to advancing within the academy (Jones, Dawkins, McClinton, & Glover, 2012; Turner, 2007; Wheat, 2012). African American women are still not represented proportionately in senior level positions of authority in the academy despite the fact that they are receiving a record number of doctorates in education and other applicable fields (Becks-Moody, 2004; Boyd, 2002; Johnson-Bailey, 2006; Jones et al., 2012; Martin, 2011; Mayer, 2001; Myers, 2000, 2004).

 The Chronicle of Higher Education Almanac of Higher Education (2012) posted data on the race and ethnicity of college administrators, faculty, and staff from Fall 2009 that listed the following statistics for women in the academy as professional (senior level positions) total race known (1,364,893), American Indian (0.6%), Asian (6.1%), African American (9.4%), Hispanics (5.0%), White (74.4%), nonresident foreign (4.5%), and race unknown (4.6%). *The Chronicle of Higher Education Almanac of Higher Education*

(2012) also listed the executive, administrative, and managerial positions within the academy with the total race known as121,232, and a breakdown of American Indian (0.6%), Asian (3.4%), African American (11.0%), Hispanics (5.6%), White (78.9%), non-resident foreign (0.4%), and 2% (race unknown). In these same data for Fall 2009, the *Almanac of Higher Education* 2012 listed African American women as only comprising 8.6% of the total 641,836 faculty members reporting known race, yet they made up 17.7% of nonprofessional staff positions out of 569,176, and 11.5% of other employees that totaled 451,753 women.

There was more diversity in the ranks of nonprofessional staff than in senior level administrators and faculty members. Also, there were more Blacks and Hispanics represented in administrative positions (other, staff and nonprofessional), than in faculty positions (*The Chronicle of Higher Education*, *Almanac of Higher Education* 2012, The Profession section, Race and Ethnicity, Fall 2009, para. 1**).** These data are significant because faculty positions are the pipeline (Wolfinger, Mason, & Goulden, 2008; Jackson & Daniels, 2007) to senior level positions of authority within higher education administration (Glazer-Raymo, 2008; Roberson, 1998; Turner& Quaye, 2010). If African American women are not occupying these pivotal positions with the academy, they will not be able to advance within the *ivory tower* (Bell, 1992a, 1992c; Tuitt, 2003; Wolfinger, et al., 2008). These statistics alone cause concern, and when compared to the aforementioned statistics about the gross underrepresentation of African American women in senior level positions in the academy (e.g., chair, dean, provost, vice president, chancellor, or president), the status of African American women seems bleak and

alarming to say the least (Chronicle of Higher Education Almanac, 2001, 2011; Turner 2002a; Turner & Quaye, 2010).

Current statistics relative to the number of African American women in higher education administration have not been compiled by the United States Department of Education Ryu, 2010). Notwithstanding this delay in acquiring current data relative to this study, the research would be remiss if it did not note that African American women in some states such as Georgia, Louisiana, and Mississippi, have obtained at one time or another in their careers senior level positions of authority at several higher education facilities.

Noteworthy, former and current administrators include, but are not limited to, the following: Dr. Ruth Simmons (Brown University), Dr. Gloria Appelt Slick (formerly of The University of Southern Mississippi and now retired), Dr. Bettye Parker Smith (formerly of Dillard University), Dr. Patricia Harris (formerly of Southern University at New Orleans), Dr. Beverly Hogan (Tougaloo College), and Dr. Barbara Johnson (formerly of Jackson State University and now with Northern Illinois University).

In certain instances, this was the first time that a woman, an African American, or an African American woman had held these senior level positions of authority at their respective institutions. Mosley (1980) stated that "Black female administrators in academia are an endangered species. They are still tokens in higher education. Black women, where they are represented, are most often in positions peripheral to the policy-and-decision making core of higher education (p. 296).

As an administrator who personally experienced being "overworked and underpaid" and having "feelings of isolation, powerlessness, and discouragement, "these

feelings were most heartfelt due to the "desertion and non-support from the Black males in the academy" (Mosley, 1980, p. 296).

Yet this handful of "token" (Kanter, 1977b; Mosley, 1980; Martin, 2011; Stroshine and Brandl, 2011; Turner, 2002b; Turner, et al., 2008) positions meted out with much aplomb and media fanfare; albeit hard earned and hard-won so as not to take anything from these women, their struggles, and sacrifices to arrive where they are today have come with an expensive price tag for success (Kanter, 1977b). This price tag for tokenism (Kanter, 1977b, p. 206) is characterized by a combination of the following ideals that allow the individuals to seem always to be on display and ultra-visible: their knowledge and credibility is questioned and challenged, the experiences of isolation and exclusion from coworkers felt, operating with little or no organizational support mechanism, and their perceived access to the organizational power structure is minimal at best. Plus, to make matters worse, they are consistently misunderstood, faced with misperceptions of their multiple identities and organizational roles, and plagued with risks of being stereotyped while making choices to forego or be included in informal and formal peer-related activities. Also, being a token places more pressure on the minority "those in very small proportion" (Kanter, 1977b, p. 206) than those in the majority, "those in very high proportion" (Kanter, 1977b, p. 206) due to the fact of the minority having to perform at a higher level than others; and since "they are more visible and contrast the culture norm, their mistakes also are more noticeable" (Kanter, 1977b, p. 206).

Conceptual and Theoretical Framework

Black people are the magical faces at the bottom of society's well. Even the

poorest Whites, those who must live their lives a few levels above, gain their self-

esteem by gazing down on us. Surely, they must know that their deliverance

depends on letting down their ropes. Only by working together is escape possible.

Over time, many reach out, but most simply watch, mesmerized into maintaining

their unspoken commitment to keeping us where we are, at whatever cost to them

or to us. (Bell, 1992a, p. xv)

The framework for this study is rooted in sociological and psychological theories

that may contribute to an explanation as to why some African American women do not

progress to senior level positions of authority in the academy (Bell, 1992a, 1992b;

Closson, 2010a, 2010b; Cole, 2001; Curry, 2000; Fitzpatrick, 2002; Griffin, 2006;

Ladson-Billings, 1995; Josselson, 1973, 1980, 1987; Martin, 2011; Morrison, 1992a;

Myers, 1998; Rankin, 1998; Roberson, 1998; Weidman, 1989; West, 1992).The

pervasiveness and permanence of race, sexism, and racism within education is complex.

Critical race theory (CRT), while at times controversial and complex, was selected as a

theoretical framework because it offers several explanations from varying perspectives

for understanding race and racism and how they are applied to adult education (Bell,

1987, 1992a, 1992b, 1992c; Cho, 2011; Closson, 2010a, 2010b; Crenshaw, Gotanda,

Peller, & Thomas, 1995; Johnson-Bailey, 2001a; Matsuda, Lawrence, Delgado, &

Crenshaw, 1993; Tate, 1997). "CRT theorists in education seek to explain the continued

inequities that people of color in education experience" (Ladson-Billings, 1998, p. 18),

which implies that although scholars have used race to analyze social inequity, "the

intellectual salience of this theorizing has not been *systematically* [italics added] employed in the analysis of educational inequality" (Ladson-Billings & Tate, 1995, p. 44).

CRT currently covers a range of scholarly discussions and theoretical frameworks from legal standpoints within civil rights legislation relative to race and racism to White privilege as property and truth (Bell, 1992a; Closson, 2010a, 2010b; Crenshaw et al., 1995; Dace, 2012a; Delgado, 1995; Feagin, Vera, & Imani, 2001; Harris, 1993; Johnson-Bailey & Cervero, 2000; McIntosh, 1988, 1989; Sheared et al., 2010). Some of the forerunners such as Bell (1992a), Delgado (1995), and hooks (1994) are not in agreement on their views about how CRT is being applied to civil rights legal frameworks and theories as opposed to the original application to race and racism within education and especially adult education and the instruction and learning processes of African Americans. These advocates believe CRT has been divided by second generation CRT theorists and "splintered" (Closson, 2010a) to cover a massive influx of changes that include multiculturalism, ethnic studies, diversity curriculum, and various feminist ideologies, tenets and characteristics (Bell, 1992a; Closson, 2010a); Delgado,1995; Johnson-Bailey, 1996, 2001, 2006; Morrison, 1992a, 1992b; West, 1992).

Bell (1980), Crenshaw (1993), Delgado (1995), Lawrence and Matsuda (1993), and Williams (1991) were the early advocates of Critical Legal Studies (CLS) which laid the groundwork for critical race theory and its effect on the legal system, the educational realm, and civil rights issues. They were also proponents for educating society on this shift within the legal scholarly arena that was intended to address the adverse effects on the social and educational quality of life of the African American community and other

people of color. According to Matsuda et al. (1993), the development of CRT cannot fully be understood without a description of Critical Legal Studies (CLS) and its foundation in the Civil Rights Movement. The CLS movement emerged in the late 1970s and was seen as the forerunner of critical theory, laying the basis for CRT due to the many legal scholars of color who sought refuge within this intellectual community (Matsuda et al., 1993). CLS began to form slowly prompted by the decreased momentum of the Civil Rights Movement relative to oppressive laws, racial injustice, and how politics played a pivotal role in legislating educational inequity (Matsuda, 1987).

Bell (2000b) believed that by looking at life on the bottom, the "practitioners, often through storytelling and a more subjective, personal voice, examine ways in which the law has been shaped by and shapes issues of race" (p.171). In fact, Bell felt so strongly about racism being the sole reason academia did not adequately represent African American females in the ranks of higher education administration, that he resigned from his position at Harvard University after serving more than 20 years as a tenured professor (Bell, 1985, Bell, 1992a, 1992b; Closson, 2010a, 2010b). Others were also paying attention at Harvard and various cities around the United States. Crenshaw, who was a student when Bell resigned, organized a lobby for Bell's class "Race, Racism and American Law" (Bell, 1992b) to be taught and protested and encouraged Harvard Law School to hire another tenured professor of color since only two remained following the Bell's resignation. Delgado, Lawrence, and Matsuda were also instrumental in this movement. Matsuda was a law student along with Crenshaw, Delgado, and Lawrence who were visiting professors who taught the class that Crenshaw lobbied for and helped materialize (Crenshaw et al., 1995; Matsuda et al., 1993). The educational arena was

forging a new frontier with teachers and students who were socially mobilized to make a positive impact in their communities individually and in the world collectively, thus the beginnings of critical race theory (Matsuda et al., 1993).

According to Closson (2010a, p. 269), "second-generation CRT theorists have taken Bell, Delgado, Williams and Crenshaw's ideas and extended them to address issues of gender, ethnicity, language, culture, sexuality, and other key markers of difference" (Morfin, Perez, Parker, Lynn, & Arona, 2006, p. 266). Thus, CRT splintered into a series of subgroups contributing to the complexity of CRT and its application to adult and higher education (Closson, 2010a). It was only a matter of time that these teachers and students of CLS and CRT would seek in-depth answers regarding the educational ineptness of the public school systems' inability to provide the basics for poor Black students to excel in order to create a potential pool of candidates who could eventually fill these critical positions in higher education administration and instruction (Bell, 1987, 1992; Crenshaw et al., 1995; Delgado, 1995; Delgado & Stefancic, 1995; Ladson-Billings, 1994, 1995; Martin, 2011; Matsuda et al., 1993; Sheared et al., 2010; Tate, 1997).

Individuality, identity theory, and ethnic identity development (Josselson, 1973, 1980, 1987; DeCuir-Gunby, 2009) may also contribute to the sociological, psychological, and structural factors that assist in the explanation as to why African American women are under-represented in the senior level positions of authority in higher education administration. Although each of these factors play a pivotal role in the low numbers of African American women in academia, the sociological factors seem to contribute the most toward creating a "chilly" atmosphere which can lead to isolation, stereotypes,

inadequate communication, and eventual loss of collegial support (Benjamin, 1997;

Dace, 2012b; Hall & Sandler, 1982, 1984; Kanter, 1977b; Sandler, 1992; Turner, 2002b).

Josselson (1990) conducted several studies that focused on individuality identity,

ethnic, and gender identity development. Josselson's studies "were based on Marcia's

(1966) identity status research begun three decades earlier and were similar to Kegan's

(1982) identity formation process" (Curry, 2000, pp. 22-23). The studies differed in that

Josselson's identity formation process was presented as a subconscious process while

Kegan's (1982) and Marcia's (1967) formation of identity occurred over the lifetime of

an individual. It was viewed as a continuously evolving progression (Curry, 2000) and

defined by Josselson (1987) as follows:

> the stable, consistent, and reliable sense of who one is and what one stands for in
>
> the world. It integrates one's meaning to oneself and one's meaning to others; it
>
> provides a match between what one regards as central to oneself and how one is
>
> viewed by significant others in one's life. . . Identity is also a way of preserving
>
> the continuity of self, linking the past and the present. . . .In its essence, identity
>
> becomes a means by which people organize and understand their experiences and
>
> . . . .share their meaning systems with others. What we choose to value and
>
> deprecate in our system of ethics—these form the core of our sense of identity.
>
> (pp. 10-11)

The research reported in Josselson's (1999) book, *Revising Herself: The Story of*

Women's Identity from College to Midlife implements elements of Kegan's (1982) and

Marcia's (1966, 1967; Marcia, Waterman, Matteson, Archer, & Orlofsky, 1993) theories

that are relative to ego and identity formation. Her award-winning study was conducted

by following 30 women for 22 years–from their last year of college until midlife (Josselson, 1996). Their narrative life experiences were documented and analyzed as they evolved and continued to re-invent themselves over their lifetime (Josselson, 1996).

Life narratives and the exploration of the experiences of African American female higher education administrators will allow them to share their experiences as a means of healing through bonding. These "unified voices" detailing the barriers within higher education administration and how their mentoring relationships (or the lack thereof), often affected their professional development in one capacity or another, must be told (Becks-Moody, 2004; hooks, 1984, 1989a, 2000; Rhoades, 2007; Spurling, 1997). In another study, Spurling (1997) devoted a chapter to narrative interviews with women entitled "First-hand Experience" in her book *Women and Change in Higher Education*. The participants of the study were purposively chosen due to the "their experience as holders of senior office, and for the light they could throw on particular aspects of women's careers in higher education" (Spurling, 1997, p. 43). Although each of the women in the study had unique life stories, they shared certain commonalities relating to their career histories and experiences of other women (Spurling, 1997, p. 43).

It is paramount that research begins to significantly add to the minimal body of literature on the life history narratives of Black women in the academy (Becks-Moody, 2004; Dace, 2012a; Gupton & Slick, 1994, 1996; hooks, 1981, 1984, 2000; Jackson & O'Callaghan, 2009b; Turner, et al., 2008). Even though African American women are achieving senior level positions of authority in academia, they are still encountering mitigating circumstances that pose limits to their authority, question their capability, and leave them with reservations about their competence (Turner, 2002b). Their mentoring

relationships, career frustrations, lived contradictions, and ambiguous empowerment based on their individual lived experiences must be explored and presented as to provide a full view of the higher education arena in which they participate (Chase, 1995; Jackson & O'Callaghan, 2009b; Turner, 2002b), hence, the urgency for and significance of qualitative studies of this nature that chronicle the real life experiences of African American female senior level higher education administrators.

<div align="center">Research Questions</div>

The purpose of this study was to explore the ascension of African American women to senior level positions of authority within higher education and possibly to identify characteristics that contribute to their success in the academic arena.

1. What are some environmental, cultural, and/or traditional influences that may have contributed to the formation of their role and identity as young African American females relative to education?

2. Was there a person the African American female higher education administrator came in contact with, admired, or who served as a mentor who assisted in the attainment of her goals in higher education administration?

3. Has the African American female higher education administrator encountered racism or sexism within the realms of the educational institutions where she has been employed? If so, in what forms and what type of climate was evident upon initial employment and at the present time?

4. In what ways has the African American female higher education administrator in this study nurtured herself while managing a career and personal relationships (families, children, friends, etc.)?

The qualitative study explored the (a) self-identity and individual experiences of at least five African American female higher education administrators, (b) educational and background preparedness of each African American female administrator, (c) individual support mechanisms of each African American female administrator, (mentoring, community and family support, etc.), and (d) whether or not religion, soul, and spirituality played a role in their advancement within the ranks of higher education administration. The study included an overview of the history and preparedness of African American female higher education administrators, the growth and significance of changes during the last few decades relative to their advancement, and the challenges they encountered in pursuit of senior level positions within academe (Bell, 2000b; A. Elam, 1989; Gregory, 1995; Jacobs, 1999; Rusher, 1996; Turner, 2000, 2002b).

Statement of the Problem

It is helpful for students to see people, who resemble them as faculty members, policy makers, and senior level administrators. The recruitment and retention of women, and especially African American women, into the senior ranks of higher education administration is one way to ensure increased diversity across college campuses. The psychological factors researched for this study involved the innate knowledge, skills, and abilities of the African American women in the academy that allowed them to compete successfully for the senior level positions of authority within the higher education arena. The value, worth, and input of women in leadership roles have often been diminished, overlooked, and belittled (Turner, 2002b, 2008).

African American women in leadership continue to be the group that has progressed the least systematically in the higher education arena (Henry, West, & Ferguson, 2013; Madsen, 2005). Ancestrally, African Americans have passed on their histories through oral methods due to lack of academic skills and slavery prohibitions (Rankin, 1998, para. 3). Yet, by the use of narratives, storytelling, and other means of telling their history, their individual lived experiences can be somewhat protected and provided for future generations.

Unfortunately, women (Nidiffer, 2001, 2002, 2010; Nidiffer & Bashaw, 2001), and especially African American women's voices have never been consistently included in the telling or re-telling of historical milestones to highlight their contributions to society or education (Alston & McClellan, 2011; Henry, West, & Ferguson, 2013). Their work was often overlooked, demeaned, and sometimes uncredited (Alston & McClellan, 2011; Henry, et al., 2013). They are subjected to isolation, little or no representation, and marginalization (Henry, et al., 2013; Turner, 2002b).

Since African American women have different experiences from White females and males, their voices must be heard in order to identify and to validate oppressive instances as well as their minute, pivotal, and monumental successes (Alston & McClellan, 2011; Henry, et al., 2013). According to Jackson and O'Callaghan (2009a) and Toosi (2005), not much has changed representatively, even with the enactment of the 1995 Federal Glass Ceiling Commission. Even though NCES (2011) reports depict a more culturally diverse campus population that includes more women and people of color as students, faculty, and staff; the changes are not significant in the executive administration ranks in the academy (Jackson & O'Callaghan, 2011).

That is why it is of the utmost importance to continue research of this targeted group because "the existing research is not largely concentrated in one academic field, but rather across several. In turn, these inquiries are not consistent or comprehensive and do little to build a well-defined understanding of a glass ceiling or its accompanying effects" (Jackson and O'Callaghan, 2009a, p. 461). Collecting their narratives, honoring their contributions, and realizing their importance to the educational process can only serve to improve the quality of education and to contribute to a more productive and cohesive society (Bell, 1992a, 1992b, 1992c, 2000a, 2000b; hooks, 1994; Jacobs, 1999; Reid, 2012; Rhoades, 2007; Turner, 2002b).

Delimitations

Several delimitations were imposed in this study. These limitations included, but are not limited to, the following:

1. The study will be delimited to senior level African American female higher education administrators. Because there is not a significant number of senior level African American female higher education administrators from which to choose; there were few participants in the study.

Definition of Terms

For purposes of this study, the following terms are defined:

Barrier - Hindrance to access, equality, or possession based on an individual's gender, ethnicity, racial heritage, limitations, religious preferences, or sexual orientation, whether actual or perceived (Dace, 2012a; Tuitt, 2011).

Chilly climate - Term first used by Hall and Sandler (1982) when describing the atmosphere faced by African American and Hispanic women faculty members and students on campus.

Civil Rights Act of 1964 - Federal legislation that banned various forms of discrimination geared toward minorities and women relative to access to public facilities, education, religious beliefs, job equity, workplace environment, voter registration, employment, ethnicity, gender, and race (National Archives; Martin, 2011; Sheared et al., 2010).

Colorism - A term coined by Alice Walker in 1982 to depict the practice of discrimination based on the color of a person's skin which places him or her within a certain tier or class where wealth and social status are dependent upon skin color (Walker, 1982, 2003).

Culture - Integral characteristics of a group, organization, or institution (Bolman & Deal, 1995; Guy, 1999; Martin, 2011; Sheared et al., 2010).

Discrimination - Showing bias, favor for or against, special treatment to a particular person or group over another specific person or group based on race, ethnicity, gender, sexual orientation, religious preferences, and disabilities, perceived or actual Bell, 1992a; Dace, 2012b; Martin, 2011; Matsuda et al., 1993; Sheared et al., 2010).

Glass ceiling - Invisible yet perceived impermeable barriers within the upper echelons of management, administration, higher education, or the corporate ladder structure that prevents minorities and women from advancing to the higher ranks of authority regardless of their education, qualifications, and accomplishments. The glass ceiling is a metaphor for the "glass" through which minorities or women can see the

higher level positions but they are not able to attain the positions because of the "ceiling" (Dace, 2012a; Glazer-Raymo, 1999, 2008; Jackson & O'Callaghan, 2009b, 2011; King, 1993, 1997; Martin, 2011).

Hegemony - The leadership or dominance of one group over another, preponderance of authority; predominant leadership of one group over another, the social, cultural, ideological, or economic influence exerted by a dominant group (*Merriam-Webster Dictionary*).

Historically Black colleges and universities (HBCUs) - Institutions of higher learning that were established before 1964 to provide an education to the African American community. Currently, there are 105 HBCUs that include 2-year and 4-year public and private educational facilities and medical schools (www.hbcucolleges.org).

Minority - A smaller section of a larger group; someone who has the least amount of authority or control; a racial, political, religious entity, or group with perceived or actual shared differences that have little or no representation or voice in society (Dace, 2012a; Kanter, 1977b, Kanter & Stein (1980); Martin, 2011; Mosley, 1980; Sheared et al., 2010; Turner, 2002a; Turner & Quaye, 2010).

Narratology - A succinct method of eliciting stories of lived experiences from people regarding their cultural background, traditions, and individual preferences (Creswell, 2012; Reissman, 2008).

Nigrescence - French term that means the psychological and existential process of becoming Black. It is a process that maps the psychological steps that some African Americans traverse in movement from a reference group orientation or social identity for which being Black and Black culture play an insignificant role in their self-concept

dynamics, to a group identity for which race and Black culture are central (Cross & Strauss, 1998, p. 269).

Senior level positions - For the purpose of this study, senior level positions include chairs through presidents of 4-year higher education colleges and universities in the United States.

Token/tokenism - Members of a "skewed group that are often treated as representatives of their category; as symbols, rather than individuals. Tokens can also be solos, the only one of their kind present" (Kanter, 1977b, p. 208).

CHAPTER II

LITERATURE REVIEW

This study explored the (a) self-identity and individual experiences of five African American (Black) female higher education administrators, (b) the educational and background preparedness of each Black female administrator, (c) the individual support mechanisms of each Black female administrator (mentoring, community, and family support), and (d) the role of religion, soul, and spirituality of each Black female administrator.

The chapter begins with an overview of the history and preparedness of African American female higher education administrators and includes the growth and significance of changes during the last few decades relative to their advancement and challenges they faced in the pursuit of senior level positions within the academe (Becks-Moody, 2004; Elam, A., 1989; Gregory, 1995; Jacobs, 1999; Rusher, 1996; Turner & Quaye, 2010; Turner, González, & Wood, 2008). The theoretical framework that served as the background for this study, Critical Race Theory (CRT), will be discussed in-depth (Bell, 1992a; Chang, Altbach, & Momotey, 2005; Closson, 2010a, 2010b; Matsuda, 1993; Wee, 2012; West, 1992; Wing, 1997), as well as the identity theories of several educators that laid the groundwork for research pertinent to African Americans in higher education administration such as Boyd (2002), Cross (1971), DeCuir-Gunby (2009), Erikson (1950), Josselson (2012), Kanter (1977b), Marcia (1966), and Waldpole (2007). CRT and identity theories were also researched along with socialization theories of Asch (2001), Cross & Strauss (1998), Padgett, et al., (2010) Weidman (1989) and Weidman, Twale & Stein (2001).

This chapter also reviews related literature on women of color other than African American women as opposed to White males in similar positions of authority in higher education institutions, even though it is not the main focus of the study (Ideta & Cooper, 1999; Jacobs, 1999; Turner, 2002b). Also included in this chapter is a discussion of the possible reasons why there is a dearth in the literature detailing comprehensive and valid studies of African American women in the academy (Cannon, Higginbotham, & Leung, 1988; Jackson & O'Callaghan, 2009a).

Although the objective of the proposed study was not to investigate why African American women are underrepresented in the higher education arena in the senior level administration positions, the review of the literature produced several articles and books that included research on this topic as it related to the proposed research project (Gupton & Slick, 1994, 1996; Rusher, 1996; Turner, 2000, 2002a). The focal point of this study was to unveil and identify characteristics that may contribute to the advancement of African American women to senior level positions within the academy.

This study proposed to delve into the factors that may contribute to the advancement of African American women administrators in senior level positions of authority in colleges and universities. Possible characteristics and other factors gleaned from interviews and other case studies of African American female higher education administrators in senior level positions were analyzed through the lens of higher education's influence on the access of African American women to higher education (Jackson & O'Callaghan, 2009a; Weidman, 1989; Weidman et al., 2001).

Weidman's perspective centers on the concept that:

Socialization occurs throughout the life span as individuals learn the tenets of the

main culture, as they move into the roles associated with different stages of life,

and as they move in and out of different subgroups of their society. (1989, p. 290)

In other words, Weidman's model is built on the perspective that what students

become is both supported and bounded by the opportunities and constraints they

encounter in their environment. The psycho-social *tools* that students have interacted with

along with these social factors are used to determine their choice structures and decisions

of the students (Weidman, 1989, Weidman et al., 2001). For example, if the staff and

structure of a college do not support their undergraduate students in the desire to continue

into post-graduate studies, a student will need to bring personal resources such as

perspectives developed through pre-college socialization, encouragement gained through

specific mentoring relationships during college, or the support for the pursuit of higher

academic education from familial or personal relationships to bear in nurturing and even

in creating an aspiration to continue study (Gay, 2004; Padgett et al., 2010; Weidman,

1989, Weidman et al., 2001). On a similar note, Weidman contrasted his model to other

conceptualizations of college impact in that his model is concerned with social structural

constraints rather than individual personality. Other studies (Chickering, 1969; Holland,

1985; Padgett et al., 2010; Pascarella, Terenzini, & Wolfle, 1986) suggested that

students' first impressions of institutions are important influences on anticipatory

socialization; thus, these programs should be carefully managed (Gay, 2004; Griffin,

2006; K. Griffin, 2012; Weidman, 1989, Weidman et al., 2001).

The results of these studies probably indicate or predict why African American women are not socialized or encouraged to pursue higher education. Plus, those African American students who take that route, must have in-house support from the higher education institutions and/or be equipped with or have the ability to tap into their personal resources (spirit, soul, mentor relationships, etc.) to persevere and attain the elusive post-graduate level of study that will prepare them for senior level positions (Bolman & Deal, 1995; Dace, 2012a; Padgett et al., 2010; Turner, 2000, 2002a, 2002b, 2007, 2008; Turner & Quaye, 2010; Weidman, 1989, Weidman et al., 2001). These are just a few of the reasons why Rankin (1998) stated that, "the history of Black women in higher ed in the U. S. is a lesson in courage, persistence and overcoming adversity. It is also little-taught and inadequately researched (para. 1), hence the urgency of conducting additional research to add to the minimal body of work presently available.

Historical Overview of African American Women in Higher Education

Approximately 200 years have elapsed since women in general have received legalized access to higher education (Gupton & Slick, 1994, 1996; Rusher, 1996). Unfortunately, it took much longer for African Americans, especially African American women to enter higher education at significant numbers (Rankin 1998). African Americans were not able to enter higher education until 1964, when governmental intervention provided support for equal access to higher education for all citizens of the United States of America. Prior to the Civil War, there were laws that prohibited the teaching of Blacks to read or write (Rankin, 1998), and "opportunities for Black females to receive even minimal formal education were extremely limited. Some slave owners did teach slaves to read, females more often than males" (Rankin, 1998, para. 3).

The U. S. Civil Rights Act enacted in 1964 prohibited discrimination relative to hiring based on race, color, religion, sex, or national origin. This was followed in 1965 by the Executive Order 11246 of the United States Equal Employment Opportunity Commission which established an affirmative action policy initiative mandated to monitor employment practices of federal contracts with regard to Blacks (Section 202, para.1). Relative to the educational arena, the next most important bill passed was the Elementary and Secondary Education Act (ESEA) of 1965, which consisted of five titles. Federal funding was provided via Title I for educationally deprived/disadvantaged children; Title II for audiovisual equipment and library resources; Title III for "at risk" programs such as after-school care, tutoring, and counseling; Title IV to fund research on education by colleges and universities, and finally, Title V, which funded individual state departments of education.

Then, in 1974, the Equal Educational Opportunities Act (EEOA) was enacted to "affirm that no state shall deny educational opportunity based on race, color, sex, or national origin by engaging in deliberate segregation by an educational agency" (Bruner, 2010, para. 6). Furthermore, it was illegal to intentionally segregate a student by "assigning a student, other than to a school closest to his or her residence that results in a greater degree of segregation of students on the basis of race, color, sex, or national origin" (Bruner, 2010, para. 6).

The Bilingual Education Act was also part of the 1974 amendment to the Elementary and Secondary Education Act that prevented discrimination on the basis of race, color, or national origin relative to employment, the transferal of students, and

"failing to take appropriate action to overcome language barriers that impede equal participation by its students in its instructional programs" (Bruner, 2010, para. 6).

The Office of Civil Rights (OCR) of the United States Department of Education is tasked with enforcing laws governing access to education for students and employment rights of employees of educational institutions. Specifically, OCR exists "to ensure equal access to education and to promote educational excellence throughout the nation through the vigorous enforcement of civil rights" (OCR Press Release, 2012, para. 10). The OCR is tasked with overseeing "Title VI of the Civil Rights Act of 1964; Title IX of the Education Amendment Act of 1972; Section 504 of the Rehabilitation Act of 1973; and Title II of the Americans with Disabilities Act" (OCR Press Release, 2012, para. 10).

Historical Accounts of African American Women in Education

Rusher (1996) stated that "there are documented accounts of historical beginnings for women in higher education, but they do not accurately account for higher education of African American women" (p. 16). It is a widely known fact that "Black women were brought to this country for two reasons, to work and to produce workers" (Rankin, 1998, para. 3).

Mosley (1980) provided a narrative of Mrs. Catherine Ferguson, who, despite the odds of being an illiterate slave, in 1793 managed to buy her freedom and establish a school in New York. Mrs. Ferguson became the first Black female teacher and administrator when she opened The Kathy Ferguson's School for the Poor with 48 students of varying races and ethnicities. Mosley (1980) noted that although Black women figured prominently in the education arena and were pioneers for instruction of Blacks and Whites, information on their accomplishments is not readily available or

acknowledged from an historical standpoint. After working 15 years in higher education, Dr. Mosley worked her way upward from a stenographer to an Associate Dean (Mosley, 1980). During this time, Mosley (1980) was concerned about the serious plight of Black females within the ranks of higher education administration and the overall status of Black females in the field of education in general. Following significant frustration in educational research, Dr. Mosley concluded that "the most authoritative source would be Black female administrators themselves; thus resulting in this paper and subsequent research study begun in 1975 and represents an analysis of part of the information gathered in that study" (p. 296).

Ferguson is also credited with being the founder of New York City's first Sunday school, (G. A. Andrews, personal communication, November 9, 2006; Mosley, 1980). Not only was Mrs. Ferguson establishing the groundwork for a formal education system, she was building a religious foundation for those students regardless of their socioeconomic status, gender, or racial identity. Once a child became associated with Mrs. Ferguson, she cared for and worked with him or her for as long as the child permitted (G. A. Andrews, personal communication, November 9, 2006; Mosley, 1980). In fact, Mrs. Ferguson's School for the Poor was a direct result of her benevolent and giving spirit. The school was a subsidiary of her Sunday school, and weekly Bible study classes for the neighborhood children were held (Mosley, 1980).

Another area in which Ferguson pioneered was opening the first school for unwed mothers, with an on-site child care facility. She demonstrated the epitome of modern-day equal opportunity by providing services to females regardless of their ethnicity. She provided education, housing, and other resources for runaways and homeless girls as well

even though she was illiterate (Archiving Early America, para. 3, 4, 5; G. A. Andrews, personal communication, November 9, 2006). Currently, in her honor, there is a school in Detroit, Michigan, named after Mrs. Catherine Ferguson that has been established for more than 30 years (Detroit Public Schools, 2008). Ms. G. Asenath Andrews, ABD, has been the Principal of Catherine Ferguson Academy since 1985 when it was located inside the local Salvation Army with cribs and baby beds (G. A. Andrews, personal communication, November 9, 2006). The present location is in downtown Detroit in its own building with an urban farm site in the rear. Ferguson's mission is not only to provide an alternative education to young mothers, but to teach them the life skills and parental responsibility and to assist them with formulating a plan to complete a 2- or 4-year college program (G. A. Andrews, personal communication, November 9, 2006).

In 1833, Oberlin College in Ohio is cited in many accounts as the first college in the United States to admit Blacks and women. Mary Jane Patterson was the first *official* African American woman graduate, with a bachelor's degree in 1862 (Rankin, 1998). Ms. Patterson became the first African American female principal at the Prep School for Negroes in Washington, DC (Rankin, 1998). Mytilla Minor and Harriet Beecher Stowe founded the Minor Teachers College for African American women in the late 1850s (Rankin, 1998). Other higher educational pioneers included:

- Fanny Jackson Choppin, the second Black woman to earn a college degree, also from Oberlin. She later became the administrator of the Institution for Colored Youth in Philadelphia, the oldest private high school in the U.S.
- Anna Julia Cooper, an administrator in Washington DC, and the author of the book, *A Voice from the South*.

- Mary McCloud Bethune, the first Black woman to be a federal administrator in Washington, DC, and founder of a school for Black women in Florida in 1904, which became Bethune-Cookman College.

- Lucy C. Laney, an administrator and dean of students in Augusta Georgia.

- Mary Church Terrell, another Oberlin graduate and founder of the National Association of Colored Women (Rankin, 1998, para. 10).

Now in the 21st century, some of the same issues and barriers previously confronted by African American women in higher education administration still exist. While not as blatant, they are present and persistent nonetheless. Hence, these prevailing issues serve as one of the main reasons why it is so important to document the accomplishments and journeys of African American females in higher education administration.

Just as African American women today struggle and strive to access higher education despite obstacles, seen and unseen, they shared the same gender and race specific issues with their foremothers that have not changed much over the last 200 years (Reid, 2012; Rusher, 1996; Springs & Prairie View A&M University Graduate School, 2011; Turner & Myers, 1999). Needless to say, in the 1800s, it was no small feat for African American women to earn a bachelor's degree during the time of slavery, unrest, legal woes, financial insecurity, and family dilemmas (Rankin, 1998), not to mention the overt and subliminal racism, sexism, and criticism from society, local communities, and even from their own families (Rankin, 1998). Yet, with the same tenacity and determination exhibited by women today, these African American women pioneers faced those challenges, persevered, and served as inspiration to their families and communities

and to present day African American women pursuing those same dreams (Adell, 2004; Rankin, 1998). Despite the barriers of slavery, post-Civil War issues, Jim Crowism, medical, and funding concerns, some of these early African American women went on to earn doctorates. They include:

- Sadie Alexander graduated from the University of Pennsylvania.

- Georgia Simpson graduated from the University of Chicago.

- Eva Dykes graduated from Radcliffe College.

- Jane Bollin Offutt graduated from Wellesley College and Yale Law.

    School, becoming the nation's first Black judge. (Rankin, 1998, para. 18)

Other post-Civil-War religious entities were answering the call to educate African Americans throughout the United States. The American Missionary Association of the Congregational Church established the Straight College, and a Normal School was founded by the Freedman's Society of the Episcopalian Church in 1869. The Congregational Church, and the Evangelical and Reformed Churches formed The United Church of Christ, all of which funded the American Missionary Association's various guilds which included educational facilities for "freedmen" whether male or female (DeBoer, 2013). Straight College and Normal School in New Orleans, Louisiana, combined their efforts and originally offered elementary studies to African Americans. Normal School was renamed New Orleans University; and subsequently the two institutions elevated their instruction to include secondary, postsecondary, collegiate, and professional courses. New Orleans University and Straight College, currently Dillard University, established Gilbert Academy, a Law School that survived from 1874 to 1886 (African American Registry, 2013, para. 2; DeBoer, 2013).

The Women's Seminary Movement, one of the original Suffrage Feminist Movements, and the American Missionary Association were among the first to prompt African American women to build higher education facilities (DeBoer, 2013; Mosley, 1980; Noble, 1956; Rusher, 1996). The ASHE Report (2011) stated that "many of the institutions for ethnic minorities began with an emphasis on religion (to teach morality and prepare ministers), teacher education (to provide teachers for ethnic minority children), and vocational skills (to serve ethnic communities)" (Section 1, para. B1). These facilities were not necessarily built to provide education for minorities as they were established to instill religious values. An example of a current-day structure that has remained which evolved from this slave era mind-set and Christian encouragement financially and fundamentally is Dillard University located in New Orleans, Louisiana. Although still somewhat in need of repair from the ravishing storms of Hurricanes Katrina on August 29, 2005, and Rita on September 25, 2005, the campus is beginning to rebound amidst low enrollment, financial woes, and the hiring of a new president since the departure of Hughes in June 2011 (Pope, 2011, para. 1).

Hughes was the first woman and the first African American female president of Dillard University when she accepted the position in 2005. Immediately, her presidency was tasked with managing rebuilding the campuses' 52 buildings following the devastation of Hurricanes Katrina and Rita (Pope, 2011). By 2006, classes and offices were no longer housed in hotels or trailers, (Hughes, personal communication, February 9, 2006) and 32 of the 52 flood and wind damaged campus building are complete (The Editorial Board, 2011, para. 5). Dillard University experienced growing pains and further turmoil when Hughes stepped down June 2011, and when Hurricane Isaac wreaked

additional havoc in New Orleans on August 29, 2012. A month after new president Dr. Kimbrough was sworn in, Dillard University sustained further damage to some of its already storm weathered buildings (Pope, 2011).

As a testament to these pioneers, the vestiges of some of those early institutions of education for African Americans are still intact. Organizers during the colonial period wanted to provide non-White families and families with girls a chance to educate them, although the courses were not as intellectually stimulating as the education provided to the White males. Investing in their female children and people of color was not seen as a viable option at that time, and those antiquated beliefs have continued to be barriers throughout the current century (ASHE, 2011; Reid & Zalk, 2001).

Curriculum and instruction began to change slowly in order to provide educational opportunities for White females who were urgently seeking to attend college (ASHE, 2011). Although this process was slow to effect change relative to the education of White women, curricular improvement was practically nonexistent for people of color regardless of gender (ASHE, 2011; Nidiffer, 2010). Legally and culturally, it was against the law and against the grain of society to allow people of color (Native Americans, African Americans, and other ethnic groups) entry to schools and colleges (ASHE, 2011; Nidiffer, 2010). White males were the ideal choice for the receipt of education to enable them to enter the ministry or operate family businesses (Reid & Zaik, 2001).

Even schools and colleges whose primary mission was to educate African Americans, such as Howard University, took almost 60 years to elect an African American as president. The same could be said for Spelman College, an HBCU for African American women, that took 107 years (in 1981), to appoint an African American

woman as president, Dr. Johnetta B. Cole (currently with the Smithsonian Institute of African American Studies). Cole stated, "I pose that question to myself, why, in the 107 years of the history of this historically Black college for women, there has not been an African American woman president" (Cole, 1996, p. 2, para. 7). Furthermore, it took a span of over 236 years for Brown University, the first Ivy League university to appoint a woman and an African American when Dr. Ruth Simmons took the helm in 2001. Simmons stepped down June 2012 and passed the torch to Christina Paxon.

This trend of overlooking African American women relative to hiring and advancement in higher education is reported in various publications of organizations and agencies such as African Americans in Higher Education, Association of Black Women in Higher Education, *Chronicle of Higher Education Almanac of Higher Education*, *Journal of Black Studies*, *The Journal of Blacks in Higher Education*, *The Negro Educational Review*, the United States Department of Education, and Women in Higher Education, to name a few. Although African American women receive the majority of degrees in educational leadership and administration, they are still not taken seriously in leadership roles. Some have asserted that African American women are not taken seriously because of the stereotypical standardized role identity assigned to them by men and women alike regardless of race (American Council on Education, 2011; Cobb-Roberts & Agosto, 2011/2012; Croom & Patton, 2011/2012; Martin, 2011).

Women, and especially African American women in higher education administration, encounter a male-dominated society replete with hidden agendas, unknown norms, and an invisible organizational structure M. Wilson, 2007; S. Wilson, 2012). This restrictive culture is biased and espouses inequity from internal and external

sources that prohibit significant advancement for this group to the senior level positions of authority in the academy (Gupton & Slick, 1996; Lee, 2012; Martin, 2011).

Acquiring terminal degrees alone does not ensure equal access to senior level positions within the academy (Dace, 2012b; Jackson & O'Callaghan, 2011; Lloyd-Jones, 2012; Nichols & Tanksley, 2004). Regarding access to the route, or pathway to take leading to senior level positions in the academy, Reid (2012) wrote in the ACE report (2011) that not much has changed over the years. White males are still dominant within the professoriate and the gatekeepers are still hindering the entry of African American women into entry level positions, which would place them in the pathway to the presidency (Jones, et al., 2012). This type of behavior prevents advancement of African American women into senior level administrative positions within higher education (Jones et al., 2012).

Current Status of African American Women in Higher Education

Although governmental policies, institutional mandates, and social intolerance have been instrumental in African American women acquiring advanced degrees, they still account for an unimpressive percentage of higher education senior level administration positions (ASHE Higher Education Report, 2011; Rusher, 1996). Social intolerance breeds unrest, which motivates and serves as a catalyst to some people such as Derrick Bell, Kimberle Crenshaw, Richard Delgado, Charles Lawrence, Mari Matsuda, and Patricia Williams, just to name a few who provide relevance to this particular study due to their advocacy and continued dedication to the advancement of race relations within the academy (Bell, 1992a; Matsuda, et al., 1993). Those feelings of unrest, injustice, discrimination, and intolerance (Jean-Marie & Normore, 2010;

Normore, 2007) prompted Bell to resign from his position at Harvard University in

protest because Harvard failed to hire an African American female in a permanent tenure

track position in the more than 20 years of his employment. Bell felt that if society

continued to ignore oversights such as this, it might diminish the desire of those who

aspired to pursue higher education for advancement and personal growth (Bell, 1992a).

Furthermore, according to the Women's Status in Higher Education: Background and

Significance Report, ASHE Higher Education Report, 2011:

> Numerous sociopolitical events and related policy initiatives influenced
>
> social acceptance of women's participation in higher education in the decades
>
> following the Civil War. They included the Declaration of Sentiments and
>
> Resolutions presented at the Seneca Falls Convention in 1848, the Suffrage
>
> Movement, the Morrill Act of 1862 and the passage of the Nineteenth
>
> Amendment in 1920. As coeducation became more of an option for women
>
> seeking postsecondary training, women represented 35 percent of all college
>
> students and were gaining entry into professional and graduate schools. These
>
> gains served to challenge longstanding cultural attitudes about women and often
>
> fueled backlash because of the perceived threat to male economic advantage
>
> (Nidiffer, 2001; Solomon, 1985). Thus, women's participation in higher education
>
> over the twentieth century ebbed and flowed. In the 1920s nearly half (47 percent)
>
> of college students were female, compared with only 30 percent from 1930 to
>
> 1950. (p. 5)

These various social movements definitely played an important role in advancing

the entry of women into higher education (Academic Environments 2001). Subsequently,

access for women translated into access for women of color, specifically African

American women who dared to dream big and sought to access a college education. The

elusive American dream that education would bring a better life, home ownership,

respect, and financial security that previously seemed so out of their reach (Academic

Environments, 2001; Lloyd-Jones, 2012). This access to the *ivory tower*, although limited

at best, resulted in a significant increase in the number of African American women

pursuing higher education degrees (ASHE, 2011, U. S. Department of Education,

National Center for Education Statistics (NCES), Integrated Postsecondary Education

Data System (IPEDS), 2010); Lloyd-Jones, 2012; Tuitt, 2003, 2009, 2011).

But nowhere is this more evident in higher education than in the earning of

doctorates by African Americans. In 1981, African Americans obtained 1,013

doctorates; in 1991, they earned 933 doctorates; and in 1998, African Americans earned

1,467 doctorates, which, at that time, was an all-time high (American Council on

Education, 2001; Status Report on Minorities in Higher Education, 1992). Also, in 1998,

"women earned 42% of the total number of doctoral degrees awarded — the highest rate

ever at the time. In contrast, the percentage of degrees awarded to men declined for the

second consecutive year." Nearly 15% of all doctorates earned by U.S. citizens in 1998

were earned by students of color (Blacks, 5.4%; Hispanics, 4.4%; Asian Americans

[including Pacific Islanders], 4.3%; and American Indians/Alaskan Natives, 0.7%

(American Council on Education (ACE) 2001). With a steady increase in the number of

doctoral degrees awarded to African American women from 1977 to 2010, from 1,237 to

6,795, respectively (U. S. Department of Education, NCES, IPEDS, Fall, 2010), one

would think that based on the number of advanced degrees earned by African American

women, colleges and universities would have a significant pool from which to choose

qualified administrators (Benjamin, 1997; J. Elam, 1989; Gregory, 1995; Rusher, 1996;

Turner, 2002a, 2008, Turner & Quaye, 2010). Yet, private and public Predominantly

White Institutions (PWIs) and privately funded and state governed Historically Black

Colleges and Universities (HBCUs) exhibit a "cool and chilly climate" (Hall & Sandler,

1982, 1983, 1984; Sandler, 1992; Sandler & Hall, 1986) toward African American

women that contributes to their feelings and perceptions of isolation, stereotypes,

inadequate communication and lack of support from their peers (Bell, 1992a, 2000a;

Benjamin, 1997; Hall & Sandler, 1982; hooks, 2000; Rusher, 1996). The ASHE Higher

Education Report (2011) sums up the current plight of women in the academy with the

following statement; "a saying, the higher the fewer, continues to convey the current

status of women in U.S. higher education as a result of their uneven representation among

upper levels of prestige hierarchies in and between postsecondary institutions" (p. 2).

    Some institutional internal barriers that prohibit the advancement of African

American women to senior level positions of authority include various forms of

workplace discrimination, such as "a lack of job advancement opportunities, a lack of

mentors, or being presented with only stereotypical female worker challenges" (Kephart

& Schumacher, 2005, p. 4). Furthermore, Waring (2003) stated,

> Women managers have also found that "the amount of emphasis a woman places
>
> on family is a critical factor of leader emergence" (p. 34). Those women who
>
> ultimately emerge as leaders often find that they must place more emphasis on
>
> work instead of their homes. (Waring, 2003, p. 34)

Unlike women, men are rarely faced with the challenge of having to make a choice between upward mobility regarding a career move and quality time with the family, unless the male is the primary caregiver in the household (Green, 2009; Tharenou, 2005; Waring, 2003). Tharenou (2005) conducted various organizational cultural studies that showed that more women are challenged by "family, organizational, and interpersonal barriers to advancement than men. The major barriers of advancement for women were gender discrimination, male hierarchies, and the lack of informal networks to assist in career advancement" (Green, 2009, p. 49). Yet, Nichols and Tanksley (2004) stated the following regarding obstacles faced by women in general in the pursuit of executive level positions within the academy:

> Women face all of the challenges that are faced by men in building and
> establishing their career. But women also face some challenges that are unique to
> them. In fact, according to a study conducted by Catalyst, a research and advisory
> organization established to advance the careers of women in business, the biggest
> barrier to advancement for women is family and personal responsibilities, edging
> out lack of mentoring, expertise, stereotyping, and sexism (The Dilemma of the
> 'Double Day', 2002). Yolanda Moses, former president of the American
> Association for Higher Education, pointed out that women have the dual
> responsibilities at home and in the workplace referring to this as the dilemma of
> the double day. Moses contended, "in order for women to be as successful as men,
> they have to be freed from the double day" (The Dilemma of the 'Double Day',
> 2002, p. 25). She states further that, "yes, couples can have it all, but not all at the
> same time. You have to have a clear sense of when it's 'your turn' and when it's

not" (The Dilemma of the 'Double Day', 2002, p. 25). Similarly, Dubion (1983)

noted that combining marriage, family, and career may be more damaging to

career goals than discrimination. (Nichols &Tanksley, 2004, pp. 179-180)

Cultural taxation imposed by academic institutions upon their faculty of color to

provide internal and external student and community service also figured prominently in

the lack of advancement to senior positions within the academy (Tierney & Bensimon,

1996). Minority administrators and faculty of color are sometimes so overwhelmed being

the sole representative for their ethnicity and gender with resulting disproportionate

service on committees, mentoring, and cultural speaking engagements, that they have

minimal time for scholastic endeavors which severely impact their evaluations and

promotion potential (Fujimoto, 2012; Tierney & Bensimon, 1996; Turner, 2008).

Becks-Moody (2004), Bell (1989), Johnson (1991), Rusher (1996), Turner (2002,

2007, Turner & Quaye, 2010) and Turner, González & Wood (2008) stated that the

number of African American women administrators was at an unacceptable low level.

Furthermore, "skin color proved to have a negative impact on workplace performance

and career advancement" (Johnson, 1991). This problem was prevalent among

participants who were women of color in several studies including Asian Americans,

Hispanics, Latina, Black Afro-Caribbean, and Middle Eastern (Ideta & Cooper 1999;

Momsen, 2003, 2010; Momsen & Kinnaird, 1993). Yet, Rusher (1996) noted that there

were more African American women than African American males in higher education

administration. Lee (2012) agreed with Rusher, but believed that when compared to their

White counterpart, those women and other racial minorities might be large in number, but

they "are more likely to have a part-time position or be on a non-tenure track" (p. 52).

Furthermore, relative to hiring and promoting African American women, Whites are culturally drawn to Whites (Mills, 1997; Morrison, 1992a, 1992b; Turner, 2008, Turner & Quaye, 2010). Marable & Morrison, 1992) believed that because of this stance, few African American women will be employed in senior level positions of authority because we live "in a racist, sexist society, [where] it is relatively easy for White men with power to discredit and to dismiss a Black woman" (p. 69). In a case study reviewing hiring practices of community colleges, Mills (1997) stated,

In a racially structured polity, the only people who can find it psychologically possible to deny the centrality of race are those who are racially privileged, for whom race is invisible precisely because the world is structured around them, Whiteness as the ground against which the figures of other races—those who, unlike us, are raced—appear. The fish does not see the water, and Whites do not see the racial nature of a White polity because it is natural to them, the element in which they move. As Toni Morrison points out, there are contexts in which claiming racelessness is itself a racial act. (p. 76)

Whites are more comfortable hiring other Whites than hiring non-Whites. If prodded to hire or promote non-White employees, Whites are more prone to hire people of color other than African Americans, when provided a choice (Fujimoto, 2012; Lewis & Sherman, 2003; Turner, 2002a, 2002b; Turner, et al., 2008; Turner & Myers, 1999). White women are more apt to hire Asian/Asian American women than African American women, because they perceive African American women as combative, aggressive, and argumentative and Asian/Asian American women as submissive, docile, easy to get along with, and more willing to follow the leader (Fujimoto, 2012; hooks, 2004; Huffman,

2012; J. Lee, 2012; J. M. Lee, 2008; Mills, 1997; Morrison, 1992b; Rusher, 1996; Turner, 2002a, 2002b).

Rusher (1996) discussed a theory proposed by Reginald Wilson of the American Council on Education as to why African American women outnumbered African American men in higher education administration. Wilson believed this trend was true because "White males appear to select African American females over African American males because they seem to feel less threatened by African American females" (p. 17). White males also may be more comfortable about the retention of their own status in the organization structure, whether real or perceived, when their peers are African American women (Foster & Wilson, 1942; Martin, 2011; Rusher, 1996) rather than White women or males because they feel that African American females have no power. Some have asserted that White males tend to be more passive aggressive and sometimes just more overbearing when their subordinates or peers are women, and even more so, when they are African American women (hooks, 2004; Lloyd-Jones, 2012) rather than males.

Ironically, some women do not conform to the norms of the obvious group identity (female) and seek to align with the dominant group identity, (White males) who is historically their oppressor (Malveaux, 2005; Martin, 2011). Coincidentally, these women undermine the causes that would be beneficial to women as a whole in general to acquire characteristics of the oppressor in the Queen Bee syndrome (Malveaux, 2005; Martin, 2011). The Queen Bee syndrome occurs when women are lured by the power associated with the male organizational structure and their own disbeliefs regarding the strength of women in leadership positions.

Wilson (2007) said,

Women are our own worst enemies, because sometimes we don't join as we

should in the workplace, supporting female leaders and bringing others along. It's

a function of powerlessness, the view that there's precious little room at the top

and the competition is fierce. (p. 74)

Studies also show that some White females and males resent African Americans

because of affirmative action policies that were enacted to increase the parity in the labor

force (Bell, 1992a; Dace, 2012a; Gregory, 1995). Some White females and males believe

that African Americans are unqualified and undereducated, and when compared to others

they are far more likely to be disrespected and not receive funding or moral support

internally and/or externally. These are some of the reasons Whites and Black males have

for not wanting African American females on their team (Curry, 2000; A. Elam, 1989;

Gregory, 1995; Mosley, 1980; Rusher, 1996). Myers (2002) related how she was

interrupted during a keynote speech by a White female professor at an elite all-female

mid-western college for saying that she had experienced more *racism than sexism* in her

academic career (p. 1). The professor was aptly reprimanded by her department head

who also apologized to her. Yet, the situation served as an impetus for Myers to conduct

further studies on how racism and sexism impact African American women in higher

education (2002, 2004). Personal experiences and research have led Myers to assert that

there is no separation between racism, sexism, or any other –ism, as they all serve to

dehumanize and devalue people's self- worth (Myers, 2002, 2004; Myers, in press).

Dr. Frances Kendall (2012), a White female academian who has more than 40

years of experience in diversity training and counseling, said, "many women of Color,

particularly African Americans and Latinas, have told me that White women are their greatest barriers to success" (p. 17). In addition, African Americans, whether male or female, have also exhibited behavior that excluded other African Americans from groups and activities. Some African Americans have also promoted a derogatory train of thought toward other African Americans by refusing to support their ideas publicly. Some researchers say that African Americans become embarrassed when someone from their identified group (African American) speaks up or is perceived as being aggressive. In addition, some African Americans feel threatened when more African Americans are added to the group. On one hand, they do not want to be the lone Black person, yet become upset when people who resemble them are added to the group (Closson, 2010a, 2010b; Dace, 2012a; Kanter, 1977b; Sheared & Sissel, 2001; Turner, 2002b, 2008).

This long history of African American women being the only, the first, the token, has perpetuated an almost impermeable ambiguous cloak of invisibility that on both hands make them visible and at the same time sets them apart from their academic peers and places everything that is associated with them is in plain sight for all to see. Their invisibility cloaks them in a mist that seemingly makes them blend into the background, faceless, voiceless, void of all visibility, ceasing to exist. In fact, Dr. Willa B. Player of Jackson, Mississippi, a supporter of Reverend Dr. Martin Luther King, Jr., educator, and civil rights activist, refused to be invisible. She would not allow society to designate her insignificant and relegate her to the background. Player had much experience being the first and "only one of her kind" in many different leadership roles. She served as the first Black practice teacher in the Akron, Ohio public school system in 1929. The Methodist Church National Association of Schools and Colleges selected her as the first woman to

hold the position as president in 1962, and Ohio Wesleyan appointed her as the first

Black woman to serve on its Board of Trustees. In 1966, the United States Department of

Health, Education and Welfare Department of Developing Institutions named Player the

first female department head. Becoming president of Bennett College, an all-female

HBCU from 1956-1966, gave her two firsts, the first woman President of Bennett

College and the first Black woman in the country to serve as president of a 4-year fully

accredited liberal arts college (African American Registry, para. 5; Hine, 1993).

All of these firsts might seem very rewarding on the surface, but they came with a

price, including personal sacrifices; the need to persevere through mitigating

circumstances (racism, sexism, financial and medical hardships); and the threats to

Player, her family, friends, and the students she taught. She had to work harder and

acquire more certification than usual in order to realize her dream to teach French. Yet

she accomplished this and more. In North Carolina, when no one would provide a

platform for Reverend Dr. Martin Luther King Jr. to speak, Player did so, to the chagrin

of many political and religious leaders at that time (African American Registry, para. 5;

Hine, 1993)

In a study of Latino police officers, Stroshine and Brandl (2011) found that race

was a major factor in tokenism. Even though it was expected by the tokens to encounter

hardships on the job, Black males and females "experienced greater levels of tokenism

than Latino officers" (p. 344). This is not to say that being a token is purely a negative

(Kanter, 1977b, Kanter & Stein, 1980; Martin, 2011). Kanter and Stein (1980) stated that

since tokens stand out, as an "O" in a sea of "Xs," the attention they receive can easily

highlight their attributes and accomplishments. When the token employee produces a

high quality or quantity of work, he or she immediately stands out; first, due to the possession of external differences in the workplace and secondly, due to the excellence of the actual work performed. The visibility afforded by the tokenism status propels the token employee to the forefront.

Over 30 years of subsequent research and the tenets of Kanter's theory on tokenism continue to be applicable in the workplace. This relevancy lasting three decades from her seminal writings, was evident by the featured article on Kanter in the 125th anniversary issue of *Good Housekeeping Magazine*. Kanter was honored as one of 125 people who changed the world and the lives of women with her "groundbreaking research on tokenism and diversity in the workplace" (Good Housekeeping, May 2010, slide 33/117). So although the token employee detests being the *token*, the isolation and heightened visibility that comes with this status, he or she still resists the newcomer who resembles them and diminishes their status. Now, the token feels threatened, his or her status abated or compromised. Feelings of competitiveness and territorialism abound because token is no longer the one, or is no longer viewed as the only, or the few. Protective instincts surface in someone who previously felt alienated by the isolation of being the token, and/or embarrassed by association with the token group (Kanter & Stein, 1980; Turner, 2002b, Turner et al., 2008).

One of the most alarming themes found by several studies was that HBCUs did not employ a comparable number of African American female senior level administrators percentage-wise, based on the ratio of African American females graduating with advanced degrees from HBCUs (Chase, 1995; Curry, 2000; Green, 2009; Gregory, 1995; Rusher, 1996). African American female higher education administrators were more apt

to give other African American female administrators poor performance evaluations, refuse to sponsor or serve as a mentor for another African American female, or engage in other nonsupportive tactics (Gupton & Slick, 1994, 1996; Rusher, 1996). Plus, the senior level African American women administrators felt that their African American female and male subordinates were not supportive; challenged their authority and knowledge; and usurped, circumvented, and/or sabotaged their leadership efforts (ASHE Higher Education Report, 2011; Curry, 2000; J. Elam, 1989; Gregory, 1995; Gupton & Slick, 1994, 1996).

Barriers for people of color or minorities to advance to upper level positions of authority are not limited to certain segments of society, status quo, or place of employment (Jackson & O'Callaghan, 2009a).

Regardless of the origin or location of barriers (or mechanisms by which they are perpetuated), the outcomes they produce are apparent on the landscape of higher education. They include underrepresentation in the upper and senior levels of administrative and decision-making positions (L. Benjamin, 1997; Jackson, 2003a, 2004b), employment in positions that are ill defined and lack authority (L. Benjamin, 1997), a concentration of people of color in stressful, low-paying, low-status jobs (Howard-Vital, 1987; Mosley, 1980; Wolfman, 1997), low satisfaction with work (Bell & Nkomo, 2001), and the belief that people of color are "token" hires (Watson, 2001). As the research points out, barriers stemming from social and institutional forces come in a variety of forms and are experienced in a multitude of ways. Lindsay (1994), for example, noted that stereotypes and prejudice, a negative institutional climate,

structural policies and conditions that disadvantage people of color, and

a lack of mentoring and networking for people of color are all factors that hinder

the presence of African Americans (especially women) in pivotal decision making

roles in higher education. (ASHE Higher Education Report, 2011, pp. 37-38).

Other barriers cited in the literature review that contributed to these statistics

were: lack of networking opportunities, insufficient support systems for and among

women, scarcity of positive role models, race privilege (whiteness), and inadequate

sponsorships and mentoring whether formal or informal (Gregory, 1995; Gupton & Slick,

1996; hooks, 2004; King et al., 1993; Rusher, 1996; Turner, 2002b, Turner & Quaye,

2010). Yet, the most obvious barriers faced by African American female administrators

that far outweigh all social and institutional barriers are the duplicity of their existence –

gender and race (ASHE, Higher Education Report 2009) – which, all things being equal,

will not change.

Terms such as "multiple jeopardy" (L. Benjamin, 1997; P. Benjamin, 1997;

Chliwniak, 1997), "double jeopardy" (Irvine, 1978; Lindsay, 1994; Warner, 1995;

Wilson, 1989), "triple jeopardy" (King, 1988; Lindsay, 1999), "double bind"

(Warner, 1995), "dual burden" (Singh, Robinson, & Williams-Greene, 1995),

"double solo" (Fontaine & Greenlee, 1993; Kanter, 1977), "interactive

discrimination" (Irvine, 1978; Warner, 1995), and "racialized sexism" (Bell &

Nkomo, 2001) appear frequently in the literature on women of color in higher

education administration. These terms all describe the collective experience of

navigating the conflicting expectations that arise when an individual is considered

to have membership in two distinct marginalized groups (Dougherty, 1980;

Warner, 1995), suffering the dual effects of racism and sexism. According to

Mosley (1980), Black female administrators have for many years held positions of

leadership in Black academic institutions as founders, presidents, deans, and

department chairpersons. In White academia, however, Black women

administrators are, for the most part, invisible beings. Their status in higher

education is a reflection of their status on the national scene—at the bottom. (pp.

43-44)

Exploration of the Survival Strategies and "Soul" of African American Female

Higher Education Administrators

In order to survive the challenging world of academia, African American women

have had to possess more than an insurmountable amount of soul, courage, spirit, and

resiliency (Gregory, 1995; hooks, 1994; Morrison, 1992b; Moses, 2009; Tuitt, 2009;

Turner, 2007, Turner & Quaye, 2010). When speaking with a young Black female

colleague on deciding to write the foreword to *Presumed Incompetent*: *The Intersections

of Race and Class for Women in Academia*, Allen (2012) was surprised at the reaction of

the colleague upon reading the title. Amidst tears, Allen heard of the "subtle and blatant

interactions" (p. 17), she encountered with peers and professors. Allen (2012) said she

was "dismayed to learn of her struggles, even as I was impressed with her resilience" (p.

17).

Johnson-Bailey (2010) said she "shed many tears" (p. 11) due to racism and "the

setbacks, detours and attacks resulting from this powerful force. The daily

microagressions have taken a toll on my spirit, but I go on with my work because it is

important to me" (p. 11). Johnson-Bailey (2010) exuded resiliency in the face of

adversity and White supremacy (p. 12). Due to these types of difficulties within the academy, succeeding in administration requires more than resiliency (Polk, 1997; Reivich & Shatte, 2002; Van Breda, 2001). African American women also need a network of people who are interested in their success. In addition to a network, they are expected to have a degree from an elite, ivory league institution (Myers, 2000; Turner & Quaye, 2010), coupled with a higher level of experience than their male peers (regardless of ethnicity) and White colleagues (regardless of gender) (Dahlvig, 2010; Gentry, 2010; Mosley, 1980; Myers, 2000, 2004). This combination of assets provides a much needed access pass to and possibly upward mobility within the ivory tower. All of these elements might get them an interview, but most will not translate into a job offer and definitely not a senior level position of authority for women and women of color, unless these survival strategies are implemented (Gupton & Slick, 1996; King, 1997; Gentry, 2010; Henry & Glenn, 2009; Spurling, 1990, 1997; Turner, 2007).

Hence the significance of a solid support network that can provide assistance in varying forms to these women whether in the academic environment or outside the realm of work (Gentry, 2010; Jackson, 2008; Johnson-Bailey & Cervero, 2002). Historically, humans have worked as a team, building barns, singing hymns, and rescuing disaster victims. A sense of belonging, a sense of unity that binds people together in different and/or difficult situations assists with the transition of being the new person in the office, the new faculty member, the new student, or the new administrator (Kanter & Stein, 1980; hooks, 2000; Lee, 2012; Tuitt, 2011; Turner & Quaye, 2010). Unification has been the bond that exemplified the collective spirit of the African American heritage that has helped the community to find meaning in work, family, and shared faith (Bolman &

Deal, 1995). Wolfman (1997) noted that "although some women were adamant about separating their personal and professional lives, in the African American tradition, 'social units' are buffers against a hostile world and a means of maintaining a sense of equilibrium" (ASHE Higher Education Report, 2009, p. 61). These statements speak volumes to the importance of team building, which is the foundation of networking, mentoring programs, and sponsorships (Gentry, 2010; Hinton, Howard-Hamilton, & Grim, 2009; Lee, 2012; Tuitt, 2009, 2011).

> According to Crawford and Smith (2005),
>
> Mentoring must be personally valued and personally espoused; it cannot be dictated or prescribed. If African American female administrators choose to participate in a mentoring program, the academy can support the development of their careers with this tool. Mentoring would give African American female administrators greater responsibility and visibility and would encourage young African Americans to choose higher education as a career. Ultimately, mentoring not only would change their experiences but would also help to change the overall paradigm. (p. 53).

Likewise, African American women and women of color need and must establish networks of support in order to survive and flourish in the hostile environments of the academic arena (Anthony, 2012; Barker, 2007; Berry & Mizelle, 2006; Gentry, 2010; Smith, 2012; Turner, 2008; Turner, González, & Wood, 2008). A woman does not have to wait to be asked to enter into a mentoring relationship (Hinton, Howard-Hamilton, & Grim, 2009; Sandler, 1993). Once a woman perceives that the benefits are favorable, she should not waste valuable time waiting to be approached. She should study the choices

that are available and make the best informed decision when choosing a mentor (Sandler, 1992). King (1997) believed that networking might well be the single most important tool in women's advancement in the 1990s. It offered more than just a chance to meet other successful women in her field; it offered guidance, role modeling, support, and translation. Furthermore, since networking coordinates with the managerial styles attributed toward women (communication and team building) by utilizing the exchange of ideas, skills, technology, and information, this trend has continued to be an asset to women seeking entry level positions as well as advancement within the current job market (Gentry, 2010; King, 1993, 1997).

Further review of the literature also divulged that having a mentor does not guarantee career advancement, job satisfaction, or immediate access to the "ivory tower," "but they are invaluable in ensuring that the protégé will be socialized into the formal and informal norms and rules of the organization's culture" (Sandler, 1993, p. B3).

Bernice Sandler (1993, p. B3, para. 18, sections 1-10) provided 10 commandments for successful mentoring for women in the academy. They are as follows:

1. Don't be afraid to serve as a mentor.

2. Remember you do not have to fulfill every possible function of a mentor to be effective. Be clear about advice on personal issues.

3. Clarify expectations about how much time/guidance you are prepared to offer.

4. Let mentees know if they are asking too much/ little of your time.

5. Give criticism/praise, with specific suggestions for improvement.

6. Where appropriate highlight your mentee's accomplishments to others.

7. Include mentees in informal activities whenever possible.

8. Teach mentees how to seek other career help whenever possible, such as money to attend workshops or release time for special projects.

9. Work within your institution to develop formal and informal mentoring programs and to encourage social networks as well.

10. Be willing to provide support for people different from yourself.

Although Sandler did not believe mentoring to be a necessary component to ensure success in the academy for women, she did think it was "beneficial" and important to implement a more formal institutional mentorship program (Sandler, 1993, para. 3). Sandler (1993) believed that less than 25% of successful professionals have had mentors. She stated that in higher education administration, "it is hard to know how many people actually have had mentors because supportive relationships with friends, colleagues, or bosses may be described as 'personal' relationships rather than as mentoring, especially when women assist women" (Sandler, 1993, para. 2). In personal relationships and social networks, Sandler (1993) believed the mentee could receive the same benefits as being in a mentoring relationship such as providing information, support, and resources without the disadvantages of a one-on-one mentoring relationship, "so that all of one's eggs are in one basket" (para. 4).

Also, McCormick (1997) addressed some of the negative issues of mentoring, as did Sandler (1993), Johnson-Bailey and Cervero (2004), and Palmer and Johnson-Bailey (2008). McCormick (1991), Johnson-Bailey and Cervero, (2004), and Palmer and Johnson-Bailey (2008) looked at the paucity of senior level mentors for women of color, the myriad of difficulties to overcome due to cross-race and cross-gender relationships,

and the resistance of change toward lifelong and traditional practices due to misunderstanding, mis-education, and stereotypes. Johnson-Bailey and Cervero (2004) and Palmer and Johnson-Bailey (2008) determined that mentoring of African Americans was more beneficial to the career of the mentee when the mentor was a White male even though those pairings could be *tested* at times. As evidenced by their lengthy professional and personal relationship, Johnson-Bailey and Cervero (2004) believed that cross-cultural and cross-gender mentoring relationships are feasible but time consuming. These complex mentoring processes, although well worth the overall associated benefits, come with its own set of issues (McIntosh, 1989). Possible problems include racism, sexism, White privilege, inferiority complex, hero syndrome, built-in power structures, social barriers, and resistance from within the higher education organizational culture (Johnson-Bailey & Cervero, 2004; Shields, 2012).

> Cross-cultural, cross-racial, and cross-gender mentoring sometimes ignites irrational fears and speculations, precipitated by existing race and sex taboos (Bova, 2000; Day, 1974; Grier & Cobbs, 1968; Johnson-Bailey & Cervero, 2004; Thomas, 2001). Thomas (1989) contends sex taboos between White males and African American females sometimes cause tension in this type of mentoring relationship. Nevertheless, African American women and other women can benefit from being mentored by White males. (Palmer & Johnson-Bailey, 2008, p. 45)

Allen (1992) found that mentors (people providing moral and ethical support), were important but not critical for the entry level positions, but sponsors (associates who can open a pathway to employment and careers) were required for ascension into senior

level status. Someone experienced and connected needs to be inside the organizational

arena, not necessarily an employee of the entity being pursued, in order to open the door

for advancement. Hart-Wasekeesikaw (1994) provided a view of Native American

women perspective in higher education administration. She dealt with traditional cultures

with respect to the individual learner's style of learning. This emerging need for self-

directed learning, emerging curriculums, and innovative trends in education can be useful

in the implementation of mentoring and sponsorship programs in higher education

administration. Wolf (1993, p. 8) saw the need for mentoring of middle-aged

(nontraditional) females and devised an "interactive, collaborative model" to provide

mentoring for those returning to higher education as students.

Swoboda and Millar (1986) espoused that "networking-mentoring" was a much

needed tool as a component for women in their strategy for career advancement within

academic administration. In addition to these intimate networks, the African American

female in higher education administration must still be able to dispel the myths and

stereotypes surrounding their educational background and experiences with feminism,

classism, sexism, and racism that are as much a part of their daily lives as their skin color

(Gregory, 1995; Gupton & Slick, 1996; hooks, 1996, 2013; Smith, 2007; Turner, 2002a).

Mentoring provides an extension of the communalism referred to by Gregory

(1995) that is a necessity if African American women are to succeed within the realm of

higher education administration. "An African American proverb describes her journey

beautifully 'I am because you are.' If we fail to support and uplift each other, we all fail,

we fail as a nation. Our power lies in our connections" (Rankin, 1998, para. 33). This

proverb is the epitome of what defines mentoring. In order to counteract the

connectedness of the "good ole boy" syndrome that locks out African American women specifically, and women in general, mentoring is one way that could possibly amend this gross and blatant form of oppression by omission (Barker, 2007; Crawford & Smith, 2005; Gupton & Slick, 1996; Gregory, 1995; Jacobs, 1999; Rusher, 1996; Turner & Quaye, 2010).

Dr. Pamela Trotman Reid told of her experience in 1976 when the surprised White male department chair at the University of Delaware's psychology department slammed the door in her face upon seeing an African American woman show up for an interview for an academic position (Reid, 2012, para. 1). Needless to say, "She did not get that position" (Reid, 2012, para. 1). Reid believed that although change has occurred since that time, the road to the presidency is full of bumps, marred and winding, and shared this pertinent insight on mentoring, "While 26 percent of presidents are now women; only 4 percent of all presidents are women of color. These women serve in the face of stereotypes that define leadership as contrary to their gender and ethnicity" (Reid, 2012, para. 9). Reid (2012) believes that over time, "these stereotypes will lose their impact in the face of minority women's successes" (para. 9). Mentoring and a positive support system will speed up the process, "as well as clear goals for building a pipeline so that women of color can demonstrate and hone their academic and administrative talents" (Reid, 2012, para. 9).

According to Jackson (2008), Patton (2009), and Patton and Harper (2003), literature on mentoring African American women administrators, faculty, and graduate/professional students is "scant" (Patton, 2009, p. 512). Patton and Harper (2003) stated that "much work remains to be done on the mentoring experiences of marginalized

populations, such as African American women." Once admitted to the higher education institution, "African American women in graduate and professional schools often find it difficult to locate suitable mentors with whom to build such connections (Patton & Harper, 2003, p. 67).

With so few mentoring choices, many African American students, and especially African American women and other women of color, are not always able to maneuver around effectively through, or over the barriers inherently encountered within the academic organizational structure that sanctions exclusion (Glazer-Raymo, 2008; Harris, 2012; Shields, 2012; Turner, 2008). The life experiences of African American women, their expectations, and history of second class citizenry are often associated with their feelings of inadequacy, isolation, high stress levels, stymied career advancement, and low self-efficacy (Patton, 2009).

Crawford and Smith (2005) conducted several studies on the mentoring relationships between African American women and their mentors, its effect on their career advancement, professional development, and intra-social enhancement. They also analyzed how their sociocultural and gender experiences evolved and shaped these women's professional development, and career decisions. Their research also showed the significance of having more than one mentor. They found that several different mentors met different needs of the mentee at varying times in the mentoring process. Each mentor comes to the table with a different type of expertise and a different skillset. These relationships with mentors can serve very different roles for the mentee (Crawford & Smith, 2005; Patton, 2009). One thread that has been prevalent throughout the literature review relative to mentoring African American women in the academy is the lack of

African American females to serve in this capacity. Since there are so few African American women in the academy, they are over-represented on various boards and committees to the extent that their research contributions and overall effectiveness suffers (Crawford & Smith, 2005; Patton, 2009). They have little or no time for self-advancement because they themselves are kept overly busy trying to attend the next meeting or lecture. Since most African American female administrators were not formerly mentored or socially constructed to be privy to the internal workings of the academic culture, they have limited resources, little or no funds for travel, are not aware of upcoming opportunities, and always seem to be "hurried and unorganized" (Crawford & Smith, 2005; Patton, 2009). Torrés (2012) stated that as far as she was concerned, women of color were just too tired from performing community service, being the token committee member, mentoring students of color, and being wife, mother, sister, and friend to loved ones to form alliances with White women, who already hold the hegemonic power of privilege (Torrés, 2012, p. 6).

With that in mind, the few African American women in senior level positions in the academy are not able to provide substantive mentoring to other African American females within the academy (Crawford & Smith, 2005; Patton, 2009). Yet, those that are privileged to serve as mentors and role models for colleagues and students, especially with students and peers who look like them, are able to dispel myths, untruths, and stereotypes believed by others. These mentoring relationships can, in fact, foster positive experiences and enhanced opportunities for professional and personal growth and development for the mentee and the mentor as well (Wallace, Moore, Wilson, & Hart, 2012).

Surviving with Soul, Leading with Soul and Spirit

Relative to African American women in senior level positions of authority, and those who stayed despite the negative consequences they endured, several researchers questioned how they were able to persist, to persevere, in spite of or because of the odds stacked against them (Harris, 2012; Kupenda, 2012; Lugo-Lugo, 2012; Wilson, 2012). Several studies found that African American female leaders in higher education administration often speak of their spirituality, their faith in God, allowing a *higher power* to intervene during negative situations, and surrounding themselves with sister-friends (Agosto & Karanxha, 2011; Anthony, 2012; Bower & Wolverton, 2009; Jackson & O'Callaghan, 2009; Johnson- Bailey, 2001). They speak of an active spiritual life, close-knit church family, and, when possible, spending time in meditation or in prayer (Agosto & Karanxha, 2011; Bower & Wolverton, 2009; Jackson & O'Callaghan, 2009; Johnson-Bailey, 2003). In relation to the importance of spirituality to African American women, Watt (2003) stated, "Spirituality has also been documented as useful in helping Black women combat the everyday struggles that come with living in a socially and politically oppressive system" (p. 29). According to Watt (2003), "the search for an integrated identity is intense for African American women who exist in a culture where being female and being Black are devalued" (p. 32). Henry and Glenn (2009) believed that Black women used spirituality as a coping mechanism due to their invisibility and underrepresentation, and that " spirituality may be employed as a connective strategy to assist Black women in overcoming the issues of isolation and marginalization they experience in higher education" (Henry & Glenn 2009, p. 10).

Bolman and Deal (2011) believed that the "heart of leadership lives in the hearts of leaders" (p. 15), and Whelan (2009) said that "with a little heart and a lot of learning I can do anything" (p. 5). In that regard, heart or spirit is needed to become an effective leader (Agosto & Karanxha, 2011; Bolman & Deal, 2011, Scanlan, 2011). The promotion of critical spirituality pedagogy within higher education administrators (Jean-Marie & Normore, 2010) "can support the development of practices and policies that help to sustain Black women in education and educational leadership at all levels" (Agosto & Karanxha, 2011, p. 61). The combination of critical spirituality, individual identity factors of African American women joined with their strength, and cultural value sensitivity awareness and training can serve as a catalyst for educational leaders to promote equal access to educational opportunities (Agosto & Karanxha, 2011; Berry & Mizelle, 2006; Dantley, 2003; Hay, 2001; Scanlan, 2011). Definitive time spent reflecting and connecting with one's inner self enables that individual to lead from a more centralized place, from a spirit of service, from their heart, from their soul (Bolman & Deal, 2011; Bower & Wolverton, 2009; Anthony, 2012; Wallace, Moore, Wilson, & Hart, 2012). Regardless of the method that these African American women higher education administrators decide to use in order to renew their spirit, and encourage or feed their soul— it can be engaging, overt or subliminal—they perceive their academic journey as a *calling* (Bower & Wolverton, 2009).

The following questions, as well as many others, have been analyzed by scholars for several decades in relation to educational leadership and women.

- What is the definition of *soul* and how does someone *lead with soul*?
- What does it really take to become a leader?

- Are leaders born or developed?

- Is it true that men make better leaders than women?

- Are women too soft to lead?

- Can a woman balance family and career effectively?

- Will men follow the leadership of a woman?

- Is it true that only a man has the right to lead?

Yet the answers vary according to why, when, and who conducts the research.

According to Bolman and Deal (1995),

> Many people believe that leaders fall into one of two categories:
> the heroic champion with extraordinary stature and vision, the other of the "policy
> wonk," the skilled analyst who solves pressing problems with information,
> programs, and policies. But both images miss the essence of leadership. Both
> emphasize the hands and heads of leaders, neglecting deeper and more enduring
> elements of courage, spirit, and hope. Perhaps we lost our way when we forgot
> that the heart of leadership lies in the hearts of leaders. We fooled ourselves,
> thinking that sheer bravado or sophisticated analytic techniques could respond to
> our deepest concerns. We lost touch with a most precious human gift—our spirit.
> To recapture spirit, we need to relearn how to lead with soul. How to breathe new
> zest and buoyancy into life. How to reinvigorate the family as a sanctuary where
> people can grow, develop, and find love. How to reinfuse the workplace with
> vigor and élan. Leading with soul returns us to ancient spiritual basics—
> reclaiming the enduring human capacity that gives our lives passion and purpose.
> (Bolman & Deal, 1995, pp. 5-6)

When reading this account of leadership with soul, one might think that the above quote by Bolman and Deal (1995) somewhat describes feminine characteristics by societal standards. If that is the case, why is it so difficult to accept the fact that a female in a leadership role can also be as innovative, strong, progressive, and proactive as a male in a leadership position (Rankin, 1998; Reid, 2012)? The Academic Environments (2001) stated that "society expects men to be in the role of authority. Stereotypes run rampant where the images of authority are concerned. Men are defined as excelling in intellectual areas, while ceding emotional and relational areas to women" (Academic Environments, p. 6, Section A, para. 1).

Furthermore, even when a woman secures the higher ranking position of authority, it is in name only. Society views her as a figure head, with no decision-making power. When a woman of color, especially an African American woman, holds the senior ranking position of power, she is battling inner turmoil of self-doubt, negative beliefs, low self-esteem, external forces of a hostile environment of racism and sexism on a daily basis, as well as other women regardless of race (Academic Environments, 2001, p. 6, Section A, para. 1-3; ASHE Higher Education Report, 2011; Turner & Quaye, 2010; Clance & Imes, 1978, 2008). This is known as the "imposter phenomenon" a syndrome classified by Dr. Pauline Rose Clance (1978, 2008) and the "stereotype threat" coined by Steele and Aronson (1995).

The *imposter phenomenon* (Clance & Imes, 1978) coupled with the negative beliefs or *stereotype threat* (Steele, 2004; Steele & Aronson, 1995) contribute to the "decline in African American students' academic performance. Similar responses have

been demonstrated among women as well as White men when stereotyped beliefs are operative" (Academic Environments, 2001, p. 6, Section III para. 3).

Steele and Aronson's (1995) studies found that when a person's social identity (whether perceived or actual) is linked to a negative stereotype, that person is more likely to "underperform in a manner consistent with the stereotype due to feelings of anxiety that he or she will conform to the negative stereotype. The anxiety includes distraction and increased body temperature, all of which diminish performance level" (2004, *Mount Holyoke College Street Journal*, para. 3). Clance & Imes' (1978) research team found that people who were not accustomed to elite positions of authority were unsure of themselves and felt that they were imposters who would soon be found out once others discovered their incompetence, lack of education, or inexperience. Due to these feelings of inadequacy, they believed that these positions were not earned. As society pressured them to digest that they were not good enough or qualified for senior level positions of authority, they began to second guess their decisions (Inzlicht &Ben-Zeev, 2000) and subsequently fulfilled the prophecy of the critics (Academic Environments, 2001, p. 6, Section IIIA para. 2). Unfortunately, the colleagues and the students that African American females interacted with in the academy shared the belief "that men hold the authority role, and expect the men to have the ultimate authority and are the holders of knowledge" (p. 7, Section IIIA, para. 3)

> As Susan Basow's (1992) research demonstrates; gender is a factor in how
> students evaluate their instructors. For example, male students are more likely
> than female students to rate female instructors low on teaching performance.
> Students have also been found to give lower ratings to female faculty on

knowledge and overall performance, and they expect women to be more nurturing and supportive, Not to mention that all students regardless of ethnicity or gender tend to believe that a person of color did not earn that position, is not adequately qualified for the position and hence, the students have lower expectations (easy "A") and display lower respect for their authority. (Academic Environments, 2001, p. 7, para. 1)

Dr. Tina M. Harris (2007) has insisted since the beginning of her academic career that she is to be addressed only as Doctor Harris, her professional title. This zero tolerance request is "to deal with the lack of respect within and outside the classroom; places where her intellect, authority and credibility" (p. 59) are constantly challenged by students and peers. This is a blatant form of systemic racism that African American women in higher education administration encounter on a daily basis. Types of systemic racism that occur in professional and personal interactions in the academy include students with disrespectful attitudes, rude behavior, and dismissive comments (Hughes & Howard-Hamilton, 2003) as well as subliminal and overt references of incompetence, inexperience, and unfavorable performance evaluations from superiors (Henry & Glenn, 2009; Hughes & Howard-Hamilton, 2003).

In an effort to combat the daily onslaught of the struggles encountered by African American female administrators in higher education, they must first develop adequate methods to transcend the multiplicity and paradoxical leadership system (Fullan, 2001; Josselson & Harway, 2012; Reid, 1990; Rusher, 1996). Herein lies the blending of the African American woman's spirit, soul, and identity with leadership within higher

education administration (Harlow, 2003). A tool such as the construct of spirituality and leading with a spirit of service and soulness, compassion, and connectedness (Garner, 2004; Henry & Glenn, 2009) assists the African American female higher education administrator in maneuvering and progressing within the academy.

The *good ol' boy* system that has been ingrained within the academy possesses several complex levels and tiers (multiplicity) that at times can seem daunting yet manageable if one is able to obtain the required educational status equipped with appropriate degrees and experience (Fullan, 2001; Glazer-Raymo, 2008; Turner, 2008). Yet the paradox exists that when African American women are allowed within the halls of higher education, they find themselves entangled in the various layers of the power structure with little or no assistance, guidance, or camaraderie (ASHE Higher Education Report, 2011; Closson, 2010a, 2010b; hooks, 1981, Reid, 2012; Torrés, 2012; Tuitt, 2011; Turner, 2008).

A place that is supposed to welcome those who have excelled in the attainment of higher education literally closes rank and does not allow them equal access to the *club* (ASHE Higher Education Report, 2011; Benjamin, 1997; Cole, 2001; Glazer-Raymo, 1999, 2008; Tuitt, 2009, 2011). In order to effectively negotiate the power structures, they must possess spirit or soul and hone their survival skills (Chase, 1995, Gregory, 1995; Gupton & Slick, 1994, 1996). Once the female leader has tapped into her essence (soul) and developed adequate survival skills, she must be efficiently and subliminally implemented, centered, and focused on survival. Following the implementation of the survival skills, the innate messages that are evoked from within the human spirit (essence, soul, faith) will assuage any feelings of inadequacy, isolation, and role identity

confusion that might surface or exist overtly or subliminally (Glazer-Raymo, 2008; Tolliver, 2010; Turner, 2007,Turner, González, & Wood, 2008, Turner & Quaye, 2010).

Then, all things being equal, the spirit or soul coupled with life experiences of African American females, community support, and family involvement will serve to maintain the women's self-esteem and assist them with self-awareness of who they are as an African American female in the society in which they live (Gentry, 2010; Glazer-Raymo, 2008; hooks, 1994). Hopefully, the knowledge skill-set of the African American women that was once onset with low self-esteem and identity issues will be redirected toward professional expertise, self-identity, preparedness, network participation, and mentoring. Thus, when this paradigm of elements, (i.e., spirit, soul, lived experiences, prayer, and meditation) interacts, the combination becomes a viable tool in the upward mobility of African American females in higher education administration (Rusher, 1996; Turner, 2002b, 2007).

hooks (1994) used a spiritual lens to analyze education from an instructional standpoint. Administration from a Christian perspective is one of the few professions ordained by God in the *Holy Bible* as a gift along with teaching (1Corinthians, 12:28; Ephesians 4:11, KJV). hooks (1994) felt a spiritual connection to her students through the art of teaching:

> To educate as the practice of freedom is a way of teaching that anyone can learn. That learning process comes easiest to those of us who teach who also believe that there is an aspect of our vocation that is sacred; who believe that our work is not merely to share information but to share in the intellectual and spiritual growth of our students. To teach in a manner that respects and cares for the souls of our

students is essential if we are to provide the necessary conditions where learning can most deeply and intimately begin. (1994, p. 13)

In a similar vein, Bolman and Deal (1995, 2011) utilized the age-old literary technique of teaching life lessons through storytelling. This is an exchange of knowledge and wisdom that transcends cultures and religions. Christian and Sufi parables, Zen koans, Quran scriptures, Jewish Haggadah, Taoist allegories, Hindu legends, Greek myths, Native American tales, and African folklore are all examples of teaching faith used by spiritual leaders throughout the centuries (Bolman & Deal, 1995). Tuitt (2003) used storytelling to analyze Kirkland's (2001) personal experiences as a graduate student at a traditionally White institution (TWI) as the basis for his thesis (Tuitt, 2003, p. 2). Kirkland felt that in order for African American students to be successful within higher education, their lived experiences must be affirmed, as seen in his statement: "For many of us who are African American, the challenge is to be bold enough and committed enough to lift up the *souls of Black folks* in the presence of our academic and social experiences" (Kirkland, 2001, p. 156). Tuitt (2003) further explained that once he began his data collection he "turned to W.E.B. Dubois' *Souls of Black Folk* (1903) for clarification of *Black souls* and found:

> Between me and the other world there is ever an unasked question: Unasked by some through feelings of delicacy; by others through the difficulty of rightly framing it. All, nevertheless, flutter round it. They approach me in a half-hesitant sort of way, eye me curiously or compassionately, and then, instead of saying directly, How does it feel to be a problem? They say, I know an excellent colored man in my town, or I fought in Mechanicsville; or, Do not these Southern

outrages make your blood boil? At these I smile, or am interested, or reduce the boiling to a simmer, as the occasion may require. To the real question, How does it feel to be a problem? I answer seldom a word. And yet, being a problem is a strange experience, —peculiar even for one who has never been anything else, save perhaps in babyhood and in Europe. (Dubois, 1903, p. 1)

So, whether *Black souls* are perceived to be a problem by academia or not is not the pressing issue, but how to deal with the *souls of Black folk* in academia, an institution that was structured without Black people in mind (Tuitt, 2003), is the "unasked question" (Dubois, 1903, p. 1). African Americans cannot help but feel invisible in a society that devalues and dehumanizes them on a daily basis (Dubois, 1903; Ellison, 1952; Fujimoto, 2012; Lee, 2012; Reid, 2012).

Tuitt (2003) coined a phrase for his academic journey, "humanization through resistance" (p. vii). He felt that in order to exist, he had to resist; it was his way of *surviving with soul* (Tuitt, 2003 p. vii). Tuitt (2003) stated:

I believed that my resistance forces the institution to see me. By seeing me it allows me to become more human, more real — as Ellison (1952) would say, "a man of substance, of flesh and bone, fiber and liquids"— someone who possesses a mind, body, and soul. (p. vii)

Ellison's (1952) *Invisible Man* theory is an adequate metaphor of how African American students feel in PWIs and TWIs and how African American women feel within the hallowed halls of higher education – invisible with no substance, no bones, no mind, and no soul. This is how many African American women feel within the restrictive

organizational culture of the higher education arena that is still not quite sure of what to do with them, the *problem, the dilemma* (DuBois, 1903; Tuitt, 2003).

Soul, spirit, and heart are topics that are not usually mentioned in the administration and the daily operations of organizations and universally appealing events (Bolman & Deal, 2011; M. Ellison, 2007). These topics are also not discussed by educational leaders, especially in higher education administration (Bolman & Deal, 2011; M. Ellison, 2007; Gupton & Slick, 1994, 1996; hooks, 1994, 2003; Tisdell, 2006). But more African American women "have discussed issues of spirituality and race, culture, and gender" (Tisdell, 2006, p. 22), and believe it is definitely rooted "in their cultural experience, which is obviously related to identity" (Tisdell, 2006, p. 22).

Relative to spirituality, Tolliver (2010) said,

One of my favorite activities in all of my courses is beginning with the ritual of centering, which allows time and space for focused breathing and guided meditation in order to prepare for the upcoming activities in the classroom. Students report this to be inspirational, and they often find themselves connecting or reconnecting to some aspect of their spirituality to assist in their classroom work. (p. 323)

Since spirituality is an important part to the African American culture, it must be integrated within the academy in order to foster a more welcoming environment for African American women to connect and flourish (Henry & Glenn, 2009; Hughes & Howard-Hamilton, 2003; Tisdell & Tolliver, 2003; Tolliver, 2010). "Spirituality for people of color is interwoven in dealing with racism, oppression, and discrimination and has been buffered by specific belief systems and theistic orientations" (Cervantes &

Parham, 2005, p. 72), which will contribute to initiating connective strategies for African American women and the academic power structure to offset the systemic racism within higher education administration (Henry & Glenn, 2009). These are reasons for researchers to continue conducting studies such as this to determine if any or all of these characteristics are instrumental in assisting African American female higher education administrators with the attainment of senior level positions of authority within academe.

Theoretical Framework

There are several theories that are relevant to the significant lack of African American women in higher education administration and their slow advancement within the ranks of senior level authority in the higher education administration arena. Most prominently figured are Critical Race Theory (Bell 1992, 2000), Identity Theory (Erikson 1950; Josselson, 1996), and Socialization Theory (Weidman, 1989, Weidman, et al., 2001).

Critical Race Theory

Critical Race Theory (CRT) is a movement (Crenshaw et al., 1995; Matsuda, 2002; West, 1992, 1993) first birthed in the early 1970s to assist in the analysis of how "race and racism fit into the subordination role of people of color" (Torrés, 2012, p. 65). CRT, although thematically rooted in racism, is based on the premises founded in critical theory by legal scholars of color to critique societal norms relative to oppression (Closson, 2010a, 2010b). CRT is quickly becoming a viable analysis tool in education (Closson, 2010a, 2010b). The basic tenets of CRT are sometimes confusing, complex, and "difficult to grasp," to say the least, depending upon whose critical race theory perspective being reviewed (Closson, 2010a, 2010b, p. 175).

For example, according to Ladson-Billings and Tate (1995), five components of CRT are

(1)   A central focus on race and racism

(2)   A direct and overt challenge to hegemonic discourse

(3)   A commitment to social justice

(4)   An honoring of the experiential base of marginalized people, and

(5)   A multifaceted disciplinary viewpoint

Torrés (2012) provides the following list of *themes* indicative to CRT based on Chicano Studies scholar Daniel G. Solórzano:

First, critical race theorists maintain that race and racism are pervasive within society. Second, CRT "challenges the traditional claims of educational systems and its institutions to objectivity, meritocracy, color and gender blindness, race and gender neutrality, and equal opportunity" (p. 122). Third, critical race theorists are committed to social justice through systemic change to eradicate racism and the development of equitable educational structures. Fourth, CRT values and validates the experiences of people of Color, e.g., storytelling, biographies, personal and familial histories and/or narratives. Fifth, CRT is interdisciplinary and engages a variety of scholarship and methodologies in the study of important historical, cultural and social contexts within research. (Torrés, 2012, pp. 65-66)

Despite inconsistencies and naysayers from varying racial, ethnic, and socioeconomical background, CRT has continued to gain momentum throughout the

years. CRT also has weathered unlikely discourse from people of color, the targeted

group it was inherently resourced to help due to their experience with oppression and

marginalization in the legal and school systems (hooks, 1994; Matsuda, 2002; Yosso et

al., 2009). Critical Race Theory (CRT), although controversial (Closson, 2010a, 2010b;

Oremus, 2012), has continued to thrive, *with permanence* (Bell, 1992a, 2000), within the

realms of law and education (Cho, 2011; Closson, 2010a, 2010b; Croom & Patton,

2011/2012; Dace, 2012a; Dixson & Rousseau, 2005; Lee, 2008; Stovall, 2006; Tate,

1997; Torrés, 2012; Yosso, Smith, Ceja, & Solórzano, 2009). Some detractors include

Black activists, civil rights advocates and Black peers such as Black Harvard law

professor Randall L. Kennedy (1989), who wrote in a law-review article,

> Stated bluntly, they fail to support persuasively their claims of racial exclusion or
>
> their claims that legal academic scholars of color produce a racially distinctive
>
> brand of valuable scholarship. In debate over the article, critical race theorists
>
> were accused of "playing the race card," of elevating writers' race and personal
>
> history above their arguments. (p. 2)

Some critics claim that "no matter how interesting the CRT writings are, they are

not of legal quality and should not qualify as legal scholarship (Bell, 1992a; Oremus,

2012). Controversy also surrounded the withdrawal of Lani Guinier's nomination for

Assistant Attorney for civil rights since she was an avid supporter and proponent of the

critical race movement (Bell, 1992a), and her writings were viewed as too radical by

President Clinton and others (Bell, 1992a). In addition, Matsuda and CRT advocates'

request to place a ban on racial hate speech was met with blatant resistance (Matsuda et

al., 1993). The CRT advocates believed "tolerance of hate speech is not tolerance borne

by the community at large. Rather, it is a psychic tax imposed on those least able to pay"
(Matsuda et al., 1993, p. 18). These CRT proponents were concerned with the ambiguity
of the ultimate law of the land, the United States Constitution, which provided protection
for people who provoked others with *hate speech*, yet simultaneously appealed to the
masses of the world that the Constitution was in support of all the people of the United
States. How can an individual espouse one for all and all for one, yet promote *hate
speech* that demeans a section of society that is, at best, subordinate and struggling to
acquire the minimal of Maslow's (1943) hierarchy of needs – survival, food and shelter,
love, belonging, esteem, and education (Delgado & Stefancic, 2001; Matsuda et al.,
1993)?

Controversy arose again during the 2008 presidential campaign when President
Barack Obama was shown in a 1991 video enthusiastically introducing and subsequently
hugging Derrick Bell, the perceived "Father of Critical Race Theory" (Oremus, 2012,
para. 1). Conservatives, some Liberals, and several political journalists reacted just as
negatively to the video when President Obama's ties to Pastor Jeremiah Wright, a
"controversial and radical minister within the United Church of Christ" (Oremus, 2012,
para. 1) were made public. On Cable News Network (CNN), "Conservative pundit Joel
Pollak said Bell's work was based on the idea that White supremacy is the order, and it
must be overthrown." CNN Host Soledad O'Brien called that "a complete misreading"
(Oremus, 2012, para.1). Bell's adamancy related to "overturning White supremacy" per
O'Brien (Oremus, 2012, para. 1) only meant that he "saw [Whiteness] as an entrenched
racial hierarchy. He did not mean, however, that America is full of White supremacists,
in the Ku Klux Klan sense" (Oremus, 2012, para. 4). Bell's interest convergence theory

was also used to analyze the legal decisions relative to the Brown v. Board of Education

argument (Bell, 1995).

Bell advocated profusely "the interest convergence theory, which holds that Whites will

support minority rights only when it is in their best interest" (Bell, 1980, p. 518).

> Closson (2010, p. 169) described CRT in relation to the educational domain as
>
> having the following five tenets provided by DeCuir and Dixson (2004, p. 27): (1)
>
> the use of counterstory telling; (2) the permanence of racism; (3) Whiteness as
>
> property; (4) interest convergence—the status quo will change only when the
>
> interests of Blacks and Whites converge—and (5) a critique of liberalism that
>
> challenges three assumptions about race and the law: that the law is color-blind,
>
> that the law is neutral, and that change must be incremental so that it is palatable
>
> to those in power. Closson (2010, pp. 175-176)

Closson (2010) embraced the CRT tenet that racism is endemic, but stated that

she does not believe that racism is permanent (pp. 168). She chose to adhere to the

familial legacy of civil rights activism "and in doing so has taken on their religious and

spiritually grounded beliefs that adopt the idea of redemption" (p. 169).

Furthermore, to add to the mix of differing ideas surfacing from the original CRT

tenets of Bell (1992a), Matsuda, et al. 1993), and Williams (1991), other theorists chose

to branch off and stretch the range of the basic analytical tools of CRT. Several of the

issues being analyzed by the new CRT advocates ran the gamut from sexism (Crenshaw,

1993), homosexuality (Misawa, 2010; Rosenblum & Travis, 2012), and cross-

cultural/multicultural education (Josselson & Harway, 2012; Ladson-Billings & Tate,

1995). Other problems reviewed by the new CRT proponents that seemed to muddle the

field even more, (Sheared et al., 2010; Fujimoto, 2012), included demoralization and internalized racism (Johns, 2010), oppression and subjugation of Blacks by other Blacks (Alfred, 2010), inherent Whiteness (Yancy, 2012) and White privilege (Harris, 2012).

In here lies the complexity, the confusion, and controversy surrounding the *term* critical race theory (Closson, 2010a, 2010b; hooks, 2013; Josselson, 2012; Ndlovu, 2012). It is as if those power brokers want the focus placed on the seemingly minute differences in definitions of the *term* to be the focal point while the real message for the real work that needs to be addressed is overshadowed, overlooked, and minimalized again, marginalized, tokenized by White privilege (Oremus, 2012). hooks (1994) stated, "the possession of a term does not bring a process or a practice into being; concurrently one may practice theorizing without ever knowing/possessing the term" (p. 62). Critical race theory can be viewed as a term that "does not bring a process or a practice into being" (hooks, 1994, p. 62).

Yet, most agree upon certain factors concerning CRT: it was formed by a few disgruntled legal scholars of color who were active within the critical legal scholars (CLS) yet distanced from the primary members of the group (Closson, 2010a, 2010b; Torrés, 2012); racism is endemic in every aspect of American life, legally, culturally, and psychologically (Bell, 1987; Dace, 2012a; DeCuir & Dixson, 2004; Delgado & Stefancic, 1995; hooks, 1981; Reardon & TallBear, 2012; Torrés, 2012; Wee, 2012; West, 1993; Williams, 1991b). First-person accounts, narratives, or counterstory telling are inherent within CRT doctrine (Bell, 1987; Dace, 2012a; hooks, 1994; Reardon & TallBear, 2012; Solórzano & Yosso, 2002; Turner, González, & Wood, 2008; Turner, 2008; Wee, 2012; Williams, 1991b; Yosso, 2005; Yosso, et al., 2009), and the central

construct of CRT is racism (Dace, 2012a; Huffman, 2012; J. Lee, 2012; Lloyd-Jones, 2012; Reardon & TallBear, 2012; Reid, 2012; Richards & Greenberg, 2013; Scales, 2011/2012; Torrés, 2012; Wee, 2012). Bell's (1987) ultimate goal was that any acknowledgement of racism, no matter how minute, would eventually lead to a less hegemonic society (Matsuda, 1993).

Arguably one of the most controversial tenets of CRT is its illumination of Whiteness (Cho, 2011; Reardon & TallBear, 2012); Whiteness as property (Castagno, 2014; Yancy, 2012), and White privilege (Hurtado, 1997; Wee, 2012). Hayes and Colin (1994) chartered new ground when their publication provided pertinent correlation between race and the education of African American women. Colin (1996) and Hayes and Colin (1994) detailed how the "interlocking 'isms' of racism and sexism" impacted the educational and financial success of African American women. How can African American women excel in senior level positions of authority in higher education administration if they do not possess access to the *whiteness and intellectual property* (Dace, 2012b, p. 32) that the White gatekeepers and White cohorts guard intermittently with subliminal and overt oppressive measures (Bell, 1992a, 1996; Harris 1993; McMahon, 2007; Sheared & Sissel, 2010)?

As one of the first White persons to publish and acknowledge that White property and White privilege existed, just as White males possessed White privilege and White property, McIntosh (1988, 1989) subsequently opened herself up to the receipt of criticism within White culture by her own race, as well as outside the White culture by people of color (McIntosh, 1989, 2012). Each of these constructs, White property, privilege, and culture co-exists because they are undeniably one and the same. Just as I

am a Black woman, I can verbally deny that I am of the African American or Black

ethnic group or race, but visibly I cannot deny that I am of African American or Black

descent because of my skin color. My skin will give me away every single time. Sure

there are some non-Whites who *pass* (Harris, 1993), but this is definitely not the norm.

The same is inherent for White people; their skin belies their Whiteness. The only

difference is that their skin, their Whiteness, defies darkness because darkness is

considered oppositional to Whiteness and a subsequent threat that must be dominated

(Fujimoto, 2012; Sands, 2007; Sheared & Sissel., 2010; Tolliver, 2010; Torrés, 2012).

These binary opposites, sensitively yet aggressively polarized, cannot coexist

comfortably (Ani, 1994; Hall, 1994).

McIntosh (1988, 1989, 2012) consistently came under fire as she steadily revealed

Whiteness and White male privilege. What started out as a short list grew to 26 items and

continued to increase in her subsequent writings to 46 instances of White privileges

(McIntosh, 1988, 1989; 2012; Yancy, 2012). McIntosh (2012) detailed "13 deadly habits

of workplace oppression" and an alternative list of "instead" habits to counter them.

Table 1

Thirteen Deadly Habits of Oppression in the Workplace and 9 "instead" Habits

Always being – deadly habits of oppression in the workplace	Instead behaviors that counters oppression in the workplace
The Knower	Listening
The Manager	Learning

Table 1 (continued).

Always being – deadly habits of oppression in the workplace	Instead behaviors that counters oppression in the workplace
The Authorizer	Relating
The Judge	Relaxing
The Jury	Reflecting
The Gatekeeper	Consulting
The Challenger	Connecting
The Competition	Settling Down
The Speaker	
The Synthesizer	
The Generalizer	
The Clown	

While challenging other Whites to acknowledge their privileges, McIntosh (2012, p. 96-97) placed herself on both sides of the chart. Surprisingly, the more offensive displays of power and authority of the "13 deadly habits of workplace oppression" are viewed as "excellence in public life" by White people (McIntosh, 2012, p. 96).

Women in general face numerous challenges and experiences that when compounded with balancing a family, career, and external and internal barriers leave little room to maneuver within the self-contained exclusive culture of the organizational structure of higher education (Harley, 2007; Harlow, 2003). Race coupled with personal

issues and other stressors can contribute to lack of achievement for African American women within the academy (Bell, 1992a, 2000; Benjamin, 1997; Dace, 2012a; hooks, 1981, 1984, 1990, 2000; Turner, 2002a, 2002b, 2007, Turner & Quaye, 2010; Turner, et al., 2008). Equitable access is not the norm in the institutions of higher education (Turner, 2002a), and "unfortunately, in systems of privilege and power, there just are not enough spaces for everyone to be White" (Dace, 2012b, p. 49).

<div align="center">Identity Theory</div>

Who am I? What am I? Who are you? What are you? What similarities do we possess? What makes us different? These are just a few of the myriad of questions asked by individuals of themselves and others when the intersections of race, class, gender, sexual orientation, and disability cross the paths of people as they wind their way on the path through this transition called life (Boss, 2011; Cross, 1971, 1978; Erikson, 1950; Gutierrez y Muhs et al., 2012; Josselson, 2012; Kellogg, 2002; Rosenblum & Travis, 2012; Yancy, 2012). Individual answers range the gamut depending upon the situation, circumstance, environment, experiences, genealogy, beliefs, and associations (Boss, 2011; Erikson, 1982; Josselson & Harway, 2012; Rosemblum & Travis, 2012).

Individuality, identity theory, and ethnic identity development (DeCuir-Gunby, 2009; Josselson (1973,1980, 1987) may also contribute to the sociological, psychological, and structural factors that assist in the explanation as to why African American women are under-represented in the senior level positions of authority in higher education administration. Although each of these factors plays a pivotal role in the low numbers of African American women in academia, the sociological factors seem to contribute the most toward creating a "chilly" atmosphere which can lead to isolation, stereotypes,

inadequate communication, and eventually loss of collegial support (Benjamin, 1997;

Dace, 2012b; Hall & Sandler, 1982, 1984; Kanter, 1977; Sandler, 1992; Turner, 2002b).

Josselson (1990) conducted several studies that focused on individuality identity

and ethnic and gender identity development. Josselson's studies "were based on

Marcia's (1966) identity status research begun three decades earlier and were similar to

Kegan's (1982) identity formation process" (Curry, 2000, pp. 22-23). The studies

differed in that Josselson's (1990) identity formation process is presented as a

subconscious process while Kegan's (1982) and Marcia's (1967) formation of identity

occurs over the lifetime of an individual. It is viewed as a continuously evolving

progression (Curry, 2000). Identity was defined by Josselson (1987) as follows:

> the stable, consistent, and reliable sense of who one is and what one stands for in
>
> the world. It integrates one's meaning to oneself and one's meaning to others; it
>
> provides a match between what one regards as central to oneself and how one is
>
> viewed by significant others in one's life . . . . Identity is also a way of preserving
>
> the continuity of self, linking the past and the present . . . . In its essence, identity
>
> becomes a means by which people organize and understand their experiences and
>
> . . . share their meaning systems with others. What we choose to value and
>
> deprecate in our system of ethics—these form the core of our sense of identity.
>
> (pp. 10-11)

Identity is complicated even in its simplicity (Erikson, 1959; Josselson, 2012).

African Americans and other people of color believe that "who or what we believe,

identify with or associate ourselves with is what we in turn begin to believe about

ourselves, internalize and ingest" (K. B. Clark & M. K. Clark, 1947; Cross, 1971, 1991;

Freeman, 2008; Josselson, 2012; Yancy, 2012). Identity is the integration of self-image,

self-reflection, individuality, and self-esteem with the perception of future development

and includes an awareness of group membership, expectations, social responsibilities,

and privileges according to group membership (Spencer, 1988; Thomas & Speight, 1999;

Weinreich & Saunderson, 2003). If there is confusion as to a person's group membership,

there will be issues relative to indoctrination, adaptation, allegiance, and the formation of

alliances (Cross, 1994, 2001). When Sue (2004) asked random strangers the question,

"What does it mean to be White?" He received answers ranging from defensiveness,

skepticism, rudeness, and laughter to decisiveness and definitiveness. Some thought it

was a "trick question" (Sue, 2004). He asked a White male and female, a Latina woman,

an Asian male and a Black male. The answers were sometimes tentative, guarded; other

times, reflective, explosive (Sue, 2004). Who or even what you identify with determines

who you believe you are, and what you believe you are; whether society agrees with you

or not (Cherry, 2012a, 2012b; Cross, 1971; Erikson & Erikson, 1998; Gutierrez y Muhs

et al., 2012; Harris, 1993; Josselson, 2012; Yancy, 2012).

      Historically, an African American slave received his or her identity from the slave

owner's name, a particular gift they possessed, their occupation or trade, a significant or

unique identifier that set them apart from other slaves, or whatever name decided upon by

the slave owner (Ani, 1996; McKissick & McKissick, 2004). This enforced choice, and

the *European worldview* (Ani, 1996; 1997) is a leftover construct from the slavery era

that has continued to blur the lines of self-identity for African Americans, and African

American women specifically (Harris, 1993; hooks, 1996, 2013; Rosenblum & Travis,

2012; Williams, 1991b; Yancy, 2012). Ani (1997) explained the differences between

African /Afrocentric and European world-views: "Every world-view generates a set of metaphysical definitions and can only be explained or understood using those definitions as reference points. Gross distortions and misconceptions result when alien metaphysical conceptions are injected into cross-cultural analysis of a given world-view" (1997, para. 1). Unity, harmony, spirituality, and organic interrelationship make up the Afrocentric world-view, while the European world-view is organized departmentally (isolation, separation), control (power relationships), conflict (tension), materialism, and mechanical relationship (Ani, 1997, para. 2-3), totally opposite views that are so epically polarized resulting in "contradictory predicaments" (Gutierrez y Muhs et al., 2012, p. 3). African Americans were and are still unable to understand, accept, and enact the European or *White way* to do things (Ani, 1997, 1998; Cross, 1971; Cross, Parham, & Helms, 1991; Cross & Strauss, 1998; Dace, 2012a; Yancy, 2008, 2012).

Harris (1993), told of the "contradictory predicament" (Gutierrez y Muhs et al., 2012, p. 3) involving her grandmother who decided to *pass* for White in order to work as a clerk in a store as opposed to cleaning the houses of White people. Trying to effectively blend her internal Afrocentric identity with her external European features eventually caused her distress. She eventually tired of having to constantly deny one part of herself for another more dominant part, while they were both one and the same. This choice is something African American women and women of color still have to do inside the academy – submit to the dominant culture of White males and females, which is opposite of their social identity (Dace, 2012a; Torrés, 2012; Yancy, 2012). For several years, her grandmother worked at the store as a clerk, always listening to the other employees but never sharing information about her or her family with her co-workers. Eventually, her

grandmother quit the job because the stress of the dual identities and fear of exposure, and those consequences were too much to handle (Harris, 1993, p. 276)

> Having separated from my grandfather, who himself was trapped on the fringes of economic marginality, she took one long hard look at her choices and presented herself for employment at a major retail store in Chicago's central business district. This decision would have been unremarkable for a White woman in similar circumstances, but for my grandmother it was an act of both great daring and self-denial—for in so doing she was presenting herself as a White woman. In the parlance of racist America, she was *passing*. Her fair skin, straight hair, and aquiline features had not spared her from the life of sharecropping into which she had been born in anywhere/nowhere, Mississippi—the outskirts of Yazoo City. In the burgeoning landscape of urban America, though, anonymity was possible for a Black person with "White" features. She was transgressing boundaries, crossing borders, spinning on margins, traveling between dualities of Manichean space, rigidly bifurcated into light/dark, good/bad, White/Black. No longer immediately identifiable as "Lula's daughter," she could thus enter the White world, albeit on a false passport, not merely passing but trespassing….Each evening, my grandmother, tired and worn, retraced her steps home, laid aside her mask, and reentered herself. Day in and day out, she made herself invisible, then visible again, for a price too inconsequential to do more than barely sustain her family and at a cost too precious to conceive. (Harris, 1993, p. 276)

African Americans have experienced feelings of social ineptness, depression, and identity confusion from being forced to live in a nontraditional European societal world-

view that is so different in structure and organization from what comes naturally —

African world view (Ani, 1996, 1997; Cross, 1971, 1991). Once accustomed to living

with an Afrocentric consciousness that promotes unity, harmony, spirituality, and organic

interrelationship (Ani, 1996, 1997), this new world order has caused African Americans

to exist in "an unnatural technically efficient order, set within an artificially materialized

universe, in which people experience *painful alienation*, both from the modes in which

they are forced to function (institutions) and each other" (Ani, 1997, para. 2). This

socialization is in direct opposition to the European world-view, which is a polity

consisting of departmentally organization (isolation, separation), control (power

relationships), conflict (tension), materialism, and mechanical relationships (Ani, 1997,

para. 2-3).

Harris (1993) detailed the *painful alienation* (Ani, 1997) felt by her

grandmother as she deftly submerged her embodiment as a Black woman and

subsequently emerged her Whiteness when deemed necessary (Harris, 1993). Harris

(1993) wrote of her grandmother's self-imposed isolation from her co-workers – she was

there in body, listening, but never sharing anything of her personal world in which she

lived and traveled when not at work. Her work or professional identity (Cross, 2001;

Cross & Strauss, 1998; Cross & Vandiver, 2001; Erikson, 1950, 1959a, 1959b, 1994;

Erikson & Erikson, 1998; Josselson, 2012; Yancy, 2012) was a separate person from her

family identity (Erikson, 1994; hooks, 2013; Josselson, 2012). This self-less act of self-

denial, self- imposed duality of selfness or identity crisis/conflict (Cross, 1971; Cross &

Fhagen-Smith, 1996; Cross, Parham & Helms, 1991; Harris, 1993; Lee, 2012; Ndlovu,

2012; Rosenblum & Travis, 2012), continued to cause pain years later when Harris would

talk to her grandmother about those years of *passing* as a White woman (Harris, 1993).

More times than can be accounted for, non-Whites, African Americans, or Blacks

have chosen to *pass or trespass*, as Williams (1991a, 1991b) stated, in order to obtain that

illusive status of *the haves* (King, 1964), if only for a limited time, because without a

doubt, all passes have an expiration date. Either the person is found out or just gives up

because of the stress of the double lives (Davis, 2001; Rosenblum & Travis, 2012;

Williams, 1991a, 1991b). The United States is the only country that defines "Who is

Black?" (Davis, 2001). Anyone with at least "one drop of Black blood is considered

Black, regardless of their outer appearance (Davis, 2001). Legally, and especially in the

South, it is known as the "one drop rule, the one Black ancestor rule, the traceable

ancestor rule, or the hypo-descent rule" (Davis, 2001, p. 58).

> Whiteness defined the legal status of a person as a slave or free. White identity
>
> conferred tangible and economically valuable benefits, and it was jealously
>
> guarded as a valued possession, allowed only to those who met a strict standard of
>
> proof. Whiteness—the right to White identity as embraced by the law—is
>
> property if by "property" one means all of a person's legal rights. (Harris, 1993, p.
>
> 280)

Blacks had no choice and still do not have a choice, as this is the accepted law in

the United States (Davis, 2001, p. 58). Women of color, especially African American

women, and darker skinned African American woman have always had to make an

identity choice relative to their outer identity because of the varying range of the hues of

their skin, societal norms, and historical belief systems, even though they had no choice

legally — the ambiguity of being Black in America (Bishop, 2011; Dace, 2012a; Davis, 2001; Duvall, 2008; Harris, 1993; hooks, 1981, 1996, 2002, 2013; Morrison, 1992a, 1992b; Williams, 1991b). Triple jeopardy (being dark skinned, African American, and a woman) trumps double bind (being African American and a woman) in all situations (Dace, 2012a; Davis, 2001). A brown paper bag, a fine tooth comb, a flashlight, or a pencil test sometimes determining their *identity* to be included or excluded even within their own communities, African American women sometimes did not pass the test (Davis, 2001; hooks, 2013; Kyle, 2012; Nelson, 1997). This inbred construct of "colorism" (Walker, 1983, p. 291) was a direct link to the enslaved mentality of the forefathers and foremothers of African American slaves in the United States struggling to survive "by any means necessary" (Malcolm X, 1965; Sartre, 1963, Act 5, Scene 3).

Relative to growing up as a Black girl in the United States trying to evaluate her self-worth and identity, Nelson (1997) wrote:

to be both prettiest and Black was impossible . . . . As a girl and young woman, hair, body, and color were society's trinity in determining female beauty and identity, the cultural and value-laden gang of three that formed the boundaries and determined the extent of women's visibility, influence, and importance. For the most part, they still are. We learn as girls that in ways subtle and obvious, personal and political, our value as females is largely determined by how we look. As we enter womanhood, the pervasive power of this trinity is demonstrated again and again in how we are treated by the men we meet, the men we work for, the men who wield power, how we treat each other and, most of all, ourselves. For Black women, the domination of physical aspects of beauty in women's definition

and value render us invisible, partially erased, or obsessed, sometimes for a

lifetime, since most of us lack the major talismans of Western beauty. Black

women find themselves involved in a lifelong effort to self-define in a culture that

provides them no positive reflection. (Nelson, 1997, p. 35)

Although this incident did not occur within the confines of the higher education

realm, I found this very interesting because of a personal situation involving my best

friend and myself over 30 years ago regarding colorism. We moved from Mississippi to

Texas and usually worked at the same companies. We applied for a secretarial position

with a large land acquisition organization. We even took our tests on the same day and

were interviewed on the same day. It was great, best friends who always wanted the best

for each other. Sure, we were competitive, but never to the point of the detriment of the

other. We took a writing and comprehension exam, a typing and a shorthand test. When

we left, we were sure we had aced all of the tests. My friend's weakness was writing, and

my weakness was typing. She typed more than 100 words per minute, my best was 90 to

95. But, we made up for our weaknesses in shorthand. I transcribed at 160 words per

minute on my best days and 120 on a slow day. My friend usually clocked in anywhere

from 110 to 140. So, we knew both of us would be called in for an interview, and we

were. In fact, we both were called in twice for additional testing and interviews, which

we aced hands down as far as we were concerned.

This was during the early 1980's, and Texas was experiencing the oil boom and

were seeking the brightest and the best. We were in that category due to our training,

education and clerical skills. At the end of the last interview, my friend was hired, we

celebrated, and that was the end of it, or so I thought. After working for the company for

over a year, she was called into the personnel office to answer the phones while the

Director of Human Resource (a dark skinned Black female) was out of the office for a

few hours. My friend's position was in the main lobby; the receptionist area where the

entrance of the company was located on one of the higher level floors and personnel was

located on an even higher floor of the building. Having nothing to do and being nosey,

she began to look through files and found old files with my application in the stack of

papers. On my application someone had written *2 DK* and when she pulled her

application from her file in the current employees' files, her application said *OK*. Well,

she made a copy of both files and brought them home for us to review. Basically, I made

higher scores than she did, even though we both passed each test with scores well above

the required cut off scores, I had surpassed her in each test. The only difference that we

could see was that Pat was *OK* and I was *2DK*. Almost simultaneously, we screamed "too

dark!" I was too dark to be in the reception area because the position would relieve the

receptionist every day for her lunch period. They did not want a dark skinned person in

the reception area. Pat, being very fair skinned was more in line with *light bright, almost*

White, and would be *ok* for the reception area. After much consideration, we decided that

I would write a letter to the Director of personnel, and ask some questions about my test

to see if she would contact me. She did and invited me to lunch at a swanky hotel. The

locale and atmosphere was amazing, and the food was delicious. We talked about my

exam and my belief that I thought I had passed all of the exams with flying colors

because of my excellent skills. At first, she did not want to discuss my actual situation,

but eventually she did and told me she would look into it and get back with me. She

called about two weeks later and asked me to come in for an interview. I took off work

and came to the interview. I was hired and offered a position with a substantial salary (similar to my friend's salary), but after a few days, I declined the position. I met with the Director and explained to her that I thought what she did was unacceptable and so hurtful that I could not believe she slept at night. How could she do that to another person, especially another Black woman? I started to file a lawsuit, but did not want to involve anyone else, especially since no one knew we were friends. After another year or so, my friend resigned because the job was draining her – she had absolutely nothing to do everyday – she was too tired from not working. Just like Dr. Johnson-Bailey, she decided to go back to school to complete her degree since she could do her school work during work hours everyday.

Incidents such as this occurs often within society as well as within the African American community (Cross, 1971). The issue of skin color within the African American culture is just as damaging as the issues of race African Americans must encounter and cope with outside the African American community (Cross & Strauss, 1998; Erikson, 1959a, 1959b). As previously mentioned, colorism is a left over concept from slavery, a divider, separating the field Negroes from the house Negroes – the light skinned inside the house and the dark skinned in the fields, except at night when color is not an issue (Cross, 1971, 1991; Cross & Vandiver, 2001).

Once again, just as Nelson (1997) said an African American woman cannot be pretty and dark in today's society, An African American woman definitely cannot be smart and dark. The identity crisis (Cross, 1971; Erikson, 1950) that African Americans and especially African American women experience is amplified through their social interactions as they mature (Cross & Strauss, 1998; Erikson, 1959b; Erikson & Erikson,

1997). Cross "conducted the earliest work on racial identity development" (Murphy & Dillon, 2010, p. 33) and is credited with designing the first theoretical framework for Black identity with a scale that could be measured (Cross, 1971, 1991; Cross & Vandiver, 2001; Helms, 1990; Narcisse, 1999; Neville, Tynes, & Utsey, 2009; Thomas & Speight, 1999).

Although Clark and Clark, (1947) conducted the doll and color research experiments in the 1930s and 1940s to determine validity for segregation adversely affecting the racial identity of African American children relative to their educational pursuits, it was not until Cross (1971, 1991, 1994) developed the Nigrescence Model of racial/cultural identity and, subsequently, the Cross Racial Identity Scale (CRIS) as a measurement tool where the stages of racial or cultural identity conception and development could be succinctly measured to be used for future research "applicable to Latino/Latina, Asian-American, disabled, feminist, and gay and lesbian experiences" (Cross & Strauss, 1998, p. 269). Per Cross and Strauss, (1998), the Clarks's doll and color research centered on a simple exercise of asking elementary aged Black females to point to the doll they liked the most, which doll was the prettiest, the smartest, the dumbest and the ugliest. Results showed that the Black girls chose the White dolls more than the Black dolls as the smartest and prettiest and the Black dolls as being dumb and ugly (Clark & Clark, 1947).

Cross responded to a "call for research and development of a Black psychology (Cross, 1971, p. 13) sent out from Dr. Joseph White, a Black psychologist in the September 1970 issue of *Ebony* magazine" (1971, p. 13). Cross developed the Negro-to-Black Conversion Experience and first used the term *Nigrescence*, and the Nigrescence

model was introduced based on his personal conversion from Negro to Black stage by stage experiences (Cross, 1995, 2001). He was offended by the use of the word "Black and did not want to think of himself as a Negro" (Cross, 1971, p. 14) and believed that in order to become Black from being a Negro, one had to go through

> a series of well-defined stages; the Black experience is a process. As we analyze and comprehend the process, we will be moving toward the development of a psychology of Black liberation. The five stages of the process are: pre-encounter (pre-discovery) stage; encounter (discovery) stage; immersion-emersion stage; internalization stage; and finally the commitment stage. (Cross, 1971, p. 15)

Cross' (1971, 1991, 2001) Nigrescence racial/cultural consciousness conceptualization stages were based on his actual experiences, inner turmoil on his struggle with "not being Black enough or too White looking due to his physiognomy" (Cross, 2001, p. 35). Cross said, "I am very light and have White facial features" (Cross, 2001, p. 35). He felt that "his and every Black person's quest is to know and express what it means, existentially speaking, to be Black" (Cross, 2001, p. 35). He noted that not every African American goes through all of the stages in their lifetime. Cross felt that evolving through these stages was necessary in order to be fully consciously Black, aware of your Blackness, and devoid of negative stereotypical social attributes, whether you were light skinned or ebony (Cross, 1971; 2001).

In Nigrescence Theory and Measurement: Introducing the Cross Racial Identity Scale (CRIS), Cross and Vandiver (2001) discussed the expanded Nigrescence model that "outlined the stages of individual Black consciousness development, initially associated with involvement in the Black Power Movement of the 1960s" (p. 371) that

originally included five stages of development, that now includes eight exemplars of

Black identity with six of those exemplars being "operationalized into a new measure of

Black racial identity, the Cross Racial Identity Scale (CRIS)" (Cross & Vandiver, 2001,

p. 371). The basis of Cross' Nigrescence theory is "Nigrescence is an identity conversion

experience designed to increase the salience of race and Black culture in the organization

of the person's worldview" (Cross & Strauss, 1998, p. 269). A comparative analysis of

the multiple identities of Black people where race and ethnicity are motivators versus the

multiple identities of Black people in which race and ethnicity are not motivators is

performed. Subsequent "triggers or encounters" (Cross, 1971, p. 15; Cross & Strauss,

1998, p. 269) that could possibly influence the level of sensitivity to Blackness are noted

as the person advances to immersion, the next stage of Nigrescence. Ideally, during this

stage, the individuals emphatically reject former views of their self-identities while

inventing a new persona devoid of any vestiges of their former self. All things being

equal, and the transformation takes effect, the person enters the last stage known as

internalization/commitment, and a new identity is formed. Please note that even

following the completion of this racial identity process, one's "continued identity

development is not precluded" (Cross & Strauss, 1998, p. 269).

The eight exemplars that were developed from the basic Nigrescence model

explained above uses six of those exemplars to analyze: (a) Black conceptualization, (b)

the myriad of Black identities, (c) Black identity socialization from infancy to young

adult, (d) identity socialization of Black adults, (e) life span Black identity cycles, and (f)

the everyday identities of Black people (Cross & Vandiver, 2001).

The theory presupposes the existence of a spectrum of Black identities (e.g., not every Black identity is alike); thus eight identity types are presented as exemplars of this spectrum which permeates each level of the Nigrescence Theory. In order to test the theory, six of the exemplars or Black identity types had to be operationalized, which resulted in the development of a Black racial identity scale, the Cross Racial Identity Scale (CRIS). With the CRIS, it is now possible to directly test various aspects of the expanded Nigrescence Theory. (Cross & Vandiver, 2001, p. 372)

<div align="center">Socialization Theory</div>

Weidman's (1989) undergraduate socialization is based on the "viewpoint of sociology, the study of the processes, purposes, and effects of human interaction" (p.14). Weidman (1989) believed that students only became what they were socialized to become, only what they were exposed to during their social experiences, be it educationally or environmentally. Herein lies the multitude of problems encountered by African American women in higher education. Historically, African American boys and girls are not inherently socialized to interact with White boys and girls, which leads to less socialization as adults (Cross & Vandiver, 1998; Cross & Strauss, 2001; hooks, 1984, 1990a, 2000; Johnson-Bailey, 2010; Weidman, 1989; Weidman et al., 2001; Welch & Hodges, 1997). Johnson-Bailey (2010) is still haunted today by the dismantling of her friendship with Diane, a White girl from her first grade class. Diane's mother decided to abruptly end their "play dates because school-age children could not have friendships that crossed racial lines, so when we began first grade, we could only watch each other from the vantage of our respective porches" (p. 9). As a child, Johnson-Bailey (2010) felt the

helplessness of the situation but was even more dismayed at the realization "that there were racist systems in place that the Black adults who ruled my world were powerless to challenge or change" (p. 11).

Existing, although somewhat invisibly (DuBois, 1903; Ellison, 1952; Tuitt, 2003; Reid, 2012) within a society as socially inept (Bell, 1992a; Cross, 1971, 1995) as this, there is no wonder why so many African American women have distrust and wariness where White women are concerned (Dace, 2012b; Torrés, 2012). Strained relationships date back to the slavery era when Black boys and girls were given to White children of their slave masters (Gates, 2011) as "play pretties" (Angelou, 1970, p. 51) or toys and later were abused as sex objects and/or beaten by the same children who were once their playmates. A *mammy* who once nursed a child can eventually be either a whipping post or a bed warmer. It's no wonder confusion exists relative to identity issues and socialization. Why would I socialize with my abuser, the person who wields power over my body and mind? Here I am a grown woman, married with children and I have to ask permission to use the bathroom, and if the answer is denied or delayed, I have to *hold it* (Stockett, 2009).

Sandler (1992) determined that women in general are bombarded with external environmental, structural, psychological, and sociological factors. These adverse influences, when coupled with societal exclusion and devaluation, can wreak havoc on the attainment of personal goals as well as the professional advancement strategies of African American women in higher education administration (Henry & Glenn, 2009). Environmental constraints for the most part cannot be controlled such as the people they must come into contact with in order to achieve their personal goals, the quantity of time

spent with others, the quality of the interactions, and the duration of the time necessary in order to successfully complete tasks (Sandler, 1992). When looking at social interactions relative to work, Sandler (1992) included structural factors on mentoring such as work values, environmental constraints, the goals and objectives of the organization, and how it is manifested in the top-down management of the populace employed.

Cross and Strauss (1998) theorized that social identities of Blacks changed based on their "everyday functions prompted by the role of stigma that must be managed" in their lives daily (pp. 267-268). In the Nigrescence Theory, it is acknowledged that a Black identity is multi-leveled and can include multiple races and ethnicities, gender and sexual issues, religious concerns, disability, and class. Although Whites can also possess most of these social identity issues, being Black, presumed incompetent yet entertaining, criminal yet trusting of Whites, or viewed as a highly sexual being is not one of them (Cross & Vandiver, 2001; Gutierrez y Muhs, et al., 2012; Yancy, 2008, 2012). With the dubious, conflicting, and multiple layers of identity, it is seemingly improbable if not impossible to socialize effectively children in a society when the parent has not had the opportunity to become a valued component of the world in which he or she lives and works (Harris, 1993; Johnson-Bailey, 2010).

To further understand the plight of African American women, one must start at the beginning, the family unit from which she came. Gender socialization originates within the first social institution, the family (Thomas & Speight, 1999; Weidman, 1989). From slavery, colonialism, and current ideology, socialization of African American females has been wrought with conflict, since they were not brought to the United States as part of a family unit to remain a family unit (Gates, 2011). African American women

were forced into slavery only to work and for their bodies to be used as sex objects and to produce more workers (Gates, 2011; Rankin, 1998; Yancy, 2008). Since it was illegal to teach slaves to read, attending school was not a part of their work day (Gates, 2011).

> The effects of slavery and colonialism influenced my worldviews, I lived under colonial rule, and I had my schooling socialization under British colonialism, a system that objectified Black people and their experiences while placing White Europeans and their cultural forms as the dominant regime for human representation. (Alfred, 2010, p. 202)

Parents are ultimately charged with socializing their children in regards to gender and race in hopes of acclimating them into the society in which they live (Thomas & Speight, 1999). It is the most important component of the early development of a child's concept of *I-ness, self-ness* (Josselson & Harway, 2012; Thomas & Speight, 1999). Racial and gender socialization must occur in order for individuals to develop positive views of who they are, their value in society, what contribution they are capable of accomplishing, and how to effectively nourish their physical, spiritual, and emotional being in a hegemonic environment that places them on the bottom (Bell, 1992a; Lee, 2002; Sanders Thompson, 1994; Thomas & Speight, 1999). African American parents have the task of racially socializing their children in order to teach them about racism. Some African American parents transmit messages that espouse a Eurocentric worldview where everyone can live and work together, even though they are aware that this is not the belief of the dominant culture (Thomas & Speight, 1999). Other African American parents relay messages to their children that borders on passive/aggressive, (i.e., we live here let's just make the most of it; there's nothing we can do) (Johnson-Bailey, 2010).

Some African American parents are even at the point of denial. To them it is better to exist as if racism and sexism does not exist, even while living within an oppressive environment (Thomas & Speight, 1999). Then, there is another group of African American parents who racially socialize their children to be strictly a part of the Black experience, the Afrocentric worldview (Ani, 1996, 1997).

The African American parents who are confronting issues relative to racial socialization may have little time to deal with gender socialization within their homes. If the African American parents were not racially and/or gender socialized, one can only assume that the task of providing racial and gender socialization to their children was in fact problematic (Thomas & Speight, 1999). Family interactions usually set the stage for gender roles early in the development of children that follows them throughout their life cycle to adulthood (Erikson & Erikson, 1997; Josselson & Harway, 2012; Lakoff, 2004). Mothers are often in a more submissive role while the fathers are seen as the disciplinarian and the person with the power (Lakoff, 2004). The girl child follows the steps outlined by the mother, and the son follows the father's role. In many families, the wife and daughter cook, clean, and cater to the father and the male children (Lakoff, 2004). Daughters are taught to be submissive and exude a "nonforceful style" (Lakoff, 2004, pp. 216). Tannen (2003) stated that children, especially male children, expect their mothers to comply when making a request, but use a different inquiry tone, mode, and method when dealing with their fathers. Unfortunately, relative to African American parents and parental roles within the family, the findings are inconclusive due to lack of adequate research (Thomas & Speight, 1999). Studies regarding African American single women family structures, and racial and gender socialization are even scarcer just

as there is the lack of studies on the language used by women to racially and gender socialize their children. Black males are gendered and racially socialized about self-preservation on how to respond when stopped by police officers. Black females are either encouraged to practice docility to attract a mate equal to her status (mainly in middle class African American households) or hostility (in order to survive in an urban, lower socioeconomic environment) (Kunjufu, 1984; Narcisse, 1999).

An old African American adage, "Black mothers love their sons and raise their daughters," is still seen as prevalent in Black households today relative to rearing children (Kunjufu, 1984; Mandara, Varner, & Richman, 2010). A study conducted by Mandara et al., (2010) concluded that latter-born Black males were socialized distinctly different from early-born Black males and females within the African American household. The latter-born males were more aggressive, confronted their mother more than the other siblings, made lower grades, and had less responsibility than their siblings did at the same age. Two scholars, hooks (1981) and Pinderhughes (1986) wrote of the "protective stance that many African American women take toward the men in their lives (brother, father, husband and son" (McAdoo & Younge, 2009, p. 109). Black women fail to hold Black males accountable to the family due to institutional racism and extra barriers they encounter daily (McAdoo, 2007; McAdoo & Younge, 2009). Black parents may set higher performance goals for their daughters and place more confidence and self-reliance in them than their sons (McAdoo, 2007; McAdoo & Younge, 2009). Some Black parents believe that their daughters might fare better in a society that does not support competence in Black males and subsequently have lower expectations for their sons (McAdoo, 2007; McAdoo & Younge, 2009). They take this stance thinking that their

daughters will be more acceptable to the dominant culture but fail to take into account the double bind, the triple threat she has stacked against her even moreso than their sons (Silverstein, Auerbach, & Levant, 2002). Other African American families engaged in gender and role equality, no preferential treatment for their daughters or sons. The sons cooked and cleaned as did the daughters, and the daughters took out the garbage and completed yard tasks alongside the males in the family (Hill, 2002). These parents wanted to instill a sense of pride in their children that they were as good as anyone else even though the society they lived in denigrated the Black males and perceived the Black females as being ugly, "unfeminine and emasculating" (Lawrence-Webb, Littlefields, & Okundaye, 2004, p. 626).

Yet, Lakoff (2004), Ochs and Taylor (1995), and Tannen (2003) found that gender-related dialogue was similar to their studies with White families as well. Ochs and Taylor (1995) theorized that the language narrative of parents begins with an unequal societal role which yields in differential gender socialization. The mother acts as a mediator or liaison and tries to draw the father into the conversation with the children. The children are to speak to him as the "Father knows best" power figure who is the problem solver and judge (Tannen, 2003). Children raised in these family structures tend to either have less respect for their mother or are closer to her depending upon individual power or solidarity dimensions within the family unit (Tannen, 1990, 2003).

Lee and Ahn (2013) and Neblett, Banks, Cooper, and Smalls-Glover (2013) determined that ethnic/ racial identity and racial socialization had a significant impact on feelings of ethnic and racial pride, depression, and low self-esteem of African American female and male college students. If their parents, peers, or social environments provided

positive racial socialization, their response to negative and depressive situations on campus or in their personal lives was met with a positive racial identity (Neblett et al., 2013). The opposite occurred with students who did not receive positive racial socialization from their parents, peers, or social environments. This caused depression, stress, and mental anguish (Lee & Ahn, 2013). African American parents sharing positive image messages with their children and/or exhibiting racial pride behaviors that fostered well-being bolstered their racial identity and prepared them to cope with racism (Neblett et al., 2013).

In essence, African American women were never meant to be a part of the educational landscape, and especially not in the higher education arena. They were not socially bred to be included in education, voting, employment, or any of the civil rights listed in the Declaration of Independence and the United States Constitution. One must first be determined to be human and a man in order to be afforded the rights of the Declaration of Independence and the United States Constitution. Due to race and gender inequities and societal norms relative to beliefs, African American women were not only excluded from entering the educational realm at the lowest levels, they had to create methods to access learning and acquire the basic tenets of knowledge while literally trying to stay alive and connected to their families. Basically, African Americans, especially African American women, were socialized to neither be seen nor heard. The critical race issues that were perpetuated legally through an oppressive society did little to grow a cohesive and shared relationship between African Americans and Whites whether male or female. Although, in some instances, Whites used their connections, influence, and finances to assist in the securing of freedom and education for African Americans

during the slavery era to the point of losing their resources and lives. Currently, there are some Whites who still exert those same assets to support various causes relative to the uplifting and unification of society. Yet, these actions have not made a significant change in the *good ol' boy* machine that is still managing to prevent African American women an all-access pass to the ivory tower of higher education administration that includes peer support, financial equality, exchange of knowledge, resources and access to informal and formal mentoring, networks, and peer related activities.

CRT writings assert that racism is inherent and salient to the everyday life of Whites and are not isolated incidents as some would have one believe. CRT advocates were skeptical about social changes allowing "historically excluded groups to achieve and maintain a valued place in American life" (Asch, 2001, p. 1). If the dominant power structure would not benefit from the changes, the changes would not take effect because "social institutions and human-made environments were created without taking into account the characteristics of all people" (Asch, 2001, p. 3). This can be said relative to African Americans and African American women being "denied access to vote, education, employment, housing, transportation" (Asch, 2001, p. 3), and access to social privileges enjoyed by non-Blacks. Since there were no obvious benefits to Whites to allow these options to be shared by all citizens, these civil rights were vehemently opposed even after the passage of appropriate legislation to enforce the new laws. Women rights groups felt that there were no differences regarding the access to vote and education for women but failed to realize that African American women did not participate in this civil liberty until more than 40 years after their White counterparts, and then under the threat of violence.

African American women, who have managed to acquire senior level positions of authority within higher education administration, have had to confront several unique challenges to maintain the status quo. These challenges include attacks on their intelligence, race, gender, and ethical identity. If African American women are perceived as assertive or aggressive, they are labeled angry, mad, or overbearing and too manly. If they are docile and easy going, they are labeled as incompetent and lacking experience or education. Their peers and students deem them to be ineffective in the classroom and subsequently they receive poor performance evaluations. Confronting threats to one's ethnic, gender, and gender identity on a daily basis requires the use of significant differing techniques. Functioning within an oppressed society in an oppressive power structure day in and day out begins to take a toll on individuals' perspectives of who they are and their value in this society in which they live and work. Since race and gender are a central component of one's identity, *racial* ethical identities are .…apparently less conceptually central to who one is than gender ethical identities .…Nevertheless, even for those for whom being African American is an important aspect of their ethical identity, what matters to them is almost always not the unqualified fact of that descent, but rather something that they supposed to go with it: the experience of a life as a member of a group of people who experience themselves as-and are held by others to be-a community in virtue of their mutual recognition-and their recognition by others-as people of a common descent (Appiah, 1990, pp. 493, 497). Having to maneuver through an unfriendly atmosphere with little or no support, isolated, and marginalized, African American women must develop viable means to coordinate their hectic work schedules with family activities and to provide time to meet their individual personal needs.

Leadership: African American Women in Senior Level Positions of

Authority in Higher Education Administration

The American Council on Education (ACE) 2012 *Leadership and Advocacy Report* published data that support a "sobering" picture relative to diversity within senior level positions of authority and especially in the position of college and university presidents. Keeping in line with the *good 'ol boy* legacy that has been perpetuated over the past 25 years, "the typical American college or university president is a married White male who is 61 years old, holds a doctorate in education, and has served in his current position for seven years" (Cook, 2012, p. 3). Enrollment on college campuses is experiencing diversity at a faster pace than the administration of colleges and universities (Cook, 2012, p. 4). The only data showing an increase is the number of college presidents who are women. Ten percent of college presidents were women in 1986, and now 26% are women (Cook, 2012, p. 4). A shift also occurred in the leadership of 2-year and 4-year institutions. Twenty-five years ago, women held the bulk of the presidential positions at 4-year colleges, but in 2011, women lead more associate degree than bachelor degree colleges (Cook, 2012, p. 4). Unfortunately, only 4% are women of color. The American College President Study, 2012 stated that the presidency is at a "crossroad" (Cook, 2012, para. 1). Many of the incumbent educational leaders are nearing retirement age or are seriously considering stepping down due to medical issues, desire to enjoy family and personal time, and length of service. Serving as a college or university president means *being on 24/7/365* and requires a demanding schedule with little or no time for self, which is one of the reasons women are not favored for these types of positions (Cook, 2012). Societal norms believe woman are weak and too

emotional and are not capable of handling extremely stressful situations, or making skilled decisions, and will crack under pressure. Women must make a choice; either manage human resources, fund raising, and construction or go home and take care of their family (Garcia, 2012; Reid, 2012).

In prior years, presidents usually served approximately 8.5 years, and now they are averaging about 7 years. Cook (2012) stated that the drop in service time may be attributed to "the anticipated mass retirements of the Baby Boom generation" (p. 4). The large exodus of presidents retiring "may present a challenge or even a temporary shortage of leadership. But it also presents an opportunity to diversify the leadership of American higher education" (Cook, 2012, p. 4). Based on current data that has basically remained the same for the last 25 years, it does not appear that there will be a changing of the guard any time soon in the presidency of American colleges and universities (Reid, 2012).

Stripling (2012) of *The Chronicle of Higher Education* wrote a review of ACE's 2012 American college president survey, and the first two lines expressed the sentiments of ACE's president, Molly Corbett Broad, and Juliet V. Garcia, president of the University of Texas at Brownsville and Texas Southmost College - "Meet the new boss. Same as the old boss" (2012, para. 1). The results depicted "a troubling stagnant portrait" (Stripling, 2012, para. 3) and were "sobering" (Broad, 2012, para. 7) in regard to the decrease in the hiring of minority presidents since 2006. Garcia (2012) said she does not foresee a significant change in the number of women entering the presidency even though numerous institutions are expecting vacancies. She felt that most of those educational facilities would revert back to the *good ol' boy* syndrome and close ranks, "instead of

looking for diversity, and hiring presidents from the substantial candidate pool of women and minorities. Garcia (2012) has tried to create diversity in the pipeline to the presidency and stated, "that's my most cynical perspective. What I can tell you is that every one of us has been trying to grow that leadership" (Garcia, 2012, para. 14) so that women and minorities are in line to progress to senior level positions. It is a known fact that the pathway to the presidency involves "advancing from the role of provost or academic vice present, which is still controlled by the predominantly White professorate that controls entry into faculty positions, thus, preventing advancement into administrative roles for minorities" (Reid, 2012, para. 3). According to the 2011 Diversity in Academe report, there has been an increase in employment of African American and Latino faculty from 4% to 8% (Reid, 2012, para. 4). With numbers as low as these percentages, it will be a slow climb to hire a faculty that is representative of the students they serve (Cook, 2012; Reid, 2012; Stripling, 2012).

Employment of minority faculty is only half of the battle. If they are stifled with *busy work* such as serving on various boards and committee, mentoring students, or other service-related tasks that do not contribute to their tenure, provide awards, assist them with securing funding for research, or advancement, they still stand to receive low performance evaluations, low student evaluations, little or no access to funding and resources, and few promotional opportunities within the academy (Reid, 2012; Turner, 2007, 2008; Turner et al., 2008). There has been an increase in the number of presidents that have been hired from outside the academy (Garcia, 2012). Lederman (2012) found that "one in five presidents in 2011 moved into their jobs from outside academe, up from 13 percent in 2006 and 15 percent in 2001" (para. 13). The longer this hiring trend

continues, the more "these statistics prevent minorities from occupying these coveted positions, and continues to exclude them from senior level positions of authority within the academy" (para. 13). Due to current use of outsource search consultants and the trend to hire leaders from nontraditional backgrounds (Lederman, 2012), the minority pool from which to choose will continue to diminish. As these numbers decline, this predicament does not seem to improve. It is evident by the reduced number of minority group members that were not well-represented among the presidents in 2011 who were recently hired than they were among all the current presidents (Broad, 2012, Cook, 2012; Garcia, 2012; Lederman, 2012; Reid, 2012). As long as there is a definitively wide gap between White and African American students that widens as their education elevates, systemic racism, and critical race theory hindering the full participation of Blacks in higher education (Lynn, Yosso, & Solórzano, 2002), their full contribution will never be acknowledged, valued, and discussed for future relevancy and merit (Gregory, 2001; Henry & Glenn, 2009; Howard-Hamilton, 2004). A person cannot be counted if he or she does not show up. The lack of critical mass or underrepresentation in higher education (Howard-Hamilton, et al., 2009) prevents African American women from being part of the group to be socialized to enter and progress through the academy and eventually take the helm (Henry & Glenn, 2009; Reid, 2012).

In 2005, Black female faculty accounted for a mere 6.7% of 274,117 female faculty and 2.7% of the 675,624 total faculty members on college campuses (U. S. Department of Education, U. S. DOE, 2007). There were 5,438 Black female faculty members at the Assistant Professor level with 1,986 with title of Full Professor (U. S. DOE, 2007). In contrast, there were 54,226 White female Assistant Professors with

36,808 employed as Full Professors (U. S. DOE, 2007). Henry and Glenn (2009) confirmed that "this data shows that Black women continue to be severely underrepresented in both faculty and administrative positions within the academy and their ability to overcome the obstacles that result from systemic racism is severely hampered by this underrepresentation." Yet those few who are chosen "to infiltrate the elitist ranks of higher education" (Henry & Glenn, 2009, p. 4) and ascend to the top of the ivory tower must "face an incredible amount of stress as a result of sexism and racially motivated, pervasive psychological assaults" (Henry & Glenn, 2009, p. 4). Relative to the current status of Black female higher education administrators, researchers feel that even though Black females have made gains in their numbers within the academy, they are still severely disproportionately represented and lag extremely far behind their White male and female cohorts (Henry & Glenn, 2009, p. 4).

CHAPTER III

METHODOLOGY

As an African American female administrator in higher education and a doctoral

student in higher education administration, I have been utterly perplexed, bemused, and

sometimes inflamed regarding the lack of African American women in senior level

positions of authority in the academy. My quest was sparked when I was informed that

the Dean of the department in which I worked, an African American female, had two

masters' degrees and an earned doctorate, yet her supervisor, a White male who had been

an employee of the institution since its inception, had only had a bachelor's degree and

was "working on a master's degree in education." This type of societal reality relative to

Whiteness, White privilege has become a cultural norm within the educational arena

(Bell, 1992a, 1993; Guy, 1999).

All of these elements are evident in my life on a daily basis as an African

American female higher education administrator, some days more than others; as I cannot

hide my race as easily as I can my gender (hooks, (1981, 1984, 1989a, 1990a; Johnson-

Bailey, 2001). This brings to mind a pertinent case in point involving my search to find

an African American female in higher education administration in my department to

serve on my dissertation committee. The fact that I have to *search* is within itself critical.

This critical fact relative to race is the main reason to conduct this research with African

American women in the academy because

> the imagination of the academic philosopher cannot recreate the experience of life
>
> on the bottom. Instead we must look to what Gramsci called 'organic
>
> intellectuals,' grassroots philosophers who are uniquely able to relate theory to the

concrete experience of oppression. The technique of imagining oneself Black and poor in some hypothetical world is less effective than studying the actual experience of Black poverty and listening to those who have done so…..Looking to the bottom for ideas about law will tap a valuable source previously overlooked by legal philosophers. (Matsuda, 1987, pp. 63-64)

Research Questions

The purpose of this study was to explore the ascension of African American women to senior level positions of authority within higher education and to possibly identify characteristics that contribute to their success in the academic arena.

1. What are some environmental, cultural, and/or traditional influences that may have contributed to the formation of their role and identity as young African American females relative to education?

2. Was there a person the African American female higher education administrator came in contact with, admired, or who served as a mentor who assisted in the attainment of her goals in higher education administration?

3. Has the African American female higher education administrator encountered racism or sexism within the realms of the educational institutions where she has been employed? If so, in what forms and what type of climate was evident upon initial employment and at the present time?

4. In what ways has the African American female higher education administrator in this study nurtured herself while managing a career and personal relationships (families, children, friends, etc.)?

The researcher conducted a qualitative study using case study design and narrative analysis to collect data from 5 African American female higher education administrators who hold senior level positions of authority (e.g., chairs, deans, provosts, vice chancellors, chancellors, vice presidents, and presidents). The primary method for data collection was interviews, document analysis, and observations of African American female senior level higher education administrators, detailing their individual life narratives, lived experiences critiquing their personal survival stories, and the "village" of support mechanisms that enabled their successful ascension.

Data Collection

Qualitative methods were employed in this study. Semi-structured interviews were used and an interview protocol (Patton, 1980, 1990) was designed by the researcher to be used in collaboration with the face-to-face interviews for clarity. Although the interview protocol was followed, it was not the sole tool for inquiries. The researcher also collected documents, including curriculum vitae, website information, publications, and other related documents related to the research participants. She also conducted observations of the individuals in their administrative roles, with their permission.

Sample Selection

Purposive sampling (Merriam, 2009; Patton, 1990, 2002) was used to identify the research participants. This type of sampling allows subjective selection by the researcher to obtain a sample that appears to be representative of the population while providing a range from one extreme end of the spectrum to another. For example, if the participants live in different cities or states, or if they work at either an HBCU or a PWI, the researcher was able to gather a more representative sampling. The range gave the

researcher more detailed insight into the lived experiences of the participants and provided a richer narrative. In order to be considered for inclusion in the study, individuals must be African American women in senior leadership positions (e.g., chair, dean, provost, vice president, chancellor, or president). The African American women interviewed for the research study were identified from referrals and personal contacts, various professional websites, National Center for Education Statistics, Integrated Postsecondary Education Data System (NCES, IPEDS), American Council on Education, (ACE); African American Women in Higher Education (AAWHE), National Council of Negro Women (NCNW), The Delta Research and Educational Foundation's Center for Research on African American Women, *The Delta Foundation Journal for Research on African American Women*, and Women in Higher Education (WIHE).

A benefit of purposive sampling was that the researcher could use a wide range of sampling techniques with qualitative designs that range from homogeneous sampling through critical case sampling. The researcher was also aware that this type of methodology to collect data for a study could pose problems relative to bias (a bitter or unscrupulous participant may intentionally or unintentionally taint the data, and unfair comparisons of the participants by others may surface, which may add to the existing circumstances); convenience (participants' hectic schedules); and self-non-selection (a participant may chose not to be a part of the study). Please note that these type of limitations can occur despite which methodology is used.

The data were collected primarily through personal and telephone interviews. The researcher, with authorization, implemented the use of a recording device to effectively capture the interviews of the participants. When necessary, telephone interviews were

employed in order to minimize costs on the part of the researcher (travel, copies, telephone calls, faxes) and decrease the burden imposed on busy female higher education administrators enabling them to respond efficiently and expediently. In addition to the interviews, the research requested that the individuals provide a copy of their curriculum vita, pertinent websites, information regarding presentations and publications, and other related documents related to the research participants

Data Analysis

In keeping with the sanctity of the personal lived stories of these senior level African American female higher education administrators, the researcher used narrative analysis in order to capture and preserve the "herstories" (Alston & McClellan, 2011, p. 30) of their collective voices. Narrative analysis was used to interpret the data of this study, (i.e., in gathering documentation relative to the number of years of experience in education administration, years of education and training, number of siblings, preschool, Head Start or pre-kindergarten attendance, etc.). The narrative method can involve many different forms and types of materials for analysis (Riessman, 2008). Sources can include archival documents, pictures, social service and health records, art work, and biographies (Riessman, 2008, p.4). Since "narrative is everywhere but not all things are narrative" (Riessman, 2008, p. 4), the researcher added to this list quilts and baked goods, which were used during the slavery era by African American women to tell a pictorial story of maps to freedom, maps to locate family or provide details of ancestral lineage to separated family members (J. M. S. Alexander personal communication, n.d.). Just as the hand sewn quilts were informative and educational to the slaves, the baked goods could have items hidden within, or serve as an educational tool, such as food in the shapes of

alphabets, to be quickly consumed if the need arose (J. M. S. Alexander, personal communication, n.d.).

Riessman (2008) stated that narratology has always been around and that it provides a succinct method to extract stories that may be of a rich and vibrant nature. Creswell (2012) said the narrative approach to qualitative study can be a phenomenon to be studied, such as an illness or a method to analyze individual stories and relate them chronologically to the subjects' lived events. The combination of the field studies and the face-to-face interviews were supplemented by the qualitative inquiry (Erickson, 1975; Rusher, 1996) and data review of relevant papers, correspondence, notes, personal journals, case histories, and human resource documents (Lincoln & Guba, 1985; Merriam, 2002, 2009; Miller & Salkind, 2002; Patton, 1980, 2002;). The qualitative inquiry consists of intricate descriptions of life experiences, personal interactions, and detailed observations from the perspective of the participants. Their attitudes, values, beliefs, morals, and ethics were collected for review and analysis. Each interview was recorded, with permission, either audio-taped or videotaped, then transcribed for review and analysis. Narrative research involves review of oral and written items, visual observations, and images and an incorporation of each of these mediums for a detailed subject matter inquiry (Riesssman, 2008). These narrative stories are important because "they may shed light on the identities of the individuals and how they see themselves (Creswell, 2007, p. 71).

In addition to contacting individuals, I also called or emailed female and African American oriented organizations and publications for referrals. Those organizations included African Americans in Higher Education, American Council on Education

(ACE), American Association of Blacks in Higher Education, Association of Black Women in Higher Education (ABWHE), The Delta Foundation, *The Journal of Blacks in Higher Education*, and Women in Higher Education (WIHE).

I had several people who gave me their word that they knew an administrator and would definitely coordinate scheduling the interview for me and would contact me with the date and time, but it never happened. A couple of times, I had received referrals from other women only to find out that the person they referred to me did not fit my criteria. I had to tactfully get out of interviewing them. In some cases, trying to gain access to the gatekeeper was harder than contacting the administrator. For instance, I had sent several emails and called and left messages for Dr. Johnson-Bailey and one day I decided to call again for the secretary, and Dr. Johnson-Bailey answered the phone herself. I was so taken aback, that I was actually speaking with her, I almost forgot to get her contact information. Persistence does pay off in the end, she instructed me to send the information again, which I did and received a response almost immediately with her home and cell numbers. It was quite exhilarating to know I was speaking with the writer of the book I had in my hand.

I had a similar experience happen while conducting research for my literature review. I was trying to contact Dr. Annette W. Rusher, the author of *African American Female Administrators*. I contacted a high school where I was told had an employee named Annette Rusher. I kept asking for "Dr. Rusher," and this lady kept telling me that there was no one there by that name, only a "Mrs. Rusher." So, finally, "Mrs. Rusher" came on the line and cleared up the confusion – no one except maybe 5 people at the high school knew she had a doctorate. She had decided to forego the issues within higher

education administration that she detailed in her book, and was in administration at a high school. I have continued to be in contact with her since that time.

Also, two administrators who agreed to be participants are no longer at their respective institutions, and I have not been able to contact them – Dr. Marvalene Hughes former president of Dillard University and Dr. Johnetta B. Cole. No one that I have contact with either knows or is willing to provide me with the contact information on Dr. Hughes. Although I was successful in contacting Dr. Cole in her new position at the Smithsonian Institute National Museum of African Art, she was out of the office, at conferences, or out of the country each time I spoke with her assistant. Needless to say, I cultivated a great rapport with her assistant; I even have her cell number, but still no interview with Dr. Cole. This limitation is in direct agreement with the literature review; these women are so busy, their schedules so hectic that they are very hard to interview or meet.

Also, since I am a doctoral student at The University of Southern Mississippi (USM), I decided to look closer at home to find participants for my study. I sent emails, discussed potential participants with my Chair, Dr. Lilian H. Hill, and asked around campus – Human Resource Management, Office of Affirmative Action, and my department, Educational Studies and Research. Unfortunately, there is no one in my department that fits my criteria, so we looked outside the department. Dr. Hill gave me several names and either no one responded or the ones who did respond, were unable to commit to be interviewed at the time of my IRB approval since I was working on a deadline.

These African American females are not only administrators, they are serving on various committees, teaching classes, publishing and conducting research of their own, in addition to professional development and trying to have a personal life outside of work (Fujimoto, 2012; Patton, 2009). Although I have not received returned emails or phone calls from four administrators I contacted at The University of Southern Mississippi (USM), I know that each of these women are busy and in great demand in their fields of study. I applaud them all and totally understand that it was not intentional, and even if it was intentional, I still understand, especially with the amount of work and expectations they are asked to manage on a daily basis (Turner, 2007, 2008). I tip my hat to each of them and I thank them for forging a path for incoming African American female graduates and future senior level higher education administrators.

CHAPTER IV

DISCUSSION AND PRESENTATION OF PARTICIPANTS

This qualitative study was conducted to explore the ascension of African American women to senior level positions of authority within higher education administration and to identify characteristics that could contribute to their success in the academic arena. Participants were purposively chosen in order to selectively confine the research to a specific group of women – successful African American female higher education administrators in senior level positions of authority (chairs and above). The researcher conducted the study to identify relationships between senior level African American women administrators, their familial, educational, and environmental backgrounds that might play an essential role in their success in higher education administration. The study included the (1) self-identity and individual lived experiences of five African American female higher education administrators, (2) educational and background preparedness of each Black female administrator, (3) individual support mechanisms of each Black female administrator, (mentoring, community, and family support), and (4) whether or not religion, soul and/or spirituality played a role in the success of any of the senior level Black female administrators.

The four guiding research questions were: (1) What are some environmental, cultural and/or traditional influences that may have contributed to the formation of their role and identity as young African American females relative to education? (2) Was there a person(s) the African American female higher education administrator came in contact with, admired, or who served as a mentor that assisted in the attainment of her goals in higher education administration? (3) Has the African American female higher education

administrator encountered racism or sexism within the realms of the educational

institutions where she has been employed, and if so, in what forms and what type of

climate was evident upon initial employment and at the present time?, and (4) In what

ways has the African American female higher education administrator in this study

nurtured herself while managing a career and personal relationships (families, children,

friends, etc.)?

These questions are very important to me, the researcher, because I am an African

American female in higher education administration seeking to obtain a senior level

position of authority within the academy. This research will serve as an informative

blueprint to current and future African American female students and higher education

administrators to provide baseline resources for developing and designing a more

structured and cohesive diversity program and a more diverse workforce in higher

education administration. As the former higher education administrator, on numerous

occasions I was placed in a position where I wanted to, and had I had the authority, and

not just a title of authority, I could have provided substantive assistance to a lot of

students in need. Sometimes, that assistance, guidance, resource, or information could

have made a difference in their educational decisions and influenced a significant

outcome relative to their housing, employment, family, and educational goals. My

previous positions as the Administrative Assistant provided me with ample opportunities

to make on-the-spot decisions with or without the knowledge of my supervisor. He

trusted that I would make decisions based on the needs of the department, the students we

served, and the employees of the institution as a whole, without placing the department in

a legal crossfire. Not only was Benoit Marquise my supervisor, he mentored me while I

worked with him, offering guidance and urging me to *step up* when I waited on him for a decision even though I had the knowledge to make the call and inform him later. Coming from this type of atmosphere, I was biased and thought that since I would work with a female, the work atmosphere could only get better – I should have listened to my boss. I found out almost a year into my position, that my White male boss was married to a Black female. His wife was so fair, those of us who did not know, were under the impression that she was White. It was a very funny, laugh out loud moment when he informed me of the race of his wife.

Coming from a position where I was given hands on, thumbs up, make it happen carte blanche to a binding, hands tied position stifled my creativity and job effectiveness. I felt that my effectiveness as an administrator was compromised when I interacted with the female student population on campus as my position dictated. I did not feel as if I had institutional support. Since there are more females in higher education than males, (NCES Digest of Education Statistics, 2011), usually they are the ones making childcare decisions. I had recruited some of these students with the offer of a quality child care center with national accreditation. Unfortunately, once they were on campus, I was also the one given the task of informing them that since they were taking classes at night, our center no longer offered childcare for evening, night and weekend students. It was devastating for these female students. Furthermore, several students accused me tricking them into enrolling under false pretense. Now those affected students were in a bind – classes had started and they did not have childcare to allow them to attend classes. Had I been in a true position of authority (Turner, 2010), I would have commissioned a committee to poll incoming students along with current students to assess their childcare

needs prior to their enrollment each semester. Our team would have evaluated the services and class days and times to see if there could be a juncture where they could offset each other to a certain degree. I would have had this information beforehand and the recruiters, admissions and the students could have made an informed decision about enrollment and financial aid.

When I accepted the position, it was a new position, and I was so enthusiastic about the possibilities of uncharted territory. The Chair of the Department, a Latino female created several new positions, and one was Assistant Director. This position would administer, write and monitor grants and the budget, perform all aspects of the hiring process, provide staff professional development for student employees as well as part-time, full-time and intermittent staff, manage the daily business operations of the department, supervise student workers and staff, and monitor departmental grants. This position would serve to free the Director (A White female), for more administrative tasks, to develop curriculum, to participate in meetings with the legislative, community, advisory and accreditation boards while reducing the number of hours she currently worked each week. I was offered the position after two panel interviews that included the Director, a parent representative, the Office Manager, and several other University employees. Other than the Chair, the only person of color on either panel was the Food Services Manager.

To welcome incoming employees a meet and greet was coordinated by the student government. When I arrived, I sat with the Director, my new boss, the Food Services Manager, and several others. The Dean gave a very warm greeting to each of us, took pictures with us and spoke encouraging words, then told us to "eat hearty and enjoy our

breakfast." Well, I was ecstatic, and even though I had heard several rumors about my new boss that made me a little wary, my enthusiasm did not wane.

After the Dean's speech, we were invited to begin eating; it was self-serve buffet style. I immediately asked my new boss if she would like something since I was closer to the food to keep her from having to maneuver around the tables. She looked at me in surprise and said loudly, "Who hired you?" I did not know they hired you to work with me until you stood up. I was wondering why you were here." She got up from the table and left me standing there with my hand out and my mouth open in front of everyone. At that time, I thought it was the most humiliating and embarrassing moment in my life, but I learned quickly, that there would be more, many more during the five years I was employed at that institution. Crude and snide remarks were voiced subliminally and loudly about my degree from Southern University at New Orleans, a HBCU, and how it lacked credible teachers, inadequate curriculum and instruction and substandard admission criteria that "they'll let anybody in over there."

I worked as hard as I could to manage a suitable work life with a supervisor who (1) did not hire me, (2) berated me daily, (3) informed me that I lacked education and experience to be in the position, and (4) worked diligently to have me fired on a weekly basis. It got to the point that the Chair had me in the Dean's office so much that the Dean decided to implement weekly meetings under the guise he could stay abreast of activities in our department.

In a meeting with the Dean, the Chair, and the Director, I voiced that our biggest issue was the fact that the Director felt the hiring decision had been removed from her authority, hence her displeasure with me from the beginning. I felt that since she did not

hire me, she did not trust me as well. Strangely, she never turned that displeasure to those in power – the Chair, Dean and the Vice Chancellor. To add fuel to the flame, the Director informed me that I was not nor was I ever her choice for this position. This information was the foundation for another multitude of problems I faced in my position on a daily basis. These struggles were similar to some of the women in the articles and books of the literature review. It left me constantly as the one on the outside looking in, always the last to know what was happening in the department, and never knowing answers to questions posed by the student parents or employees that were under my supervision. By taking this power from the Director, she felt (and I agree) that the department "usurped her authority" by not allowing her to hire the person of her choice. Their decision bred additional animosity between my supervisor and me, which jeopardized my performance and effectiveness thus negatively affecting the student parents and children we served. I vowed at that moment to never do this to anyone else. Although I understood their reason, which was to eventually phase in new leadership across the board, I ended up being the sacrificial lamb in this instance (Kanter, 1980; Martin, 2011). These issues dealing with perceived power, identity, isolation and little or no collegial support are reminiscent of CRT (Bell, 1987, Cloisson, 2010), identity crises, socialization (Weidman, 1989), and tokenism (Kanter, 1977b, Martin 2011, Mosley, 1980).

On the other hand, there were some rewarding things that made me come back every morning after a hellacious day before. They included the smiles on the faces of African American student parents when they met me and found out I was the Assistant Director, or the way a young Black child looked at me and saw someone who looked like

them and smiled coyly. But even more special to me was when an African American grandparent came to the desk and asked for the supervisor to lodge a complaint, and I walked out – it was no hiding their surprise and in some cases their chagrin when they found out that sometimes, more than I wanted to occur, my hands were tied. Some had never met a Black woman in the department or any Black women in any type of authoritative position at the University, and still it was in position title only (Turner & Quaye, 2010).

It was obvious that they were proud of us, especially when the Chair and I would greet them together. Just when things were beginning to be tolerable, the Chair transferred back West to a liberal arts university, and I was back to square one – the lone Black female, the "O" in a sea of "X's" (Kanter, 1980, Martin, 2011) in my department. Even after another Black female was hired in the department, I rarely interacted with her as her office was in the building across the street. Since our paths only crossed during registration or career fairs, I still felt alone and isolated.

My story is similar to that of a lot of African American females in higher education administration that surfaced in the literature review (Dace, 2012a, 2012b; Johnson-Bailey & Cervero, 1996; Rusher, 1996). Just as Drs. Barnes-Teamer, Bishop, Johnson-Bailey, Warner and Woolfolk, I had some positive experiences as well as some trials and tribulations. Some were horrendous, and some were even hilarious, just as the administrators in the literature review recounted. Although my personal experiences of racism, sexism, and ageism far outweighed my positive experiences, my working with the Chair, positively impacted my life and changed my educational path. Several of the women I interviewed voiced the same feelings when they met a particular instructor or

administrator they eventually wanted to emulate. Even though I was taking doctoral classes and knew I wanted to be employed in some type of work with students, I did not know exactly what that focus would be. But after meeting this dynamic woman of color with poise, authority, class, and dignity up close and personal – being invited to her home, attending meetings on her behalf and participating in vigorous discussions with her on events of the day and student centered issues – I knew just what I wanted to do – work in Student Success/Enrollment Management in some capacity and to eventually become Dean.

The Chair discouraged that train of thought and told me to aim higher – to the position of Vice Chancellor once I received my doctorate. I was appalled that a White male with less education and experience would supervise a woman of color who possessed two masters, a doctorate and more experience, awards and accolades than he had amassed during his entire career. This scenario is common and an example of the *good ol' boy* system (Turner & Quaye, 2010) that still exists today.

My journey also somewhat paralleled several of the paths of the administrators I interviewed. That is why it was so important to conduct research to identify characteristics that might have contributed to their success in the academy. Dr. Woolfolk was a single mother, much like me and although Dr. Bishop is married, her husband was a traveling salesman, and all of the parental duties fell on her shoulders.

Studies of this type also serve to determine if current and future African American students and higher education administrators possess similar characteristics that might assist them in their educational pursuits, entry, and ascension within the academy. Going into the interviews with my personal experiences as a Black female in a leadership role, I

had high hopes that the women would be open to my inquiries, comfortable with sharing their experiences, and willing to impart applicable advice that would be useful to current and future African American female students, employers of African American females in higher education, and those African American females seeking employment within the realms of higher education administration.

I was curious as to whether or not the administrators would be guarded or decide to withdraw from the study, once I informed them that their respective names and other identifying data would be included in my dissertation. To my very pleasant surprise and gratitude, each of the first 5 respondents agreed to participate and granted permission to use their personal information. My first interview was with the second oldest participant, Dr. Carrine Harris Bishop (sixty-six years of age), a former Chair of Educational Leadership and now an Associate Professor in the Executive Ph.D. Program at JSU, of which she is a founding faculty member. I felt honored to be granted an interview with someone who is extremely busy, and it took a while for our paths to cross to enable us to complete the interview. In fact, this was the case with each of my participants. Their hectic schedules of meetings, traveling, and classroom instruction left minimal time for an interview that could range from thirty minutes to two hours. So, I was very appreciative that they took their valuable time and shared it with us – future higher education administrators.

Profile of Participants

In order to provide a more complete picture of each African American female senior level higher education administrator participating in the research study, a detailed description is provided in this chapter. Each profile includes personal data such as

location, age, marital status, current and former positions, educational background, family structure, and advancement sequence to senior level positions of authority in higher education administration.

Personal Information

This section lists the participants' responses to where they currently live, current positions, institutions where they are currently employed, how long, positions held, birth date/place, marital status, family structure, and previous employment information, if applicable. Of the five participants, only one has been retired, and this same administrator is the only one who is currently in a temporary position as a visiting professor. After retiring, she relocated to Stockbridge, Georgia and was contacted by Jackson State University to develop a component for an accelerated (executive) doctoral program. The other four women administrators are employed full-time within the higher education arena in administrative positions – three reside in the south (one in Jackson, Mississippi, one in New Orleans, Louisiana) and one in Athens, Georgia), and one in the east (Oswego, New York). All of the participants have given their permission to share their name and professional role.

All five participants have roots in the south. The administrator who recently accepted a position in New York, Dr. Woolfolk, was originally from Leland, Mississippi. At one point or another, it is possible that one or more of their paths might have crossed. For example, the one who resides in Jackson, Mississippi, Dr. Carrine Harris Bishop is one of the founding faculty of the Executive Ph.D. Program in Urban Higher Education at Jackson State University (JSU) in which the retired administrator, Dr. Neari Francois Warner, is currently serving as a visiting professor. Dr. Warner, a New Orleans native

before retiring and relocating to Stockbridge, Georgia, is a friend, mentor, and former colleague of Dr. Toya Barnes-Teamer, the administrator who currently resides in New Orleans. Dr. Bishop, Dr. Warner, and Dr. Barnes-Teamer are very aware of Dr. Johnson-Bailey, the administrator who resides in Athens, Georgia and whose textbooks they have used. The administrator in New York, Dr. Jerald Woolfolk Adley also has ties to Dr. Bishop, the administrator in Jackson, Mississippi and the retired administrator Dr. Warner, in Stockbridge, Georgia because both were Dr. Adley's professors in the Executive Ph.D. Program at Jackson State University. This pertinent background information provided an intimate portrait of the participants that shows just how intricately connected the African American females in higher education administration are interwoven within the realm. It truly is a small world within the African American higher education administration community after all.

Two of the participants have been in their current positions less than a year while the remaining three have been in their current positions for five years or more. Dr. Jerald Woolfolk Adley (as of January 8, 2014, her name is Dr. Jerald Jones Woolfolk), began her new position as Vice President for Enrollment Management at State University of New York (SUNY) at Oswego January 1, 2014. Formerly, Dr. Woolfolk was the Vice President for Student Affairs, Enrollment Management and Diversity at Mississippi Valley State University (MVSU) from 2011 until 2013. Dr. Woolfolk is the only interviewee that also has the distinction of being an administrator at two of the largest educational systems in the United States when she accepted her current position and when she served as Vice President for Student Affairs at City University of New York (CUNY) College of Staten Island. In her current position at SUNY, Dr. Woolfolk is the

only female and the only African American in her department as she is the first to hold this position. In fact, each of the participants were either the first woman and/or first African American to hold their positions. Also, please note that Dr. Warner is the only participant who is a former president of a university, Grambling State University. Following her retirement, she became a Visiting Professor at Jackson State University.

Table 2

The Participants

Name and Date of Interview	Age	Marital Status	# of Children	Work Locale Region	Current Position	#Years in Position	Religious Affiliation
Barnes-Teamer January 9, 2014	49	M	3 2 d 1 s	New Orleans LA South	VP Student Success Dillard University	7 years	Catholic
Bishop November 4, 2013	66	M	3 2 d 1 s	Jackson MS South	Assoc Prof Exec. Ph.D. Program JSU	9 months *Chair, Ed Leadership JSU	Baptist
Johnson-Bailey (resides in Macon, GA) February 2, 2014	60	M	1 d	Athens GA South	Prof & Director UGA Institute Women's Studies	5 years	Catholic
Warner (resides in Stockbridge, GA) – February 18, 2014	68	D	1 s	Jackson MS South	Visiting Professor JSU Exec. Ph.D. Program	10 years	Baptist

Table 2 (continued).

Name and Date of Interview	Age	Marital Status	# of Children	Work Locale Region	Current Position	#Years in Position	Religious Affiliation
Woolfolk (Adley) February 2, 2014	54	S	1 s	Oswego NY East	VP SA & Enrollment Mgmt	1 month *VP SA, Enrollment Mgmt & Diversity MVSU	African Methodist Episcopal (AME)

M= Married   D= Divorced   d=daughter   s=son

Although each of the women in this dissertation share several common traits –
they are from the south, Christian, African American, and female, and possess different
backgrounds, experiences, and persistent and pertinent nuances that can only be heard in
their individual and collective voices in their personal "herstories."

Interview One – Dr. Carrine Harris Bishop, November 9, 2013

Dr. Bishop comes from a large religious based southern family with 6 boys and 4
girls – her father was an educator and a Baptist minister in Mississippi. Although they
were raised with strict southern Baptist principles in an all-Black Baptist church, all of
the children attended Holy Ghost Catholic School. Since her primary education occurred
before Head-Start and Pre-Kindergarten were established in 1965, Dr. Bishop attended
Holy Ghost Catholic School from the first grade until the eighth grade; she did not attend
Kindergarten. Once she completed her studies at Holy Ghost Catholic High School, she

attended Lanier High School and then Jackson State College Laboratory School, which offered college preparatory courses.

Dr. Bishop is married, (forty-six years), with three children, resides in Madison, MS, and is a lifelong resident of Mississippi. Each of her children has college degrees. In fact, the day Dr. Bishop received her Ph.D. in 1992 from the University of Mississippi (Ole Miss), her daughter Kelly received a bachelor's degree from Jackson State University (JSU), and her youngest daughter Dawn graduated from high school. Currently, Kelly and Dawn have received doctorates, and her son Beverly has a bachelor's degree.

The day of the interview, we met in her new office at the Jackson State University's Mississippi-E-Center campus. The serene setting was ideal and the office inviting and warm. The Mississippi E-Center provides "technological assistance to the State of Mississippi, to include distance learning, electronic research, and community outreach" (printed on a JSU flyer). JSU is "designated as a 'high research activity' institution by the Carnegie Foundation. It is only one of two HBCUs with this distinction" (www.stateuniversity.com, para 6).

After preliminary talk, we began to video and audiotape the interview. We began with personal information, educational background and then spirituality and mentoring. She was gracious and humble and thanked me for wanting to include "a little old Black girl from Mississippi in my dissertation." Before the interview began, she apologized for taking so long to set up a time with me to conduct the interview; she had presented several papers in Africa, had traveled abroad on other job related business trips for JSU

and a few personal trips to Florida and Texas. She quipped, "It's expensive getting an education!"

Dr. Bishop has been in her current position for nine months as Associate Professor of Higher Education in the Executive Ph.D. Program in Urban Higher Education at JSU. She was previously the Chair of Educational Leadership at JSU for six years. Including Dr. Bishop, five of her siblings initially attended JSU, and five attended Alcorn State University. So far, Dr. Bishop is the only one with a doctorate, with five siblings receiving Masters', and one sister is currently pursuing a doctorate at the University of Michigan. Two brothers were drafted by the military while still in college and were unable to complete their studies. Eventually some of the siblings left JSU and Alcorn and attended Tougaloo College, "because at that time Blacks were not allowed to enter, to enroll in any of the other sister institutions in the state of Mississippi, like USM, or Ole Miss, or State during that era."

Dr. Bishop has a bachelor's degree in Elementary Education (1966) from JSU and a Masters' in Education with an emphasis in the Montessori Training Approach from Loyola University in New Orleans (1969). She attended Loyola University on a Foundation Fellowship. Next, Dr. Bishop obtained a Specialist in Early Childhood a few years following the master's degree, and then a Ph.D. in Education (1992) from Ole Miss. All of the ten children worked at one time or another in the area of education, as a coach, a counselor, teachers and paraprofessionals.

Dr. Bishop credits several people with instilling the importance of education in her and her siblings, but mostly, her father and her in-laws who "laid the foundation" for education. Her mother died when she was six years old, and before the death of her father

he appointed a legal guardian for the children, Jack Young Sr., a Black attorney. Her father died when she was sixteen years old, and their older sister stepped in. Each of the siblings helped raise the younger ones, instilling the educational legacy begun by their father. Dr. Bishop reiterated,

> Because we were motherless and fatherless, the foundation as I stated before was already in place. Each one had to help the other one, as this is where we concentrated during discussion family hours, the value and the significance of an education is where we all put our focus on.

Providing a private parochial education to ten Black children in Jackson, MS during the Jim Crow era was an enormous feat to accomplish, and they all graduated, most with honors. All ten children attended college. After Holy Ghost Catholic School, "I did go to a segregated high school here in Jackson, and I contribute my success in higher education to those teachers who really placed emphasis on the significance of education."

The teachers at Lanier High School, a predominantly Black school in Jackson, Mississippi had to attend training, professional development classes and to obtain graduate degrees in other states since they were not allowed to attend Mississippi colleges due to Jim Crow laws. When the teachers returned to Lanier with their degrees from the "Big Ten universities, they made sure we articulated, we read, even though we read our secondhand books that came from Murrah or Provine or Centeral High School."

Dr. Bishop marveled at these Black teachers who provided inspiration, motivation, and encouragement to the Black students with the information they learned from colleges such as Ohio State University, the University of Michigan, and the University of Wisconsin. They displayed "a template of success to go by" that "made a

lasting impression upon the students which they taught because they brought back strategies they had learned outside of the educational arena here in Mississippi."

One of the differences that Dr. Bishop noted that students do not have today is the close proximity to their teachers. When she attended Lanier High School, the Black teachers could only live in certain areas. Once the teachers graduated from college and returned to Jackson, Mississippi, they either lived with their family if possible, a host family when they began to teach, or they lived in the Maple Street Apartments, "which was very nice" and near Lanier School since most did not own cars and used the bus system. Plus, "single women, especially single Black women had to be selective as to where they could live because of the double bind and the double standards they were held to." Dr. Bishop's experience with a segregated school system was similar to that of Vanessa Siddle Walker, who provided an account of her experience in *Their Highest Potential: An African American School Community in the Segregated South.* She explored the "unintended consequences of the intentional school board neglect" of the Black schools. Her research question was "what did the schools become that the Whites never thought that they would be?" (Walker, 1996, p. 5). Black students such as Dr. Bishop and her siblings excelled with the segregated teachers even with the hand-me down school books from White schools.

Dr. Bishop's father completed two years in the Industrial Arts Program in college but had to withdraw to earn a living working for Sears and Roebuck as a furniture maker to support his family. Regarding the educational background of her Mother, she doesn't recall, but stated with laughter "she had a full-time job with ten children!" Out of ten children, five are deceased. One sister, Floreen Harris was murdered in Jackson, MS by a

man the family befriended who they wanted to help educate and assist in securing a job and a decent place to live. After knowing him for many years, he followed Floreen home, attacked, and murdered her and stole her car. He is still in prison. Dr. Bishop stated she is "reluctant about trying to help because you never know when something like this can happen to you." If she did not have a personal relationship with God, this murder coming so soon after the death of one of her brothers would have been more devastating than it was. Due to her strong family support system and the fact that they were raised to rely on God and each other, they were able to be there and encourage one another through this difficult time and so many other trials and obstacles they encountered without parents. Plus, it really helps that," growing up with a minister for a father meant you already knew how to pray and cast your cares on the Lord!" She considers herself very religious and spiritual. Unless she is traveling or otherwise detained, she still attends her local church.

Mentoring/Relationships

Dr. Bishop had several mentors and people she admired. One in particular was a music teacher, Mrs. Naomi Sam Denton at Lanier High School. She had relatable interpersonal skills, very personal, and the young girls could talk to her. Then, at Jackson State College, (JSC), she met another African American female, Dr. Cleopatra Davenport Thompson who was the Dean of the College of Education. She had the same demeanor as Mrs. Denton and she was known internationally. "She was rigorous in the area of education with a dogmatic attitude – in fact she was the first to get NCATE accreditation in the state of Mississippi." She was adamant about conducting research, especially undergraduates – "Who said it? You didn't say it. Where did you get your information from?" This really helped Dr. Bishop decide to pursue a Master's and then a doctorate.

Even to this day, Dr. Bishop "tries to emulate her in a number of ways, and it was so ironic that she went to Liberia one year to study in the 1960s and she was on the faculty at the University of Liberia." Years later when Dr. Bishop was a consultant at the University of Liberia, she was "perusing a catalog, whose name did I see? Dr. Cleopatra Thompson. So look, a full circle; it had come full circle because everything she said or did, I tried to do as well." Although Dr. Bishop wanted to obtain a doctorate so she could advance professionally, she postponed enrolling because stability was important with having young children in the home since her husband worked as a traveling salesman and traveled extensively. "I had to carpool, pickup, drop off, football, basketball, tennis, whatever they had- I was the one that had to do all of that. So I could not do a doctorate at that time."

Dr. Bishop felt she has faced a lot of hardship because of wanting to adhere to "rigorous standards that she (Dr. Thompson) had implemented and some people just want to get by." Dr. Bishop believes that she was placed in her current position because she stood up against administration for high standards. "They don't want to adhere to standards that make a university great or what makes students great." Dr. Thompson set the bar high, very high, "the higher the bar, the more you have to stretch to reach that bar, and most don't want to stretch and reach the bar."

Dr. Bishop also had several African American male mentors. For starters, her "legal guardian, Attorney Jack Young Sr. and Coach Leroy T. Smith, a former coach at Lanier High School who also served as a surrogate father to the ten children." Their wives and families worked together to provide the siblings with nurturing, love, and

guidance. To this day, their families are still intertwined with the remaining siblings and their extended families.

Relative to on the job mentors and mentors as a whole, all were African American females and males, with the majority being African American females. Her first position was with JSU at the same school where she and her siblings had attended – JSU Laboratory School as a pre-school teacher. "It was their training school in pre-K and Kindergarten through 5th grade." JSU students majoring in early childhood and elementary education trained at the Lab School. Securing this position at JSU Laboratory (Lab) School served as another full-circle life event for Dr. Bishop since her family were former students of the educational facility. While working at JSU Lab School, she also worked part-time at Tougaloo College and as an Adjunct Instructor at Mississippi State University's Vicksburg campus, and eventually a full-time Instructor at JSU. The rank of Assistant Professor was not attained until she received her doctorate in 1992. Dr. Bishop worked her way through the ranks and after becoming an Assistant Professor, "I had to apply for tenure and promotion." She did not remember how long the actual process took, but as of the day of the interview said, "I'm applying now for a promotion to full professor. And I think I've done research; basically my area of interest is in women's studies, and I'm ethnographic. I love to look at the culture of various ethnic groups."
To further her career and her interests, she has traveled extensively to study cultures – "that's why traveling has been expensive, and I have post docs from the University of Havana in Cuba, and the Federal University of Sao Paulo, Brazil." Dr. Bishop has also "presented papers at Oxford in England and Bluefields Indian and Caribbean University in Nicaragua, and received certificates in Leadership from Harvard and Fordham

Universities." She has truly "gone international," just like her mentor, Dr. Cleopatra Davenport Thompson, another full circle.

Dr. Bishop has received numerous awards, including the highest award for faculty presented by JSU and the state of Mississippi in 2006, the Higher Education Appreciation Day, Working for Academic Excellence (HEADWAE) Award. The HEADWAE Award was established by the state of Mississippi "to annually honor the academically talented students and faculty members of Mississippi's higher education institutions who have made outstanding contributions in promoting academic excellence." The Legislature hosts a luncheon for the honorees annually in Jackson, MS during Black History Month to say "thank you" to students and faculty for their dedication to improving the education of the students of Mississippi. She served as the JSU Faculty Senate president from 2003 – 2006, after receiving tenure in 2002. After nine years as an Associate Professor, Dr. Bishop was elected Chair of the Department of Educational Leadership at JSU and remained in that position for six and one-half years until she was terminated following an interdepartmental dispute. "Eventually, they had to bring me back on and put me somewhere because what they did was illegal. I am in an office with a contract and no job duties other than my teaching assignments." She was very excited about this turn of events. Her work load is the lightest it has ever been, and she has more time to focus on the doctoral students and their dissertations, complete research, and provide consultation to cohorts locally and internationally. In fact, in addition to her duties as a professor for the Executive Ph.D. Program in Urban Higher Education, Dr. Bishop is one of the featured Lecturers on Leadership for the two-week intensive Educational Leadership and Management Institute for JSU's School of Administrative Leadership.

As an administrator, Dr. Bishop has worked at HBCUs and at PWIs and feels "fortunate that she was always recruited, so the atmosphere was always welcoming, even with the White students at Mississippi State in Vicksburg. Regarding sexism and racism, she feels that she has not encountered racism as an administrator, but definitely sexism and not from your most obvious source, White males. She experienced sexism from Black male Africans who "do not respect women; they do not adhere to women in control of anything." One of the reasons she loves to visit other countries, especially South Africa, is to learn the differences among the many cultures within Africa. Most expect the women to exhibit a subservient demeanor by walking behind them and following their instructions at all times. "They're still very chauvinistic." So once they are in the United States, "when a woman tries to tell them something or provide some form of leadership, they have a tendency to not follow through on assignments." Even if it is for informational purposes only, since it is coming from a female, "the Black male African will not want to take that information from a female." As an administrator, Dr. Bishop used "documentation" to offset this issue with the sexism and put everything in writing for future reference. "I find that a lot of time we wouldn't have to go through if you would just document and then have an open discussion about it."

The other problem Dr. Bishop encountered as an administrator was working with women regardless of their race. "Just the fact that you are a female giving some instructions and directions; women have an attitude towards other women. So that's another area we must look at." Per Dr. Bishop, it did not matter if the women were "White, Black, blue, or green," if a woman was in charge, "Women form their own attitudes towards other women who are in leadership, supervisors, or any women who are

serving in administrative capacity." Also, Dr. Bishop noted that at time she was Chair of

the Department of Educational Leadership at JSU, "there were not many men in the area

of early childhood or elementary education. It was mostly women at that time. There

were men teaching courses in educational leadership, but basically it was women." The

atmosphere in the department at that time was inviting and people were helpful. During

the period of her position as Department Chair, there was one African American and one

female and she was the one person in those two roles, as it was a very small department

at that time. She stressed that with all the racial unrest going on around the state and

elsewhere, it could not have been any better than to be working at a HBCU. Her

philosophy of "shared governance" as a leader, while trying to give voice to the staff and

make people "comfortable" benefited the department and the school as a whole. Her

duties not only included administrative tasks, meetings, budget monitoring, discipline,

class scheduling, etc., she also had classes to teach, community service, student mentees,

as well as developing and designing cognate area courses for the Higher Education

doctoral students. As one of the founding faculty of the Executive Ph.D. Program in

Urban Higher Education, Dr. Bishop's vision and educational foundation, along with the

other founding members, has enabled the program to become one of the most sought after

doctoral programs for senior level administrators locally and nationally as well. The

program attracts many renowned visiting professors, federal, national and international

academic and corporate leaders as participants and guest faculty.

When asked what has been her most rewarding experience as an administrator,

she stated, "My doctoral students. Seeing them graduate and go on to do great things at

all levels – locally, state, and internationally. Passing the torch to the students. Giving

them a higher purpose, higher expectations, and higher outcomes." Dr. Bishop's response

to her least rewarding experience as an administrator involved the "pay, salary. But that's

at all institutions – women are always underpaid, salary discrimination." Barriers she

encountered other than sexism and the issues with women not accepting female

leadership, was the

> lowering of the standards. I came from the old school where standards meant
>
> something. That's the way I was taught – to have standards, high standards. As an
>
> administrator, I recruited quality students for the Executive Ph.D. Program. But as
>
> each new administration comes in, they value the dollar, quantity over quality.
>
> That's why I stay in trouble with them – I stand for high standards. I want the
>
> students to have a quality education.

Dr. Bishop is engaging, no nonsense and at times, witty. I can see why her

students write her letters for years after graduation. Including her years as an Instructor

and administrator, Dr. Bishop has more than twenty-five years in the higher education

arena.

Interview Two - Dr. Toya Barnes-Teamer

I met with Dr. Barnes-Teamer in her office at Dillard University. Her setting

overlooks the duck pond on campus, and her office is warm and inviting. After setting up

recording equipment, we began the interview.

Dr. Barnes-Teamer is forty-nine years old and is the youngest African American

administrator I interviewed for this research. She has been married for twenty-one years

and has three children. Her current position is Vice President for Student Success at

Dillard University, a HBCU located in New Orleans, Louisiana. She has been in this

position for seven years. Prior to this position, she was the Senior Vice President for Academic and Student Affairs for the Louisiana Community and Technical College System (LCTCS 2005-2007). From 2001-2005, she was the Vice Chancellor for Louisiana Technical College. She holds a bachelor's in Graphic Arts (1986) and a Master's in Guidance and Counseling (1988) both from Loyola University in New Orleans, and a Ph.D. in Higher Education Administration (2001) from University of New Orleans.

Dr. Barnes-Teamer is a native New Orleanian and other than post-Katrina evacuation, has never lived outside New Orleans. All of her education was obtained in private parochial Catholic and public local institutions. She attended kindergarten through fourth grade at St. David, a private parochial Catholic school in New Orleans, and then a public school, Thomas Alva for fifth through sixth, and entered St. Mary's Academy (a private Roman Catholic all-girls school) for high school (seventh through twelth) where she graduated with honors (1982). She enrolled immediately into Loyola University and continued straight through earning her bachelor's and master's consecutively with honors. Her parents both attended college but did not graduate. Dr. Barnes-Teamer is a first generation college graduate. She has five siblings and is the fourth child of six children. She has two sisters and three brothers. One sister is an LPN graduating from Charity School of Nursing, and the other sister has a bachelor's in accounting from Southern University at New Orleans (SUNO). One brother has HVAC certification from Sidney Collier Technical College, another brother attended college but did not graduate, and the youngest brother has not attended any college classes at all.

Dr. Barnes-Teamer considers herself to be a very spiritual and religious person who attends Catholic mass or United Methodist or some form of Christian church every Sunday. When traveling, she finds a Christian church in whatever city she is visiting to attend church services. Her belief in God is powerful, and she prays all the time and prays constantly. Dr. Barnes-Teamer stated that her "relationship with God inspires and encourages her and her passion, which is to assist students always motivates her no matter whatever else is going on. Professionally, her satisfaction comes from assisting students." Attending church provides her with the most encouragement and inspiration. "Although my label is that of a Catholic, I am a Christian. You can look around my office and see the Bible, prayers posted all around." When she and her husband discussed religion, they decided to raise their children as Catholics even though her husband is a United Methodist. "Being in a position such as this, you must always remember whose you are. My spirituality keeps me centered."

Another thing she does to keep herself encouraged and motivated is to "not own other people's stuff. I don't personalize other people lenses on how they see me as a boss, a supervisor, a female administrator, or whatever. That's their stuff, not mine. I don't own it." She stated that sometimes staff thinks she is not nurturing enough or has no compassion, but she does… she just does not want barriers she has erected to be breached. Nor does she want certain boundaries to be tested such as when a Black employee who is a mother and seeks preferential treatment from Dr. Barnes-Teamer because she is a mother also and should understand why this mother is running late for work, etc. Dr. Barnes-Teamer said she definitely understands and still wants you to be at

work performing your duties, or having a plan and a backup plan in place just in case one morning you are running late, your job is still covered.

Mentoring/Relationships

Dr. Barnes-Teamer was so excited to talk about her mentors. She feels so blessed to have had amazing and caring people in her life from elementary school through her current position at Dillard University. Her first mentor was Dr. Anita H. Crump in elementary school, then Sister Ora Lisa at St. Mary's Academy during high school and Clarence Barney when she worked at the National Urban League of New Orleans. While at Loyola University, she was mentored by Dr. Norman Rousell and Edith Jones. Dr. Barnes-Teamer received mentoring at UNO from Chancellor O'Brien and Vice Chancellor Bob Brown, at Louisiana Technical College from Dr. Montgomery and on the state level, Dr. Walter Bumphus when he was President of the LCTCS.

Not only did Dr. Bumphus mentor Dr. Barnes-Teamer, he hired her mentor, Dr. Montgomery-Richard as Chancellor, and he also hired Dr. Barnes-Teamer as Vice Chancellor of LCTCS. Dr. Montgomery-Richard was the first woman mentor Dr. Barnes-Teamer had as an administrator in higher education; all of the other mentors up until that time were male. In explaining how most of her mentors are men, Dr. Barnes-Teamer said it just seemed to work out that way, and that it was not intentional. "It just seems that I work better with men because they don't personalize stuff as much as women. Don't get me wrong, they do personalize at times, but not half as much as women." Except for Dr. O'Brien, all of these mentors are African American. Each of these have provided her with assistance offering advice relative to attaining her goals in higher education administration. Throughout the years, they have continued to provide her with career,

educational, and personal advice. Dr. Barnes-Teamer said that she rarely needed help or guidance in job performance, but mentoring helped her to maneuver the system, the culture of the university. "I never had any problems doing my job, but I needed a lot of help with maneuvering the system. My mentors are my circle, since they have been where I am, they can help me navigate through the culture."

Not only were these mentors her friends, but also some recruited her to work with them – Clarence Barney (Urban League), Dr. Norman Rousseau (Loyola University), Dr. Margaret Montgomery-Richard (LCTCS), and Dr. Walter Bumphus (LTC). Dr. Barnes-Teamer relied heavily on Dr. Neari Warner, and two other employees, Mary and Alice, while employed at SUNO's Upward Bound Program. Dr. Barnes-Teamer is still in contact with all of her mentors and co-workers and their families and has established long-standing personal relationships with their extended family members.

Dr. Barnes-Teamer has a friend and a religious mentor in Minister Cheryl Cramer. Minister Cramer has guided her at one point or another in her religious, personal, local, and employment decisions. They are very close friends and speak or see each other regularly, time permitting given both of their schedules. Regarding nurturing her inner self while managing her career and personal relationships Dr. Barnes-Teamer has two things that keep her focused

> (1)   I thank God daily for my husband, Rod. I put forth every effort, even
> moreso after twenty-one years of marriage to make time to spend quality time
> with him! We have a date night that's separate from family night. I cook his
> favorite breakfast; we eat together often and communicate as much as possible
> throughout the day. He is pretty busy himself running two organizations, his

volunteer work, and helping to get the children where they need to be, or whatever. He's great!"

(2)   Church and my family! My family keeps me grounded. I find solace in going home. I love my family! I am so blessed! I thank God all the time!

In her current position, Dr. Barnes-Teamer teaches a class every semester for first year students. She has fifteen years of experience as an administrator in higher education administration. Her most favorite place to work was Loyola University. It was her alma mater, and she felt so much at home there. The only drawback, was that there was no way she could ever hold a senior level position of authority at a Jesuit Catholic facility because women can never be in those senior level positions of authority. She said "If their (Loyola University) practices were to change, I would love to return there to work! But we know that won't happen because it is the Jesuit religious order that is ran strictly by males." So in order to advance, Dr. Barnes-Teamer made the tough decision to leave the Director position at Loyola University and accept a position at UNO, where she saw women in senior level positions of authority, although there were no women of color. One of those women, Linda Robison, (a White female), Vice Chancellor for Financial Services told her a story that has stuck with her relative to women in leadership. Linda Robison kept a yellow duck squeeze toy in her desk and pulled it out on occasion, which seemed to most people to be for no apparent reason. Until she explained to Dr. Barnes-Teamer why she always kept that duck with her in every position over the past few years, it just looked like a child's bath toy. But once she explained that the yellow duck "serves as a reminder to me as a female administrator, to make sure you're not this – a sitting duck." You already stand out and have a target on your back, so you must do your best

not to be a "sitting duck." That story has stayed with Dr. Barnes-Teamer to inspire her to "keep moving, she does not want to be a sitting or a lame duck!"

Dr. Barnes-Teamer learned the ropes of being an administrator at her respective institutions from her mentors and on the job training. Dr. Rousell taught Dr. Barnes-Teamer time management, written justification, and preparation while at Loyola. At UNO, Dr. O'Brien stressed creative thinking, think outside of the box, different paths to administration, and that it is ok to "fail forward." Dr. Montgomery taught her about female administrators and how they are perceived in the workplace. Dr. Marvalene Hughes, another mentor and the former President of Dillard University, the first woman to hold that position, also taught Dr. Barnes-Teamer about being a female administrator. Dr. Barnes-Teamer learned that "no matter what people say, they do look at female administrators differently than they do male administrators. An off-color joke told by a male administrator is not received the same way when told by a female administrator."

In her current department, there are eight administrators of color (six men and two women), and one of those women is Dr. Barnes-Teamer. Dr. Barnes-Teamer decided to teach a class each semester of first year students. The reason for this choice has nothing to do with salary, because she is not paid anything extra for this class. In fact, she chose to do this to enable her to have credibility with the students, the administrators, and the faculty. When or if a faculty member complains that she has no clue about what's going on in the classroom because all she is doing is sitting in her office all day, she can calmly correct them when she informs them she teaches incoming freshmen every semester and has done so at no additional salary for the past seven years. It also helps that she has fifteen years of experience as a higher education administrator.

Racial Climate

Dr. Barnes-Teamer credits Dr. Joe Louis Caldwell (deceased, 2010) with teaching her about racism and prejudice and the difference between the two. "Racism = Prejudice + Power and Black people do not have power, so they cannot be racist." Throughout her career and even her educational pursuits, she said she has never encountered racism. Loyola University is a PWI with a very minute number of students of color, and she never had any type of problems. She literally loves Loyola University! She does recall two incidents that she thought were funny – one involved her as a student who was involved in some type of student governance and the Black Students Union and she told her student worker supervisor that the university keeps saying they want diversity, but there are no pictures of Black students in their brochures or catalogs. So the department printed out postcards showing several students around campus and one of the students happened to be Dr. Barnes-Teamer. Her younger sister was already a student at Loyola and was talking to some friends, and they showed her the postcard and were shocked that Loyola even had White students in Alpha Kappa Alpha (AKA) Sorority. Her sister looked at the postcard and said "That girl is not White, she's Black and she's my sister." Well needless to say, those postcards did not make the impression the university had hoped for. Dr. Barnes-Teamer told them that next time, use pictures of students that are more representative of the African American diaspora. She told them next time to "pick someone who is not only Black, but looks Black."

Another instance happened also at Loyola while she was a student. In a discussion with other Black students who were complaining about discriminatory treatment and not receiving fair grades and wondered if she was having the same problem. When she

responded "No," several students said it would not happen to her anyway because the faculty did not know what race she was. "They don't know if she's Black or White, so they treat her like one of them." I asked her how did this make her feel, and she said it bothered her and she was concerned, but that was their personal feelings. As far as she knew, she did not receive any type of preferential treatment based on her skin color and had never been treated any differently by teachers or administrators. She thinks that the Black students felt that she did and there was nothing she could do about that. She did not own those feelings; they belonged to those students.

Now she did state that she faced racism, sexism, and ageism at the state level when she was Vice Chancellor of LCTCS, and prejudice, sexism, and ageism at Dillard and UNO, and sexism at Loyola. She was taken aback during the interview with Dillard when asked since she had only worked at PWIs, what could she bring to a HBCU? She told them "transferrable skills, skills are the same no matter where you learned them they work everywhere on all levels. Plus, I'm a first generation graduate, I attended SUNO's Upward Bound program for 4 years and then became employed with the department, and more importantly, I'm Black!"

Another difference that she dealt with at Dillard that never surfaced at any of the other places she had worked, was the use of the title "Dr." At the PWIs, Dr. Barnes-Teamer would have preferred to be called "Dr.", whereas at Dillard University, a HBCU, she wanted to just be "Toya." It was fine until a Vice Chancellor pulled her aside and chastised her for being too familiar with the students. She told Dr. Barnes-Teamer, "They have to call you Dr." At Dillard, Dr. Barnes-Teamer feels that it is indeed a "different culture." This is also an example of one of the ways Dr. Barnes-Teamer has assimilated

into the culture of the University. The department did not have to change to accommodate her, but the division was created and she was hired to fill the position. The university downsized, and the components that make up the position changed. More departments are reporting to her than before. But, she is ok with that because "most of these departments I already had experience with in my former positions, so I was excited. Just more to add to my résumé."

There are 3 barriers Dr. Barnes-Teamer has encountered as an administrator

1) Other people's perceptions… before they get to know you as an administrator, they prejudge you, prejudice.

2) They do not hear female administrators. A woman can make a statement, and no one seems to acknowledge it. But let a man make the same statement, and all of a sudden, it's a light bulb moment. They act as if they have never heard the statement before.

3) People's expectations of female administrators – they expect us to be a certain way, and if you're not overly nurturing, then you are perceived as not caring, not compassionate. People are also resentful if a female administrator gets a job they think they should have received and then they set out to make us look bad by undermining our authority or messing up a project or missing deadlines on purpose to make the female administrator look inadequate or inexperienced.

Dr. Barnes-Teamer's most rewarding thing about being an administrator is the success of her students. The least rewarding is the resentfulness of the people who did not get the position they applied for, and you did. They try to make it hard for you to be effective.

We ended the interview with this question: "What advice would you give someone like me who has been out of the higher education administration field for more

than ten years and will be seeking employment once I receive my Ph.D.? Dr. Barnes-Teamer offered two things – 1) Be sure to be open about how long you were out of the field, providing why and what you were doing in the meantime to keep yourself abreast of what's happening in the field. Provide answers to the unspoken questions, so they don't have to wonder, and 2) what skills and talent can you bring to the table that will set you apart from the other applicants? With this response, we ended the interview.

Interview Three – Dr. Jerald Jones Woolfolk (Adley)

Dr. Woolfolk was born in Leland, Mississippi and is single with one son who is nineteen years old and a college student. He is sitting this semester out since they just made the move to Oswego, New York for Dr. Woolfolk to start her new position. Just prior to the interview she had recently changed her name from Dr. Jerald Woolfolk Adley to Dr. Jerald Jones Woolfolk. This was my first interview conducted over the phone during this research study. Dr. Woolfolk responded almost immediately to my request to be a participant in my study. I saw her profile on Linkedin.com, "the world's largest social network for people in professional occupations." I was so surprised at how soon she answered my message and agreed to be a participant. I was humbled that someone would treat me and my study as a priority. She even agreed to be interviewed on a Sunday, the Superbowl Sunday as well. Since both of us are not big sports fans, it worked out very well.

After gathering preliminary information about Dr. Woolfolk and her move to Oswego, we began to record the interview. Dr. Woolfolk told me that although she has family in Mississippi and in New York, she no longer has a home in Mississippi. Her current title is Vice President for Student Affairs and Enrollment Management at State

University of New York (SUNY) at the Oswego campus. Out of all of the participants, she has been in her new position the least amount of time, one month. Dr. Woolfolk held the following senior level positions of authority in higher education administration –

• Vice President for Student Affairs and Enrollment Management and Diversity, Mississippi Valley State University (MVSU), 2011 – 2013.

• Chief of Staff, Office of the President, MVSU, 2010 – 2011

• Vice President for Student Affairs at The College of Staten Island - The City University of New York, (CUNY) 2009 – 2010.

• Interim Vice President for Student Affairs and Enrollment Management, MVSU, 2007 – 2009.

• Assistant Vice President for Student Affairs and Enrollment Management, MVSU 2005 – 2007.

• Assistant Vice President for Student Affairs, MVSU, 2001 – 2005.

• Dean of Students, University of Arkansas at Pine Bluff, 2000 – 2001.

• Associate Dean of Students for Residential Life at University of Arkansas at Pine Bluff, 1989 – 2000.

Dr. Woolfolk has more than thirty years of experience in higher education, working her way through the ranks from a counselor to Associate Dean at the University of Arkansas at Pine Bluff to her current position as Vice President for Student Affairs and Enrollment Management for SUNY at Oswego.

Educational background

Dr. Woolfolk credits her parents with planting the seeds regarding earning an education early on in her life. "It was never a discussion, you already knew what you

were going to do – go to school, graduate and go the college, and education was transformational." She and her siblings did not have a choice in the matter. "In the Mississippi Delta, we didn't understand that this was a big hurdle, we just believed it because that's what we were told." Growing up, Dr. Woolfolk was very active in her church, which "consisted of teachers, business people who valued education. Also, the teachers we had in school expected us to do this." She attended first through sixth grade and then middle school, seventh through ninth grades and senior high tenth through twelfth at public schools in Mississippi. She graduated in 1977 from high school and earned a bachelor's degree in Psychology in 1981 from JSU. She received her Master's in Counseling Education from Iowa State University in 1984 and her Ph.D. in Urban Higher Education from JSU. As I mentioned previously, Drs. Bishop and Warner were two of her professors in the JSU Executive Ph.D. Program.

Her parents were high school graduates and her father attended some college but did not graduate. Dr. Woolfolk had four siblings – two brothers and two sisters. One brother is deceased. Both of her brothers attended college but did not graduate. One sister has a bachelor's degree in Business, and one sister has a Ph.D. in Community College Leadership.

Spirituality/Religion/Inspiration

Dr. Woolfolk considers herself to be a very spiritual and religious person who believes in God. She is an avid church goer and is affiliated with the African Methodist Episcopal (AME) church. She attended church every Sunday until she moved to Oswego, New York and has yet to find a church home. She prays daily, "all throughout the day, I have regular conversations with my God." Her traditions of prayer and faith provide her

with encouragement and inspiration when she faces obstacles whether personal or professional. "I pray and trust and I know that whatever it is, God will work it out. It'll be ok. My faith is all the inspiration I need."

Mentoring/Relationships

Dr. Woolfolk stated she has had mentors all through her life, from elementary school until now. Her mentors have ranged in age from as young as her son Brandon to the former President of MVSU, Dr. Lester Newman. "Brandon gave up his time to help me put together articles or whatever I needed for school. He helped me out because he knew I needed to study. He was so proud of me when I graduated!" It is not about the age of the person offering you the advice, it is the timing, wisdom and knowledge that matters. When the information shared with you is on point, it does not matter who provides it at that time. If it is positive and propels you forward to the next step or makes you think and is relevant to you and your situation, receive it, regardless of the source. Other mentors were Dr. Joseph Stevenson, former Executive Director of JSU Ph.D. Program, all were Black males. In addition to receiving career, educational, and personal advice from Dr. Newman, he also provided Dr. Woolfolk with spiritual and religious mentoring. The only female mentor she had was also someone who provided religious guidance as well, Reverend Dr. Glenell Lee-Pruitt, Provost/Vice President for Academic Affairs, Jarvis Christian College. Dr. Lee-Pruitt also serves as Pastor at St. Matthew AME Church in Shreveport, LA. Dr. Woolfolk nurtures her inner self while balancing work and personal relationships through prayer and focusing on God. Dr. Woolfolk feels so blessed because she has always "been surrounded by people who made sure she stayed on track. People who I admired and wanted to emulate."

With twenty-five years as a higher education administrator, Dr. Woolfolk said she was recruited or asked to apply for all of the positions she has served in during her years in higher education administration. In her current position at SUNY/Oswego, she is the first woman and first African American to hold this position. She is the only African American in her department and the only female. Most of her induction into administration came through "on the job training and utilizing evaluation and assessment, best practices to arrive at the best outcome." In some point in her career, such as the positions at CUNY and SUNY, Oswego, there were no mentors, or there was informal departmental mentoring that was unstructured and you learned on the job, and "you came in and hit the ground running."

In her present position, she meets with the president, Dr. Deborah F. Stanley, a White female, on a weekly basis and considers her an informal mentor. Her other mentors were all Black males, except Dr. Lee-Pruitt who is a Black female. The role of her mentors has mostly involved guidance in career strategy, education and employment pursuits. They offer encouragement, spiritual enrichment, share information about opportunities for advancement and provide constructive feedback. In fact, one of the best pieces of advice came from her mentor, Dr. Newman who told her to return to school to obtain a Ph.D. She did not want to, but eventually she did return and that was mainly because of her childhood friend and mentor, Dr. Lee-Pruitt. They grew up and went to college together and were very competitive. When Dr. Lee-Pruitt received her degree, it motivated Dr. Woolfolk to get her doctorate. "I couldn't let her get one up on me. We've been competitive since we were children." I could definitely relate to this story because something similar happened with me and my best friend Patricia Powers Ruffin. In fact,

she is the reason I am in school today. Pat enrolled me in school, so she would not have to go alone. Then, she asked me to drive her to the campus and wait for her in the financial aid office. When my name was called, I was looking around for someone else with my name, since Mary is such a common name, but the "Alexander-Lee" was a dead give-away. Eventually, she came into the office and begged me to sign everything and go to school with her. After much discussion, a very shocked Mary enrolled in Southern University at New Orleans fall 1984. I completed my courses in December 1989 and participated in the May graduation in 1990. Pat did not graduate, her father became ill, and she moved back to Mississippi to care for him. All the while she constantly encouraged me, helped me pay tuition, and was one of my biggest cheerleaders. In 1991, after I entered graduate school, she was diagnosed with cancer, and she died May 9, 1992. Her funeral was on the day I graduated May 16, 1992. I was torn trying to decide whether to fly home from Ohio for the funeral and miss my graduation or walk across the stage. Her daughter told me, "No way, Auntie, you have to walk across that stage for my mom and you!" So, I did, it was and still is a bittersweet accomplishment, but I am so proud that we did it, together.

Dr. Woolfolk also mentioned that she does not get to see her mentors often, maybe "at a conference she'll see Dr. Newman." She has not seen Dr. Stevenson and was not aware of his new position since he left the JSU Executive Ph.D. Program. On the other hand, it is so befitting that two of her closest friends and mentors are now working together again. Dr. Newman is the President of Jarvis Christian College and Dr. Lee-Pruitt is the Provost and Vice President for Academic Affairs at Jarvis Christian College.

Dr. Woolfolk feels that she has not encountered racism or sexism within the realms of the

educational institutions where she has been employed. She has worked at two HBCUs

and two PWIs. She describes the racial climate within her current department as

"excellent." The President is often the senior administrator who "shows her the ropes"

since coming onboard at SUNY, Oswego. Dr. Woolfolk has never been marginalized or

isolated in any manner in any of the positions she has held in higher education

administration. She believes she has the opportunity to significantly influence the culture

of the department which she currently serves. The department did not have to change to

accommodate her and neither did she have to assimilate in order to "fit" in with the

department. "Neither was necessary," said Dr. Woolfolk. "It is all about respect." She

said, "I respect the culture of the division, the department, and the institution, and they

respect mine … We work together." Respect and a culture that promotes best practices

breeds a culture of excellence. That is why Dr. Woolfolk stated, "I bring a culture of

excellence with me that's the culture of the department. That's why the end result will be

excellence."

One of the barriers Dr. Woolfolk encountered as an administrator was the fact that

she did not have a doctorate. She stated,

> I needed a terminal degree in order to communicate with the faculty. Faculty can
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> be challenging if you're not faculty. Sometimes it's a barrier to engage faculty in
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> the conversation, especially if you're not faculty. So, without a Ph.D.,
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> communication was a lot different. It's a club, and if you're not in the club,
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> communication can be very difficult. What brings us together once we all got
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> those letters [behind our name]; we're all experts, we've all written dissertations,

and we've all done the same thing. Getting the Ph.D., especially for me makes the communication and the relationship a lot easier between Student Affairs and on the academic side. Without the Ph.D., it was a barrier for me in terms of getting what we needed on the academic side, so we could all work together for the good of the student and the university.

Another barrier mentioned by Dr. Woolfolk is that "people don't understand what Student Affairs is and what it's about. They just think all we do every day is have parties and activities on campus." It is much more than that. It is an outlet for the students, a way for them to learn socialization, leadership, and hone communication skills.

Dr. Woolfolk finds being "able to effect positive change" as the most rewarding element about being an administrator. Institutional structure, institutional organization, you want to know that after you've left, it's better than what you found. That's not to say that something was wrong with what you found, it is always room for improvement." The least rewarding as an administrator for Dr. Woolfolk is when "I cannot make necessary changes." The change has to be from the top down. If the administration is not on the same page and the people who are charged with implementation are afraid of change, nothing positive will occur. "When people are afraid of change and continue to do the same things over and over again that's not helping the institution, status quo is very frustrating to me." At that point I asked about her game plan, her strategy to get people onboard, and her response was, "If the change is not from the President on down, you will not be able to effect institutional changes." Normally, she begins to channel her energy towards her division and "make sure it's on track, and we're doing what we're supposed to do relative to best practices. I've been told I run a pretty tight ship!"

Interview 4 – Dr. Juanita Johnson-Bailey

Please note, I had technical difficulties and had to make adjustments during the recording. I also used a second recorder as a backup once I realized there was a problem with the sound. My voice is clear, but Dr. Johnson-Bailey's is muffed and inaudible for the first thirteen minutes, but improves significantly thereafter. Recording on more than one device made a significant difference in the transcription of the interview. I was able to hear what was missing on the first recording. This is my second interview via phone.

I was so thankful that Dr. Johnson-Bailey also set up her interview with me on Superbowl Sunday as did Dr. Woolfolk. Sundays are more relaxed and laid back. After preliminary introductions again and greetings, we began to record the interview.

Dr. Juanita Johnson-Bailey is married and her husband is Marvin Bailey. They have one child, a daughter who is thirty-seven years old. Dr. Johnson-Bailey is the Director of Women's Studies and a tenured Full Professor at the University of Georgia in Athens, Georgia. She has been in the Director position for five years. She believes that the formation of her identity as a young African American female relative to education was heavily influenced by her parents, community, and her "Catholic school environment that extended beyond the classroom. I went to the Negro Library as a child." But more importantly, she said, "My mother had a dream." Dr. Johnson-Bailey then told me the story of how she met her husband to be and wanted to marry him while still in college. They met the first week of school and told her mother they wanted to get married the second week they had met. Her mother said, "No, you will have to wait until you graduate from college with your bachelor's degree." She was so angry with her mother and even more upset with her then boyfriend because he sided with her mom. So being

the competitive type of person that she is, she vowed to show both of them. If she had to wait, it would be on her own terms – so she accelerated her classes and graduated from college within three years. Needless to say, they were married, and she had the degree, and her husband and her mother had a dream!" Thankfully, for Dr. Johnson-Bailey, her mother's dream was realized as so many other dreams do not come into fruition. Her mother is now deceased, and she misses her dearly.

She shared a poignant story about returning to work after the death of her mother and six months later dealing with her husband and brother-in-law being diagnosed with the same type of cancer at the same time. It was overwhelming. One of her co-workers, a close friend asked her how she was feeling and when was the last time she had spoken to her mother. She said she looked at him in amazement and disbelief because he knew her mother had died months ago. Well, he told her, I talk to my mother all the time (his mother is also deceased). In fact, I just finished talking to her. "Just because it's the end of their life, it's not the end of your relationship with them." That statement has resonated with her, and it is a calming thought on days when she misses her mother the most. Also, she informed me that the week before we taped the interview, her brother-in-law died. It's been a difficult time because both of their husbands were diagnosed with cancer. And one lived, and one died. It's just heartbreaking because she wanted to celebrate her husband's health improving, but how can you when your sister's husband is dying. I informed her about the death of my mother, and she asked about Dr. Hill because she knew that Dr. Hill's mother was deceased. After this discussion, we continued with the interview.

Dr. Johnson-Bailey considers herself a military brat and was born on Fort Benning, Georgia's military base. She attended public and Catholic schools – elementary covered first through eighth. It was a Catholic segregated school in Alabama. Her senior high school was ninth through twelfth in Columbus, Georgia. It was desegregated, and she was the only Black girl in her class for four years. She graduated in 1971. In Kindergarten, she ran away, "I hated it! There was a first grade teacher who rescued me and just let me do what I wanted to do, so I really didn't participate in my kindergarten class, I hung out with this first grade teacher." Dr. Johnson-Bailey received her bachelor's degree in communications from Mercer University, a Southern Baptist PWI in Macon, Georgia in 1974 and was married the same year. She holds a Master's and Ed.D in Adult Education from the University of Georgia, 1993 and 1994 respectively. UGA did not offer a Ph.D. until 1995. Her mother went as far as the tenth grade and her father was a high school graduate who attended college but did not graduate. Dr. Johnson-Bailey has one sibling, a sister who has a Master's in Early Childhood Education.

Spirituality/Religion/Inspiration

Dr. Johnson-Bailey considers herself a very spiritual and religious person. She is Catholic and attends mass at least twice a month. She prays the rosary during her ninety mile drive to work. She lives in Macon, Georgia and commutes weekly to Athens for work. Praying the rosary is how she encourages and inspires herself. The rosary is a series of meditative prayers that focus on Mary, Christ, and His life. Dr. Johnson-Bailey stated she "prayed the rosary," a Roman Catholic prayer ritual, every day during her ninety mile trip from Macon, Georgia to Athens, Georgia while attending graduate

school. The rosary is a detailed prayer that may consist up to as many as ten or more prayers.

My granddaughter is Congregational and similar to Dr. Bishop, who is a Baptist, and attends a Catholic school. She has rosary beads and is learning how to "pray the rosary". A brief guide to "praying the rosary," is to first make the sign of the cross while holding the beads in your hand. Then you say the Apostles Creed (states your belief in God) while still holding the cross. As you pray each assigned prayer, your fingers are moving down the row of beads. You hold each bead as you pray – hence the saying, "praying the rosary". The next prayer is the "Our Father", followed by the three "Hail Mary" prayers, while holding the next three small beads. Next, you say the "Glory Be" prayer, and then you state which one of the Rosary Mysteries you will pray that particular day; and pray the specific prayer for that mystery. There are twenty mysteries which are divided into four categories containing five mysteries each detailing the life of Jesus and His Mother, the Blessed Mary. This is followed by the "Our Father Prayer", ten Hail Mary Prayers, the "Glory Be" and the "Fatima" Prayers. You repeat the last three parts until you've said a prayer while holding each of the remaining beads on the string of rosary beads. Once you are at the end of the beads, you finish the rosary with "The Hail Holy Queen Prayer, Breviary Prayer, and The Saint Michael Prayer and finally make the sign of the cross. Please note that this is not all inclusive, as this information was gathered from speaking with several people who practice Catholicism and information from www.catholic.org/clife/prayers/rosary.php; Resurrection of Our Lord, which is a private Catholic parochial school my granddaughter attends in New Orleans, Louisiana, and Dr. Barnes-Teamer, Dr. Bishop and Dr. Johnson-Bailey.

She also has "sanity checks and conference calls with her girlfriends "because academia can run you crazy! My mother told me to get as much education as you can get, but don't become an educated fool." She reiterated that you have to be careful with the attainment of education because "you don't want your education to separate you from who you are or your education to separate you from your people." That's one of the reasons, she connects with her friends often to relax, vent or strategize. "I have a group of women professors that get together after conferences or workshops and discuss issues, take trips." Although they are not all Black, "we refer to our group as Black women even though it's made up of three Black women, two White women and one Taiwanese woman." Another thing that she participates in that provides encouragement and inspiration is "spending one-on-one time with my students – mentoring them."   Dr. Johnson-Bailey also noted that she relies upon her mother and sister for religious and spiritual mentoring.

Mentoring/Relationships

Dr. Johnson-Bailey has had several mentors, most prominently, Dr. Ronald Cervero, a White male, who was her professor and became a close family friend and mentor. Dr. Vanessa Sheared and Dr. Patricia Bell-Scott are Black female mentors and friends that she still keeps in touch with. Two other mentors, Dr. Scipio A. J. Colin, III (Black female) and Marta Hernandez (a Cuban female) were very important in assisting Dr. Johnson-Bailey with attainment of her goals in higher education administration and except for Marta, Dr. Johnson-Bailey sees most of her mentors and friends regularly. Marta is in her 80's now, and she only gets to see her every once in a while. Marta was instrumental in Dr. Johnson-Bailey returning to school. Marta was her supervisor when

they worked for the state. When new administration came on board, the ex-Army colonel did not like that Dr. Johnson-Bailey was the internal auditor, so he told her that 'since he could not fire her since she reported to the Governor's Office, he would not give her anything to do." She was devastated and was so depressed at work that one day Marta told her "you need to stop sitting around doing nothing and use this time to go back to school and get your master's degree." Since one of her friends had also wanted to return to college, they decided to attend together. Since she did not have any "work to do at work, she was able to do her homework and finished her master's and doctorate." It was during those commutes to class, that she eventually had surgery due to the long drives that caused back problems and had to suspend her studies for a while. She chronicles her story as well as the stories of seven other women in her book, "*Sistahs in College: Making a way out of no way*" (Johnson-Bailey, 2001).

While a student at UGA, Dr. Johnson-Bailey mentioned to her department head (a White male) that she wanted to be a professor, he told her, "You sure are aiming mighty high. You better take every course we have because you're going to need them." She was so discouraged and let down. After that, it was a few years before she shared her dream of becoming a professor with anyone except her husband and immediate family. When she finally mentioned it to Dr. Cervero and Dr. Bell-Scott, they were very supportive and pushed her toward her goal.

One of the reasons she was afraid to return to school, especially UGA, was they had denied her admittance when she graduated from high school. She had applied to UGA right out of high school once she found out that you did not need a master's to get a doctorate, but was not admitted. She was crushed and had negative feelings about

attending UGA. Eventually, she talked to her priest about it, and he told her, "UGA has all the Black people they need. They already met their quota." She did not understand what he was talking about at that time and said to him, "Quota, what quota?" A few years later, she fully understood. She decided to appeal the decision and won. Unfortunately for her, that same department head who was so discouraging about her becoming a professor, was the person counseling her, and he made her educational journey hell! He started her off in all doctoral classes instead of the master level courses. "He made me take all those doctoral classes first; it was so hard, so very hard, so difficult, so very, very difficult. He put me in a bind."

Dr. Johnson-Bailey nurtures her inner self by having positive people around her, especially her husband! He is "so encouraging! I got my first job in academia because of my husband." She and her husband Marvin were at their daughter's basketball game, and since he was a Budget Manager at Georgia College, he walked across the court and spoke to an older Black woman in overalls. He told her about his wife needing a job once she graduates from college. This goes to show that one should never judge people by their outward appearance, and it is a good thing that her husband Marvin did not. "It turned out that the woman in overalls was a big wig at Georgia College, a biology professor." She told Dr. Johnson-Bailey's husband, Marvin that she knew someone in the Education Department and would talk to them about bringing his wife in as an Adjunct Instructor. The biology professor was true to her word, someone contacted Dr. Johnson-Bailey from Georgia College and the next month she was working as an Adjunct Instructor. Once Dr. Johnson-Bailey got her degree, they hired her full-time, and she taught at Georgia College for two years.

She feels so blessed "because my husband has never felt threatened by my success. I've seen more female students come into the program married and leave divorced." She stated that one time a family friend was joking about her wanting to get a doctorate and he told her husband, "Man, you can't do anything with Juanita now with a bachelor's degree, if she gets a doctorate, you'll never be able to tell her anything!" She said her husband laughed and said, "I've never been able to do anything with her anyway, so she might as well go ahead and get that doctorate!" Except for her mother and her sister, he was and always has been one of her biggest cheerleaders. She said, "Marvin was always encouraging her to go back to school since she was twenty years old."

Dr. Johnson-Bailey said, "I see more divorces among my students who pursue terminal degrees than I care to. What's interesting is Black men who come in married, go out married; but Black women who come in married, go out divorced."

Dr. Johnson-Bailey is a Full Professor (tenured in 2000, promoted in 2005). In her college, there are forty-one department heads. Out of those forty-one department heads, four are Black and two are Black women. UGA is a doctoral Research I university. She has been in her current position for five years and has been an administrator for nine years. In her department she learned the ropes of being an administrator from what she acquired while in graduate school, on the job training, some advice from Dr. Cervero, a lot of trial and error, and by herself, because she did not have a mentor to assist with maneuvering through the culture of the university. She also "learned about being a department head by attending HERS Institute at Wellesley that prepares women administrators. It helped quite a bit." She stated that "since Ron was gone by that time and the previous director didn't believe in transitioning, she was away on a research

project, so I had to learn by the seat of my pants." Even though there were some disks with departmental information and software that belonged to the university, the former director would not send them to Dr. Johnson-Bailey. In fact, she refused to do anything to help Dr. Johnson-Bailey become acclimated in the position. So Dr. Johnson-Bailey would call people who were in administration, people who were recommended to her for assistance. She had met two other Black women (one was Rosemary Felts), who had attended the HERS Institute with her and "they would get together two or three times during the semester to discuss administrative dilemmas and self-mentored as a group. That's been a wonderful help, and we still keep in touch." She would also call Dr. Bell-Scott, Dr. Sheared, or Dr. Colin and ask them for guidance. Dr. Cervero introduced Dr. Johnson-Bailey to both Dr. Bell-Scott and Dr. Colin because he said "I don't know anything about being a Black woman." Dr. Colin introduced Dr. Johnson-Bailey to Dr. Sheared, and all of them are very close friends. Since Dr. Bell-Scott retired and moved, they do not see her as much, just a card at Christmas, but they talk every once in a while, but not about work, because Dr. Bell-Scott does not want to be reminded of or hear anything that has to do with UGA or any other school now that she is retired.

When I asked Dr. Johnson-Bailey about wearing dual hats as a faculty member and an administrator, she told me "I had no intention of getting into administration", but her mentor Dr. Cervero told her it was time to give back. "I think he suckered me into being his Associate Department Head when he became Department Head. It was that Catholic guilt he put on me because he's Catholic too!" Currently, Dr. Cervero is Vice President of Instruction and once he accepted this new position, Dr. Johnson-Bailey became Department Head.

Racial Climate

Dr. Johnson-Bailey answered positively and emphatically to the questions about encountering racism or sexism within the realms of the educational institution where she's been employed as well as her current workplace. She said,

Oh goodness, yes! UGA is in the good ole south and especially Women's Studies. People don't expect a Black woman to be head of Women's Studies. They don't expect a straight woman to be over Women's Studies. So when I show up, non-Lesbian and non-White, it's a shock. They're not racist, but shocked! I have people walk into my office looking for the director, and I'm sitting right here behind the desk.

When we discussed her role in the classroom, Dr. Johnson-Bailey said, "I go through the same disrespect that a lot of women and minority professors of color go through in the classrooms. We have more challenges even though we teach from the book." I could definitely relate to that because I had several students to appeal the grade I gave to them even though I knew and they knew that their actual grade was probably lower than the one they received. I had White and Black students appealing their grades. I am so thankful that none of them were successful in getting a higher grade, but one did receive a lower grade once my grade book was reviewed. That's why I really agree with Dr. Bishop's statement about documentation.

Dr. Johnson-Bailey made a profound observation about the world in which we live and academia, "I see academics as an American workplace, and the American workplace is just a racist and sexist environment. We have more education, but that doesn't mean we're above it." She has noticed a paradigm shift in the racist and sexist culture of universities and at UGA in the Adult Education Department. "There is no

emphasis on social justice, and the department is very unconscious of the environment that we live in." Dr. Johnson-Bailey mentioned that, at one point, UGA had one of the largest students of color population, but now it has decreased. Dr. Cervero was very aware of the low number of African American students and worked to get that number increased to depict a realistic representation of the people of Georgia. Dr. Johnson-Bailey feels that the current path of Adult Education at UGA and across the nation has changed significantly." They are not connecting with the population in which we live." Dr. Johnson-Bailey believes that since "Georgia has a large population of color, this university should be a reflection of the state. They think they're being liberal and progressive, but they are not, they're practicing color-blindness, which to me is a kissing cousin with racism." If the universities of today do not get the importance of having students that are a representation of the environment in which they live, there will be a significant impact in the future education of people of color, especially African American students.

Even though Dr. Johnson-Bailey feels that the racial climate in her department is "good", as the only Black faculty member, she said, "Talmadge Guy and I have always said that we don't think they'll hire any more people of color once we're gone." Dr. Johnson-Bailey felt that "they don't understand the importance of having people of color in the environment. I don't see that happening because they don't get it." Dr. Johnson-Bailey still feels marginalized and isolated in the field of Women's Studies. Even when she attends national meetings, she still feels isolated because "the White women own women's studies. It's basically their field. Just like African Studies is basically for Black men." She recommended a book to understand these concepts that was edited by her

mentor and friend, Dr. Patricia Bell-Scott entitled, "All the Women are White, All the

Blacks are Men, But Some of us are Brave: Black Women's Studies." The book deals

with Women's Studies, where all the women are White and African Studies, where all the

men are Black and the brave ones who chose to start a Black Women's Studies

department. Dr. Johnson-Bailey said "The White women probably do not see themselves

as racist, and they see feminism as akin to a social justice movement for women, but by

and large, I feel it's a White woman's field."

Dr. Johnson-Bailey believes that she had the opportunity to influence the culture

of her department during the initial entry into the professoriate, "since we are going in a

direction that is more about activism and it's more learner centered." She also stated that

the expectations of the professorate that she established in graduate school were not

consistent with the reality of entering the professorate. "I thought we were better, I

thought we were different and all the pettiness and things I had seen in state government

that I wouldn't see them in the professorate – not true, it just wasn't true (laughing)."

In discussing the opportunities for succeeding as an administrator and barriers she

has encountered in higher education administration, Dr. Johnson-Bailey candidly said,

"One thing I'm struggling with now is that I feel I'm at the end of my career because I

don't have anywhere to go, no networking opportunities. Black females continue to be

passed over due to the glass ceiling." Dr. Johnson-Bailey stated the most rewarding about

being an administrator is "to make a difference in students' lives and staff, faculty lives."

The least rewarding about administration is "It takes a toll on you, the isolation. At least

as a faculty member, you are with the students. You can serve at that table or sit at that

table. I want to sit at that table."

Interview 5 Dr. Neari Francois Warner

This was the last interview for my doctoral research study, and I was a little anxious and excited to finally get to this stage in the dissertation process. I have always admired Dr. Warner's grace under fire, her poise, and diplomacy. She has wisdom and has always told it straight, no chaser. Dr. Warner lives in Stockbridge, GA and commutes via air to Jackson, MS every month from Thursday until Sunday for her position as a visiting professor at JSU's Executive Ph.D. Program in Urban Higher Education. She has served in this capacity for 10 years. Dr. Warner is divorced and was married for 13 years. She has one son who is 43 years old.

Educational background

Some of the cultural and/or traditional influences on Dr. Warner as a young African American female relative to education revolve around the era in which she was born. "I am a child of the 60's. I went to segregated schools in my lower grades and when I left high school I was given a scholarship to attend Grambling College (1963), which is now Grambling State University (GSU)." Dr. Warner attended public schools in New Orleans, elementary covered Kindergarten – sixth, (McDonough #6), junior high was seventh through ninth (Samuel J. Green) and senior high was tenth through twelfth (Walter L. Cohen). "There was no pre-K at that time, and all of these schools were designated for African Americans only."

It was very interesting for a young girl to leave the city of New Orleans and go to college in Grambling, Louisiana, a city that is about three hundred miles from New Orleans. It was a place like she had never seen before, it was "a rural area with red dirt, hills, and farms." Dr. Warner was not accustomed to that type of terrain, but it was not a

problem because "I had come to Grambling College for school and for school only. I was one of eight children, and my father wanted all of us to go to college." In order to keep her scholarship, Dr. Warner had to maintain a 3.5 GPA each semester. Her father was adamant about each of them attending college, so receiving a scholarship was very important not only to Dr. Warner but to her family as well. This would keep her father from having to find money or get loans to finance the education of eight children. "I had no choice but to do well, and I was successful. I graduated magna cum laude in four years" with a bachelor's degree in English Education in 1967. Even though she received a job offer to teach in the New Orleans public school system, she decided to accept a Presidential Fellowship to Atlanta University in Atlanta, Georgia to earn her masters' degree. At that time, it was only a graduate school, but now it's Clark Atlanta University. In 1968, a year after earning her bachelor's degree, Dr. Warner received a Masters' in English Education. In 1992, after commuting five years from New Orleans to Baton Rouge, Louisiana to attend Louisiana State University on a part-time basis, Dr. Warner obtained her doctorate in Curriculum and Instruction while working full-time at SUNO.

Dr. Warner knew the importance of getting an education from a child, a goal she learned early, especially from her parents who did not complete high school, yet valued education. Her mother was a housewife with a sixth grade education and her father was a laborer with a seventh grade education. Amazingly, despite having to maneuver through the segregated and Jim Crowism of the era in which they lived, all of the eight children realized the educational path stressed by "my Daddy. He wanted us all to be college graduates." Four of Dr. Warner's siblings received Masters' degrees. Four children, including herself have careers in education - one brother and two sisters. "I taught at the

college level, my brother taught high school, my sister taught middle school, and my other sister taught elementary school, so we had all the school systems covered!" One of her sisters is an accountant, another brother is an electrical engineer, another sister is a biomedical engineer, and a sister is a pharmacist. "We are proud of our accomplishments because we actually had very little. But we had each other to depend on, and we had the love and encouragement of our parents."

Immediately upon finishing graduate school in 1968, Dr. Warner returned to New Orleans to be an Instructor at Southern University at New Orleans (SUNO). She taught Freshman English for thirteen years and then was Director of the Upward Bound Program (where she worked with Dr. Toya Barnes-Teamer, one of the participants in this research study). "Upward Bound was a federal program (Title IV) designed to help disadvantaged students do better in their classes." From that position, Dr. Warner was asked to consider becoming the Dean of the Junior Division-Freshmen Students and stayed at SUNO for a total of twenty-six years. Dr. Raymond Hicks, a classmate of Dr. Warner while at GSU, contacted her regarding a position at GSU once he became President. She accepted and served in the following positions at GSU:

- Assistant Vice President for Academic Affairs

- Vice President for Development and University Relations

- Vice President for Student Affairs

- Vice President for Academic Affairs

- Acting/Interim President

Even though GSU released Dr. Hicks and another president thereafter, Dr. Warner remained employed at her alma mater and was eventually asked to serve as its first

female President. She served as President during "the time that the university was in very serious trouble, it was on the verge of losing its accreditation from Southern Association of Colleges and Schools (SACS)." Without SACS accreditation, an institution is not eligible for federal funds, and the students will not be able to receive federal funds such as loans or grants. The Board asked her to serve in this position, and she accepted the role because "I felt that whatever I could do to help my alma mater, I would do it. If the Board felt that I could do it, I would do it and give it my best shot." Dr. Warner "put together" what she called the 'A' team and "was successful in obtaining accreditation for Grambling in 2004."

Spirituality/Religion/Inspiration

Dr. Warner considers herself to be a very spiritual and religious person. She is affiliated with the Baptist church. "Just like my Daddy made sure we went to school, he made sure we went to Sunday school." She grew up attending Sunday school and then regular church services at Austerlitz Street Baptist Church in New Orleans. "My church home is one of the few things I miss about New Orleans." I noticed on the church's website that they will celebrate one hundred and sixty years of service in June 2014. Although I have never been to this church, I have driven past it numerous times over the years while living in New Orleans. Dr. Warner said that since relocating to Georgia, she attends church at least twice a month. Religious rituals she participates in include praying every day and night, blessing her food prior to eating and thanking God for His blessings. Her family traditions are celebrating birthdays, and each sibling has a holiday that is celebrated at their individual homes every year. It's one of the best times, and each year the family and extended family looks forward to these celebrations/family reunions. All

of us attend the graduations of our children, grandchildren, nieces, and nephews.

Although each of them have children, no one has more than two children. No one wanted

to have a lot of children, coming from a family with eight children. "We participate in

family oriented activities and always support the family in everything that's related to

education."

Mentoring/Relationships

Dr. Warner said that everyone she has worked with throughout her academic

career has mentored her in some capacity, starting with her first mentor, Dr. Emmett

Bashful (deceased 2011), the former Chancellor of SUNO. He hired her straight from

college and gave her a job, and he "took me under his wing." Her second mentor, Dr.

Robert Gex (deceased 2006), was also a former Chancellor of SUNO. He mentored her

and promoted her during his tenure at SUNO. Although she remembers all of them very

fondly, Dr. Warner said her biggest mentor was Dr. Arlynne Winifred Lake Cheers

(deceased 2009), at Grambling State University. All of her mentors were Black, except

maybe one to two in graduate school, "but no one was like Dr. Cheers, she was the best

mentor I could have ever had. Dr. Cheers was over the merit scholars, and she took great

care of them."

Dr. Warner admired her teachers at all of the schools she attended and the ones in

her community and church. They inspired her to emulate them, and her teachers served as

one of the reasons she wanted to become a teacher. Dr. Warner has only been able to

keep in contact with one of her mentors since they now both live in the Atlanta area. But

she has not been able to keep in contact with other mentors since she relocated to Georgia

and also because most of her mentors are deceased, but she graciously admits that each of

them were great mentors. Other than her parents, Dr. Warner did not have a person in the

religious realm that mentored her. To nurture her inner self while managing a career and

personal relationships, Dr. Warner said that having "good family relationships and having

the same set of friends since elementary and high school provides the best for her spirit.

This past summer, she attended her fiftieth class reunion from Cohen High School. All of

her circle of friends were there and a few teachers and an advisor. Unfortunately, most of

their teachers are deceased. It was great; it was an awesome experience seeing friends

again. Also, it helps that she loved to go to school. She enjoyed going to school. She

loves the environment, which is probably why she took the position as visiting professor

at JSU, a research intensive Research 1 institute. She also has strong ties with her nieces

and nephews who keep the older generation on track; one nephew is a minister.

Similar to Dr. Johnson-Bailey, Dr. Warner wore dual hats as an administrator and

faculty member. Her highest faculty rank at SUNO was that of Assistant Professor and

Full Professor at GSU. Dr. Warner has been an administrator and Professor at JSU for ten

years following her retirement from GSU, and her total number of years overall as a

higher education administrator is thirty-eight years. She is not sure of the number of

African American administrators at in the College of Education at JSU, but she knows

there are only two African American women in the Executive Ph.D. program including

herself. As a visiting professor, there was no need to learn the ropes, "because I was an

English major, I had the skills they needed for the inaugural cohort and the director

needed someone to help with the writing." At JSU, my primary focus is the graduation of

the students. I want their dissertations to be the best. She stated, "I make sure the

students' dissertations are very well written. I teach research writing, APA, how to

research documents, and I use a red pen to mark it all up when it's wrong." Originally, she came as a guest speaker to provide a motivational speech to the new doctoral students in the Executive Ph.D. , and once they realized the extent of her skillset as an English major, she was asked to remain and has been there since 2004. She used to drive in from New Orleans prior to Hurricane Katrina, but now she flies in once a month from Atlanta, Georgia.

Dr. Warner said that in her department at JSU, there is no need for mentoring of the new faculty in the Executive Ph.D. program, because "we are teachers, we know what to do. We've been working in this thing a long time. We only hire seasoned teachers. It's a top level Ph.D. program, so we can't hire new teachers." Dr. Warner emphatically stated that "You can't be brand new working in this program. We can't hire neophytes and risk giving them something they can't or don't understand." All of the faculty are mentors and advisors to the students in the program since they are already professionals in higher education and are in this program to advance in their careers. If they hired faculty or administrators that were new to higher education, the program would suffer because you would have students who are already in the field being taught by teachers new to the field. "It would not work."

Dr. Warner said although she attended LSU in Baton Rouge and most of her education and all of her employment has been with HBCUs, she has not encountered racism or sexism. "LSU was very accommodating, and they had a very good program. I've never had any problems moving up. Folk always said I did my job well, in fact exceptional, whatever that means, so I would have to say I have not encountered racism or sexism to that extreme." She claimed that the racial climate is "excellent" and there are

all African Americans in her current department at JSU. She stated that she has never encountered any barriers in her career, "I've always been able to move up." Dr. Warner did note that others may have experience racism, sexism, or barriers to their success in higher education, but she never did. She did not want to make it seem as if it does not exist; it is just that she has never experienced it during her education or her career in higher education administration. Dr. Warner said that "even as a student at LSU, we had White professors. It was a really good time. We worked with them, and they worked with us. They seemed to appreciate my writing skills. It was an enjoyable time for me."

The most rewarding about being an administrator "is to see the students graduate and see them move on to bigger and better things. The least rewarding "is when we can't get some of them out, because they stop, give up, they get discouraged because everybody does not come in with the same level of skills." It is designed for executives with a timeline of completion in 24 months, "but some don't measure up. Everyone who entered the program did not finish. Some give up rather than stick with it. The largest percentage of them have graduated. We had a few that were not able to graduate.

Dr. Warner said that the Executive Director gave the Instructors the expectations for the new program, and their expected duties. Their socialization into the program involved meetings with the Executive Director, group discussions, and one-on-one time with each seasoned instructor and the Director to get their input into the program because it was new. He wanted to know their skills and what each person was bringing to the table and how it could help the students entering the accelerated program.

Before we finished the interview, I asked Dr. Warner her thoughts on someone my age, 57 getting a doctorate and my chances of employment. She felt that my doctorate

would open the doors and advised me not to listen to the naysayers because they are jealous since most of them do not have a doctorate. I congratulated her again and thanked her for paving the way for African American women such as myself and others especially with her appointment as the first female President of GSU. She stated, "probably the last. I doubt it'll ever happen again, but who knows?" Her sentiments echoed the ending of the interview I had with Dr. Johnson-Bailey who felt that once she leaves her current post as Director of Women's Studies at the University of Georgia, they will probably not hire another African American woman in that position. What a sobering fact to ponder.

Interviewing these five women left me feeling hopelessly hopeful in a sense because on one hand, it seems as if the status quo has not changed. The data gathered through discussions with the participants, although encouraging, leads me to think that once we (Black women) are placed in a position and we move on for whatever reason, it is rare that our replacement will be a Black woman. But then when I think about these participants and other amazing Black women trailblazers who have forged through, around and sometimes over insurmountable odds and are still humble and open about their individual experiences, that gives me a different kind of hope. A hope that's tangible, palatable, vibrant and pulsating within my spirit. It is the hope of a little Black girl watching her mother clean toilets, mop floors, and empty garbage at night after working a sixteen-hour day, all because she refused to accept welfare. "White people already don't think much of us, and we need to have some dignity at least, just a little bit 'cause they took 'bout everything else" (Johnnie Mae Smith Alexander, personal conversation, circa, 1969).

Now fast forward forty-five years to 2014, and that little Black girl is fifty-seven years old and fulfilling a lifelong dream of becoming a doctor. Even though it is not the medical doctor that she so desperately wanted to be while growing up because she found out very early on that she could not stand the sight of blood. It is more important to her because it is a doctor in the education field, the dream her mother prayed for. Her mother made it to the ninth grade and taught other children in the rural city of Newhebron, MS and then in Sontag, MS but not for long, because marriage and children came, and she had to work the fields and that was the end of her education. My mother was enrolled in a General Equivalency Diploma (GED) program until her death on October 17, 2002. That is why I can relate to the push to excel in school voiced by all of the participants in the study. Each felt that they had no choice, especially with the push they each received from the community, their parents, and their respective churches (Walker, 1996). The attainment of an education was not just for them; it was for everyone who had made sacrifices for them to have the opportunity "to make us proud."

I thought it was ironic and befitting that all of the participants espoused principles that are indicative of several components of JSU's Executive Leadership and Management Institute – adapting leadership approaches to the needs; thinking outside the box, understanding social and cultural dynamics, awareness of technological and global trends, and acting as change agents in a society that still fears change but wanting a different outcome. Each of the participants spoke of change and how each of their respective departments at one time or another was resistant to change. Some left the position, as Dr. Barnes-Teamer did, even though it was a job and a place she loved working at and would return today if things changed. Others such as Dr. Bishop were

terminated and then re-hired and stripped of duties; despite it all, she is as happy as ever in the midst of change, which is what she wanted in the first place just in a different manner, yet change nonetheless. Dr. Woolfolk feels that the most rewarding part of being an administrator is "being able to effect positive change, that after you've left, it is better than what you found. Even though what you found is great, everything can be improved."

Sometimes you just have to take baby steps after a plunge, like Dr. Johnson-Bailey, who laughingly said, "I was suckered into my position by my mentor, Ron …he told me it was time to give back." The Women's Studies department head at that time was a White female who did not take change well just like Dr. Johnson-Bailey. Neither wanted to make a change to a new position. Dr. Johnson-Bailey said she was quite happy as a faculty member; being with her students is where she is in her element. Then, when this position is offered or as she said coerced by "Catholic guilt", she felt obligated to take it. The outgoing department head conveniently "never had time to mail the departmental disks or the jump drive" with pertinent information back to the school for use by Dr. Johnson-Bailey. I find that very strange because as a former personnel technician, I was taught that employees who did not return property that belonged to the organization, would not receive their last pay check or annual/sick leave checks if applicable. Until all keys and everything else that was on the checklist was received, you were not paid.

Dr. Barnes-Teamer, Dr. Bishop, and Dr. Johnson-Bailey, all made reference to their respective or former universities relative to adapting to the needs identified; thinking outside the box. Dr. Barnes-Teamer stated that Dr. O'Brien, former Chancellor of UNO "taught her creative thinking, how to think outside the box and that it was ok to fail

forward," which is truly thinking outside the box. Dr. Bishop and Dr. Johnson-Bailey were disappointed when administration failed to identify the needs of the population their individual departments served. Dr. Bishop took a stance relative to increased quality standards and interdepartmental protocol that cost her her job. Yet, she said she would do it all over again, "because it's about the students!" Dr. Johnson-Bailey lamented about the recent "dwindling number of African American students at UGA and at other institutions. At one time under the leadership of Dr. Cervero, the two of them had increased the African American student population to the largest percentage of any department on campus. It was in line with the representative population of the state of Georgia that was approximately 38% African American. Proportionate representation is important (Kanter, 1977b; Turner, 2002b). Dr. Johnson-Bailey recognized the fact that fewer African American students entering the academy would result in fewer African American graduates and a disproportionate representation of the population served; and consequently, the educational gap widens. As long as there is a definitively wide gap between White and African American students that widens as the education of African Americans decreases, systemic racism will continue to hinder the full participation of Blacks in higher education (Lynn et al., 2002). You cannot be counted if you do not show up or show up unprepared. The lack of critical mass or underrepresentation in higher education (Howard-Hamilton, et al., 2009) prevents African American women from being part of the group to be socialized to enter and progress through the academy and eventually take the helm (Henry & Glenn, 2009, Reid, 2012). Dr. Johnson-Bailey said Dr. Cervero watched the level of African Americans entering UGA relative to the population of Georgia and was concerned that initially the students were not a

proportionate representation of Georgia's African American population. Since he is no longer in that position, new administration leans in a differing direction, which is a constant concern of Dr. Johnson-Bailey and of universities across the nation.

I thought it was very interesting that several of the participants, myself included, has a thing about her name – the double name with a hyphen. This trend of identity consciousness, not wanting to lose touch with who you are once you marry, hence the double names – Alexander-Lee, Barnes-Teamer, Bell-Scott, and Johnson-Bailey. Also, Dr. Woolfolk changed her name from Dr. Jerald Woolfolk Adley to Dr. Jerald Jones Woolfolk. I did not ask why any of the women have the hyphenated names, I am just making note of how we as African American women seen to have social identity issues and they are subliminally tied to our names similar to the slave era (Pratkanis & Aronson, 1992).

Dr. Bishop and Dr. Johnson-Bailey are very involved in African and other cultures globally. Each has been to Africa numerous times and other continents as well, establishing institutional cohorts, university models, presenting papers, attending workshops, and providing classroom instruction. In fact, that was one of the reasons it took so long to schedule an interview with these busy professors and administrators – they were traveling abroad. Both were on recent trips to South Africa last year – Dr. Bishop presenting at a workshop and Dr. Johnson-Bailey meeting with Winnie Mandela. I just received an email from Dr. Johnson-Bailey, informing me that her signed consent form would be mailed before she left for Tanzania. There is so much more to these women than the color of their skin or their gender. They are aware of global and technological trends that take education to the masses. They are innovative, adapting to

the needs of the students they encounter. They are creative thinkers, thinking outside the box and practicing being change agents, while being aware of social and cultural dynamics and implementing them in a way that benefits the underserved population.

I found all the participants to be warm and inviting, especially once we got comfortable with each other because as I said, I did not know Dr. Johnson-Bailey or Dr. Woolfolk. Dr. Woolfolk gave me the most pleasant surprise of all because I contacted her on a social website called LinkedIn. She had no clue as to who I was, yet she took the time to respond and promptly consented to an interview. After speaking with Dr. Johnson-Bailey, she gave me the impression that had I not been referred to her by my chair, Dr. Lilian Hill, she still would have granted me an interview for my research study. Awesome. These five women are connected to each other and to me in some form or fashion. I mentioned before about the connections between Dr. Bishop, Dr. Warner, and Dr. Woolfolk and their ties to the JSU Executive Ph.D. Program. I also have connections to some of the participants. As a young single mother living in Jackson, MS, I lived on Lilly Street across from the home where Dr. Bishop grew up, her family home and also the house where her sister was murdered. My mother provided childcare for Dr. Bishop when she was commuting to college to earn her Masters' and her Ph.D. Except for Dr. Bishop, no one else in her family remembers me. So, I have to tell them I'm Mrs. Johnnie Mae's daughter, and their faces light up in a 150 watt smile.

Something else that is shared by most of the participants in this study is that they commuted to college to complete their doctoral studies. Dr. Bishop commuted from Madison, Mississippi to the University of Mississippi in Oxford, Mississippi. Dr. Johnson-Bailey commuted from Macon, Georgia to the University of Georgia in Athens,

Georgia. Dr. Warner commuted from New Orleans, Louisiana to Louisiana State University in Baton Rouge, Louisiana. Dr. Barnes-Teamer is the only participant who attended a college where she lives, University of New Orleans, and did not have to commute to complete her doctoral degree.

I first met Dr. Barnes-Teamer when she interviewed me not once but twice for two different positions at Loyola University. She did not have her doctorate at the time. She does not remember those panel interviews; she only remembers me from UNO when she worked in admissions and Upward Bound. Eventually, we took some doctoral classes together.

As a graduate of SUNO, I took several classes under Dr. Warner in Freshman Studies. With thousands of students matriculating over the course of twenty-six years that Dr. Warner worked at SUNO, it goes without saying that she does not remember me, but I remember her. Another connection I found out recently that I have to Drs. Barnes-Teamer, Bishop, Warner, and Woolfolk is our ties to Dr. Barbara Johnson, another visiting professor in the JSU Executive Ph.D. Program. Pre-Katrina, Dr. Barnes-Teamer and I took several classes taught by Dr. Johnson, who at that time was the only African American female in Higher Education Administration at UNO. Following Hurricane Katrina, Dr. Johnson was hired at JSU and subsequently taught classes with Drs. Bishop and Warner, and she was an instructor of Dr. Woolfolk. Dr. Bishop was on the team that hired Dr. Johnson. I could go on and on since I have spoken to these participants in detail and found out just how our paths have crossed in some way, but I will move on to other trends that surfaced during this research study.

Looking at the participants to identify their differences is harder for me than identifying their similarities. For starters two of the five participants did not attend pre-Kindergarten because it was not a part of the era in which they lived – Dr. Bishop, and Dr. Warner. One very surprising and interesting fact about these two women is that although they were both raised in the Jim Crow South and attended segregated schools, Dr. Bishop described instances of racism and sexism while Dr. Warner stated she has never encountered racism or sexism in her educational or career environment. Dr. Bishop encountered racism on the college campus while obtaining her graduate and doctoral degrees. Dr. Warner went to LSU in Baton Rouge and said she enjoyed everything about the program…She loved it. The big difference is that Dr. Warner was actually invited to enroll in the program. She received a beautiful invitation to participate in the new Ph.D. program at LSU, and she said it was worth the five years of commuting. Whereas Dr. Bishop had to apply and deal with the historical negative issues associated with African Americans and University of Mississippi (Ole Miss) in order to obtain her Ph.D. Dr. Bishop did have a great experience at Loyola University in New Orleans where she earned her Master's degree in Education.

Dr. Barnes-Teamer and Dr. Woolfolk are the only two administrators that are not professors. Dr. Barnes-Teamer asked to teach a class and has taught freshman students for the past seven years. She does not receive any extra pay to teach this class. Dr. Woolfolk is the only administrator who does not teach a class. Dr. Warner and Dr. Woolfolk are the only two administrators who indicated that they have never experienced racism or sexism during their career in higher education administration.

The educational background of the women differs also. Dr. Barnes-Teamer, Dr. Bishop, and Dr. Johnson-Bailey are the only three participants who had a private parochial education sometime from elementary to high school with a stint at public school thrown in also. For Dr. Barnes-Teamer, her public school time was elementary, and for Dr. Bishop, she attended a public senior high school. Dr. Barnes-Teamer and Dr. Johnson-Bailey are Catholic and attended Catholic schools. Dr. Bishop is Baptist and attended Catholic schools. Dr. Johnson-Bailey is Catholic and attended a Catholic segregated school covering first to eighth grades in Alabama, but she attended a public senior high school since her father was in the military and they traveled a lot. Dr. Barnes-Teamer, Dr. Bishop, Dr. Warner, and Dr. Woolfolk all attended segregated schools, while Dr. Johnson-Bailey is the only participant who attended an all -White segregated school during her senior years. For four years, she was the only Black girl in the school. It was a lonely and isolating time, very similar to the way she is being marginalized and isolated in her current position at UGA as the Director of Women's Studies.

Dr. Barnes-Teamer is the only participant whose parents were both high school graduates and attended college, although they did not graduate. Neither of Dr. Warner's parents finished high school, yet they sent eight children to college. Her mother went to the sixth grade and was a homemaker and her father finished the seventh grade and was a laborer. Dr. Bishop is the only participant whose mother died when she was young and then her father died when she was young, and her father when she was sixteen. She is also the only one who had a legal guardian since her parents were deceased. All of the other participants' parents were alive during their formative years of early childhood to senior high school education. In addition, she is the only one who experienced the murder

of a sibling. Also, Dr. Bishop comes from the largest family of all of the participants. She has nine brothers and sisters. Second is Dr. Warner who has seven siblings. Relative to their religious affiliation, only one of the administrators attends an African Methodist Episcopal (AME) church. Two of the administrators attend Baptist churches, Dr. Bishop and Dr. Warner, and the remaining two attend Catholic churches, Dr. Barnes-Teamer and Dr. Johnson-Bailey.

Dr. Barnes-Teamer and Dr. Johnson-Bailey are the only two who attended PWIs throughout their entire higher education experience and ended up working at those same alma maters. Dr. Barnes-Teamer attended Loyola University in New Orleans for her bachelor's and master's degrees and UNO for her doctorate. Dr. Barnes-Teamer worked at Loyola and at UNO, and now she is at Dillard University. Dr. Johnson-Bailey attended Mercer University for her bachelor's, UGA for her master's and Ed.D. She is currently employed at UGA. Dr. Bishop attended JSU for her bachelor's degree and has been employed at JSU for 16 years. Her daughter Dr. Dawn Bishop McLin is also employed at JSU. Dr. Bishop is the only participant who works at the same institution as one of their children.

Dr. Woolfolk is the only participant who has not worked at any of her alma maters. She attended JSU and Iowa State and has never been an employee of either one of these institutions. Dr. Warner, being the oldest participant, has been in higher education administration for the longest length of time, thirty-eight years and has worked the longest at a single institution, SUNO for twenty-six years.

Dr. Warner also worked at her alma mater, and she has the distinction of being the only participant who served as the president of a university. Dr. Warner is also the only

participant in this study who retired, even though she has been a visiting professor for ten years at JSU. She is also the only one who was invited to apply for every educational and career opportunity. She did not have to look for a college because Grambling recruited her and gave her a scholarship. Once she graduated from GSU, New Orleans public schools offered her a position as a teacher, but Atlanta College sent her a letter offering her a Presidential Fellowship to study for her master's, which she promptly accepted. After graduating from Atlanta College, she was offered a position at SUNO, and she accepted that position. While at SUNO, she received an invitation in the mail to attend the new Ph.D. program at LSU, and she enrolled and commuted for five years until she graduated.

Next, her former GSU classmate, Dr. Raymond Hicks, called and asked her to leave SUNO and work with him at GSU, their alma mater. Dr. Warner went to work at GSU and stayed long after Dr. Hicks and another president were released. The Board at GSU asked her to be the Acting/Interim President, and she stayed at GSU in that position until she retired. Then, while in retirement, someone called and asked her to give a motivational speech to the new doctoral students in an accelerated executive Ph.D. class at JSU, and she went. They hired her as a visiting professor. No one else in my study has had these types of blessings. Every position she has ever applied for, she was invited to apply and received it. She has never been denied admittance to an educational program or had a job application denied because someone always invited her to apply. Dr. Warner said "I don't know if it's luck or what, but I've always been invited or recruited."

Personally, I do not believe in luck, because it is not mentioned in the Bible. I believe that her character and reputation preceded her, and when someone wanted an

exceptional person, her name was the one that rose to the top. I call this blessing instead of luck. Either way, she has been blessed with an amazing career.

CHAPTER V

SUMMARY

The research study I conducted involving five African American female higher education administrators in senior level positions of authority provided interesting and sometimes poignant information. All of the women have a very active spiritual and religious foundation that they have continued to foster throughout their adult lives. These findings about religion, spirituality, and inspiration are in line with the literature review, (Tisdell, 2003; 2005) and the respondents referred to their religiosity in practically every other sentence. It is quite evident that spirituality is the glue that holds each one of these administrators' lives together. Each of them rely heavily on God in every decision they make. They pray daily and all throughout the day, and similar to the participants in other studies regarding spirituality, the participants here said they "prayed on" issues and situations (Agosto & Karanxha, 2011; Bolman & Deal, 2011; Ellison, M. T., 2007).

The findings relative to the religiosity of the participants of this study are in line with the findings of several previous works. Former research studies support the belief that the women must have a solid network or *village* that will assist them in and out of the academic arena to help ward off the onslaught of "subtle and blatant interactions" encountered by African American women in higher education administration (Gentry, 2010; Jackson, 2008; Johnson-Bailey & Cervero, 2004).

Another finding that was consistent with the literature review, was the role of mentoring on the ascension of the African American females to senior level positions of authority within higher education administration. Each of the five participants credit their family for their foundation in education, and support, but as far as achieving their

professional goals and aspirations, they credit their mentors. In most instances, (four out of five), the participants stated that the most influential mentors they had were males. This fact was definitely a surprise to me. I was under the impression that mostly women, African American women mentored African American women. This was not the case with these participants. Personally, I have been unsuccessful with mentoring; I am always the one who is the mentor, never the mentee. I am hoping that role changes, especially since re-entry into the academy now has evolved – I left with a Master's degree, and now I will be looking for employment with an earned doctorate. A mentor would be very helpful and instrumental to my acclimation in the academy (Sandler, 1993). I am concerned about how will I be received by former supervisors. What are some of the dynamics that may arise with interactions between myself and former co-workers that I once supervised? Relative to Sandler's (1982) description of the climate women received in the classroom, will I receive a *chilly* reception in the academy when I return seeking re-entry into the *ivory tower* (Tuitt, 2003)?

Dr. Barnes-Teamer had five male mentors: one White male, Dr. Gregory O'Brien and four Black males, Mr. Clarence Barney, Dr. Bob Brown, Dr. Walter Bumphus, and Dr. Norman Rousell. Dr. Johnson-Bailey had only one male mentor, a White male, Dr. Ron Cervero, while, Dr. Warner and Dr. Woolfolk had all Black male mentors. Dr. Warner's male mentors were: Dr. Emmett Bashful, Dr. Robert Gex, (both are deceased), and Dr. Raymond Hicks. Dr. Woolfolk's male mentors were: Dr. Lester Newman, Dr. Joseph Stevenson, and her son, Mr. Brandon Woolfolk. This was another surprise to me, a very pleasant and poignant surprise to hear Dr. Woolfolk tell me that her nineteen year old son is her mentor. This says a lot about their relationship, trust and faith in each other.

Most parents are afraid or not willing to take on the reverse role of receiving advice from their children. Parents who are socialized relative to their roles are resistant to any shifting of roles that are outside the established familial gender and positional roles – father, mother, and children (Mandara et al., 2010). This was quite a change of pace and refreshing to hear a parent say his or her child is one of their mentors.

Although Dr. Bishop did not have a male mentor in her professional career, she had "excellent" male role models and mentors growing up and as she entered college. She listed her family's guardian Attorney Jack Young, Sr., as an "amazing man, who handled everything they needed. He was a great role model and mentor." Dr. Bishop also said the same for Mr. Leroy T. Smith, a coach at the public school she attended, a mentor, and family friend. As far as her progression within the realms of higher education administration, she wholeheartedly credits Dr. Cleopatra Thompson while at Jackson State College (JSU). She was the epitome of all the things Dr. Bishop desired, and she began to emulate her and still holds her in the highest esteem.

The other participants also had female mentors who they admired and who played very significant roles in their early childhood growth and/or their ascension to senior level positions of authority within higher education administration. Dr. Barnes-Teamer spoke very highly of Dr. Anita Crump, who was her first mentor (elementary school), and Sister Ora Lisa of St. Mary's Academy, her mentor in high school. In the world of work, her first female mentor was Dr. Margaret Montgomery, followed by two women in Upward Bound and one of our participants, Dr. Neari Warner. She also included Mrs. Edith Jones and her friend, mentor, and pastoral confidante, Minister Cheryl Cramer. Dr. Barnes-Teamer said, "I don't have any trouble performing my job; I needed help

navigating the system. That's where my *circle* comes in. Since they've been where I am, they can help me to maneuver the system."

Dr. Johnson-Bailey has very high accolades for several female mentors who were "found by Ron, my mentor, and the other introduced to me by Dr. Bell-Scott." The three Black females are Dr. Patricia Bell-Scott, Dr. Scipio A. J. Colin, III, and Dr. Vanessa Sheared. Her other mentor who was the catalyst for encouraging her to re-enter school while working for the state, was Mrs. Marta Hernandez, a Cuban-American. For her "sanity checks, because academia can run you crazy," Dr. Johnson-Bailey has a group of women that form her core support group that consists of three Black women, two White women and one Taiwanese woman. They make conference calls when problems arise when one of them needs help or a listening ear. This group travels together and meets after conferences or conventions to relax and unwind.

Dr. Warner could not give enough praise for the mentoring and guidance she received from the men who mentored her, but she said despite all that they did, "my biggest mentor and the best mentor I could have ever asked for was Dr. Arlynne Lake Cheers of Grambling State University. I could not have asked for anyone to mentor me any better than she did."

Dr. Woolfolk speaks in the same manner about her only female mentor in the higher education realm, Dr. Glenell Lee Pruitt, her childhood friend who also provides ministerial guidance. Dr. Pruitt is a minister of the African Methodist Episcopal (AME) church. Dr. Woolfolk, who grew up in Leland, Mississippi, said that "watching her (Dr. Pruitt) get her degree, motivated me to get my doctorate. We were always competitive."

So, with her childhood friend motivating her with friendly competition, Dr. Woolfolk enrolled into the Executive Ph.D. Program at Jackson State University.

In addition, I believe and the literature supports the fact that socialization was pertinent to the ascension of the five women in the study. It is evident had the women not been socialized to higher education, their choices might have been different. Each said that there was no other choice but to go to college. It was not an afterthought… it was a reality. Dr. Bishop summed it up for the group, "Once you graduated from high school, you enrolled in college, no ifs, ands or buts about it." Dr. Woolfolk said "We didn't even think about the cost (of college), we just knew we were going." Obtaining an education was encouraged from the time these future higher education administrators were born. It was not an option as far as their families, church members, and local community were concerned. Dr. Barnes-Teamer, Dr. Bishop, Dr. Johnson-Bailey, Dr. Warner, and Dr. Woolfolk all agreed that their socialization relative to education came from everyone they came into contact with, but mostly from their parents. Dr. Warner said, "Daddy said we were going to college, and I knew I had to do my best for everyone." Each time during the interview or thereafter I would hear Dr. Warner, a sixty-eight year old woman say "Daddy," then and now, my heart smiles for this very poignant and very moving moment. The women's socialization did not end at home; it was permeated throughout their environment, home life, school, extended family, and friends. Even after they were married, their in-laws continued the socialization of a college education. Dr. Bishop credits her in-laws for "staying on me until I eventually went back to get my degree." Dr. Bishop said "My father and my in-laws laid the foundation for education for all of us." At church, each of the participants were met with members and pastoral leadership who

encouraged them to excel in their education pursuits at a young age which transferred to their older behavior. Dr. Barnes-Teamer's father-in-law, Dr. Charles Carl Teamer, Sr., is well-known and highly regarded in the higher education and business fields in Louisiana, Texas, and Mississippi, and he also encouraged her to pursue an advanced degree. Dr. Barnes-Teamer stated that "every decision is planned, we do everything as a family. I talk to my husband first and he and I make the decision, but we still have family discussions to see how everyone else is feeling."

To further assist them in coping with situations, each administrator has a core group of family and extended family and friends, a village (Shorter-Gooden, 2004) that they can go to for spiritual guidance, personal, and professional advice. This same type of cohesiveness within the spiritual community relative to the African American females administrators can be found in the literature review (Garner, 2004; Ryoo, Crawford, J., Moreno, & McLaren, 2009;Witherspoon & Taylor, 2010).

Dr. Barnes-Teamer said that her husband, her family, and a few close friends are her *solace* in the midst of the turmoil of the day. While other people might not want to go home, she said that is the one place where she receives *unconditional love*. Dr. Bishop stated that growing up without a mother for so many of her younger years and her father dying when she was sixteen, has made her appreciate the closeness of her siblings. They started out as ten and now there are only five, but she said that the "loving and supportive structure, the foundation (which is God), encouraged by her father, a Baptist minister, has withstood a lot." In some form or manner, and in every interview granted, each of the participants said that they would not have made it this far without "the Lord, without my God."

The guiding questions for the study helped to delve deeper into the lived experiences of the participants and to assist in fully expanding their answers. Some of the data gathered during this research correlated to previous findings revealed in the literature review. Other findings provided answers that differed from the norm. Although there are more African American women in higher education administration, they are not ascending into the available senior level positions of authority. A significant increase had been noted in the findings of the literature review, but those women are nearing retirement age and fear that the institutions will not fill their positions with another African American female once they leave those positions. These feelings were voiced by Dr. Bishop and Dr. Johnson-Bailey during their respective interviews. I had a similar experience with a previous college where I was employed. When I resigned from my position, a White female was hired to replace me. Approximately two years later, another White female was hired and with revisions, my former position was renamed and the duties divided among these two White women. I found it very interesting and upsetting, yet personally rewarding, that a job that one Black woman performed now takes two White women to complete. As a Black woman, I usually feel that I have to do more than and/or perform at a higher capacity than my non-Black counterparts.

Although this research study only had a small number of participants, the information they provided was in-depth, precise, and very detailed about their personal lives, educational background of parents and siblings, and their own educational background. Research such as this is necessary because there are so few African American women employed in senior-level administrative positions in higher education.

The descriptive portraits painted orally by the five African American female senior level administrators can be used to assist educational institutions, human resource managers, professional development consultants, and innovative technological/global initiatives in the recruitment, retention, retraining, and advancing of these very qualified women to senior-level positions of authority within the ranks of higher education administration.

Conclusions and Discussion

The results of this research study confirm the literature reviewed. The results indicate that the constructs of Critical Race Theory (Bell, 2000a), identity theory (Erikson, 1950; Josselson, 1996) and socialization theory (Weidman et al., 2001) continue to be as *pervasive* (Bell, 1992a) as mentioned in the previous literature as it was found to be in the responses of the participants in the current research study. Just because someone is White does not affirm that racism is present, nor does it mean that it does not exist. White privilege has extended to the point that "it is now the barometer used by Whites and people of color to validate the existence of racism and the level of which it exists (Solórzano, 1998)." Whites, under the guise of unity and social justice, are pushing *color blindness* (Alexander, & West, 2012, p. 242), which Dr. Johnson-Bailey stated in her interview, "to me, it is a kissing cousin with racism." Dr. Johnson-Bailey further reiterated that across the nation, adult education departments are exhibiting "unconsciousness of the environment where they are located, by proposing to implement "color blind" policies that have "no emphasis on social justice, and are not indicative proportionately of the environments in which they inhabit." She further stated that after Dr. Cervero moved into another position, she felt that UGA dropped the ball regarding

representation of people of color on campus and also that "they do not get the importance of having an African American presence blended throughout the institution, and not just on the peripheral. We'll still be on the outside looking in."

CRT scholars maintain that "employing CRT challenges the traditional claims of educational systems and its institutions to objectivity, meritocracy, color and gender blindness, race and gender neutrality, and equal opportunity" (Solórzano, 1998, p. 122). If the educational institutions are indeed seeking to perpetuate a climate of social justice, they must "be committed to systemic change to eradicate racism and the development of equitable educational structures" (Solórzano, 1998). These sentiments were echoed vehemently by Dr. Bishop and Dr. Johnson-Bailey in their responses to questions about the existence of and their encounters with racism within academia relating to access to education as well as ascension in their careers to senior level positions of authority in higher education administration.

Although Dr. Barnes-Teamer said that she had never experienced racism or sexism in her time as a student or employee at either of the two predominantly White institutions (PWIs), Loyola University in New Orleans or University of New Orleans; however, she did report experiencing ageism at University of New Orleans and prejudice at Dillard University. Yet, she also stated that she never would have left Loyola had it not been for the fact that she could not, as a female, advance to any higher level positions. The Jesuit Catholics only allow male administrators in senior level positions, and Dr. Barnes-Teamer, as a Director, was at the highest level she could attain. I found that this behavior is definitely sexism because she was being held below the *glass ceiling*. Even though it is the religious beliefs of the Jesuit Catholics that dictate their administration

and relegates senior level positions to males only, I still find the doctrine sexist and racist, because there are not a significant number of African American females employed at Loyola. Even if there were, the religious order prevents hiring or promotion of females to senior level positions of authority in the Jesuit Catholic administrative structure.

Dr. Barnes-Teamer, a *light-skinned* African American woman is the fairest of the women I interviewed, although Dr. Johnson-Bailey and Dr. Woolfolk are also *light-skinned*. I bring up the color of the African American participants' skin because colorism, a form of racism that dates back to slavery, is a systemic and ingrained tactic that is dividing the African American community in ways that are unimaginable (Walker, 1983, 2003). For instance, when I posed a question to Dr. Barnes-Teamer about her skin color and if she had encountered any problems about being so *fair-skinned*? She recalled some incidents with students who she felt "had an issue with her skin color," but "that's their problem, not mine." The students felt that she was not discriminated against by the Whites on Loyola's campus because "they don't know what you are. They're not sure what race you are!" Even when I asked her if she believed that she had received any type of favorable treatment due to her skin color, she replied, "No. I just believe that's how other students felt, but, not at all, I never felt I was singled out and received any type of special treatment because of my skin color."

I am very interested in colorism and how it plays out within the Louisiana area, especially when there were Blacks who owned slaves in Louisiana and the surrounding areas. It would be a great topic for future research and how it plays out in today's multi-cultural society. In church today, I spoke to a *light skinned* young woman holding an obviously *mixed* child, and it was not evident to me until she began to speak that she was

not *light skinned*, she was *White skinned.* She introduced me to her husband (a young

Black male), and their children, and we proceeded to exit the church. Listening to

Barnes-Teamer's responses about the incidents surrounding her skin coloring, reminded

me of the literature that surfaced about African American women and their identity crises

(Davis, 2001; Harris, 1993; Nelson, 1997; Nevergold, & Brooks-Beretram, 2009;

Williams, 1991a, 1991b). As a researcher, I wondered if she was ever tempted to *pass* or

if she had *passed* at one time or another (Harris, 1993; Williams, 1991a, 1991b). I did not

ask the question, out of respect, but I left the door open just in case she wanted to talk

about the subject at a later date.

Limitations

Unfortunately, several more women were willing to participate in the interview

process, but due to extenuating circumstances and traveling abroad, they were not able to

carve out the time for an interview that would allow me to meet the deadline for my

research study. Each of the participants who finally agreed to be in the study had such

hectic schedules that I had to wait until they had the time to add me to their daily planner.

Two of the five women decided to conduct the interview on a Sunday, in fact, Superbowl

Sunday because they felt that it is the one day that is the most relaxing and would be the

most convenient time for them.

Recommendations for Policy or Practice

These results can be used to design and provide the much needed mentoring and

professional development modules for African American female higher education

administration students and incoming administrators and faculty. These modules can also

be used to train current administration on methods to identify and adapt to the needs of

African American female students seeking to enter senior-level positions of authority in higher education administration. Diversity training is only as good as the policies and standards from which they originated. Best practices need to be evaluated and assessed to see if a more desirable and valid outcome surfaces.

Mentoring modules can be centralized either within Human Resources or Institutional Effectiveness. Locale is insignificant, as long as the programs are in-sync with the individual concepts, objectives, goals, and end result – socialization of African American females within higher education administration that would position them in direct pathways to senior-level positions of authority within the academy. These cells must be created in high school college preparatory courses that include tenets of the Upward Bound Program. Collaboratively, the components can identify African American females in high school who can possibly benefit from these types of modules as future leaders in higher education administration. A survey or questionnaire needs to be developed that would provide feedback relative to motivation, desires, leadership skills, financial needs, home environment, familial support infrastructure, short and long term goals of the African American female high school student, and any other indicator or predictor that would assist in the evaluation and assessment of the students success in the program.

This is a long-term monitoring and mentoring cooperative that must have more than two checkpoints to ensure that the ball is not dropped and that the student is not lost in paperwork and red tape while trying to access and utilize the components of the program. Since Upward Bound has proven to be a successful feeder for varying college programs, a potential partnership with Upward Bound might prove to be beneficial

because it would already have a listing of students, their schools, grades, family, and background information. Other programs might be of service, depending upon the local organizations of the city that will implement the modules.

Early assessment and evaluation is important, and identifying the females at a young age, would enable the program and its collaborates to provide the African American female high school student with viable choices relative to higher education and eventually higher education administration. The modules will also provide skill building techniques, tutoring, and exposure to senior-level careers within higher education administration and assist them on outlining and mapping the pathway to their individual future success in the academy. If students have not seen anyone in the academy that resembles them, most will not have the desire to emulate those career choices.

If the program is implemented in high school and the students are followed into college and into their employment, substantive information can be gathered to determine which indicators and predictors were on point and which ones need to be tweaked or discarded.

Recommendations for future research

Designing and developing a module for a long-term mentoring and monitoring program for African American female high school students is one of the recommendations I am making for future research. It would also provide them with the tools they need to become successful senior-level higher education administrators. The program needs to have ties to Upward Bound, a proven feeder program for underprivileged students who will be first generation college students. The program would also need to have a component that paired the African American female student

with a mentor at different levels while in the program all the way until and while the student is employed in the academy. I think a longitudinal study might be beneficial because of the subjects involved.

One of the participants voiced a research topic that I also recommended and that is exploring the relationships among African American women and the African American women who supervise them. Regardless of the race of the women involved, there seems to be an animosity that breeds an unhealthy environment within the workplace. Four of the five participants agreed that working with women was harder than facing racism and sexism since the opponent looked just like you.

Another recommendation for future research is to study the relationships between African American mothers and their sons and African American fathers and their daughters relative to ethics, motivation, work habits, and identity. The topic of African American mothers "raising their daughters and loving their sons" (Mandara et al, 2010, p. 41) needs to be researched in-depth because of the increasing number of single African American women households with male children that are being loved while the female child is being raised (Kunjufu, 1984). The parental socialization is necessary for the child regardless of gender to teach them the value their own self- worth, to develop self-esteem, and to have confidence in their gender and their race (Erikson, 1950). A child's education does begin at home with their first teachers, their parents (Josselson & Harway, 2012). The problem is that African American households have to racially and gender socialize their children. Relative to single parenting, or if the male parent is absent for long periods of time (traveling for work, or co-parenting, while living outside the home),

the mother does not always have ample time to socialize the children in a specific manner relative to societal norms (Mandara et al, 2010).

The topic of colorism is definitely an excellent recommendation for future research, and one that the African American community does not want to acknowledge… it is like the pink elephant in the room. Everyone can see it, but no one wants to acknowledge its existence for fear that colorism might divide our culture even more. Some would like to discuss it once and for all and never again, but that is not realistic because colorism, just like racism and sexism are ingrained in the American society (Bell, 1992a, 1992b, 1992c, 2000a; McIntosh, 1988, 2012). Further research might possibly bring the problems to the forefront to be discussed and dissected and maybe one day, disempowered by the African American community, similar to what some are trying to accomplish with the *N-word*.

The first step is to acknowledge that we are all the colors of the rainbow in the African diaspora. These skin colors are from the different origins of our ancestors and will continue to evolve as the various cultures meld into a kaleidoscope of colors as racial and ethnic barriers are blended more and more within our society. Intra-racism or colorism continues to be a factor in the African American community because of its root in the slavery era, and the African American community allows it to grow by pretending it does not exist.

The last topic I think would be suitable for future research came from a discussion during my dissertation defense. A question was raised by one of my committee members, Dr. Thomas O'Brien, and he referred me to an author, Dr. Vanessa Siddle Walker. Walker is an historian of African American schooling in the south, among other interests.

The *good* that came out of segregated schools in the South needs to be explored further in future research. Several of my participants believed that the reason they are successful is because of the involvement of the community, their parents, local church members, and the hands-on and close proximity of the Black teachers who taught them. This was voiced by Dr. Bishop, Dr. Warner, and Dr. Woolfolk.

Although Dr. Barnes-Teamer had African American female teachers in her adolescent years, she was enrolled in a private parochial girls-only Catholic school system which was decidedly setup different from the public school system. Also, due to her age, she was not an actual participant involved in attending a segregated public school and then being forced to attend a supposedly integrated school. That would mean that her experience, although valuable to this study, would not be the focal point of future research involving identifying the *good* that came out of segregated schools in the South. Dr. Johnson-Bailey had a contrasting experience in elementary school where she was the only Black in a White school for four years. Experiences such as hers is definitely not the norm and also serves as a great topic for future research. Her experience although significantly different, can be viewed as the *good* that came out of segregated schools in the South.

The participants in my study spoke reverently of their Black teachers. Dr. Warner was overjoyed at seeing one of her teachers and a counselor from her high school in New Orleans when she attended her class reunion last year. I believe mainly because of the era in which they were born and lived and racial segregation, most of the participants had a positive experience in grades K-12. Dr. Warner admired all of her teachers in each of the schools she attended in the segregated schools in New Orleans and her teachers in the

community and her church. Her admiration is the reason she chose to become a teacher. Dr. Bishop felt the same way about her teachers at Lanier High School in Jackson, Mississippi. They inspired her to want to do for other children what these Black professional teachers had done for her and her nine siblings. It is clear that the participants in my study positively benefited from having access to the Black teachers, community leaders, and professional church members who owned businesses and were lawyers and doctors (Walker & Archung, 2003).

It is easier to mimic or emulate someone that you see often and that resembles your idea of who you are (Mandara et al., 2010). Despite the odds, the substandard buildings and learning materials, the possibility existed that the Whites had *unintentionally* (Walker, 1996) provided a school system that may have contributed to the success and advancement of Blacks in society(Walker, 1996, 2000, 2001), which subsequently may have resulted in success and advancement within the higher education arena.

APPENDIX A

IRB APPROVAL LETTER

THE UNIVERSITY OF
SOUTHERN MISSISSIPPI.

INSTITUTIONAL REVIEW BOARD
118 College Drive #5147 | Hattiesburg, MS 39406-0001
Phone: 601.266.6820 | Fax: 601.266.4377 | www.usm.edu/irb

NOTICE OF COMMITTEE ACTION

The project has been reviewed by The University of Southern Mississippi Institutional Review Board in accordance with Federal Drug Administration regulations (21 CFR 26, 111), Department of Health and Human Services (45 CFR Part 46), and university guidelines to ensure adherence to the following criteria:

☐ The risks to subjects are minimized.
☐ The risks to subjects are reasonable in relation to the anticipated benefits.
☐ The selection of subjects is equitable.
☐ Informed consent is adequate and appropriately documented.
☐ Where appropriate, the research plan makes adequate provisions for monitoring the data collected to ensure the safety of the subjects.
☐ Where appropriate, there are adequate provisions to protect the privacy of subjects and to maintain the confidentiality of all data.
☐ Appropriate additional safeguards have been included to protect vulnerable subjects.
☐ Any unanticipated, serious, or continuing problems encountered regarding risks to subjects must be reported immediately, but not later than 10 days following the event. This should be reported to the IRB Office via the "Adverse Effect Report Form".
☐ If approved, the maximum period of approval is limited to twelve months.

    Projects that exceed this period must submit an application for renewal or continuation.

PROTOCOL NUMBER: **13100401**
PROJECT TITLE: **A Qualitative Study of African-American Female Administrators in the Academy: Identification of Characteristics That Contribute to Their Advancement to Senior Level Positions of Authority**
PROJECT TYPE: **Dissertation**
RESEARCHER(S): **Mary L. Alexander-Lee**
COLLEGE/DIVISION: **College of Education and Psychology**
DEPARTMENT: **Educational Studies and Research**
FUNDING AGENCY/SPONSOR: **N/A**
IRB COMMITTEE ACTION: **Expedited Review Approval**
PERIOD OF APPROVAL: **10/22/2013 to 10/21/2014**

Lawrence A. Hosman, Ph.D.
Institutional Review Board

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