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THE BATTLEFIELD OF THE ACADEMY: THE RESILIENCE AND
RESISTANCE OF BLACK WOMEN FACULTY

JACQUELINE HESTER

171 Pages

This research study explored the resilience of eight Black women faculty teaching at historically white institutions (HWIs). Crenshaw's (1991) intersectionality, Ladson-Billings and Tate, (1995) critical race theory, and resilience theory are the three theoretical frameworks used in this study to examine the experience of Black women faculty in HWIs. The purpose of this study was to address these experiences to advance the conceptual understanding of resilience as a form of resistance. The research methodology selected involved a qualitative study that used narrative inquiry as a platform for Black women faculty to share their personal narratives and examined the strategies that supported their success while teaching at HWIs. From the in-depth interviews with the participants, four themes emerged: (a) resistance, (b) community, (c) stereotypes, and (d) unwritten rules. It was through these themes that resilience as a form of resistance developed. The emergent themes provided strategies for Black women faculty at HWIs. The resilience strategies that Black women faculty used as resistance included their scholarship, activism, mentorship, allyship, community, Black women disruptions, and being accountable for others. It is through Black women's resilience and strength that profoundly roots their uniqueness as a Black woman to propel and succeed in HWIs.

KEYWORDS: intersectionality, community, resilience, resistance, mentorship, Black woman faculty

THE BATTLEFIELD OF THE ACADEMY: THE RESILIENCE AND
RESISTANCE OF BLACK WOMEN FACULTY

JACQUELINE HESTER

A Dissertation Submitted in Partial
Fulfillment of the Requirements
for the Degree of

DOCTOR OF PHILOSOPHY

Department of Educational Administration and Foundations

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2020

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THE BATTLEFIELD OF THE ACADEMY: THE RESILIENCE AND
RESISTANCE OF BLACK WOMEN FACULTY

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CHAPTER I: INTRODUCTION

At first glance, the assumption is Black women faculty beat the odds when they become employed by historically white institutions (HWIs). According to The Chronicle of Higher Education (“The Profession,” 2018), in the fall of 2016, Black women accounted for only 1.6% of the tenured, full-time faculty across the country compared to 26.6% of White women. Within the differing levels of the professorship in higher education, the numbers are just as startling. Moreover, The Chronicle of Higher Education (“The Profession,” 2018), reported that of the 71,154 associate professors in the United States, only 4,773 of them were Black women; of the 90,398 assistant professors, only 6,931 were Black women; and of the 56,932 instructors, 4,627 of them were Black women. These numbers show that Black women faculty members are disproportionately underrepresented in higher education. This is not a new phenomenon. Historically, the numbers have remained virtually unchanged, increasing by less than one percent (“The Profession,” 2018). This fact further proves that systematic racial inequities within U.S. colleges and universities still exist. The lack of representation of Black women faculty in the classroom has raised the question of why, in the 21st century, are so few Black women faculty in higher education?

While the number of Black women faculty has remained stagnant for over a decade, student demographics have dramatically changed. The student population at HWIs has increased and become more racially diverse. Research showed that “87.1% of African American undergraduates are deciding to attend a predominantly white institution” (Rodgers & Summers, 2008, p. 172). However, according to the National Center for Education Statistics (2019), in the fall of 2017, 2% of all full-time professors were Black women. The number of Black women faculty is not increasing at the same rate of Black students. This reflects how HWIs extend more

effort to recruit Black students than they do to recruit and hire Black women faculty. With an influx of Black students attending HWIs, the students are left vulnerable to the frequent reality of being excluded in spaces absent of Black women faculty.

Black women are paramount to the growth and development of Black students' success. Black women provide the emotional, social, intellectual, mental, and academic support Black students need to succeed at HWIs (Guiffrida, 2005; Lee, 2010; Madyun, Williams, McGee, & Milner, 2013; Vandelinder, 2016; Wood, 2008). Black women faculty also “develop a sense of family toward their students and are involved in varying degrees with them and their problems outside as well as inside of school” (Shipp, 2000, p. 207). Black women faculty create community with students and build authentic relationships that extend beyond the classroom. They provide students with a safe space to be themselves while holding students accountable for their success and failures (Shipp, 2000).

Research demonstrated that a critical component that leads to the success of Black students who attend HWIs is the relationships fostered between Black students and the faculty who teach them (Gist, White, & Bianco, 2018; Tuitt, 2012). Black women faculty on these campuses highlight the institution's commitment to Black students by ensuring their accessibility to serve as role models or potential mentors (Shipp, 2000; Thompson & Louque, 2005). Having Black women faculty at HWIs contributes to a dynamic campus experience. They provide a unique way of teaching culturally relevant pedagogy, which engages the student learning environment. They also fulfill additional roles such as mentor, parental figure, advocate, and diversity (Gist et al., 2018; Griffin, 2012; Kelly & Winkle-Wagner, 2017; Tuitt, 2012).

The influence Black women faculty have on the academy is absent from the higher education literature. For decades, Black women have been committed to doing the critical work

and have had a significant impact on the academy that has gone unrecognized (Perlow, Wheeler, Bethea, & Scott, 2018). Notably, Black women faculty at HWIs create and foster a welcoming, affirming, and inclusive space where Black students can act authentically (Perlow et al., 2018). Black women commit to racial uplift and provide meaningful insights that build and support the institutional community; thus, students feel a sense of belonging while attending an HWI. Black women often play the role of *othermother* while serving as an advocate for social justice, change, and activism on campus (Collins, 2000; Gist et al., 2018). Collins (2000), defined othermothers as women who “can be key not only in supporting children but also in helping bloodmothers who, for whatever reason, lack the preparation or desire for motherhood” (p. 180). Guiffrida’s (2005) discussion of the influence and power of othermothering in Black communities recalled the African proverb, “It takes a village to raise a child.” Othermothers, as explained, play a vital role in the “moral and spiritual obligation to uplift the Black community by attending not only to students’ academic development but also to their social and psychological development” (Guiffrida, 2005, p. 715).

As a Black woman and doctoral student attending an HWI, I quickly recognized the scarcity of Black women faculty employed at the university, despite there being a significant number of Black women students on campus. As I pondered on my educational experiences, I realized that I never encountered a Black women faculty member until graduate school. This realization inspired a journey to understand how Black women faculty at HWIs thrive in marginalized and oppressive spaces, as well as examine their resilience and resistance strategies.

Positionality

I grew up in the Southside of Chicago, Illinois, in a middle-class Black family where both of my parents retired as educators from the Chicago Public Schools system. During my K-12

schooling, Black educators surrounded me, both at home and in the classroom. As college graduates, my parents valued education, and they felt everyone should have an opportunity to go to college. As a second-generation college student, I am the first in my family to pursue a doctoral degree. When I explored college options as an incoming undergraduate student, I remember my parents' primary concern was to ensure they could afford the financial obligations of my education. Although they greatly considered the magnitude of managing the costs, they, most importantly, wanted me to receive an excellent education that would pave the way for a successful career. Less prominent on their minds was what a prospective university's overall faculty demographics looked like, what kinds of support services they provided, or which types of groups they had on campus that would shape my identity and development as a Black woman. Little did I know that a very different reality from the one I grew up in awaited me as an undergraduate student attending an HWI.

When I first arrived at my new college campus, I realized that my entire social, cultural, and racial landscape had changed. It was not long before I noticed that I did not have a single Black faculty member as an instructor in any of my classes. After a while, I began to normalize this absence. I did not think twice about not encountering Black faculty in the classroom throughout my undergraduate tenure. I remember one weekend as an undergraduate student visiting my best friend at Spelman College, an historically black liberal arts school in Atlanta, Georgia. At Spelman, Black faculty were plentiful on campus. I remember saying to her there were no Black faculty members teaching any of my courses nor had I seen any around campus. I understood my school had a lot to offer its students: beautiful dormitories, an abundance of amenities, and campus resources. However, while visiting Spelman, I could not deny my fixation on the one thing my campus lacked--faculty diversity. I remember questioning aloud

about the status of the Black faculty on my campus. My friend responded, "If you haven't seen any Black faculty, then maybe there just aren't that many on your campus, and that's something that should concern you. They recruit so many Black students to HWIs, but they don't provide the support services or faculty on those campuses for people who look like you and me. They have convinced you to come to their university, but do they value your presence as a Black student?" (S. Clifton, personal communication, October 1998).

My friend also shared stories regarding other Black students she knew who were recruited to HWIs and, thereafter, felt unsupported and recruited based on their contribution to institutional diversity. She encouraged me to consider that. Regardless of HWIs having more amenities than historically black colleges and universities (HBCUs), their additional resources do not negate their underlying issues regarding racial and other minority representation on campus. She asked me to recall all the Black teachers we had in high school: how important were they for us. They gave so much of themselves to ensure our success. I pondered about who fulfilled that role today. My reflections gave legitimacy to her argument. Ultimately, I felt short-changed in my collegiate experience.

Reflecting on my friend's words years later, after having attended another HWI for graduate school, I realized I had not considered the gravity of her point throughout my educational journey. It was not until I started my doctoral program that I truly understood the importance of having a Black woman faculty member. Since being in my program, I was taught by my first Black woman professor, and it changed my life. She intrigued me, not because she was Black but because she consistently made an impact wherever she went, and she demanded respect as a faculty member. She exemplified what author Clenora Hudson-Weems (1994) characterized as *Africana Womanism*. *Africana Womanism* is defined as "self-naming and self-

defining, family-centered and compatible, flexible with her roles and ambitions, demanding of respect and strong, reverent of elders and authentic, and, last but not least, nurturing and mothering" (Hudson-Weems, 1994, p. 133). I often wondered how my professor managed her responsibilities because she was constantly approached by students on campus seeking mentorship that she always gave freely and kindly. She also chaired and was a committee member for many dissertations, served as a program advisor, and became the othermother to many students (Collins, 2000).

My first Black woman faculty member assisted students in a plethora of ways including providing research opportunities, mentoring, and writing letters of recommendation. Despite her own personal obligations and research interests, she managed the demands and complexities of the diverse groups of people in her life. She occupied different roles such as mother, wife, leader, activist, and teacher. She extended herself well beyond her classroom responsibilities. From her leadership, her passion for teaching others about the importance of building community, and her ability to be transparent and live authentically, grew my highest respect and love for her. She became my mentor and my othermother who supported and guided me through the unfamiliar terrain of the academy (Collins, 2000). She is a prime example of a strong Black woman given her tendency to overextend herself, prioritize the needs of others before her own, and serve as a mentor. I admire and love her dearly for her strength as a Black woman who manages her life well, despite hardships. Also, I understand that, as a Black woman in the academy and historically, she juggles more responsibilities than her white colleagues.

Personally, I have learned that Black women faculty members on college campuses are vital. Black women in the academy are heroes who are underappreciated and whose voices are largely unheard. Black women faculty members have uplifted our Black communities for years.

They ensure the next generation of Black learners and leaders have the tools they need to succeed in a world that presents more obstacles than most other people face (Davidson, 2012). Witnessing, my professor standing in front of her classroom daily, speaking truthfully and powerfully, inspired me and affirmed my self-identity and belief in myself as a Black woman scholar. Using her as a guide, I know the possibilities for me are limitless, and my contribution to the academy is essential.

When examining the critical scholarship of Black women faculty, a vast majority of the literature considers faculty at HWIs. Given this, to address the key conversations which emerge from the literature, I explored the research which examines the experiences of Black women faculty at HWIs. Black women in the academy often feel isolated, unwelcomed, and are forced to navigate and survive what I have determined to be "The Battlefield of the Academy," completely alone (Baptiste-Howard & Harris, 2014). To address and comparatively analyze the critical conversations which guided my thinking, I considered my own past experiences in the military. I used The Battlefield of the Academy as a metaphor for the challenges Black women faculty experience, which bear a striking resemblance to my time in the U.S. Army. Black women faculty are on the frontlines of a battle against the academy, and they are attacked on all sides by sexism, racism, isolation, discrimination, career disenfranchisement, and unfair expectations (Baptiste-Howard & Harris, 2014; Harris, Sellers, Clerge, & Gooding, 2017).

The research demonstrated that Black women faculty are more likely to encounter a "Chilly Climate" (Sandler, 1991, p. 6) or "Academyland" (Edwards, 2018, p. 87). The phrases Chilly Climate and Academyland are metaphors to describe the indifferent attitudes and treatment many Black women faculty face at HWIs. The Academyland is a metaphor for the plantation, which is used to compare the academy to historical plantations during slavery

(Edwards, 2018; Sandler, 1991; Sandler & Hall, 1986). For example, the academy is shaped and molded by the competing interests of white men that are embedded within the very structures of academia. In the academy, Black women faculty members are expected to work hard, keep their heads down, not talk back, not ask questions, stay in their “place,” and serve Massa without contention (Perlow et al., 2018). The idea behind the terms Chilly Climate and Academyland’s plantation illustrates that there is an issue that is not being addressed: to the point that everyone knows that something is wrong but fails to acknowledge it. Black women faculty are faced consistently with discrimination, oppression, racism, and sexism (Bonner et al., 2015). The Chilly Climate and Academyland’s Plantation perpetuates institutional and internal oppression where Black women are cognizant of their unwelcomed presence (Perlow et al., 2018). As a result, many Black women often find themselves being the only Black person in the room—whether in classrooms or during faculty meetings. This fact can stimulate the belief for Black women faculty that they might have been hired to fulfill an affirmative action quota.

When only a small percentage of Black women faculty are hired at HWIs and they, thereafter, feel excluded from the institutional culture and are not encouraged to make meaningful contributions, they can feel like tokens (Gilchrist, 2011). Faced with this scenario, they are challenged with living between the margins of invisible and not feeling as valued as their white colleagues (Harris et al., 2017). The current research study analyzed key scholarship and contributed to the literature regarding Black women faculty. It also highlighted their lived experiences without attempting to summon shame or sympathy from white spectators (Harris-Perry, 2011).

Statement of the Problem

The lack of Black women faculty in HWIs is a recurring problem in higher education. Black women's experiences at HWIs mirror the historical experiences of Black women in the United States. While the number of Black women who earned degrees has increased, so has the number of challenges they face when seeking and securing tenure-track faculty appointments at HWIs. Black women faculty who choose to remain at these institutions face a multitude of challenges including gender and ethnic bias, racism, and sexism in addition to structural and institutional inequities (A. J. B. Brown, 2012). Despite the institutional betrayal, structural violence, and the normalized inequities that face Black women faculty members, they persist, using resistance and resiliency. This type of resilience stems from a long tradition of Black women's resistance. Black women remain at these institutions as a way to resist a patriarchal and white supremacist system that is unwelcoming to Black women faculty (Hoff, 2020). Black women at HWIs work to ensure their presence is known on campus. They also ensure their intellectual voices are heard to "push back" and destabilize a racist system that has long existed.

The current research explored how Black women faculty are resilient when navigating these spaces and able to resist the institutionalized violence around which HWIs are structured. One of the central, underlying beliefs which grounded this research is that Black women faculty and their work is insufficient within the academy. Using a narrative inquiry approach, I explored the lived experiences of Black women faculty to highlight their respective value for the benefit of students and institutions that purport a commitment to social justice. I do not place the burden on or imply that it is Black women's responsibility to change inherently dominating institutions. I sought to understand how Black women have persisted on the *Battlefield of the Academy*.

Purpose of the Study

Little is known about the resilience strategies employed by Black women faculty when they are directly faced with arduous challenges in their institutions. The purpose of this study was to explore and understand the resilience of tenured Black women faculty. Further, this study examined the strategies that support their success while teaching at HWIs. Existing research describes the experiences of Black women in these institutions but is often compared to the experiences of white women faculty. This phenomenon establishes a framework that only examines whether Black women faculty meet a standard of whiteness in the academy. However, many Black women faculty deviate from these standards using their resilience and resistance to the social norms of the academy. During this study, I committed to using the experiences of Black women faculty as a source of analysis, to understand how they demonstrate resilience and resistance at HWIs.

Research Questions

The research questions for this study were the following:

1. How do Black women faculty members perceive their work at historically white institutions (HWIs)?
2. What organizational factors contribute to the resilience of Black women faculty at HWIs?
3. In what ways do Black women use resistance as a form of resilience to persist at HWIs?
4. What strategies of resistance and resilience do Black women faculty use at HWIs to persevere and succeed?

This study used a qualitative research design to explore these questions and gathered data

using open-ended, in-depth interview questions. The research methodology used for this study was narrative inquiry, and eight participants were involved with this study. The data collection strategy used allowed participants to speak freely and discuss their personal stories as it related to their resilience and resistance as a Black woman faculty member at an HWI.

Theoretical Framework

Several theories have been developed that give voice and respect to Black women so others can understand the complexities of being a Black women faculty member. A tripartite lens was used for this research study that included critical race theory, intersectionality and resilience theory. It is essential to utilize these frameworks since they provide an appropriately nuanced context that highlights the narratives of Black women faculty at HWIs. Critical race theory was used as a lens to acknowledge how race and racism influenced the experiences of Black women faculty (Delgado & Stefancic, 2001). Intersectionality examined how race and gender are a dominant discourse to resist the margins of the academy (Crenshaw, 1991). Resilience theory examined the environmental factors and stressors experienced by Black women faculty at HWIs as well as their ability to be successful despite challenges, obstacles, and adverse circumstances (Morales & Trotman, 2004).

Significance of the Study

Black women faculty at HWIs across the country face a multitude of issues that are not experienced by their white counterparts. Traditionally, Black women faculty at HWIs have been tasked with navigating a broken academic system, which is ultimately designed for them to fail (A. J. B. Brown, 2012). Having established that there is a lack of Black women faculty representation at HWIs, it is equally important to investigate why many of these faculty members remain in an academy where institutional and structural racism exists. This study addressed that

inquiry by examining critical factors related to the success and longevity of their careers at HWIs. This study is critical because it provides insight into the experiences of Black women faculty and a clearer understanding of what factors may attract new Black women faculty to HWIs. Often, Black women faculty try to create pathways that lead the way for the next generation of Black women faculty. This is significant because little is known about the factors which positively contribute to the resilience of Black women faculty's persistence at HWIs. This study considers their persistence, despite them often experiencing "hostile work environments, less support for their teaching and research, and greater feelings of isolation" (Jayakumar, Howard, Allen, & Han, 2009, p. 544).

Previous research failed to examine the sociocultural and political structures which are embedded in many of the HWIs racist ideology. This caused a continuous problem of white dominance and racist histories in academia, which has had an adverse effect on Black women faculty at HWIs (Garrison-Wade, Diggs, Estrada, & Galindo, 2012). This study serves as a platform and an opportunity to examine the critical counter-narratives of Black women faculty at these institutions. The information gleaned from this research provides crucial information to help formulate strategies to attract, recruit, and retain Black women faculty at HWIs. For current Black women faculty and those who aspire to pursue academia, this study will act as a guidebook that includes resilience and resistance strategies on ways to navigate HWIs as a Black woman. This study is also a teaching tool for HWIs to support and create systems and procedures to recruit and retain Black women faculty. In addition, this study provides a blueprint for adopting practices that nurture a more inclusive environment for existing and future Black women faculty members to bolster their rates of retention. Most importantly, this study serves as a change-agent. By challenging the institutional culture in higher education, this

research dismantles barriers, which ultimately shifts the paradigm so that Black women faculty can thrive and feel safe, welcomed, and respected in the academy.

Important Terms

For this research study, the following list of terms and descriptions were used throughout this manuscript to offer subject context:

- *Black* (used interchangeably with *African American*): Individuals or persons of African descent who are domestic and identify as Black residing in the United States. If the term African American is used, it is referred to in the same way as Black. The capitalization of the word Black is used to identify Black as a race and to illustrate how race is used as a social construct. By capitalizing the name Black, it represents a form of resistance to challenge the dominance of white culture and reinforce the identity and respect of Black people.
- *Resilience*: Gu and Day (2007) defined resilience as "the capacity to continue to 'bounce back' to recover strengths or spirits quickly and efficiently in the face of adversity" (2007, p. 1302).
- *Historically White Institutions*: A term used to describe institutions of higher education in which the white students account for 50% or more of the student enrollment. These institutions still encompass a legacy of unchanged histories, traditions, and policies of white supremacy that are the "deep structural and cultural foundations of American society and American institutions such as the university" (Brunsmas, Brown, & Placier, 2013, p. 4).

Summary

Chapter I provides the context of the study and briefly describes the experiences of Black women faculty teaching at HWIs. Given the competing interests of whiteness primarily shaped

higher education, Black women faculty are often obligated to navigate the unfamiliar terrain of the academy alone. There has been a considerable amount of research conducted regarding Black women faculty and their experiences in higher education. However, there is still a gap in the literature that does not examine the resilience and resistance of Black women faculty at HWIs despite the challenges they face. Chapter II of this study provides an extensive literature review of the experiences of Black women faculty in the academy and the stereotypical tropes that often plague those experiences. This chapter more deeply describes critical race theory, intersectionality, and resilience theory as the theoretical frameworks for this study. Chapter III carefully outlines and examines the research methodology for this study.

CHAPTER II: LITERATURE REVIEW

In this chapter, I contextualize the experiences of Black women faculty and the generalized experiences of Black women. This context allowed me to articulate how Black women faculty experiences mirror Black women more broadly. As a Black woman, I am uniquely positioned to speak to these issues in a multidimensional way: First, as a Black woman, and second, my experiences or lack thereof with Black women faculty until graduate school. I broaden my analysis of the experiences of Black women faculty through a tripartite lens of intersectionality, critical race theory, and resilience theory. These theoretical frameworks are used for this study to examine the experiences of Black women faculty in HWIs. Intersectionality helps to conceptualize the overlapping identities and experiences of race and gender that do not exist independently of each other to show the under complexities that Black women faculty face. Critical race theory examines the lived experiences of Black women faculty to expose the institutional racism and power structures in the academy. Resilience theory is seen through the stories of Black women faculty as a form of resistance to push back against the academy to show how Black women not only survive but thrive in these spaces. Each of the theories supports the need for analyzing multiple identities, social, structural, and institutional issues through a critical lens. Finally, this chapter concludes with an analysis of the scholarship pertaining to the tenure process, racism in the academy, and the underrepresentation of Black women faculty.

Theoretical Framework

Intersectionality, critical race theory, and resilience theory are the three theoretical frameworks used in this research to examine the experience of Black women faculty in HWIs. Using these theories for this study helps link and contextualize the research. Each of these

theories supports the need for analyzing social, structural, and institutional issues through a critical lens. Some of the research in the literature review is drawn from the stance of Black feminists instead I selected intersectionality and critical race theory as the frameworks to add depth to the research and show the complexities of the study. Intersectionality was chosen because it takes the experiences of Black women faculty and explores how their intersecting identities of social construction of race and gender are negotiated. Critical race theory helps connect with understanding the experiences of Black women as a dominant discourse to resist the margins of the academy and illustrate a disruption of white supremacy (Perlow, 2018). The resiliency theory will investigate how Black women faculty have the ability “to bounce back, to recover strengths or spirits quickly and efficiently in the face of adversity” (Gu & Day, 2007, p. 1302).

Intersectionality

Intersectionality examined how Black women faculty are disproportionately marginalized because they exist between multiple intersecting identities such as race and gender.

A white woman has only one handicap to overcome, that of sex. I have two, both race and sex

Mary Church Terrell, 1863-1954- Women’s club leader

The perceptions of Black women faculty regarding the relationship between their intersecting identities are essential to examine and gain knowledge of their lived experiences. Although attorney and critical race scholar Kimberle Crenshaw created the term intersectionality in 1989, the concept of intersectionality began long before Crenshaw put a name to it. Influential Black feminists have been using their voices to address the social inequality of Black women for centuries. There was Sojourner Truth’s “Ain’t I a Woman” speech in 1851; Anna Julia Cooper’s book, *A Voice from the South: By a Black Woman of the South* in 1892; Black feminist Toni

Cade Bambara's 1970, *The Black Woman Anthology*; Frances Beal's 1969 essay, "Double Jeopardy: To Be Black and Female;" and the Combahee River Collective's, which was an influential body of work about Black feminism throughout the mid-1970s. These are just a few examples of the work that played a vital role in the formulation of intersectionality (Collins & Bilge, 2016). Intersectionality originated from the Combahee River Collective's manifesto on Black feminism. According to Phillips (2012), the manifesto acknowledged the following:

Racism, sexism, heterosexism, patriarchy, and capitalism as interrelated forces that affect Black women. They argue that sexual politics under patriarchy is as pervasive in black women's lives as are the politics of class and race; thus race, class, and gender cannot be addressed as separate entities. (p. 94)

To address the issues of Black women faculty, intersectionality is used as an "analytic tool for thinking about and developing strategies to achieve campus equity" (Collins & Bilge, 2016, p. 3). Intersectionality is also used to construct a more inclusive and fair campus community, and to understand the patterns of oppression that persist in the academy. According to Collins and Bilge (2016),

When it comes to social inequity, people's lives and the organization of power in a given society are better understood as being shaped not by a single axis of social division, be it race or gender or class, but by many axes that work together and influence each other. (p. 2)

The multifaceted discrimination and oppressive structures in the academy marginalize Black women faculty along the lines of gender and race. Gender and race do not exist separately and are completely intertwined such that one must see a Black woman as a woman and as a Black (Crenshaw, 1991). Intersectionality is not merely about identity, but about the policies and

institutional structures that play a role in contributing to the segregation of Black women. In her research, Crenshaw described three forms of intersectionality: structural, political, and representational (Crenshaw, 1991). Structural intersectionality examines the institutional inequities with which Black women faculty are confronted: a chilly climate and the lack of formal and informal mentorship. Political intersectionality focuses on the ways in which Black women faculty belong to at least two marginalized groups and often have to engage with different political agendas. Crenshaw's (1991) article, "Mapping the Margins: Intersectionality, Identity Politics, and Violence Against Women of Color" stated,

Women of color experience racism in ways not always the same as those experienced by men of color and sexism in ways not always parallel to experiences of white women: antiracism and feminism are limited, even on their own terms. (p. 1245)

Finally, representational intersectionality occurs when stereotypes like the mammy, jezebel, welfare queen, or the angry Black woman are taken to be *the actual* representative of Black women faculty.

The three forms of intersectionality are appropriate because they shed light on the experiences of Black women faculty and show the connection between multiple identities that would otherwise be invisible. Intersectionality provides a lens that addresses often expressed negative experiences such as poor teaching evaluations from students, classroom disrespect, editorial scholarship, the chilly climate, and damaging stereotypes that Black women face. Crenshaw (1991) detailed about the inequities that exist among Black women to advocate and understand why Black women are marginalized and all too often denied the same access and opportunity as their white colleagues.

Critical Race Theory

Critical race theory has an historical foundation in critical legal studies, a movement dominated by scholars and activists concerned with examining and “transforming the relationships among race, racism, and power” (Delgado & Stefancic, 2001, p. 2). Scholars Derrick Bell and Alan Freeman developed critical race theory as a critical approach to the legal impact of race within the context of everyday lived experiences (Delgado & Stefancic, 2001). Critical race theory was built on two earlier movements, critical legal studies and radical feminism (Delgado & Stefancic, 2001). Researchers Ladson-Billings and Tate (1995) demonstrated how the critical race theory’s effectiveness addressed inequities in higher education. Solórzano and Yosso (2002) suggested that the critical race theory serves as a framework that examines the ways race and racism subliminally and overtly affect educational institutions, its practices, and the personnel discourse. Critical race theory offers insights that help conceptualize the experiences of Black women faculty in the academy because it (a) shows that race and racism are permanent and endemic features of U.S. society and higher education; (b) demonstrates a commitment to social justice; (c) disrupts dominating ideologies such as color-blindness, race neutrality, meritocracy, and equal opportunity; and (d) values the voices and experiences of historically oppressed groups (Solórzano & Yosso, 2002).

Critical race theory plays a paramount role in examining the deep-rooted societal disparities that protect a system of privilege and oppression against Black women faculty. To explore the critical conversations in the literature, the basic tenets used to examine the relevance of critical race theory are comprised of the following: racism, interest convergence, social construction, and storytelling (Delgado & Stefancic, 2001). Racism in America is alive and well, and it is controlled by our political, educational, social, and economic structures. According to

Ladson-Billings (2016), racism is “enmeshed in the fabric of our social order; it appears both normal and natural to people in this culture” (p. 18). When the academy continues to ignore the existence of racism against Black women faculty, it promotes and perpetuates racism in the institution.

Bell (2004) uncovered classic examples of interest-convergence covenants phenomenon: “the abolition of slavery in the northern states, the Emancipation Proclamation, the Civil War amendments to the constitution” (p. 49), and the landmark case, *Brown v. Board of Education* (1954). This is just a glimpse of the racist permutations that resulted in whites benefitting from a structure that was initially intended to offer Black people equal opportunity. Similarly, an observed interest convergence happens when Black women faculty are hired in HWIs based on the institution's diversity goals, and they walk into an unwelcoming campus climate without the necessary social support and resources they need to survive in the academy (Baptiste-Howard & Harris, 2014). The decision to hire diverse staff serves in the best self-interest of the institution but leaves Black women faculty alone to suffer the consequences of racism and oppression in the academy.

The idea of race as a social construct is effectively illustrated throughout American history in broad examples like the Jim Crow era and specific Supreme Court cases such as *Dred Scott* (1856). This case ruled that Black people were disqualified from American citizenship because their ancestors were imported and sold as slaves, and therefore, regardless of their own freedom status, they could not sue in federal court. Despite the disapproval of this vicious and unjust act, Black people are still judged by the color of their skin (Davidson, 2012). The racial inequality of Black women faculty cannot be ignored. Failing to acknowledge a person’s color does not simply erase the consequential experiences he or she has in our society based on their

skin color, but instead, it should challenge us to address the real issues surrounding race (Davidson, 2012) .

Storytelling is used in critical race theory to "analyze the myths, presuppositions, and received wisdom that makes up the common culture about race that invariably rends blacks and other minorities" (Ladson-Billings, 2016, p. 18). Storytelling can be transforming because it offers the reader a detailed account of a person's life and provides him or her with a better understanding of the storyteller's personal experiences and way of life (Delgado & Stefancic, 2001). Ladson-Billings (2016) determined that storytelling allows Black women faculty to give voice to their own unique stories and experiences; it provides background knowledge that often explains the why's and how's of the storyteller's emotions when attempting to bridge the gap between cultures. Social justice and all forms of injustice are situations that lend itself to the application of the critical race theory. However, as comprehensive and instructional as it is, the theory does not adequately address the intersections of race and gender. Therefore, the application of this research through an intersectionality lens will be used to address this issue.

Resilience Theory

Many Black women faculty have acknowledged the emotional or psychological demands of teaching at an HWI. The resilience lens was used to measure academic resilience specific to education to examine the structural and "systemic ties with written, spoken, hidden, and/or invisible institutional policies, features, and practices that have direct power and influence" on Black women faculty in HWIs (Gist, 2018, p. 199). The resilience theory was chosen for this study to provide Black women faculty with an opportunity to share their narratives and demonstrate the actions used to defy oppressive conditions stemming from racism (Evans-Winters, 2011). Black women faculty were able to articulate the tools and strategies they have

used to aid in their success at HWIs. Historically, resilience has been examined and studied from various fields of study such as psychology, psychiatry, child development, sociology and education (Gordon, 1995; Gu & Day, 2007; Morales & Trotman, 2004). It is described as a non-cognitive trait related to skills such as motivation, self-efficacy, problem-solving, and persistence, rather than intelligence. Previous research on resilience is deeply rooted in child psychiatry and developmental psychology. These studies focused primarily on children and adolescents who experienced severe adversity, stress, and psychological trauma. More recent research examining how adults bounce back from personal and work-related stress is just emerging, and it appears that the process of resilience building is similar for children and adults (Morales & Tromtman, 2004).

Though many researchers and scholars have presented a wide range of definitions of resilience, most fail to acknowledge critical components of resilience factors such as a stable and supportive family, positive social and community networks, and cultural values. Gordon (1995) stated that “resilience is the ability to thrive, mature, and increase competence in the face of adverse circumstances” (p. 239). Gu and Day (2007) defined resilience as "the capacity to continue to 'bounce back, 'to recover strengths or spirits quickly and efficiently in the face of adversity" (p. 1302). Morales and Trotman (2004) suggested that resilience is "the ability or process of remaining in-tact in the midst of potentially and often destructive environmental factors" (p. vii). Masten, Best, and Garmezy (1990) defined resiliency as the "process of, or capacity for, the outcome of successful adaptation despite challenging or threatening circumstances" (p. 426). Van Wormer, Sudduth, and Jackson (2011) defined resilience as "overcoming adversity, to successful adaptation to negative life events, trauma, stress, or risk" (p. 413). A. Smith (2013) defined resilience as an "individuals' well-developed sense of self-

esteem, will power, optimism and a belief that they are in control of their lives despite differing opinions and the past of race relations and opportunities" (p. 11).

In this research study, the resilience lens from the field of sociology will be used. In sociology, resilience illustrates, "active decision making, resistance to structural conditions and survival as major forms of resilience" (Shaikh & Kauppi, 2010, p. 166). The various definitions of resilience constructed from the different fields of study have a common thread: resilience transpires when an individual is placed in danger, difficulty, or hardship that they must overcome (Shaikh & Kauppi, 2010). Though many researchers have defined resilience, most fail to acknowledge resilience as a form of resistance (Shaikh & Kauppi, 2010). This study addressed these issues to advance the empirical and conceptual understanding of "resilience in the form of resistance to oppression is specifically evident in studies involving marginalized populations" (Shaikh & Kauppi, 2010, p. 167).

Few studies have examined three critical components to resilience as it relates to Black women faculty in HWIs. Morales and Trotman (2004), contended that most significant components that promote resiliency are environment, family, and disposition, which are categorized as protective factors. Protective factors are defined as coping strategies or support in a person's family or community to help deal with stressful events or adversity that eliminate risk. These three components of resilience, "provide a framework within which the specific lives of individuals can be analyzed with respect to their academic achievement despite some unfavorable background factors" (Morales & Trotman, 2004, p. 7). First, environmental protective factor plays a vital role in a school climate. Next, the family plays a vital role because they influence all aspects of a person's life. Lastly, disposition examines a person's characteristic/personality traits that influence their actions and behaviors (Morales & Trotman,

2004). However, “current literature fails to identify gender and culturally specific resilience-fostering factors” (Evans-Winters, 2011, p. 39). This study examined and deepened the crucial nuance to resilience research by investigating the unique resilience-fostering factors for Black women faculty at HWIs. Resilience gives voice to how Black women faculty cannot only survive at HWIs but thrive despite the persistent challenges they face. Hinton (2010) suggested that,

Black faculty members on campus have realized that we have within us the ability to thrive in an environment that has not been conducive to our success. By centering ourselves in the margins, we have created the opportunity to be creative in ways that may not have been encouraged at the center. (p. 401)

It is imperative that Black women faculty have an opportunity to share their own experiences about how they can negotiate their identity and authority within their own classrooms. Their stories are critical to inspiring resistance against negative, damaging perceptions of Black women faculty and enforcing institutional change.

Black Women Tropes

The Angry Black Woman

For so long Black women in America have been seen through the lens of the mammy, jezebel, welfare queen, or the angry Black woman. These stereotypes were born during slavery and have been perpetuated by racism that is alive and well today. The angry Black woman is one of our most persistent tropes. This kind of woman is always upset about something; she is “shrill, loud, argumentative, irrationally angry, and verbally abusive” (Harris-Perry, 2011, p. 87). We have witnessed the angry Black woman image emerge with the criticism of public figures like Michelle Obama, Serena Williams, Maxine Waters, Cynthia McKinney, Dr. Pamela

Twyman Hoff, Shayla Cooper, and any other Black woman with opinions and something to say. Regardless of their occupation, whether it is the former First Lady of the United States, a professional tennis player, a congresswoman, a civil rights activist, a scholar, or an attorney, at the end of the day, they are often dismissed as just another angry Black woman.

When I was younger, I would always wonder why my parents would do and say certain things to me. My father would tell me, "You are a leader, not a follower. Do not be afraid to use your voice, and do not be afraid to stand up for yourself and others—but do it with respect." My mother, on the other hand, was always trying to make sure I understood the importance of being a Black woman. She was very particular about certain things because she had rules, and if you know my mother at all, you know that she was serious about those rules. They were never to leave the house with a rag on your head; always dress like you are going somewhere, even if it is just to the grocery store; always keep a clean house, because you never know who may stop by; regularly have your nails painted and hair done; always save money for a rainy day; make sure you get an education; and never, ever, show that you are angry because it tells people that you lack self-control. These are my *mommy rules*, and I still follow most of them to this day! Hearing them repeated throughout my life, I never realized that they were preparing me for the real world: A world that does not see me as Jacqueline Hester, with all my accomplishments, accolades, and educational achievements, but as a Black woman that fits the description of Black woman tropes. With all my mother's rules, subconsciously, she was trying to protect me from these unfair, negative descriptions. She was trying to prepare me for this world that places more truth on stereotypes than reality. It is a cold world that you do not read about in books but experience through real-life lessons.

It was not until I arrived in academia that the reality set in that others did not see me the

way my family and community saw me. Guided by media-influenced images, I was seen by many of the white people around me as the angry Black woman. A few weeks ago, for instance, I was having a conversation with a colleague who happened to be white. Our discussion became intense, but we ended things amicably, agreeing to disagree. A few hours later, another colleague approached me and said, "I heard about your conversation with Dave. Apparently, he thinks you are angry." Surprised by this comment, I said that I was simply sharing my concerns. "I am not angry, but I am passionate about my work, so please do not mistake my passion for anger." My experience sadly proved that "the workplace is a particularly fraught terrain for black women who try both to earn professional respect and to guard against the expectation that they are irrationally angry"(Harris-Perry, 2011, p. 91).

In addressing the issue of racial stereotypes in the academy, experts have considered several explanations as to why it is still a problem. Rockquemore and Laszloffy (2008) argued that "whites have internalized stereotypes about blacks that subtly shape and control how they perceive and interact with black people" (p. 22). Many white people believed—and still believe the stereotypes that Black people are intellectually inferior, violent, angry, sexual, untrustworthy, and have a poor work ethic. These stereotypes "influence how people view and treat Blacks and usually operate on an unconscious level. Nevertheless, the influence that stereotypes have on how white students, faculty, and administrators treat black faculty cannot be overemphasized" (Rockquemore & Laszloffy, 2008, p. 22). Over time, Black women faculty have become normalized and accustomed to the stereotypical treatment; however, they remain defensive and guarded toward such demeaning treatment (Rockquemore & Laszloffy, 2008).

Black women in the academy are placed in a position of double jeopardy based on their race and gender oppression. The impact of racial and gender stereotypes among Black women

faculty are graphic and harsh. Many students see them as "intimidating, stern, threatening, dangerous, and [that] they need to be approached with caution" (Bonner et al., 2015, p. 36).

While they rarely admit as much, many white faculty members treat their Black women colleagues as if those old familiar stereotypes are true. Many Black women faculty acknowledge that their white peers do not respect them as professors. Studies show that Black women who teach in HWIs indicate that their colleagues view them as the racial and derogatory stereotypes portrayed on television. These views leave them feeling isolated, undervalued, silenced, and presumed incompetent (Moore, Alexander, & Lemelle, 2010).

Mammy

The image of the mammy was typical in popular culture from slavery through the 1950's. The most famous portrayal of the mammy was Aunt Jemima, known as the "handkerchief head" (Bogle, 1994, p. 9). She was an overweight, dark-skinned, older woman; a caregiver to white families; submissive; loyal; and maternal (Gilchrist, 2011; Sharp & Hall, 1993). Though not as overt after the 1950's, the mammy made her way into our culture and entertainment.

Representations of her appeared in television characters in the 1930's with Hattie McDaniels; by the 1970's Florida Evans in *Good Times*; and early 1980's welcomed Nell Carter in *Gimme a Break*. More recently, the representation continued when Viola Davis and Octavia Spencer portrayed their characters in *The Help* (Bogle, 1994; Woodard & Mastin, 2005). Mammies were loyal against their own self-interest, more devoted to white families than her own, distant to her personal needs and desires. According to Harris-Perry (2011),

She was a trusted advisor and confidant whose skills were used exclusively in service of the white families to which she was attached. Mammy was not a protector or defender of black children or communities. She represented a maternal ideal, but not in caring for her

own children. Her love, doting, advice, correction, and supervision were reserved exclusively for white women and children. Her loyal affection to white men, women, and children was entirely devoid. (p. 72)

The role and function of the mammy is an almost expected duty for a Black woman faculty member in the academy. She needs to be a nurturer for her students by paying attention to their emotional needs and interests. She must assume responsibility as a mentor, life coach, and problem solver: being easily accessible to students, giving wise counsel, and always making herself available to support them whenever asked or needed. According to Coleman Means (2013),

Mammies should have no other professional, familial, social, or civic obligations.

Students drop by to see mammies at all hours of the day without an appointment for long talks. If mammies are involved in their own research and writing, they are expected to set it aside, saying ‘come in, come in! This can wait,’ while welcoming in a host of visiting students. (p. 48)

Just like mammy, Black women faculty are valuable and valued as long as they stay in their place and attend to the institution’s needs while silencing their own (Evans-Winters & Twyman Hoff, 2011). These unwarranted and unmerited truths have now followed Black women faculty inside their classrooms. Black women regrettably have a long, hard history in our American culture that affects Black women's emotional lives. Harris-Perry (2011) described "the fragility of black women's emotional lives" (p. 31) and insists that “the agony of their experiences is collective, structural, and not of their own making, but it is not exclusively an exploration of victimization" (p. 31). Before a Black woman faculty even begins to teach in the academy, she is faced with the reality of others' implicit racial biases and stereotypes.

The Strong Black Woman

During the summer of 2001, I was completing an intense 31-day Army ROTC advanced training camp. I needed to pass this training to be commissioned a 2nd Lieutenant. Each morning I woke up with feelings of anxiety and pressure to tackle another day because I knew how high the stakes were to finish the camp strong. The training consisted of land navigation, confidence courses, basic rifle marksmanship, first aid, chemical, biological, radiological, nuclear and tactics training, and a physical fitness test. It was mentally and physically exhausting. According to military time, the training would start as early as 04:00 hours and would end at 24:00 hours. With the extreme challenges of the camp, even the most promising soldiers routinely quit at some point during training.

Two and a half weeks into the camp, I was injured seriously. I was walking out of the Army barracks on my way to a meeting when I accidentally tripped down the stairs and twisted my right ankle. When I got up from the fall, I felt excruciating pain, but I assumed it would eventually subside. A few hours later, the pain had intensified. I removed my boot and saw that my ankle was severely swollen. Instead of seeking medical attention, I put my boot back on and continued with my day of physical training and duties. That evening as I walked to dinner, I was stopped by my commander. He asked me why I was limping, and I told him how I had twisted my ankle earlier in the day. He commanded me to remove my boot. I followed his instruction and removed my boot, which revealed my swollen ankle. The swelling was about the size of a softball. "Got-damn, Harper! What did you do?" He demanded that I go to the medic immediately to make sure my ankle was not broken. When he asked why I had not said anything about it sooner, I just shrugged my shoulders and said nothing. Deep down, I knew that I kept my mouth shut because I was afraid to show weakness. *No pain, no gain*, I thought. Rather than

risk being vulnerable, I upheld the image of the Strong Black Women--calm, unflappable, resilient--despite the excruciating physical pain I was feeling.

When I arrived at the medic's office, an x-ray was taken that revealed the ankle was fractured. The doctor presented me with two options: go back home or stick it out. I was tired, lonely, frustrated, in pain, and ready to quit. But I was also less than two weeks away from completing the training. I could hear my daddy's voice saying his favorite motivational quotes, "*Bite the bullet; Only the strong survive; If you can't run with the big dogs, stay on the front porch; If it were easy, everyone would be doing it.*" Ultimately, I told myself that I was too far along to quit, so I decided to stay the course and finish strong. The doctor reassured me of my strength to move forward. His words stuck with me through the rest of the training, and they still do to this day. Enduring through the pain, sticking it out until the end, made me a strong woman--regardless of what that endurance might have cost me. Whether my ankle would heal properly if I continued training on it or how emotionally drained I felt was secondary to upholding that image: I must remain the Strong Black Woman, always and above everything else.

My experience during the training camp is not so dissimilar from what many Black women faculty face at HWIs. The mentality of the strong Black woman follows us into most spaces we inhabit. For decades, Black women faculty at HWIs have suffered at the hands of the academy by stereotypes, unfair expectations, and unsupportive campus environments that affect Black women differently than white women (Beauboeuf-Lafontant, 2009; Collins, 1990; Woods-Giscombe, 2010). Black women have become all too familiar with dealing with workplace-related traumatic events but would rather suffer in silence, accumulating resentment and unfulfilled dreams, than break with the image of resilience and strength that has been wedded to

us for so long (Watson & Hunter, 2016). Tied to the trope of the strong Black woman, silence in the academy for a Black woman has been her greatest survival skill. While Black women are often known and celebrated for being strong, this accolade comes with a price. Beauboeuf-Lafontant (2003) argued that Black women had to deal with this trope of the strong Black women and its imageries from two sources—the dominant white society and the Black culture itself as it attempts to define womanhood.

The strong Black woman trope started as an affirmation for Black women to combat and replace the negative characterizations of Black women as the mammy, Jezebel, or angry Black woman (Harris-Perry, 2011). It was a label of empowerment and agency (Collins, 1990). Black feminist, Michele Wallace (1979) argued that the strong Black woman trope was a narrative about Black women that was noted for the beneficial interest of Black men and white people. Wallace (1979) acknowledged that the strong Black woman is a projection of ideas created by people who seek to hold power over her. Both versions of these stereotypes--the old mammy and Jezebel tropes, and the new, more affirming strong Black woman--are rooted in the idea of the Black woman as a nurturing, patient, and spiritual woman who is loved for her selflessness and dedication toward those whom she loves (Hooks, 1981, p. 66).

The strong Black woman trope is a double-edged sword meant to uplift and designed to restrict. It is so embedded in our culture that it has become normalized to believe that Black women can endure anything and rise back up again and again (Harris-Perry, 2011). Black women have internalized these messages and often feel that this is the only way they should act. Many scholars who study this trope describe the image as comparable to the mythical Superwoman (Woods- Giscombe, 2010). Beauboeuf-Lafontant (2009) explained how the Black women are often deemed as apt as any man and more apt than any white woman. Known for her

resilience—emotional and physical—and maternal instincts, the actions of Black women have given credence to their reputation as superwoman. She is so strong that words and actions will not harm her or cause her to cower; she will never be a victim.

Dr. Cheryl Woods-Giscombe (2010) acknowledged five major characteristics of the Superwoman/strong Black woman: she is determined to (a) show strength, (b) dismiss emotions, (c) remain independent, (d) succeed despite barriers, (e) and extend herself to others. These factors paint a dramatic picture of women who can handle anything without complaining because they will not allow themselves to access their feelings or needs fully (West, Donovan, & Daniel, 2016). For a strong Black woman faculty member in the academy, too often unsupported and unheard within her institution, this means she must learn to hide her wounds to show that she can handle anything that comes her way. She must demonstrate to her colleagues and students that she is not the mammy, the Jezebel, or the angry Black woman and that she will embody the image of the strong Black woman whenever she is wronged. But this choice, one taken by many Black women in and outside of the academy, leaves them in a continuous quandary. They live in a constant state of being strong and resilient while suppressing the emotional toll of that resiliency. This toll, as we will see throughout this study, can have a significant impact on Black women faculty's psychological and physical health.

Experiences on the Battlefield

Personal Courage

The U.S. Army (2008) defined personal courage as "defending fellow soldiers from harassment because of their race, gender, religion, ethnicity, political views, economic status, or regional origins" (p. 153). Personal courage is having the character and fortitude to do what most people will not do. Black women faculty must have the personal courage to endure the

gender and racial discrimination they face in the academy. This section conveys in-depth, what Black women faculty endure on the battlefield of the academy. Most Black women faculty working in HWIs are faced with stereotypes. Black women have long been confronted with those of the mammy, the jezebel, the welfare queen, or the angry Black woman. Scholars Donald Bogle and Patricia Hill Collins have worked to deconstruct the notions and ways stereotypes affect Black women. These harmful, persistent stereotypes "often lack nuance and ingrain simplistic constructions so that they appear to be truthful and holistic representations of Black women" (Corbin, Smith, & Garcia, 2018, p. 2). In Lewis and Helm's (2015) article, "Social Networking and Support: No, I Don't Know How to Play Golf" one Black women faculty member interviewed stated the following:

These stereotypes are projected onto and into my teaching, relationship with students, and interaction with colleagues. This illustrates an impossible double-bind as knowledge, confidence, and assertive communication consistently frame my interactions as 'angry and intimidating,' yet to appear unknowledgeable and non-assertive clearly compromises my credibility as a teacher and scholar. Both projections are equally damaging. (p. 36)

These stereotypes have negatively impacted the careers of countless Black women faculty at predominately white institutions, but many remain on the battlefield and endure the chilly climate just the same. I use the term "personal courage" to describe Black women faculty's ability to not only withstand these unsupportive environments but to challenge their conditions and change the false narratives that so plague them.

When reading and preparing for my dissertation, I was talking to my mother about the various tropes assigned to Black women and she assured me that this is nothing new: the name changed, but not the game. My mother told me that she experienced stereotyping. She recalled

her experience at an all-white Catholic high school as a business teacher. A white nun approached her during lunchtime and asked if she needed prayer; my mom appeared to be angry, according to the nun. As they talked further, the nun shared with my mom that she *always* appeared angry; she never saw her smile. My mother told the nun that she was not angry. In fact, she was unaware that not smiling was an automatic indication that she was angry. The nun was surprised by my mother's comment and apologized for assuming that she was always angry; however, she was still going to keep my mom in her prayers. To this day, the incident vexes my mother's spirit. She saw that incident as a perfect opportunity to portray the angry Black woman, but she did not.

Perceptions of Scholarship: The Battle Position

Black women faculty have been under attack on the battlefield. They continuously find themselves in what Army personnel calls the *battle position*. The battle position is "a defensive location oriented on a likely enemy avenue of approach" (U.S. Army, 2008, p. 376). Black woman faculty find themselves defending from a battle position to "destroy an enemy force in the engagement area; block an enemy avenue of approach; control key or decisive terrain and fix the enemy force to allow another friendly unit to maneuver" (U.S. Army, 2008, p. 377). Black women faculty are in a constant battle position because of the challenges and complexities they face in the higher education structures and practices that leave them to navigate the academy in the Battle position.

In order to ward off threats, Black women faculty at HWIs employ an arsenal of defensive techniques such as their scholarship and counter-narratives that are used as weaponry to speak truth to power. From the battle position, Black women faculty defend their work and legacies for future Black women scholars to come. One of the most prevalent attacks on Black

women faculty at HWIs is against their research. The perception is that Black women scholars do not meet the demands, standards, and rigor necessary to produce well-written academic scholarship (Thompson & Louque, 2005). Black women scholars argued that "the academy serve as a gentle reminder that a real scholar is white, male, and often embodies an oppressive epistemological approach to research, teaching, and service" (Carter Andrews 2015, p. 80). In addressing this issue of scholarship, scholars have considered several explanations for why many discredit Black women faculty as scholars. Black women scholars argued that the reason their scholarship has been rejected is because it does not align with the interest and views of the dominating culture in academia (Marbley, Leon, & Huang Shih-Han, 2015).

Many Black women faculty have "received editorial feedback that lacked knowledge of and respect of other non-male and non-Eurocentric worldviews and frameworks such as Black, womanist, feminist, and multicultural pedagogy, ideology, and theory" (Marbley et al., 2015, p. 55). In the book, *Black Faculty in the Academy: Narratives for Negotiating Identity and Achieving Career Success*, Dr. Aretha Marbley recalled a time she attended an academic journal conference at Columbia University. She wanted to understand why some of her and other fellow Black women colleagues' best journal articles were being rejected. Each session she attended was filled with editors, and she listened attentively to ensure she would learn from them whatever crucial things were standing in the way of publication. But to her surprise, she did not learn anything new. She questioned whether it was because she was a Black woman writing on difficult topics that challenged the existing conditions. Unable to contain herself any longer, Dr. Marbley stood during one of the sessions and addressed the group with a few questions she had on her mind:

How do you explain the manuscript submitted from women scholars and scholars of

color on those difficult topics: ones that challenge the status quo, ask the tough questions, and go beyond most of your majority readers' comfort zones, in short, make white folk uncomfortable? 'That is,' I continued, 'I mean the rigorous articles, of sound methodology, timely grounded in clinical practice, within the scope of the journal, with great recommendations, grammatically correct and follows APA and the author guidelines to the letter.' Initially, they were defensive and referred back to their original comments of following directions, within the scope of the journal, sound methodologies, etc. Finally, one of the female editors of color spoke up and shared a similar experience, then an African American male editor spoke up--until one by one, each female and male editor of color chimed in. (Marbley et al., 2015, p. 59)

Unfortunately, the reality that many Black women faculty share the same stories and concerns as Dr. Marbley shows that “we have shared experiences of being unheard and unacknowledged, experiences of being told implicitly or explicitly that we are not good enough, our work is not sufficiently philosophical, or our projects are too narrowly focused” (Perlow et al., 2018, p. 155). The impact of these distorted images of Black women not seen as scholars is so ingrained in the white, male-dominated academy that they work to acculturate and socialize Black women to reject themselves psychologically and become more like white men (Valverde, 2003). Black women scholars are repeatedly shown by editorial scholarship that they are separate and not equal in the academy.

Bias in Student Evaluation and Classroom Disrespect

According to the U.S. Army (2008), military courtesies are extended to a person or thing that is due recognition and honor. Unfortunately, in the academy, Black women faculty lack courtesy from students and colleagues because of their gender, race, and stereotypes. Many

times, students come to the classroom with these preconceived notions and stereotypes about Black women that began to play out in the classroom (Harlow, 2003; Pittman, 2010). The Heckert et al. (1999) study showed that students failed to acknowledge women faculty and their authority because of their gender. Many students show disrespect in the classroom to women faculty by not addressing them as doctor. Instead, they will call her by her first name or Ms. or Mrs. but *will* use doctor when they address male faculty (Harlow, 2003; Pittman, 2010).

McGowan (2000) and Harlow (2003) conducted a research study on the classroom challenges faced by Black women faculty teaching at an HWIs and discovered parallel themes. McGowan's (2000) study revealed that students lacked respect, criticized teaching effectiveness, and delivered poor ratings on teacher evaluations. Harlow (2003) found parallel themes that showed students questioned their instructor's intellectual competence, scholarly expertise, and qualifications. A Black woman faculty that participated in Harlow's study mentioned that, "students do not usually see black people in positions of power, especially black women. As a result, they may doubt black women's academic and leadership capabilities" (Harlow, 2003, p. 353). Although a majority of Black women faculty will attest that they do their best to create a stimulating, safe, and engaging learning environment (Griffin, 2012), students' attitudes and behaviors towards Black women faculty inside and outside the classroom have a recurring theme of disrespect. Black women faculty have experienced students' disrespectful and connotative language, poor behavior, and attitudes in the classroom. If a problem occurs, the student would rather avoid them and go directly to leadership rather than deal with them about the problem because the students suspect they will have a more beneficial outcome (Harris et al., 2017). Stanley, Porter, Simpson, and Ouellett (2003) conducted a research study, and one of the participants said,

To be challenged in a classroom about things that I knew, that you could find out about in any library, was really about my authority because I was Black. I realized that because of my (white) colleagues who were the same age as I but didn't have the same kinds of problems. (p. 163)

The blatant disrespect that Black women faculty have to tolerate is all too common in the academy. In my cohort experience, I have seen firsthand how some of my white-male cohort members have used their privilege to demand or try to control the authority of Black women faculty in the classroom. A few of my white-cohort members intentionally or unintentionally used their white privilege to emasculate and challenge her authority in the classroom because she was a Black woman (Pittman, 2010, p. 184). In a cohort, research methods course taught by a Black woman faculty member, many of the white male students "challenged her authority, questioned her teaching competency, and disrespected her scholarly expertise" (Pittman, 2010, p. 187). While she was in the middle of her lecture, a white-male classmate interrupted her to challenge the material she was presenting. Taken aback by his actions, I wondered to myself if he would have done the same thing if our professor was white. During a different class session, another one of my white male-cohort members interjected rudely during the lecture, calling her by her first name. The professor taken aback, paused, and held his gaze but did not answer. The Black students were appalled and angered by his blatant disrespect. We looked in amazement, waiting to see which of our colleagues would redress his behavior; no one did; instead, they used silence as a weapon (Ladson-Billings, 1996). After class, the Black students questioned why no one said anything. They admitted they saw nothing wrong with their fellow white-cohort members addressing our professor by her first name. I could not see how because she never introduced herself to the class by her first name but as Dr. K. Upset by his actions, I confronted

him and asked why he called her by her first name in class. He casually responded that it was okay--he knew her from their mutual workplace where she taught part-time. I told him it was disrespectful and inappropriate to address her by her first name in front of the entire class. I reminded him that he also had relationships with other faculty members outside of the classroom, yet referred to them as Dr. He indicated that he got carried away. This is just one of many examples of how Black women's degrees are diminished, devalued, and useless because his actions told the story that he had more power than her as the faculty member. This demonstrated the racial inequities that Black women faculty face and how white privilege continues to reign inside the classroom.

Another challenge that Black women face is the harsh criticism of their teaching on student evaluations. Student evaluations are a critical component used to assess a faculty member's teaching effectiveness and the results are factored into tenure and promotion packages (Peterson, Biederman, Andersen, Ditonto, & Roe, 2019). A recent study was conducted on 82 women faculty of different racial ethnic backgrounds where students rated faculty on their teaching effectiveness for both undergraduate and graduate level courses. The data concluded that "race and gender clearly matter in this institution and there are differences in how students evaluate Black female faculty at this predominantly White institution" (B. P. Smith & Johnson-Bailey, 2011, p. 129). A number of scholars have recently suggested that student evaluations reflect negative perceptions, stereotypes and bias toward Black women faculty (Thompson & Louque, 2005). Negative student evaluations leave Black women faculty vulnerable and at a disadvantage, because they jeopardize their abilities to move through the academic ranks, salary negotiations, and the tenure process. Negative evaluations also affect potential job loss. In general, a variety of studies have found that Black women faculty attested to receiving unfair

teaching evaluation based on their gender and racial status (B. P. Smith & Johnson-Bailey, 2011). Black women faculty found themselves to be strongly criticized by their white counterparts because the courses they teach showcase too much Blackness and conversations surrounding by race. Black women faculty must continue to use their scholarship as a weapon on the battlefield that is transformational, liberating, and significant to the academy.

Accepted or Rejected: The Tenure Process

There has been such a long legacy of educators in my family that it is no coincidence that I ended up in the academic field. Yet, I am the only one whose career trajectory has led me to find my passion for higher education. I recognize the potential and actual barriers in my path: the lack of Black women faculty, the uncertainty of attaining tenure, and the racism that permeates the academy. As a Black woman who is in the process of becoming a faculty member, what weighs most on me is the possibility that I could be chasing a dream that a racist system will prevent me from fulfilling. I am plagued by thoughts that I might be wasting my time and energy that I can never get back. While faced with the reality of putting my family in financial jeopardy if I am denied tenure, I have asked myself repeatedly if it is worth it. The three problems addressed that emerged from the readings are the tenure process, racism in the academy, and the underrepresentation of Black women faculty. These problems are equally important to me because of my positionality and my desire to become a full-time tenured faculty member. Black woman who obtain doctoral degrees still face a myriad of obstacles during the tenure process (Gregory, 2001). I often ask myself, why place myself in an environment that has never wanted me? The academy has a pattern of not welcoming Black women faculty by using exclusion, racism, sexism, discrimination, and stereotypes.

In the book, *Stories From the Front of the Room*, a Black woman faculty member shared

a story about spending 12 years at a university and five of those years as a full-time temporary instructor, and the other seven as a tenure-eligible assistant professor (Harris et al., 2017). She described how she “published peer-reviewed journal articles, collaborated on community-based research projects, [and] worked with grassroots organizations that were established between the university and the local community” (Harris et al., 2017, p. 86). She did everything that was asked of her, yet, she was denied tenure. One of the hardest things for her to grasp was not fully knowing why she was dismissed. Was it the behind the scenes politics of her tenure committee that drove their decision or the fact she was not seen as a scholar through her research and writing? Understand, some Black women faculty members have received tenure; however, a consistent pattern shows that minority women rarely obtain tenure because of the "revolving door syndrome" (Gregory, 2001, p. 129). This revolving door syndrome is the reason for the low number of Black women faculty: women who are on the tenure track are employed for an extended period, only to be evaluated unfairly, and then promptly asked to leave. This process is so real for many Black women faculty that they often decide to leave the academy altogether after experiencing such disappointment (Gregory, 2001). Black women who desire tenure become skeptical about the uncertainties and contradictions of the approval process--one that leaves them in a perpetually insecure state of being.

There are many shared testimonies among Black women faculty about the tenure process. Their stories describe how academic institutions “actively reproduce inequality in ways that denigrate and displace Black women” (Grey & Williams-Farrier, 2017, p. 511). The goal of this research was to examine the underlying factors that lead to Black women faculty being denied tenure and to show the inequities in the process for those who successfully make it through. In the academy, tenure is one of the most significant accomplishments of someone's career. After

canvassing the literature, the tenure process has caused some great concern for me as a future Black woman faculty member. Though Black women have gained access to faculty positions in HWIs, they still have not made substantial gains over the years. Typically, Black women occupy lower academic ranks as instructors, lecturers, or visiting professors who are less likely to be granted tenure. According to *The Chronicle of Higher Education* ("The Profession," 2018), in 2016, Black women accounted for only 1.6% of full-time professors, 4.8% of instructors, 2.9 % of lecturers, and 5.7% of visiting professors. Despite the known controversial issues surrounding the tenure process, Black women faculty argued that the process and expectations have been slow to change, and the inequities rely heavily on how Black women faculty are evaluated during the process (A. Smith, 2013). Although the tenure process varies from institution to institution, many found the process to be problematically elusive and full of contradictory criteria.

It is unfortunate that some of the same ideas and attitudes against hiring Black women faculty remain consistent today, especially when tenure is at stake. Howard-Vital (1989) found that affirmative action was rejected by various means: "the ever-present, old boy hiring network, the hiring of African Americans in nontraditional positions, and the insular, subjective tenure reviews" (p. 186). Proceeding through the tenure process takes many years of service and proven evidence of professional research and accomplishments. Three significant components that are assessed during the tenure process are teaching, scholarship, and service. The cultural identity of most Black women resembles the Ethiopian proverb, *He who learns, teaches*. Blacks believe in the value of education, and those who had the opportunity to obtain a formal education have a responsibility to uplift themselves and their community (Gregory, 2001). It was their responsibility to give back to those who did not have those same opportunities. A vast majority of Black women faculty genuinely believe in the power of service and building community with

students and colleagues. Many have taken cues from early scholars such as Fannie Barrier Williams, an educator who believed that "true education will not be that which is devoted to pure academic work, but rather that which prepares you for service" (White, 2008, p. 3). When the expectations become overwhelming and almost impossible to balance, it creates a problem.. It is expected that, "when faculty of color are hired, they are expected to accomplish different things than their white counterparts: to 'diversify' institutions with their very presence, to serve as role models for students of color in particular and for the student population" (Matthew, 2016, p. 13). Incongruence occurs when the evaluation of service is not seen as a valuable part of the tenure process. Thus, the time spent on committees and mentoring students are not valued or taken into consideration.

Jane Iwamura, a Black woman faculty interviewed for the book, *Written/Unwritten*, was denied tenure and voiced these concerns: "It can be a real balancing act, since it is work, we obviously feel it is important and necessary . . . but oftentimes, such work is not 'counted' by the university as far as tenure is concerned" (Matthew, 2016, p. 13). The time commitment and obligation to serve on a wide range of committees, to serve as a mentor to students in need, and to manage the tenure process become overlooked and undervalued. Service becomes a reminder to Black women faculty of their cultural stereotypes, but the academy uses service as a form of interest convergence to its benefit. At the same time, the academy uses Black women faculty as a "window dressing" to serve on diversity committees, while creating an illusion that the institution cares about equity, diversity, and inclusion. The academy continues to do what is in the best interest of the institution while simultaneously causing cultural taxation and using the uncompensated labor of Black women to meet the demands of the institution. King (2018) found that institutions acknowledged that "Black women engaged in helping the institution fulfill its

mission of serving all students across identities poses an opportunity for institutions to engage in an equally ethical response" (p. 38). Unfortunately, the significance of service is not of value when it comes to Black women faculty because the extension of service resembles the mammy stereotype. Nevertheless, service is used as a code or hidden curriculum for Black women to be reminded and to adhere to their needs and expectations.

Typically, during the tenure process, prospective white women faculty are placed with a mentor to learn the culture and the expectations of the institution. However, many Black women faculty lack the same collegial support or mentorship. Black women often find themselves isolated in these exclusionary spaces, left to navigate the terrain of the tenure process on their own. For Black women faculty, the tenure process puts them in a vulnerable position because they are forced to figure out their school's "hidden curriculum" and those unwritten rules, standard practices, and codes in the academy that govern the organizational culture (Thompson & Louque, 2005). In the book, *Written/Unwritten* (Matthew, 2016) offered this harsh reality:

There are codes and habits that faculty of color often don't know about because those unwritten practices are so subtle as to seem unimportant until something goes wrong, and then the assumption is that the person of color is incompetent, lazy, or lying. (p. xv)

Not only are Black women faculty often left to figure out the tenure process on their own, but they are also expected to take on the responsibility of learning their institution's written and unwritten cultural codes. Forming networks, support systems, and mentoring relationships are pivotal in navigating these spaces in the academy. However, Black women are frequently denied access to these spaces because they are viewed as incompetent, intellectually inferior, or not "good enough, productive enough, or collegial enough" (Matthew, 2016, p. xiv). Rockquemore and Laszloffy (2008) stated,

Many black academics face the hardships of both intentional and unintentional exclusion from social networks that are critical to their professional success. Exclusion occurs when black faculty are not invited to participate in the informal social spaces when information is exchanged pertaining to teaching, external funding, grants, and fellowships, and publishing collaborations and opportunities. (p. 23)

Without formal support, networks, and mentoring relationships, Black women faculty find it difficult to navigate the academy, paying an expensive price when they are not afforded the same resources and access as their white colleagues. The inequities within the academy have a substantial impact on Black women not being retained in faculty positions because they lack mentorship and support by colleagues, which ultimately contributes to them either leaving or being denied tenure (Kelly & Winkle-Wagner, 2017).

When it comes to the topic of research and scholarship, it is evident that there is a double standard for Black women faculty (Marbley, Leon, & Huang Shih-Han, 2015). During the tenure, process faculty are required to publish in tier-one scholarly journals and conduct substantive, high quality research. What is not explicitly discussed is that the research agenda for Black women is often viewed by different standards than their white counterparts. Studies show that white colleagues often consider Black women faculty as having less rigor in their curriculum, and believe their areas of study rely heavily on race or ethnicity-based research (Harris et al., 2017). A few Black women faculty research studies are grounded in critical racial consciousness, activism, or social justice pedagogy (Harris et al., 2017). White colleagues believe that Black women faculty who choose these areas of study that focus on race and ethnicity, do not have to do as much research into these topics because they are Black. It is difficult for Black women faculty to produce their scholarship and research without it being

deemed as unimportant or substandard because it does not align with the values of their white colleagues. According to Harley (2008), Black women's scholarship and research are undervalued, and because of that, they are left vulnerable to accusations of them not contributing or having an impact in the academy. Many Black women faculty find themselves in a dilemma because a lot of their research tends to focus on the lived experiences or the communities they serve, which is not always seen as scholarly. In fact, when the work of Black women faculty does not align with white research standards, they run the risk of "having their work discredited, delegitimized, and dismissed" (Rockquemore & Laszloffy, 2008, p. 27). Black women faculty soon discover that not meeting the expectation of the "Eurocentric patriarchal epistemology" (Rockquemore & Laszloffy, 2008, p. 26) leaves them out of mainstream research, so they suffer their rejection in silence while their white counterparts use their silence as a weapon.

Consequently, Black women are confronted with the dilemma of changing their research agenda to improve their odds of attaining tenure. According to Rockquemore and Laszloffy (2008), if Black women faculty do not align with "Eurocentric patriarchal epistemology and do not reinforce the status quo, they are likely to be ostracized, marginalized, or dismissed as irrelevant" (p. 26). Rather than resist the standards of the academy, many Black women find themselves conforming to the pressures to meet the expectation and standards set by their white male counterparts. In conforming, Black women faculty comply with the demands to assimilate to white scholarship as a form of racial opportunity cost. Consequently, Black women faculty give up a part of themselves to achieve academic success--tenure. This leaves many Black women to struggle with a personal and ethical dilemma to either resist the systems of oppression or leave the academy altogether.

All Women Are Not Created Equal: Racism in the Academy

“The Land of the Free and the Home of the Brave” is an oxymoronic statement when placed against the oppressive history of Blacks in the United States. Although racism has resurfaced as a hot topic of conversation in the United States, some Americans continue to acknowledge the extensive damage it has caused for Black people--especially to Black women (Lerner, 1973). Although many studies about Black women faculty and racism exists, relatively few focus on the employment gap as it relates to the sustained racial disparities and inequities that Black women faculty face in the academy. In relation to the two oppressed socially constructed identities, Black women's experiences in the academy differ from that of Black men and white women. Focusing on this gap, I examined how race is deeply embedded in the social structures of higher education and affect Black women faculty. When reflecting on race as a social construction, it forces one to look at the systems of power and oppression that uphold white privilege by illustrating just how much prejudice uplifts nonminorities (DiAngelo, 2018). My objective as the researcher was to bring discourse to HWIs and show how the hidden issues in higher education affect Black women faculty.

How race is categorized has been a long topic of controversy. On the one hand, many theorists believe that race exists because it is a biological construct of racial naturalism (Watkins, 2001). On the other hand, critical race theorists believe that race does exist but as a social and political creation. I used race as a social construct to illustrate how the privilege of skin color has allowed white groups access and privilege. McIntosh (2009) described white privilege as “an invisible package of unearned assets” (p. 7). During my cohort experience, I always wondered why the mood of the classroom would instantly shift whenever the conversation alluded to race or anything related to racial issues. The once engaged and active participation of

my white counterparts soon turned into a disengaged and disinterested conversation. When a Black woman posed a question in my class concerning race and the privilege it extends to white people, the class was silent. From that moment on, I realized that most white people would rather sit in silence than to have their privilege challenged. Privilege plays a vital role in white people's everyday lives and their social outcomes and settings. For example, Johnson (2001) found in the academy that whites can succeed without people questioning their accomplishments or credentials; the research and scholarship of white faculty are not scrutinized or questioned as deeply as Black women faculty; and whites receive higher salaries than Blacks even if they have similar qualifications. Johnson (2001) recognized two additional examples of privilege:

Whites are more likely to be given early opportunities to show what they can do at work, to be identified as potential candidates for promotion, to be mentored, to be given a second chance when they fail, and to be allowed to treat failure as a learning experience rather than as an indication of who they are and the shortcomings of their race. Whites can assume that race won't be used to predict whether they'll fit in at work or whether teammates will feel comfortable working with them. (p. 29)

Racism plays a paramount role in the overall experience of Black women faculty in HWIs. According to Harris-Perry (2011), "racism is the act of shaming others based on their identity. Blackness in America is marked by shame" (p. 109). To view racism from a Black woman's perspective, both race and gender must be considered. Black women faculty are "challenged with having to develop an arsenal of emotional and psychological weaponry against the cumulative effects of the gendered racism and racist sexism" (Andrews, 2015, p. 79). According to Andersen and Collins (2004), racism is defined as "a system of power and privilege; it can be manifested in people's attitudes but is rooted in society's structure and is

reflected in the different advantages and disadvantages that groups experience, based on their location in this societal system” (p. 81).

Racism is embedded in the fabric of HWIs culture: rooted in discriminatory values so deeply ingrained as norms that they often exist undetected. For instance, when conversations turn to race within an institution, white faculty usually respond by alleging that they do not see color (Rockquemore & Laszloffy, 2008). This color-blind ideology supported by many institutions creates an illusion that Black women faculty have a level playing field in the academy, and practices of institutional racism are nonexistent. But of course, in these environments, the playing field is often not level, and racist practices fuel many decisions. When Black women faculty address these hidden, underlying issues surrounding their scholarship, student evaluations, or interactions with colleagues, they are quickly dismissed as being the angry Black woman or hypersensitive (Rockquemore & Laszloffy, 2008). The academy tries to impose an appearance of prescribed equality for Black women without paying close attention to the inequality that exists in their everyday life (Diem & Carpenter, 2013). White faculty are quick to say they do not see color but even quicker to dismiss Black women faculty based on racist principles. This reveals the unexamined bias that exists among white faculty who refuses to acknowledge that color-blind ideology gives whites their racial privilege to see race as being invisible while at the same time overlooking the needs of Black women faculty.

Numbers Do Not Lie: The Underrepresentation of Black Women Faculty

The sustained inequities and underrepresentation Black women faculty face are caused by structural racism: discriminatory and unfair systems that undergird higher education. Structural racism calls attention to the ways institutional structures and policies “operate to pass on and reinforce historical patterns of privilege and disadvantage . . . deciding which groups gain

access” (Dowd & Bensimon, 2015, p. 3). Therefore, to address the underlying causes of the underrepresentation of Black women faculty, one must first examine the inequities Black girls and women are generally confronted with along their educational path. Whether she is a fifth grader, a graduate student, or a faculty member, the majority of Black women face the chilly climate of the classroom. They are commonly seen from a deficit framing lens rather than recognized for their unique skills, capacities, and abilities. Without fully acknowledging "Black female students' unique challenges and triumphs, scholars, educators, and policymakers will continually fail in their attempts to ensure that schools serve as the bastions of equality” (Neal-Jackson, 2018, p. 510).

Former President Barack Obama launched the My Brother's Keeper program to create academic opportunities for young boys and men of color. While the picture the program paints looks balanced, the frame is in fact bent because "Black girls outnumber the boys in these classrooms and Black girls are left to fend for themselves in desegregated public, urban, and private school classrooms" (Evans-Winters & Esposito, 2010, p. 17). President Obama also launched *Let Girls Learn*, a global educational initiative intended to support girls across the world. However, with such a broad scope, the initiative did not fully impact or address the undercurrent issues that Black girls specifically face in the U.S. (Neal-Jackson, 2018).

An outcry among scholars and a clarion call to key stakeholders occurred to address why so many Black girls encounter unrewarding school environments, low expectations, a higher number of suspensions, and expulsions. Records reflected that "black females were more than three times as likely to experience a suspension as white females" (Mendez & Knoff, 2003, p. 43). Some of the most common infractions resulting in suspension were "disobedience, disruptive, fighting, inappropriate behavior, profanity and disrespect" (Mendez & Knoff, 2003, p.

40). A majority of teachers' racial bias and stereotypes subconsciously influenced their decisions to give these infractions to Black girls based on their personal views (Blake, Butler, Lewis, & Darensbourg, 2011). The infractions and sanctions enforced upon Black girls confirm the unfair disciplinary practices that negatively impact their overall school experience and academic achievements.

Neal-Jackson's (2018) meta-ethnographic research showed school officials appeared to have difficulty sustaining a conversation focused solely on Black female students' academic abilities. For example, in Grant's (1984) study exploring the intersection of race and gender in a desegregated elementary classroom, when asked about the academic abilities of one of the Black girls in her class, one teacher stated, "She's an average student, I would say, but oh, what a helper. She always . . . helps out other [students] who don't understand their work or are having some problem" (p. 516). Generally, it was common for school officials to use whiteness as the standard to compare Black girls' behavior and academic abilities. Despite many Black girls demonstrating high academic achievement, the expectations from school officials were still low regarding their future outcomes and abilities. The same type of ideology and rhetoric that Black girls face are the same oppressive and marginalized views that Black women faculty face in the academy.

Despite all of the obstacles outlined, Black women have made some substantial gains over the years. According to the National Center for Education Statistics (2017), for the academic year 2013-2014, Black women were among the highest race and gender group to be awarded bachelor's degrees 64%. White women, by comparison, accounted for 56% of bachelor's degrees. While Black women earn more college degrees than white women, the economic gap remains with Black women earning less wealth than white women. Many

research articles make mention of the wage disparity for Black women faculty; however, none of the articles show a significant analysis of the disproportionate numbers (Pettit & Ewert, 2009).

To gain a clearer understanding of the wage inequities among Black women, I examined it from both a micro and macro lens. According to the National Center for Education Statistics (2003), in the fall of 1998, the average salary of a Black woman faculty member was \$46,870; a white woman faculty member's average pay was \$48,200. Twenty years later, although Black and white women's overall baseline salaries have increased, the same wage inequities exist.

According to the U.S Bureau of Labor Statistics report (U.S. Department of Labor, 2018), Black women's average median weekly earnings were \$631, and white women's were \$825, which is nearly a \$200 difference.

During a higher education forum in 2016, the University of Pennsylvania professor, Marybeth Gasman, a white woman faculty member shared her truth and power of her privilege by acknowledging the inequities facing Black faculty. When asked about the lack of faculty of diversity at the elite HWIs, Gasman responded, "the reason we don't have more faculty of color among college faculty is that we don't want them. We simply don't want them" (Gasman, 2016, para. 2). According to the most recent data from *The Chronicle of Higher Education* ("The Profession," 2018), in fall 2016, just 3.2% of full-time instructional faculty members were Black women compared to 34.8% of full-time white women faculty. These statistics alone support Gasman's bold statement. Black women faculty are deeply underrepresented and underserved in higher education.

The Civil Rights Act of 1964 and the National Organization for Women of 1966 fight against the discriminatory practices and policies that continue to hinder and create barriers for Black women faculty in higher education. In an effort to combat the inequities, President

Johnson signed the Executive Order 11246 (1965) of affirmative action, which was the result of the Civil Rights movements. Affirmative action was set in place to ensure equal opportunities for women and minority groups in education. Since the majority of faculty members at HWIs comprise white men and women, it is no surprise that Black women faculty are assumed to be hired based on affirmative action. Thus, Black women faculty members are seen as token hires, benefiting from affirmative action rather than having earned their position based on their credentials. However, what is missing from this conversation is that affirmative action has benefited white women more than Black women (Crenshaw, 2006). It is because of affirmative action that white women have had a substantial uptick regarding their educational and employment obtainment, while Black women's numbers still lag because of the inequities and discrimination they face at HWIs.

Even in higher education, many argue that the reason for the lack of Black women faculty in those spaces is because Black women faculty are not being awarded doctorate degrees. A. Smith (2013) corroborated this theory claiming that "the numbers of African Americans being hired in tenure positions lags behind the number of Blacks earning Ph.D.'s. These numbers question the excuse that there are not enough qualified African Americans to hire" (p. 3). The underlying cause of the underrepresentation and disproportionate numbers of Black faculty is the inequities in the hiring practices. Higher education is supposed to be a place of innovation and forward thinkers. Still, these institutions have failed continuously to enforce hiring practices and policies that are fair and equitable to ensure access to Black women faculty (McCombs, 1989). This country's long track record of discriminatory hiring practices, racism, and marginalization have resulted in the underrepresentation of Black women faculty in HWIs. Many qualified Black women doctoral candidates whose path will lead them to the academy can only hope that

their access will not be denied based on their Black skin.

Summary

The literature offers a broad overview of the experiences of Black women faculty in HWIs. Black women faculty enter into the academy with a lot of preconceived notions from their white counterparts and students. They are faced with a multitude of obstacles including the tenure process, stereotypes pertaining to Black women, undervalued as a real scholar, bias expressed in student evaluations, racism, and the underrepresentation of Black women faculty. The theoretical frameworks intersectionality, critical race theory, and resilience theory help explain, understand, and strengthen the study. By using these three frameworks, it helps undergird the research and review the problems through a different lens.

Chapter III outlines the historical legacy and history of the resistance of Black women. This section helps contextualize how Black women's resilience is seen as a form of resistance. In supporting this study, this chapter also depicts the ways in which Black women have resisted throughout history and the tools they used to accomplish their goal. The literature offers a deeper understanding and appreciation of the stories of Black women. It is through this chapter that the reader is able to recognize the importance, value, and resilience of the Black woman through their experiences. Chapter IV carefully outlines and examines the research methodology for this study.

CHAPTER III: HIDDEN FIGURES

Black women and their experiences are rarely mentioned or acknowledged. They have been left out of the historical narratives that are continuously being dictated by the dominated culture. This chapter is titled “Hidden Figures” and based on the movie that won the best motion picture of the year featured Taraji P. Henson, Octavia Spencer, and Janelle Monae. This movie was significant because it revealed the critical contributions that Black women made to the success of the first astronaut to orbit the moon. This movie served as a catalyst and reminder of the continuous contributions that Black women have made in our society.

Historical Overview

Black women have led and played an intricate role in movements of resistance and revolution (Roby & Cook, 2019). When reviewing the history of women of African descent, much of the literature was post-Antebellum Era, which depicts the existence of Black women starting during the era of slavery. The stories of Black women have either been written out of history entirely, unrecognized or minimized because their roles appear to be insignificant (Sensbach, 2015). Lerner (1973) stated,

Black women have been victimized by scholarly neglect and racist assumptions.

Belonging as they do to two groups which have traditionally been treated as inferior by American society—blacks and women—they have been doubly invisible. Their records lie buried, unread, infrequently noticed, and even more seldom interpreted. (p. xvii)

When examining the historical and cultural roles of Black women, Sharp and Hall (1993) found them to have done some extraordinary things and to have been the primary source of life itself. The Black woman is a queen, teacher, warrior, healer, spiritual leader, faith keeper, laborer, mother, and the matriarch of the family (Sensbach, 2015; Sharp & Hall, 1993). She has

taken on the mantle and embodied the role of the queen for the sake of her people. She has a rich legacy and known as the African queen: Yaa Asantewa, Ana de Sousa Nzinga, Cleopatra VII, Amina of Zazzua, N'Galifourou or Makeda Queen of Sheba, to name a few. These queens have led wars and made many sacrifices for the sake of their people to resist the dominant cultures that tried to take over their land and sell their people into slavery.

The Battlefield of Resilience

Queen Yaa Asantewa was from Besease, which is presently known as Ghana. She was well-known as the Ashanti warrior queen and the Queen mother of Ejisu (Schwarz-Bart & Schwarz-Bart, 2001b). Between 1824 through 1901, the British Empire engaged in a series of wars against the Ashanti Empire to gain revenue and control (Arhin, 2000; Commey, 2018). As a part of the colonization process, the British infiltrated and occupied Ashanti's gold mines and demanded that they pay taxes. In addition, the British imposed their religion beliefs on them and insisted that they follow their traditions (Arhin, 2000). The Ashanti was challenged when the British demanded that they give them the *Asantehene*, which is the sacred, pure gold stool that signifies national unity (Schwarz-Bart & Schwarz-Bart, 2001b). The Asantehene is, “the most holy of relics, for it contains the very soul of the ancestors, the origin and source of all things: the living, the dead, and the eternal chain that binds them” (Schwarz-Bart & Schwarz-Bart, 2001b, p. 20). The gold stool was at the heart of the Ashanti existence. It was customary that no one could sit on the stool, not even the kings or queens. The British governor, Sir Frederick Hodgson, did not value the Ashanti tradition and wanted to sit on the gold tool to show his control and dominance (Commey, 2018; Schwarz-Bart & Schwarz-Bart, 2001b). He summoned the dignitaries and demanded that the famous gold throne be brought to him immediately; however, his request was ignored by the Ashanti people. The British went on a search for the stool

throughout the village but was unsuccessful. The British became so furious that they called all the chiefs and severely beat them and throw them into jail because they denied knowing the location of the Asantehene. With the absence of their King, many of the chiefs were petrified to go against the British Empire. A secret meeting was held and it was during the meeting that, Queen Asantewa knew that many were afraid, but she said, “If you the men of Asante will not go forward, then we will. We the women will. I shall call upon my fellow women. We will fight. We will fight until the last of us falls in the battlefields” (Commey, 2018, p. 164). It was unheard of for women to lead the battle, but after Queen Asantewaa's speech, she led her fellow warriors into battle against the British. Despite the many casualties and the capture, Yaa Asantewa and her warriors were successful because the British never found the Asantehene (Schwarz-Bart & Schwarz-Bart, 2001b)

Ana de Sousa Nzinga was known as the Queen, who played a paramount role in the history of African resistance to colonialism (Commey, 2018). She was known as a great military leader, negotiator, and peacemaker (Commey, 2018; Schwarz-Bart & Schwarz-Bart, 2001a). When her father, King Kiluanji ruled, he prepared her to lead; she accompanied him to many visits to Portugal for governmental and war meetings. King Kiluanji made sure she was fully equipped as a trained warrior who could read and write Portuguese (Commey, 2018). Queen Nzinga and her people were known as the Angola, a people who were "considered to be an inexhaustible source of manpower of black ivory," a term that referred to slaves (Schwarz-Bart & Schwarz-Bart, 2001a, p. 176). The problem arose when the Portuguese tried to invade their land. A war broke out between the Portuguese and the Angola's, but the Angola suffered a great defeat. Since Nzinga was a great negotiator and peacemaker, her brother Ngol a Mbande, asked if she would meet with the Portuguese governor to negotiate a peace treaty (Commey, 2018;

Schwarz-Bart & Schwarz-Bart, 2001a). When she arrived at the meeting, the governor was sitting in a chair, and he had a mat placed on the floor for her while he sat in the chair, a direct demoralization to the Nzinga people (Commey, 2018; Schwarz-Bart & Schwarz-Bart, 2001a). Nzinga was not willing to accept that type of treatment, so one of her women bowed down, as a human throne, and Queen Nzinga sat down on her back (Schwarz-Bart & Schwarz-Bart, 2001a, p. 183). By demonstrating this type of resistance, she was showing the governor that she was equal and there for negotiations.

Queen Nzinga persuaded the governor to set her people free who were captured or sold into slavery. However, the peace treaty was never honored by the Portuguese, and Nzinga declared war on the Portuguese to protect her people from slavery. Nzinga refused to allow the Portuguese to take over her nation; she is remembered as a fighter against oppression. Her legacy will live forever be known as Queen Nzinga who, "lost many battles, but she never lost the war: because Ana de Sousa Nzinga lived a queen and died a queen" for her people (Schwarz-Bart & Schwarz-Bart, 2001a, p. 186). These African Queens showed resilience and resistance despite the circumstances or consequences they endured for the sake of their people.

The Battlefield of Resistance

A long lineage and legacy of Black women resistors have been left behind to serve as our blueprint to galvanize us to fight against injustice and oppression. Black women's strength, resilience, and resistance have been the vanguard of our existence and has transcended throughout history from chattel slavery, civil rights, Jim Crow, and beyond. Isoke (2012) helped to illustrate and define Black women's resistance by stating the following:

Black women's resistance entails creating spaces to build and foster social capital between black people in the communities they live, work, and go to school in. This

means creating physical, symbolic, and ideological spaces for marginalized and minoritized people to come together, express themselves, build a critical perspective, and develop a plan of action to get their voices heard and their ideas acted upon. (p. 19)

Black women have pushed back against societal structures that refuse to “end racial, economic, and cultural injustice” (Dunkley & Shonekan, 2019, p. 1). The underpinning power of Black women's resistance seeks to change the narratives to their stories and reject those who seek to control or silence their voices (Perlow, 2018). In Chapters I and II, resilience was defined as “the capacity to continue to ‘bounce back’ to recover strengths or spirits quickly and efficiently in the face of adversity” (Gu & Day, 2007, p. 1302). A link is obvious when examining resilience and resistance carefully; both build on each other in the way that resilience upholds resistance. Ward (1999) stated that a “resilient individual is able to negotiate hard times by resisting effectively and that successful negotiation facilitates further resilience” (p. 181). Black women's lived experiences prove how they use both resilience and resistance to survive. Surviving takes resistance; Black women’s resilience involves the ability to stand in spite of racial discrimination, stereotypes, dehumanization, marginalization, and oppression.

Forms of Resistance

Three forms of resistance were examined: (a) resistance of survival: tongues-of-fire, (b) resistance of liberation: resistance-building truth-telling, and (c) community. For Black women, teaching resistance has been a part of the culture and passed down from one generation to the next to prepare their daughters about the social reality of the world (Ward, 1996). Resistance takes place in the spaces where power, domination, or oppression is present. Where there is oppression, there is resistance. Ward (1996) helped us to understand the ways in which Black mothers pour into their children as they, “skillfully weave lessons of critical consciousness into

moments of intimacy between a parent and child and to cultivate resistance against beliefs, attitudes, and practices that can erode a black's self-confidence and impair her positive identity development" (p. 86). Black women empower their daughters by teaching them various resistance strategies such as resistance for survival and resistance for liberation (Ward, 1996). These same strategies passed down from their mothers are used in their adulthood. When Black women believe they are being attacked or evoked by oppressive forces, they resist by using tongues-of-fire (Hooks, 1984). Tongues-of-fire is where Black women use their words as a weapon to survive and self-protect (Ward, 1996). Their words provide a shield against the prevailing status that seeks to oppress them (Twyman Hoff, 2020). These words used are an act of resistance to speak truth power and push back to oppression.

Resistance for liberation empowers Black women through valuing oneself, self-presentation, and positive self-perception (Ward, 1996, p. 95). Black women's liberation becomes apparent when they refuse to participate in role flexing, which is "altering one's speech, behavior, dress, or presentation to fit in better with the dominant group and to diminish the impact of bias and negative stereotypes" (Shorter-Gooden, 2004, p. 418). Black women engage in this form of resistance by not confirming to European standards and by committing and engaging in behavior that is true to her authentic self, such as language, clothing, and versatility of black hair (S. M. Davis, 2018). Black women resist by not modifying their speech or by code-switching. They "speak in a language that allows them to communicate fully about their personal experiences without the linguistic limitations of standard American English" (S. M. Davis, 2018, p. 310).

For Black women, the community is used as a form of resistance because they create a community environment with individuals who have kindred spirits that come together and

support one another. These individuals are considered kin folk or sister-friends (S. M. Davis, 2018). These individuals are not their family; however, over time, with the experiences they share, these individuals become an extension of their family (S. M. Davis, 2018). Having a community with your kin folk provides a source of strength, a sense of belonging, and emotional support (Gregory, 1999). Within the community, it is expected that individuals are genuine and authentic because they often share their joy and pain (E. A. Peterson, 1992). These safe spaces provide a place of refuge, support, and love where they can unwind and tell their stories and “speak in a manner that rejuvenates and empowers one another to resist” (S. M. Davis, 2018, p. 310). Within the community, they look after one another and believe there should not be any competition in the community because if one person wins, then the community as a whole has won (E. A. Peterson, 1992).

Over time, Black women's resistance continued through various avenues of education, literature, and activism. Historically, Black educators were the most prominent professionals to contribute leadership and play a vital in the community (Franklin, 2008). Education equated to power, and in the Black in community, the prominence of Black women educators served as a pillar in the community. The conversations concerning education extended beyond the classical verses and vocational education, but they investigated ways to improve Black education. Black women educators' social responsibility extended beyond the classroom because they become the voice of political, social, and economic advancement for Blacks (Franklin, 2008). Black women educators were acknowledged for their profession and the impact they had on the community. Women like Sarah Mapps, Frances E. W. Harper, Mary Ann Shadd, Fannie Jackson Coppin, Anna Julia Cooper, and Mary McLeod Bethune were known for their significant contributions to the role of education for the advancement of Black people (Alridge, 2008; Field, 2015; Franklin,

2008; Hine & Thompson, 1998).

A significant number of Black women used literature as their form of resistance. Literature was an outlet for Black women to share their experiences and narratives in an artistic expression. Through their writings, Black women are able to voice issues of slavery, social injustices, and inequities. Their words advocate for racial equality while raising the critical consciousness of others using the experiences of Black women (Hine & Thompson, 1998). Authors such Maya Angelou, Toni Morrison, Nikki Giovanni, Alicia Walker, Gwendolyn Brooks, and Zora Neale Hurston all had an impact on correcting the historical record by creating counternarrative stories that were absent or distorted through literature (Imani, 1990). Through these Black women's writings, the stories and uniqueness of their lives are shared.

Black women have been known to fight against all forms of oppression and exploitation by using activism as a form of resistance (James, 1999). Hooks (1994) helped to recognize that Black women:

True speaking is not solely an expression of creative power; it is an act of resistance, a political gesture that challenges politics of domination that would render us nameless and voiceless. As such, it is a courageous act- as such, it represents a threat. To those who wield oppressive power, that which is threatening must necessarily be wiped out, annihilated, silenced. (p. 8)

Black women such as Elaine Brown, Rosa Parks, Fannie Lou Hamer, Harriet Tubman, Ida B. Wells, Angela Davis, Shirley Chisholm, and Assata Shakur have a long history of activism and are notable Black women who are recognized for their revolutionary work to bring social and political change to Black communities. Through their activism and advocacy, many of these women worked with Black freedom movements. For example, Angela Davis and Elaine Brown

were part of the Black Panther movement, Harriet Tubman was a part of the abolitionist movement, and Ida B. Wells was paramount in the anti-lynching movement (E. Brown, 1992; Neville & Hamer, 2006). These women played a significant role in how Black women resist by using activism as a platform for freedom, liberation, and a commitment to Black people.

White supremacy has reigned in the Ivory Tower of academia for decades (Evans, 2007). This dominating ideology has glorified white history and culture, which acts as a gatekeeper that will only grant access to the few. Black women have a long history in academia, yet, the majority of research on women faculty focuses on the experiences of white women. If Black women are included in these studies, “the authors do not differentiate participants' experiences by race or ethnicity” (Kelly & Winkle-Wagner, 2017, p. 3). For example, in the book, *A History of American Higher Education*, the author examined the marginalization of women faculty in the academy. However, a clear distinction is never acknowledged by their race, nor does it recognize the specific oppositions that Black women faculty face in the academy, which is a clear distinction from white women. It has become common to minimize or dismiss the experiences of Black women faculty in our history and our present day. It was believed that Black women lacked the intellectual capacity to obtain an education, which was a contradiction of the truth (Morgan, 1995). Focusing on this phenomenon, allowed the researcher to explore the connections between the historical, social, and cultural contexts surrounding Black women faculty in the academy.

The Antebellum Era between 1830 to 1860 was a time of freedom, resistance, and education for both Black men and women. According to Hoff (2016), “Education as an articulation of resistance emerged from the African American culture of resistance” (p. 1). Despite the social and political climate during this time, Oberlin College in Ohio was one of the

first colleges to admit Black students into higher education. “In 1850, Lucy Stanton was the first Black woman to complete the requirements for the literacy degree at Oberlin” (Evans, 2007, p. 23). Lucy Stanton was a trailblazer and student activist. She was noted for her commencement speech at Oberlin, titled the “A Plea for the Oppressed” (Rogers, 2012), where she made an appeal and spoke about the fight to end slavery. Black women were the last group among white women and Black men to begin earning their doctoral degrees. The legacy of Black women who earned their doctoral degrees were among the Black elite from Washington, DC. “Eva Dykes earned a doctorate in English philosophy from Radcliffe College; Sadie Tanner Alexander earned a doctorate in economics from the University of Pennsylvania, and Georgianna Simpson earned a doctorate in Germanic Languages from the University of Chicago” (Perkins, 2008, p. 56). These astonishing Black women were the first to complete their degrees, which created a pathway for many Black women to follow. Despite them facing adversity, it was their resilience and resistance that got them through.

Summary

This chapter provides an historical lens of the resistance of Black women throughout history and the impact and contributions they made on behalf of their family and community. Despite the many challenges and obstacles that they faced, Black women still demonstrated resilience in the face of adversity. The legacy and narratives of Black women’s resistance will perpetuate through education, literature, and activism.

Chapter IV outlines the research methodology used to conduct this research study. This chapter provides an understanding of the research methods used to address the research questions and the qualitative approach used to explore this phenomenon. The paradigm used to support this study is interpretivism and narrative inquiry. The narrative inquiry model provides a broader

understanding of the stories and their meanings with an in-depth description of the lived experiences of Black women faculty.

CHAPTER IV: RESEARCH METHODOLOGY

Purpose and Overview

The retention of Black women faculty at historically white institutions (HWIs) is a recurring problem in higher education. Research shows that Black women faculty face significant barriers in the academy due to racial, gender, and ethnic bias, which leads to isolation, the devaluing of their research and scholarship, and a lack of mentorship (Griffin, 2012; Marbley et al., 2015; Matthew, 2016; Rockquemore & Laszloffy, 2008). While a substantial amount of research has been examined on the narratives and lived experiences of Black women faculty teaching at HWIs, the literature does not address how Black women faculty at HWIs persist in these institutions despite the many forms of inequity and opposition they face. Little is known about the resilience strategies employed by Black women faculty when they are directly confronted with arduous challenges in their institutions. The purpose of this study is to understand the resilience of tenured Black women faculty and examine the strategies that support their success while teaching at HWIs.

In this chapter, a detailed description of the research design and methodology approach used to explore this phenomenon are presented. The interpretivist research paradigm was used for this study, which provided a better understanding of the social issues that impact Black women faculty in HWIs. I employed the narrative inquiry research methodology for this study because it provided a way for Black women faculty to share their personal narratives. This chapter highlights the justification of the research study and my positionality as the researcher. The chapter includes sections on data collection, sample section, the trustworthiness of the research study, and ethical considerations.

Research Questions

The questions used for this research study were the following:

1. How do Black women faculty members perceive their work at historically white institutions (HWIs)?
2. What organizational factors contribute to the resilience of Black women faculty at HWIs?
3. In what ways do Black women use resistance as a form of resilience to persist at HWIs?
4. What strategies of resistance and resilience do Black women faculty use at HWIs to persevere and succeed?

The Rationale for Qualitative Research Design

A qualitative study was appropriate for my research design to understand and explain the experiences of Black women faculty at HWIs as a social phenomenon. According to Glesne (2011), qualitative research is defined as "a type of research that focuses on qualities such as words or observations that are difficult to quantify and that lend themselves to interpretation or deconstruction" (p. 283). This research method allowed me to explore the lived experiences of Black women faculty in an in-depth, non-numerical data format. By engaging in a qualitative research study, I was able to learn more about the research subjects' experiences, attitudes, and behaviors to analyze their stories. Interpretivism was used as the research paradigm to support this study and to gain a deeper understanding of the lived experiences of Black women faculty at HWIs and the resilience strategies used to support their success at these institutions (Glesne, 2011). Interpretivism provided an historical and cultural lens to analyze Black women faculty members' views when conducting this research study (Bhattacharya, 2017).

Narrative Inquiry

Narrative inquiry is the qualitative design used to conduct this research study. I selected narrative inquiry to both shed light on the traditionally silenced voices of Black women faculty and to critically examine their experiences navigating the academy (Bhattacharya, 2017). Patton (2015) stated that “narrative inquiry is more than just telling or capturing stories” (p. 128).

Narrative inquiry provides a framework that assists researchers to “explore, discover, understand, and construct stories based on the participants’ recounting of their experiences” (Bhattacharya, 2017, p. 93). According to Chase (2011), theorists defined narrative inquiry as follows:

A distinct form of discourse: as meaning-making through the shaping or ordering of experience, a way of understanding one's own or other's actions, of organizing events and objects into a meaningful whole, of connecting and seeing the consequence of actions and events over time. (p. 421)

Narrative inquiry has been widely used in various disciplines of study—from education and history to psychology, law, sociology, and medicine; however, it is deeply rooted in the humanities and social sciences fields (Bhattacharya, 2017; Wells, 2011). Narrative inquiry is a valuable approach in educational research because it focuses on how people tell their stories and lived experiences. Narrative inquiry is also the foundation of critical race theory, one of the theoretical frameworks selected for this research study. For this study, the framework of storytelling guided the research, which has been a long-held tradition within Black communities (Solorzano & Yosso, 2002; Williams, 2005). Historically, storytelling has provided Black women with “an essential tool [for] their own survival and liberation” (Delgado, 1989, p. 2436). Within the context of this study, storytelling was used specifically in this study as a platform for Black women faculty to bring awareness about their experiences, transformation, and healing in

hopes of others understanding the resilience and resistance of Black women faculty in HWIs.

My Connection to the Study

It was vital for me to acknowledge my positionality and how it informed and influenced how I framed this study. As the researcher, I understood that I had very little control over the many aspects of my positionality because of my own intersecting and overlapping identities (Glesne, 2011; Kezar, 2002). My positionality is formed and shaped by my personal history and experiences and combined with my gender, race, educational level, and culture (Chiseri-Strater, 1996; Glesne, 2011). As noted, I am a Black woman who attended three HWIs without being taught by a Black woman faculty member. My experiences in higher education as a Black woman are not unique; in fact, my experiences echo the educational experiences of many Black students in America today. It is because of this reality that my intellectual curiosity around Black faculty in academia was ignited.

I was inspired to study Black women faculty in higher education, specifically, after I was taught by my first Black woman professor in graduate school. The experience was life-changing. She mentored me and went beyond the classroom to ensure I had the necessary support, skills, and tools that I needed to succeed. She also challenged me to understand my value and presence as a Black woman in the academy—something that is not only necessary but needed. I draw from my personal experiences in higher education as a Black woman to inform the conversation about how vital it is to have Black women faculty members on college campuses.

Participants

Participant Recruitment

After receiving Institutional Review Board (IRB) approval, the recruitment process for this research study was conducted. The snowball sampling method was used to select the

participants for this study. Biernacki and Waldorf (1981) said the snowball method involved, Referrals made among people who share or know of others who possess some characteristics that are of research interest. The method is well suited for many research purposes and is particularly applicable when the focus of the study is on sensitive issues, possibly concerning a relatively private matter, and thus requires the knowledge of insiders to locate people for the study. (p. 141)

Through the snowball method, eight participants were identified for this research study. They represented faculty members at Ivy League, research one institutions (R1), teaching, and private universities across the United States. To participate in this research study, individuals needed to meet the following criteria. Participants were selected for this study by referred professional colleagues and existing professional networks including the Association for the Study of Higher Education, the American Association of Blacks in Higher Education, and the Association of Black Women in Higher Education. I emailed the recruitment letter (see Appendix A) to professional colleagues and professional networks. The letter asked for prospective participants' names, email addresses, and phone numbers. It was vital to ensure each participant's eligibility for the study. I then contacted prospective participants via email. The email included a nomination letter to make the participants aware that someone nominated them to participate in the research study (see Appendix B). Once the participants agreed to participate in the study, a consent form (see Appendix C) was required from each participant. The written consent forms were collected from all participants on the day of their interviews.

Participants must (a) identify as Black or African American, (b) be born in the United States, (c) self-identify as female, (d) be 18 years or older, and (e) be employed at an historically white institution as a full-time tenured or tenure-track faculty member with at least two years of

experience. The researcher anticipated 10 participants for the study. The final number of participants was eight and that was determined by saturation. Table 1 shows the demographic background of the eight participants.

Table 1

Participants' Demographic Background

Participant name	Degree type	Type of institution	Years of teaching
Paloma	Anthropology	Private	3
Jessie Lee	English	Private	9
Rosa Parks	History	R1	9
Blackwoman Almighty	Educational Studies	Teaching	10
Mary Jane Patterson	Political Science	R1	13
Star	Educational Policy Studies	Teaching	15
Sug-Color Purple	Counseling	R1	20
Lucy Ann Stanton	Educational Studies	R1	30

Note. All participants hold a Ph.D. in their field of study; R1 = research one institution.

Data Collection

In qualitative research, several forms of data collection exist: "in-depth interviews, focus groups, open-ended questions on surveys, postings in social media, direct observations in the field, and analysis of documents" (Patton, 2015, p. 255). The data collection methods used for this research study consisted of in-depth interviews and an autobiography of the participants' lives. The autobiographies were critical learning tools for the researcher that provided detailed descriptions of the participants' life experiences in their own words. The interviews were

conducted with a set of open-ended interview questions (see Appendix D) to support the semistructured interview protocol. This protocol made possible the opportunity to build rapport with each participant and provided the flexibility to ask new and follow-up questions that naturally unfolded during the interviews. Analytic memos were used during the interviews to capture the researcher's thoughts and reflections on different aspects of the interview. The interviews also provided the researcher with an opportunity to observe how the participants interpreted their experiences. All participants were interviewed in person, and the interviews ranged between fifty minutes and two hours. There was not a preselected site to conduct the interviews for this study; instead, participants provided the researcher with a preferred site location to conduct the interview.

The in-depth interviews were audio-recorded and kept in a secured room locked in a file cabinet. The autobiographies were given before the interview and were referenced throughout the interview, and once the interview concluded, these autobiographies were destroyed to maintain the confidentiality of the participants. To protect their privacy, participants' personal data were not shared with anyone other than the researcher, and the personal information shared by the participants was stored on a password-protected laptop. I used pseudonyms to protect identities, and I made sure no personal markers were used in the write-up. I implemented Patton's (2015) principles to support this research study. Patton (2015) recommended 10 interview principles and skills, which are (a) ask open-ended questions, (b) be clear, (c) listen, (d) probe as appropriate, (e) observe, (f) be both empathic and neutral, (g) make transitions, (h) distinguish types of questions, (i) be prepared for the unexpected, and (j) be present throughout.

Data Analysis

As the researcher, it was imperative that I approach the data analysis with caution to ensure that the voices and stories of the participants remained a top priority. Saldaña (2016) stated, "a code in qualitative inquiry is most often a word or short phrase that symbolically assigns a summative, salient, essence-capturing, and/or evocative attribute for a portion of language-based or visual data" (p. 4). Coding in qualitative research is how you define, sort, and analyze the data collected in the research study (Glesne, 2011). Coding helps to "discern themes, patterns, processes, and to make comparisons and build theoretical explanations" (Glesne, 2011, p. 194). I used three coding cycle methods to analyze the qualitative data I gathered this research study: thematic, In Vivo, and focused coding. Using these three coding cycles helped to summarize the data into themes and categories, understand and analyze the information, and provide a better insight into the research (Miles, Huberman, & Saldana, 2014).

Thematic Coding

It is not uncommon for researchers to do an initial analysis of the data to determine significant themes and patterns. As such, the first cycle of coding I used in this study was thematic data analysis. Thematic data analysis is an applied method in qualitative research to analyze data thoroughly to identify themes and patterns (Bhattacharya, 2017; Glesne, 2011; Patton, 2015). I used this analysis as a way to initially conceptualize the data to start identifying key themes and patterns. I wanted to do this initial analysis as a way to look at the preliminary data to become familiar and check the overall credibility of the data.

In Vivo Coding

In Vivo coding was the second cycle of coding I used in the study. The use of this type of coding in the narrative inquiry was key to focus the interview analysis systematically. In Vivo

coding is known as the “verbatim coding” that captures participants’ actual words or short phrases (Miles et al., 2014; Saldaña, 2016). This method of coding helped me to ensure that the authentic voices of participants were captured during their interviews. In Vivo coding provides a more accurate narrative account for the researcher, rather than merely relying on the researcher's analysis and interpretation of the participants ideas (Saldaña, 2016).

Focused Coding

Focused coding was the third cycle coding method I used for this study. According to Saldaña (2016), “Focused coding searches for the most frequent or significant codes to develop the most salient categories in the data corpus” choices (p. 240). Focused coding occurred when themes emerged during the coding process, and the researcher was able to identify common themes in the data.

Validity/Trustworthiness

Validity and trustworthiness were critical to this qualitative research study. I audiotaped all the interviews for this research study, and transcribed and coded the data for analysis. After transcribing and analyzing the participant interviews, one of the strategies I employed to ensure the trustworthiness of the data collection was member checking (Glesne, 2011, p. 49). Member checking is defined as “verifying data, findings, and interpretations with the participants in the study, especially key informants” (Patton, 2015, p. 524). All the participants in this study had an opportunity to review the interview questions in advance of the interview and check their interview transcripts afterward to ensure the information was accurate and comprehensive. Several follow-up phone calls and emails to the participants for clarification took place, but I did not consult the participants for the writing, analysis, or write up of the results for the study.

Risk, Benefits, and Confidentiality

This was a voluntary study, and participants could withdraw at any time throughout the process. There were no risks more significant than those encountered in everyday life. During the interview, I asked participants to recall memories that might have been painful or difficult to express. To reduce these risks, I reminded participants of their right to stop participation in the research at any time or any point without any repercussions. I sent participants the consent form in advance of the interview, and the completed form was collected on the day of the interview. During the interview, I verbally informed the participants that as the researcher, I planned to mitigate any risk of confidentiality (see Appendix B). During the interview, I ensured that confidentiality was maintained through the use of pseudonyms selected by the participants in all written reports and documents. I made sure that their institutions of employment were also kept confidential and never mentioned by their real names in the research study.

Consideration of Ethical Issues and Reciprocity

As the researcher, it was my responsibility to respect the rights, needs, privacy, and values of the subjects who participated in the research study (Carspecken, 1996). For this study, I abided by the critical tenants of the ethical study suggested by Madison (2012) who described the four-part code of ethics of the American Anthropological Association:

Avoid harm or wrong; respect the well-being of humans and nonhuman primates; work for the long-term conservation of the archaeological, fossil, and historical records; and consult actively with the affected individuals or group(s), with the goal of establishing a working relationship that can be beneficial to all parties involved. (p. 127)

For this research study, I provided a form of reciprocity to the participants. According to Glesne (2011), reciprocity is “the exchange of favors and commitments, the building of a sense of

mutual identification and feeling of community” (p. 177). Participants did not receive a monetary reward for their cooperation in this study; however, to maintain the integrity and reciprocity of the research, the participants did receive a final copy of the research report for their records and edification.

Summary

The goal of this chapter was to outline the research design and methodology developed for this study, including the justification of the research study, researcher positionality, data collection and sample selection, the trustworthiness of the research study, ethical considerations, data analysis, and implications. In this qualitative research study I explored the experiences of Black women faculty at HWIs. I selected the eight participants included in this study using the snowballing sampling method. The chosen participants identified as Black or African American women currently employed at HWIs as full-time tenured or tenure-track faculty members with two years of experience. Again, in this study I sought to give a voice to the resilience of tenured Black women faculty and to examine the strategies that support their success while teaching at HWIs. In the next chapter, Chapter V, I provide the study results and validate the methodology described in this chapter.

CHAPTER V: RESULTS

The purpose of this study is to understand and explore the resilience of eight tenured Black women faculty and examine the strategies that support their success while teaching at an HWIs. Each of the participants' backgrounds was notably different regarding their ages, years of teaching, and their institutional type (see Table 1); however, they all have had shared experiences and strategies that support their success at their particular institution. Similar to the findings of other researchers (Bonner et al., 2015; Harris et al., 2017; Rockquemore & Laszloffy, 2008), Black woman faculty told stories of how they were perpetrated by stereotypes, their various acts of resistance, the double standards surrounding service and scholarship, and in many cases, being the first and only Black women faculty in their department. This study contributes to the literature on the resilience of Black women faculty and examines their strategies that support their success while teaching at an HWIs. This study provided context by giving voice to the narratives of Black women who have made an impact on institutional policies and have served as a guidebook for current and future Black women faculty. Finally, the hope is that Black women consider the strategies provided by these eight women as a preparation for their success in HWIs and understand they can survive, thrive, and win on the battlefield of the academy. The following questions guided this study:

1. How do Black women faculty members perceive their work at historically white institutions (HWIs)?
2. What organizational factors contribute to the resilience of Black women faculty at HWIs?
3. What strategies of resistance and resilience do Black women faculty use at HWIs to persevere and succeed?

The stories of these Black women faculty began with the participants describing their experiences and strategies that supported their success in HWIs. The themes that emerged from the data analysis were in line with those from the literature review and the theoretical framework of this study. Although each participant works at different institutional types and had distinctly different personal experiences and backgrounds, they all had common themes that linked them together. During the interviews, the participants revealed many of their challenges and the strategies they employed to achieve success as Black women faculty at HWIs. The participants discussed their various acts of resistance, the role in which their community played in their success, and the ways stereotypes perpetuate them in the academy. Besides, the advice given by the participants would help inform and support current and future Black women faculty in hopes of preparing and providing them strategies to thrive in HWIs.

To honor the voices and preserve the integrity of the findings, the participants' words were taken verbatim from the transcribed interviews to create the contextual narratives. For the protection and anonymity of the participants, specific identifiers that included names or words were omitted. However, the participants words are their own and accurately capture their thoughts. After the introduction of each participant, I selected a part of the participants' interviews to quote directly. These words, which were spoken by the participants and are shown in italics; they typify the characterization of the participant. Following the quoted section, I continued with a narrative describing the contents of the interview process. And finally, each participant offered her thoughts--shown in block quote form.

Contextual Narratives

This chapter illuminates the personal narratives of each participant in this study and demonstrates how their stories profoundly contribute to the context of them being Black women

faculty. These narratives explore their past experiences, family life, personal and professional relationships, as well as their educational and work-related experiences. I changed the names and educational institutions of the participants to ensure anonymity. Ultimately, the narratives in this study exhibit the resilience strategies that support the Black women faculty and their success at HWIs.

Mary Jane Patterson

I earned my place here. Every stretch of the imagination. I deserve to be here, and I'm value-added, and I deserve to be here.

When I first met Dr. Patterson, there was something different about her. She held high self-confidence, evidenced by her walk as well as our conversation. She was short in stature with a petite body frame--resembling the Black actress, Paula Patton. Her hair was curly and shoulder-length, and she had a smile that could light up any room. She was young, vibrant, and energetic. If I could describe Dr. Patterson in one word, it would be determined. Since her freshman year of college, she wanted to be a professor, and she strived and reached her goal. Dr. Patterson is a first-generation college student and the youngest girl in her family to finish college. She grew up in a middle-class two-parent family in a large metropolitan city. She is a mother, wife, and sister.

When we started the interview, the first thing Dr. Patterson discussed was the importance of her family. Specifically, she smiled with pride when she spoke about her daughter. However, when the conversation shifted to discussing her parents, her voice grew softer. She mentioned that both of her parents were deceased, but they loved and supported her. She discussed her parents' education and shared that her father only completed the eighth grade. Despite the dearth of his formal education, he was a great provider and worked for a railroad company. Her mother

finished high school, and thereafter, was a stay-at-home mom. Her parents believed that education was vital, so they made many sacrifices to ensure they could provide a way for her to attend college. She said,

I had parents who loved me. I had an intact house or whatever that means, but they didn't have the social capital to tell me how to be and what to do for college or--how to even reach those higher heights beyond undergrad--much less finishing undergrad. I wouldn't have been in undergrad if it were not for the Bridge Transition Program. I don't care who knows and how much they know about Bridge Transition but this program revolutionized Black and Brown students being able to come from families like I came from. It was a summer program. You made it through the program. You had help in your first year, and it was for people who have very low ACT scores but were thriving and at the top of their class in their high school. So anyway, that was one opportunity that I took grasp to.

During our conversation, she distinctly recalled what inspired her to become a faculty member. She shared a story regarding her first encounter with a Black women faculty member, as her eyes widened happily, and she smiled throughout. She said,

I remember meeting the only black female professor in my department in undergrad. This was way before social media. This was in the early '90s, mid-'90s. And there used to be these huge bulletin boards of all of the faculty pictures. And here goes the black woman looking all distinguished in a sea of, pretty much, all white men. And I just knew that looking at her like, 'Wow, she's amazing.' And I remember before I ever met her in person, I saw her picture. I knew she existed, but she only taught upper-division undergrad courses. So, I was walking down the quad one day, and I saw her walking towards me, and like a crazy lady, I walk up to her, and I'm like, 'Hello. My name is...

And I'm an X major. And hello. And I saw your picture, and I know that you do this, this, this, and this.' And she was just like, 'Okay?' And I'm moving towards her and she kind of backing up because I'm all in her face, like, 'And you know, I'm from X.' And then, so she was just like, 'Okay, okay.' And I was like, 'And I want to take your African American politics class. And I know it's only for upper-division students, and I'm only a freshman, but I can do it.' Right?

And so, sophomore year I got to know her a little bit more because I would just show up to where I knew she would be--some of the talks that African American studies did or political science. And I would go to some of the talks and get to know her. And so, sophomore year, she let me in her upper div African American politics class. And it was really tough, and she was really hard on me, but I established a relationship with her that still stands today. I talked to her this week, and she's been my chief advocate, mentor, a mother figure, and everything academic that a person could dream of. Hard on me, has made me cry many, many times, but always had my back, always told me about myself whether I wanted to hear it or not. But she is the reason why I am here in academia because she saw in me, this little Black girl from the X who wasn't pronouncing words properly, still don't a lot of the time, she saw somebody who didn't have a formal education. I didn't have anybody to look back to.

Dr. Patterson has been teaching at her research one institution for 13 years. There are 40 faculty members in her department, and she was the first Black woman faculty in the history of her department to earn tenure and promotion. She is also the only Black woman faculty member to receive the University Academic Senate Distinguished Teaching Award at her institution. I asked Dr. Patterson, "What keeps you here?" She said,

Because I know I am walking in my purpose, I know that for sure. I know I'm supposed to be the first face of color that these people see. I hope that in the years to come, I'm not. I will say I'm fortunate, despite what I've been through. I'm fortunate in so many ways and blessed in so many ways. One, there are very few R1 women of color who began their tenure track career at the same place that they still sit today. As things happen, they either ran away after the third year, or they don't even make it to their next career review, much less make it to tenure, or they leave academia altogether.

So, I'm fortunate and blessed to still be here. And I want to say that with the caveat before I move onto the second thing, why I think I'm blessed. I'm saying I'm blessed, but I'm not trying to say I'm thankful because a lot of us are out here just alike; I'm just thankful to be here. And I think I carried that when I first got here. I'm thankful to be at an R1, thankful to be at X, and so you thankful, and people see that, right? And they just want to keep pouring on, pouring on because you're thinking you don't deserve to be here. So, the fact that I know I'm blessed to have this opportunity, that's not the same thing as saying that I don't deserve it.

Dr. Blackwoman Almighty

Just like Black education, the value of me happens on two trajectories; one is Black, and one is standardized Whiteness. I think for the normalized, standardized Whiteness, I am troublesome. I am a threat. I am worrisome. I am disruptive.

Dr. Blackwoman's physical appearance resembles that of the singer Lalah Hathaway. Her skin was smooth as silk, and her skin tone was slightly darker than Lalah's. She had beautiful locs, and her hair was styled in a bun, so her beautiful face was displayed and made up perfectly. She was a full-figured woman enamored with glamour. She wore a black fitted

sweater with a leather skirt that ended at her legs directly below her calves. Her feet were adorned with black and silver ankle-length boots. She wore a flamboyant necklace, which matched perfectly with her outfit. Her attire choice was admirable, as it was not what is traditionally worn by faculty in the academy. She was incredibly stylish.

She had a southern accent, which carried a warm and peaceful tone as she spoke during our interview. She greeted me with her southern hospitality and asked if she could get me anything before we started the interview. She shared with me that she has been married for over 35 years and has three children. Before pursuing a career in higher education, she was a licensed social worker who worked in multiple educational settings. She has been working at a teaching institution for 10 years. If I had to describe Dr. Blackwoman in one word, it would be an advocate. This was evidenced in her stories, and her autobiography revealed her high level of support and advocacy for her community. Her advocacy work is a large part of her life and her identity. Over the years, she has devoted her time and energy to community organizing and empowering students of color. However, it was early in her career when her love for education and advocacy work began. She recalled,

I had my eyes opened really for the first time in my life through my son because he was going to school. He was probably going to kindergarten. I sought out this school; it was a Lutheran school because they only spoke Latin. That's why I liked it because they spoke Latin. Not that they had any Black principals or Black teachers or anything cultural, but they spoke Latin. I thought, if my son can speak Latin, the root of all languages, that will put him ahead of the game. There I was overvaluing European standards. Sent him over there. God love him; he was the only little Black boy in school--in the class and one of five in the whole school.

For some reason, I was shocked and surprised when they told me that he was awful and caused a person to resign. They even went so far as to say he had a learning disability and how they justified his learning disability to me was--you know how we write with a right hand--my son is right-handed but holds the pencil like a left-handed person. He curves it into himself and holds it with a full hand. They said that that was an indicator of his having a learning disability. They said that it also was an indicator that he was not ready for school, that he needed more discipline. He couldn't sit in his seat. He spoke out of turn. At the time, I didn't know that those were cultural things, because I didn't know. All I knew is that you go to school, you do your best.

There was a sister, I can't think of her name. She gave me these books: *Jawanza Kunjufu*, and *Countering the Conspiracy to Destroy Black Boys*, Volumes 1, 2, and 3. She gave them all to me. She said to me, 'You have got to advocate for your son when nobody else will advocate for him. You've got to believe in your child. It's time for you to start fighting.' I didn't know what she was talking about, really. I did know, in the way that she ordered me to read those books, that I needed to read them.

She introduced me to a way of thinking that I didn't even know existed. The advocacy for my son, became my career trajectory. It was the questions that I ask about him that propelled my interest in education--that prompted my interest in advocacy for people.

I was happy because I had won. I advocated for my child, and I won. That set into motion everything; every single thing from the jobs I look for, went for, to the things that I involve myself in.

Dr. Paloma

I'm always like, this is race operating, and this is gender operating at this moment. I think that's enabled me to sometimes take the burden off myself. Like, this isn't me, this is the system.

Dr. Paloma is young, quiet, and reserved. She resembles the Black actress, Sanaa Lathan, with her slender figure and height. Dr. Paloma has been teaching at her current, private university for 3 years. She transitioned to her current institution because her husband accepted a position as an upper-level administrator, which was an opportunity he couldn't decline. She was raised in an affluent family, and both of her parents are now retired. Her mother was a chemist, and her father was a high school history teacher. She discovered her desire to teach while she was an undergraduate student. However, her father influenced her to teach at the collegiate level. She recalled,

I sort of had an epiphany that I wanted to be a professor because I actually always wanted to be a teacher. My dad is a teacher. He's a history teacher, and so I wanted to be an English teacher. My dad said, 'Don't teach in high school, teach in college, it'll be better. So, I said, 'Okay.'

If I had to describe Dr. Paloma in one word, it would be quiet. However, she is hyperaware of the unwritten rules Black women have to follow in the academy. She is cautious and strategic when making professional decisions. She shared,

I don't really talk very much. When I teach, I do talk. But, like in faculty meetings, I don't really talk very much. I've been reading this about being a quiet Black woman is very difficult. I think I feel that too because I think people believe that Black women just want to talk all the time, and I don't. People are constantly saying to me, 'You're so quiet. You're so quiet.' Sometimes, these are the same people who want to dominate the

entire meeting anyway. I'm just to a point where I'm just not really going to say anything unless I really have something to say. But then after meetings, people have come up, and they've said, 'But you're so quiet,' you know, 'You're so quiet.' And this is the same person who's dominating the entire meeting. I'm just like, 'Mm-hmm. Mm-hmm.' But I'm realizing too, that I think that being a quiet Black woman, I think can be unnerving for some people.

Obviously, we're all different and we do not operate in the same way. I think that . . . when I don't conform to these kinds of ideas of a loud Black woman who's either going to call people out on their racism or just, I don't know, be belligerent. But I don't conform to that. People are like, 'You're so quiet.' The thing is, sometimes, I actually do talk. I actually do say things, but I guess I don't say enough, or I don't . . . I should say more. I don't know what it is, but I'm running into this thing of being quiet

Lucy Ann Stanton

Be true to yourself and do only what you enjoy doing. What makes your heart sing? Because there's always going to be somebody out there to try to take that joy away. I don't care what you're doing. And this place, the academy, can do just that. J. Edgar Hoover said, 'Dr. Martin Luther King Jr. He just a damn nigger preaching with a Ph.D. It didn't matter.

In the Black community, we would identify Dr. Stanton as an “elder or matriarch” because of her age and the wealth of wisdom and knowledge she encompasses. Although Dr. Stanton is an elder, her physical appearance does not accurately reflect her age. She holds a striking resemblance to the Black actress, Vanessa Bell Calloway. She has smooth, caramel-toned skin, and her southern accent was immediately captivating. Further, her demeanor was warm, sweet, and welcoming. She wore her hair in a big curly reddish-brown afro, with large,

silver hoop earrings. Dr. Stanton's attire would be described as youthful because she wore a large white sweater, plaid leggings, and Doc Martin boots.

Dr. Stanton has one daughter but has been an "othermother" to many students during her 30 years of teaching at her current R1 institution. She discussed the importance of her treasured and first-choice career passion as an ordained pastor for 44 years. She recalled,

I had a desire to teach. It wasn't even research; it was teaching. I just wanted to teach. I just remember one day studying to become a hospital chaplain. And I was in the hospital, and I don't know maybe 6 to 10 weeks for this training. It's called clinical pastoral education; CPE is what it's known as. I realized something. There are too many sick people in the hospital, and maybe I don't need to spend my whole day here every day.

I just remember my supervisor telling me at the time I was like a caged bird in the hospital. So, I told her I really wanted to teach at the university level. And she said, "Isn't it about time you put feet on those dreams? That was my visual image; it was like, 'ooh I like that.' And that's when I finally made up my mind to go back to school and get my doctorate so I can teach at a university.

Dr. Stanton has encountered obstacles while in the academy, including feeling invisible and being denied tenure and having to challenge it despite her commitment to the institution. If I had to describe Dr. Stanton in one word, it would be resilient. Despite the many obstacles she has faced in the academy, she is still standing. She said,

I'm not even sure they know I'm here. I think at one time they did. But now, in terms of my own college, I don't think they notice too much. I think now most of my recognition or acknowledgment of my presence comes through X Office. Here, I work with the X Committee and take students abroad to Africa. I think that has made a difference. But

other than that, I don't think they notice I'm here.

I think a lot of Black faculty stay in our own bubble or our own space. I don't want to say bubble, because bubble appears like we don't know what's happening, but we do. But we create our own space, and you build your community outside of the university. And I'm sure that's what I've done. I've had to. I've built my space outside. This becomes a job. This is what I do to feed my family--to keep a roof over our heads. But this is not who I am.

As we continued with the interview, I asked Dr. Stanton, "What advice would you give me since I aspire to be a Black woman faculty?" She paused for a moment and said,

I would tell you what I told this woman who came here many, many years ago. She came here as a professor. She had been out in the community working before. I think maybe she was on the X division. She worked out of the White House on the education side. She came in with some clout. She had a multimillion-dollar grant: a black woman! And so, the White woman who was showing her around said, 'You might want to talk to her about tenure.' Telling me to talk to her about tenure.

And I said to her, I had to challenge my tenure. So, this is the advice I gave to her, and this is the advice I give to you; whatever you do, just make sure you enjoy it, because nothing is guaranteed. You know what is required for tenure and so you can do that and still run into problems. As a Black woman, that's just how life works. So, to make sure that you're in the process; if you going struggle to get to this point, make sure you say, 'Well, you know what? I enjoyed myself along the way.' Because you never know what that end goal is going to be.

Now, I'm not sure she heard me at that time, but guess what? She was denied

tenure. In spite of her multimillion-dollar grant, in spite of her book, in spite of her work in Washington, DC, she was denied tenure. To the point, they had to bring in an outside committee outside of the university to look at her work, and they said, 'Oh, she should have been granted tenure.' So, they wanted to overturn. Well, then who changed their mind? The president. And who was she? A white woman. Who said, 'No, she can't be tenured.'

Dr. Jessie Lee

I think of myself as an extension of the network of folks who have helped me along the way. In their legacy, it is my job also to make it easier for folks as they're coming down the pipeline.

And that means undergrads, grad students, and staff.

Dr. Lee resembles a slightly older version of the actress and singer, Jordan Sparks. She is a tall and full-figured woman with high self-confidence. If I could describe Dr. Lee in one word, it would be free. Her spirit was free, and she was open and transparent about her life experiences. She was born and raised in a small town between both families. Her father was a family doctor, and she never mentioned anything about her mother. She stated,

I grew up in a Black church. I'm biracial. This is important for this conversation because I distinctly understood the differences between the way I was supposed to behave with my Black family members and my White family members. There is no calling anybody by their first name in my Black family. Not ever. And I tried. I tested it when I was a kid and got in lots of trouble.

And then my mother's family, I could call my aunt by her first name--that kind of thing. So, I've always known that there are different ways to behave in different places. But I grew up in a church. My grandmother was very clear on teaching me protocol. She

not only was an X; she was in a sorority, and she was the mother of the church.

There were some real ways that formality were taught to me as part of my culture. Also, I grew up with her. I didn't grow up with my White family in the same place. So, the way I was enculturated was largely through my Black family. Although really, it was through my grandparents because of the larger family, we were not living with them. I grew up in X, and my family is from X.

Anyway, so there are ways that I want to conduct myself in the classroom because it delineates the space. I'm not interested in trying to be anybody's friend because that's not what we are because there is a power dynamic in the classroom that I think is important to keep clear and apparent. I'm not interested in diluting it.

I guess I'm interested in diluting it in that I try to undermine some of those structures all the time. I want to be a full human being in there, to a degree. I'm not going to break down crying. It's important to be myself as much as I can be in there. But I'm also in there in a role. I also understand that, largely, students don't see you as a full person and all of these kinds of things. But also, it is about my comfort and how I can best conduct myself in the classroom.

So, because in an institution where everybody calls everybody by the first name, and this is largely cultural, not the culture of the place, but emails are like, hey, yo, whatever. Crazyness coming in, I would teach folks how to write formal emails. I would ask to be called Dr., Professor X. I'm not trying to be everybody's buddy.

Dr. Lee currently works at a private institution and has been teaching for 9 years. Dr. Lee has had a unique career trajectory because she quit school in undergrad during her junior year and she did not return for 7 years. When Dr. Lee finished her undergraduate degree, she returned

to the corporate workforce for several years. While working in corporate America, she quickly realized that she disliked it and returned to school to pursue her master's degree. When she started her program, her goal was to be a college counselor; however, her mentor convinced her to pursue an academic career as a professor. Dr. Lee loves teaching and said,

I love the work. That's real. I love this. I love this. I love talking about how I specialize in Black women writers and Black feminism. These are the tools that I use to survive and get where I am to survive and be resilient. And I'm going to pass those tools on to other people. That's what keeps me. People get upset with me when I say these kinds of things because they think I'm being too humble or something. But I have understood that there is no way to do this without community. It is impossible.

I suggest, actually, if you want to do anything well, you need a community in order to do it. We just can't do things in isolation. And my whole community rallied for me to get this job. It was amazing. I didn't even understand how supported I was until I saw everybody in mass gather and help me get here.

But the two people, my undergraduate mentor and then my advisor from grad school, are the two largest influences. And my undergraduate mentor is a Black man, and my graduate advisor is a Black woman.

Dr. Star

Well, I think that most people at a conscious level and a subconscious level, they are anti-Black woman. They don't even know the anti-Black woman. So, it's hard for them to see me as a scholar. Even if they accept me as a professor, they don't even know that I'm always on top of my game.

Dr. Star has been teaching in the academy for over 15 years. She is young, vibrant, and

energetic. She resembles the actress, Lisa Bonet. Dr. Star is a mother of two children and has been married for over 20 years. During the interview, she shared stories about her children and the importance of her family. She lives by the motto "Family First." If I had to describe Dr. Star in one word, it would be unapologetic. She is unapologetic about being a powerful and influential Black woman in the academy and believes in Black excellence. Thus, she requires nothing less from her students.

She quickly ascended through the ranks at her current teaching institution. However, she asserted that her hard work, community, and scholarship are the keys to her success. She is also one of the longest standing Black women in her department and has had some unfathomable experiences regarding her students. She recalled,

At the undergraduate level, I have mostly White students, and my White students definitely, they've called me a racist. They've called me racist. And they say, I teach black history. Mind you, I'm teaching sociology in education, and they say I'm teaching black history. So, they just can't get past my black skin. So luckily, I always have a refute at some point, which is, my rebuttal has always been, 'Well, y'all been learning white history up until this point. So, you're going to learn some black history from me for 16 weeks. It is not going to make you or break you.' In fact, that's how I navigate this space, going into it with that mentality. I have them for 16 weeks.

They're in school for 22 years, 16 weeks. I'm not going to do anything to change their minds. And the research shows exactly that. Most of these students that we work with, they're going to revert back in the class, they're going to revert back, and within three years, to what they've already learned.

Dr. Sug

Every generation needs a revolution. We're leaving a lot of crap behind for future scholars. We've worked hard. But we've left some extra stuff around for you to clean up too. The battle is not over. I think it's very naïve. We forgot to teach you young folks that there is a struggle. Okay, I don't want you running around thinking the struggle is over. That was our problem; our misstep to not teach you about the struggle. Okay. So, I just don't want you going in naïve.

Dr. Sug resembles an older version of the actress, Regina King. One would not imagine, based on her youthful appearance, that she is in the final days of her retirement. Dr. Sug reminded me that I was the first person she allowed to interview her in years because a lot of her experiences in the academy hurt her deeply. She shared with me that she is a mother and a grandmother who came from humble beginnings. She stated, "I grew up in the country just like the Beverly Hillbillies with no money but during segregation." Her mother died when she was 9 months old, and she was raised by her aunt. By the age of 15, she was homeless and had to provide for herself after her aunt died. During her struggles, she found a will to succeed because she was grounded in her strong faith in God. If I had to describe Dr. Sug in one word, it would be perseverance. Despite the traumatic events which happened in her life, she accomplished her goals in life.

Dr. Sug has been teaching at her research one institution for 23 years and was the first Black woman to become a full professor. She accredits her success to her faith, a good mentor, and a supportive community. She reminisced, saying, "My mentor told me this. He said there are three things that are important. He said it's your family, your health, and your career." And he laughed and said, "This is a job; it is not your career."

Dr. Rosa Parks

I will say there's an interesting generational dynamic that I've witnessed amongst Black women in academics, and I feel like the generation above me had to go through a lot more than I've gone through, and they've paved the way for me in a certain way. But because of that, their standard, what their normal looks like, I aspire to--so many of the things they've done professionally, but the level of work, the stress, the number and scope of things they do, and take on, I do not aspire to.

Dr. Rosa Parks is energetic with a bright and magnetic personality. She resembles the actress, Tracee Ellis Ross. She is a wife and a mother of two daughters. She has been teaching for 9 years and currently works at a research one institution. During her undergraduate studies, she participated in a pipeline program that focused on diversifying the professoriate. The program was intense; however, it was intentional. She was paired with a faculty mentor, and she worked as a research assistant during the summer months. She participated in an additional pipeline program for graduate school, which funded her entire education. Dr. Parks loved to teach and credited these pipeline programs to creating allies for her. She credits community as the anchor to her career success. She stated,

So, I also feel lucky in this regard. My institution, my department, and my discipline of history are very white disciplines. The three entities are White male dominated . . . if I go to the American Historical Association, it's a lot of old, White men with patches on their elbows. Right, that's what it is, but in my actual department, I have a lot of allies and support, and it's relatively diverse compared to the field. So, when I came into my department there were two or three Black women senior to me, and I got excited because there is a need for us to be in these spaces. These Black women have created community for me which has allowed me the support I

needed.

During her tenure at the academy, Rosa Parks learned to keep her head down as a remedy to remain invisible and avoid any bureaucratic issues. She stated,

I think because I'm light-skinned, I'm more likable by the White folks. I think there are other things that have made my presence . . . I don't know, I'm a smiler even if I don't feel like one. I try to just get on. I'm not . . . I will get confrontational about things I feel I need to get confrontational about, but I try to keep my head down and do my work. I think that's been my general approach to the process. Let me keep my head down and do my work, and I think it's going to be all right.

The goal of the contextual narratives is to highlight the thoughts of the eight Black women faculty in this study. Through the narratives, insights into their experiences while working at HWIs are gained. The contextual narratives seek to give the reader a glimpse of their past experiences, family life, and personal background. This knowledge about the Black women faculty provides details into how they faced the trials of the academy, which was critical to this study.

Table 2 illustrates the participants experiential definition of resilience. Paloma, Rosa Parks, Blackwoman Almighty and Star used the key words, “ bounce back,” which aligned with Gu and Day’s (2007) definition of resilience: "the capacity to continue to 'bounce back, 'to recover strengths or spirits quickly and efficiently in the face of adversity" (p. 1302). Lucy Ann Stanton’s definition was grounded from a spiritual perspective.

Table 2

Participants' Definition of Resilience

Name	Definition of resilience
Sug-Color Purple	I would say, against the odds.
Jessie Lee	I think for me, the way that I have practiced resilience is going despite what fear I may have. I know all the time this is my work. I understand the larger impediments that I face all the time. I know that there are big, big, big ones. But I also know that I can get in my own way
Paloma	I would just say the ability to bounce back from all the blows that happen in life
Mary Jane Patterson	I think for me the most basic level of resilience is the ability to fall and get back up, but I never get back up on my own. I get back up because I have a strong network of people who love me, black women who love me, who have no idea of really what I'm faced with though. When I think about all the challenges... I have a lot of girlfriends. They never finished college; they never started college, but there is a support there for this stuff. They are going through and we might not have walked the same journey, and just like my parents, when they realize they never knew exactly what I was going through.
Rosa Parks	I think my initial thing to say was to be able to bounce back from challenges you have, but I think it's more than just bouncing back. I think resiliency is navigating-- trying to find a way to navigate challenges that are inevitably going to come before you. How to deal with change, which is a difficult thing for me because I'm a control person so just the fluctuations of life stresses me out. I think being able to navigate the challenges that come before you in a way that keeps you moving forward and doesn't, even if you step back a little bit, it's not a step back to stay back. You have the ability to keep moving forward whatever these goals may be.
Blackwoman Almighty	The ability to bounce back. The ability to find your own footing and to put that footing forward. The ability to define yourself in your own determination.

(Table Continues)

Table 2, Continued

Name	Definition of resilience
Star	I define resiliency as the ability to bounce back and fight back against adversity, against adverse situations. A part of being resilient is knowing that there are going to be barriers; there are going to be structures put in place; you're going to have interpersonal differences but being resilient is having the ability to bounce back, but also fight back strategically. And that could be that your family, that can be the groups of other people with similar interests, similar politics, and/or it can be, usually your academic resources to fight back
Lucy Ann Stanton	I think that came with my birth. One it comes with me being a Black female. I think we have that innately within us. I think it's part of our genetic makeup. I think it's part of our collective memory. Number one is where it starts, and I happened to have been raised by other Black women who recognized their internal selves, their strengths, who set standards

Findings

Four major themes emerged after the researcher analyzed the data: the unwritten expectations, resistance, community, and stereotypes. These themes aligned with those found in the literature research and are indicative and representative of the experiences of most, if not all, of the eight participants (see Table 3). For each major theme provides a visual of the major themes identified, along with supporting sub-themes.

Theme 1: Resistance

Resistance was one of the overarching themes that emerged from the data. Consistent with the research reviewed was the ways in which Black women resistance (D. J. Davis, Chaney, Edwards, Thompson-Rogers, & Gines, 2011; Hooks, 1994; James, 1999; Neville & Hamer, 2006; Ward, 1996). The sub-themes that developed in data was activism, scholarship, and Black women disruptions. Collectively, all of the participants mentioned that they have used some

form of resistance at their HWIs to survive and push back against systemic oppression, stereotypes, racism, and sexism that is embedded in the institutional cultures and practices at their particular institution.

Table 3

Themes and Sub-Themes Derived From Analysis

Major theme	Sub-theme
Resistance	<ul style="list-style-type: none"> • Activism • Scholarship • Black women disruptions
Community	<ul style="list-style-type: none"> • Mentorship • Allyship • Accountability for others
Stereotypes	<ul style="list-style-type: none"> • Angry Black woman • Mammy
Unwritten rules	<ul style="list-style-type: none"> • Expectations and labor

Activism

When asked about the strategies of resilience and resistance that Black women faculty use at HWIs, 50% (4 of 8) of the participants mentioned using activism as a form of resistance. Participants used activism in their classroom as a form of resistance to teach and discuss critical and social issues that empower their students to develop critical consciousness and encourage them to bring about social change (Bettez, 2008). The participants also emphasized how they engage in dialogue and have teachable moments with their students around racism, the influence of power and privilege, etc. Participant Paloma reinforced this notion by emphasizing how she incorporates activism in her teaching. Paloma stated the following:

I teach a lot about activism and social movements. I also teach a lot about racism, and I think a student should know what institutional racism is and interpersonal racism. They should know all of these different things. Intersecting my agenda into my classes, even if that's not part of the broader grand mission, or whatever. I try to teach in ways . . . I take a lot of classes on inclusive teaching. At X in particular, I use teaching practices to help first-generation college students and other minority college students because they're the ones who tend to be left out or they're the ones who will suffer if you don't be intentional about helping those students. If not, they will suffer disproportionately.

Participant, Jessie Lee, also reiterated that she uses activism in her classroom. Jessie Lee continued:

There was a lot of conversation about activism. And I believe, we were talking earlier about this conversation between scholars in the '80s--about what type of scholarship is appropriate for political action. And I think all of the types of political action are necessary. I do consider what I do in the classroom and how I navigate a university as 100% activism. So, I believe very much in activism.

Just as Paloma and Jessie Lee integrated activism as a form of resistance in their teaching, Mary Jane Patterson believed that her role as a Black woman faculty was vital to the teaching and learning of her students. She believes that she brings a unique experience in her classes. Mary Jane Patterson said,

I use my classroom as a platform for activism to teach my students on critical issues concerning race, government, and politics in America. Nobody brings to the classroom what I bring individually, and my perspective as a Black woman, as it relates to my research agenda. I own it in a different way. So oftentimes, junior folks, we are thinking

about how we want to change it, and I think we can do those things successfully, but you got to create a way for you to stay here long enough to have a voice towards institutional change. That might mean using your agency in ways that also helped advance your calls and your career, but think about the long game, and I don't mean giving up who you are or changing who you are and not being authentically yourself. You need to put people around you to keep you grounded in that and be in that, and most people may not be in academia. Right? That might be your regular old Black folks from the X who love it, right?

Lucy Ann Stanton expressly relieved how she recognizes her form of resistance. She stated,

The issues around social justice and the issues around African American men and women . . . those are things that appeal to me, and that warms my heart, and my fight, philosophy. I think the way I navigate society is a form of resistance. I don't think I separate the two. It's interesting for me. I still pastor and I'm in a White denomination. I still have to live in this society, which is controlled and dominated by White people. I work in this environment. I think, for me, resistance is just a way of life. It is about speaking up. It is about making a statement. I just have to make my voice known. I'm at a point now that if there is something I don't like, I just go to the people in charge. I'll go directly to the chair and say, 'You know, I noticed this, and I don't think it's good.' I'll do that.

Scholarship

Scholarship was a common sub-theme that emerged from the research study. Participants used their scholarship as a form of resistance by sharing their stories to create an impact and

make a contribution to society. All the participants understood the importance of scholarship as it relates to the tenure process. Yet, 75% (6 of 8) of the participants did not place value or high regard on scholarship because the academy assumed them to be incompetent, and their work was devalued. While a majority of the participants' scholarship focused on critical issues surrounding race and gender and how their identities intersect, the academy placed little to no value on those issues (Crenshaw, 1991). Many of the participants elected not to focus on the things they did not personally value. For example, Paloma believed,

When you do research on race, and particularly race and gender, I think that tends to be devalued. I believe that it can make it harder to get into prestigious journals because many of the prestigious journals won't publish work on race and gender. When your institution is saying, 'You need to publish in these prestigious places,' but you see that these prestigious places won't publish anything on race and gender, maybe it's just a systematic conundrum that I can't get out of. That's why I continue to publish research that I value and not what the institution values.

Similar to Paloma's views, Rosa Parks believed a transformation needs to happen in academia, where the value placed on scholarship needs to be intertwined with service. Rosa Parks noted the following:

I understand the importance of scholarship and research; however, the focus needs to shift. I will say that, not in my department, but there has been growing conversation in other departments at my university particularly about looking at work in the community as scholarship, and I was like, 'That's new; let's do that.' And to think that what you do and the work that you're doing in the community and with communities and using your research to inform your community work is not some other service, that is research, that

is scholarship.

While Rosa Parks believed that scholarship and service should be interconnected, Sug and Star had a different approach. Sug placed great emphasis on scholarship because her tenure was denied. Sug was intentional and came up with a few strategies to ensure she would never be denied tenure again. Sug and her peer mentor developed a few plans together to ensure her success. Sug shared a conversation she had with her peer mentor. She said,

We gonna make sure that we keep at least 10 under review at all times and that we publish in tier one journals like the “Harvard Review,” the “Teacher's College Journal,” or whatever. And, not only are they tier one, they're above tier one journals. Also, we would present at AERA and all of those places so that there would be no doubt in anybody's mind and that we would do those activities that they valued.

Sug wanted to make sure that she did what was expected and beyond to make sure she was awarded tenure. Through Sug's experiences, she shared these thoughts:

You know you don't run because it gets hard. I came to the academy for the reasons I came, and I stayed for the same reason--to make a difference. The other thing is, I love to research. I've met a lot of wonderful people. As an African American woman, you need to be well-published. To be well-published means you can go anywhere. It doesn't matter. Okay, so I give that advice to other women too. I think so many come in so underprepared, even though they've had higher education experience.

Star uses her scholarship as a form of resistance. She uses it as a weapon to fight oppression and address critical issues that plague the Black community. Star shares the following:

My fighting now is just more subtle. I don't necessarily have to have a whole crew

behind me, and I can work in silence. It might be the mighty pen. It might be me getting more graduate students published or faculty published. It might be getting other Black people published because that's how you get tenure, and that's how you stay in this business. That's also, in the words of Steven Biko, 'That's also how you're televising the revolution.' You're letting everybody know, and you're leaving it for the historical record. I can write about it. I can speak about it, and now, guess what? It's on the federal record that my people did not lay down and get rolled over.

Black Women Disruptions

The third sub-theme of barriers is Black women disruptions. Black women disruptions are parallel to the phrase *space in action*, a coined expression by Daudi (1986) and one expanded upon by Holmer-Nadesan (1996), where space in action represents a person pushing towards personal freedom and autonomy. This means that a person makes a “conscious decision to be the person that decided, as opposed to an object that is decided upon” (Holmer-Nadesan, 1996, p. 59). Black women's disruptions are ways in which they seek their own freedom by taking action to create spaces where they can be their authentic selves. In other words, their very act of resistance is creating spaces that the academy may not deem suitable, and they don't seek to support who they are as a Black woman. The ways in which Black women assert themselves in the academy are by dismantling stereotypes, using their language, dressing attire, and being present—all forms of disruptions. Examining Black women's disruptions helps one see how their actions push back and block behaviors of disrespect and marginalization. Black women disruptions also assist in gaining a clearer understanding of how Black women defend, build, and impact their students and the academy positively by their very presence through resistance. Similarly, Collins's (1986) depictions of resistance is a drive used to promote self-determination

and self-respect to value one's self relates to the placement of action and agency. Blackwoman Almighty discusses her disruptions in more detail by sharing the following:

I have come to understand the only way to combat anti-Blackness is with Blackness. I really didn't need to read that to know that. What I have been coming to for many, many years, in some of my resistance with CRT [critical race theory], is that we stay focused too much on Whiteness. That I'm interested in using my own ways of knowing and the way that I speak, the way that I understand, and helping me to understand here. It doesn't necessarily mean that I throw out even academic English that it helps me to understand my own processes and ways of thinking. For me, my thought process is rooted in my own cultural ways of knowing, the way that I build community, the way that I navigate.

My strategies are to bring my whole person to bear. It's to be as Black as possible. I know this is going to sound crazy, but some of the things that I do just to make people feel uncomfortable and to be resistant, I dress a certain way. I refuse to dress like the academy, the doctors--I refuse! That makes people uncomfortable. More people comment on my clothes, in a day . . . It causes so much disruption. I want it to say that I'm not a part of the academy . . . that I'm sitting apart from it. I want it to say that.

Another part of my resistance is the way that I speak. I am not going to change my Blaccent. I like it. It's here to stay. I will acknowledge it too and say I'm not going to speak any other way. I'm also not going to be embarrassed because I use Ebonics or try to censor my language. I could care less. I'm going to be presumed incompetent because I don't have the racial capital to be able to make certain declarative statements. I'm going to use my own voice. If be comes out, so be it. If been come out, they been crazy. If I need to say that these people been crazy, I will.

Similarly, Mary Jane Patterson spoke of her disruption just by her presence as a Black women faculty in academia. She stated,

My very act of walking down the hall in my heels every day is an act of resistance. I don't have to pick up a picket sign unless I choose to. But by my very presence and existence, and my sustainability at this university are everyday acts of resilience and resistance to the fact that I'm not supposed to be here. Academic institutions, and particularly R1s, are not designed for our survival.

Jessie Lee has had parallel experiences as Mary Jane Patterson. During her interview she shared an insight.

I have faced a lot of criticism from largely male students, both White and Black. I caught a lot of criticism. I think this happens because of multiple reasons. I think these are folks who are already resistant to me being in the front of the classroom. And then also, I would have the nerve to, we talked about standards, to have particular standards in the classroom. And this also had to do with my expectations of them as students.

So, all of that goes into who does she think she is to ask this of me? And that is about me not staying in my place as a woman, as a woman of color--all that stuff. I think my classroom makes people very uncomfortable, and I think my body. I also think that I'm a larger woman. I think all these things have to do with it. I think that who I am, plus what I ask students to do in the classroom, tickles all the stereotypes that they're not ready to confront.

Sug makes a clear distinction that her disruption not only impacts herself but her entire community. She stated,

I think, all of our existence as Black women, if we'd have waited on things, I mean, if

we'd have let things interfere, we never would have made it, or the community of a family, Black family, or the Black community wouldn't have made it as far as it has. Um, I think having had a background of so many losses, and houses burning down, I had a level of resiliency that came with me.

The Black women faculty that participated in this study used activism, scholarship, and disruptions as their form of resistance. Fifty percent of the participants implemented activism in their classrooms to teach and discuss critical, political, or social issues to bring about change. Although only two of the eight participants (25%) emphasized the importance of scholarship, the remaining participants knew the significance of the scholarship as it relates to the tenure process. The scholarship component is critical because it provides an avenue to share their counternarrative stories and to give voice to their lived experiences of Black women faculty. Black women disruptions were ways in which the participants used to push back in the academy. The experiences of the participants in this study are consistent and align with the theoretical frameworks of intersectionality, resilience, and critical race theory theme and sub-themes in this section.

Theme 2: Community

The community was the second major theme developed from the data and produced sub-themes of mentorship, allies, and accountability for others. Aligning with research referenced (S. M. Davis, 2018; Gregory, 1999; E. A. Peterson, 1992), all of the participants mentioned the importance of their community and felt part of their success in academia was owed to their community. Overall, how they defined community influenced their experiences, which, in turn, impacted their life.

Mentorship

All of the participants in the study had some form of mentorship. The stories of these participants about their mentorship experience are unique because seven of the eight participants (87.5%) identified as having a Black woman as their mentor. Contrary to previous research, Black woman faculty lacked formal and informal mentorship (Kelly & Winkle-Wagner, 2017; Thompson & Louque, 2005). However, these participants were able to find more than mentors; these women were their othermothers, kinfolks, or aunts. The relationships they formed with their mentors, over time, became an extension of their family. Many of the participants attributed part of their success to their mentors and declared how they helped them navigate the academy.

Blackwoman Almighty discussed the roles and how her mentors supported her in her success. Blackwoman Almighty acknowledged the following:

My mentors were two Black women who treated me, oh my God, who mothered me. X didn't have any kids but mothered me like a mother's sister. She was at my house. There were no boundaries. We were family. With X, we were family and I knew what I could do and what I should do. I did it, especially after being scolded; I did it.

X would always advocate. She used to tell me, 'Don't take their compliments, so you don't have to take their criticism. Don't take their compliments.' She would say that to me all the time. 'Don't take these people's compliments. Let their stuff roll-off. These people don't mean these compliments. You're the flavor for the month.' I didn't really know what they were doing. I didn't realize that they were protecting me. I didn't know that they were preparing me. I didn't know that I was being shown the underbelly of the academy.

Similarly, to Blackwoman Almighty, Jessie Lee had two Black mentors—one male and one female. She emphasized the influence, impact, and support her community provided. Jessie recalled her experience.

I have two mentors, and they are both Black; they are male and female. And I think between the two of them . . . people get upset with me when I say these kinds of things because they think I'm being too humble or something. But I have understood that there is no way to do this without community. It is impossible.

I suggest, actually, if you want to do anything well, you need community in order to do it. We just can't do things in isolation. And my whole community rallied for me to get this job. It was amazing. I didn't even understand how supported I was until I saw everybody, in masse, gather and help me get here.

I'm always going to go back to community. I think being honest with my community--being honest and open, having a supportive community that I can be my real self with and be vulnerable with helps me do that very thing.

Sug had a mentor; however, her mentor is a white male. She knows the importance and value of having a mentor. She also emphasized how women of color need more than one mentor. Sug offered this perspective.

I think the most important thing is to have good mentoring. Okay. Um, I think to have a strong community around you, I think you need several mentors. And this is just not my opinion, definitely grounded in the research. Uh, as women of color, it's bigger than just having somebody help you navigate the academic terrain. But you know, bigger than that, someone who understands you.

Star leverages her access to her network of Black women to help her navigate the

academy. She said,

Oh, I have an extensive network of Black women faculty. Some of the most powerful Black women in this business have been my spiritual teachers and cultural teachers.

They tell me how to teach--what to teach. They tell me what to pay attention to, what not pay attention to, so I won't get bogged down by the insignificant things, especially. So that's been my resilience, of course, and I have a very supportive family.

Like many of the other participants, Rosa Parks believed you should have more than one mentor. Rosa Parks found mentorship at her current institution and she shared the following:

They're actually quite a few, particularly senior women of color, Black women across campus, in particular, who I feel like have been very supportive of me and that I consider a mentor. When I reach out to them, they respond back and have looked out in lots of ways, both in and outside the campus, " Weird situation, I don't know what to do politically in my department," or something like you know, making me aware of funding opportunities on campus that I might not have been aware of otherwise to support my work or get course releases--those kind of things and the other support for me has actually been informal, not so institutionalized, and I think that's really important.

I think you should have more than one mentor. I think it's too much to put on one person: all the things that you need from people and there are different things that you need from different people. So, there might be someone who I go to for how I navigate a professional situation, and there's someone who I go to for like 'I'm talking to a publisher, can you co-sign for me, or can you help me . . . how do I write a book? I don't know how this works. Can you walk me through this process?' There are people I go to for like, 'I have these interests outside academia, how can I use what I'm doing here to have a voice

in other spaces?’ I think that people are good at different things.

Mary Jane Patterson and Paloma both viewed their mentors as someone they could model after and a person who held them accountable. Mary Jane Patterson said,

My mentor is a Black woman, and she's been my chief advocate, mentor, a mother figure, and everything academic that a person could dream of. She is hard on me, she has made me cry many, many times, but always had my back and always told me about myself whether I wanted to hear it or not.

Paloma aspired to be like her mentor, and she really valued their relationship. Her mentor played a vital role in her success even as a graduate student. She continued,

I have a mentor. She's a Black woman, and she's a very prominent figure in her field. I think it's important to have a mentor and a supportive community because being in the academy can really make you crazy. My mentor is helpful, and for me, she is a model of someone who I could see and say this is possible. I can do this because she has just published a ton of work. She's a woman in the field; she's very outspoken. And so, just seeing her as a model as someone who makes it possible for me to imagine myself in that kind of space is helpful. As I said, I took a class with her, and then I would just go talk to her about what she was working on, and what I was doing. She was on my dissertation committee too.

Allyship

Four of the eight (50%) of the participants recognized that in order to thrive in HWIs, they needed to establish allies. A distinct difference exists between having an ally and having a mentor. An allyship is defined as an individual or ally who sincerely advocates in assisting the marginalized and oppressed groups of people (Harts, 2019). A mentor is a person you trust to

give you career and life advice, but they are also dedicated to your success by investing time to ensure your success (Harts, 2019). Many of the participants found it beneficial to have an allyship in their department or throughout the university. They were cognizant of the support and partnership their allyship provided—the ways they gave them opportunities for success.

Rosa Parks shared how having an allyship has helped her in her role. She stated the following:

I would say one of my strongest allies in my department is a White woman, which doesn't always happen. And there are those who aren't as well, but I have a . . . and she's more. You know, people nowadays are making a distinction between ally and co-conspirator; she's a co-conspirator because she's a White woman who . . .you know, when something goes left in the meeting, and you feel like oh, I'm going to have to say something, she'll step up and say something first and be like, 'Oh actually what you just said was racist.' And it's a sense of relief that you don't have to be the one.

So, I think that allyship is about walking alongside and supporting; I think a co-conspirator who has a share vision of what justice looks like and who knows how to step up and also when to step back. And will work with you in a way that they know when to step back as well. So, I appreciate that.

Mary Jane Patterson discussed how her allyship contributed to the success; however, she was very clear that many of her allyship were not faculty members but staff members of the university. She acknowledged that they provide her with the support she needs to be successful. She offered the following:

I wanted to say on the record too was about surviving and thriving at a predominantly White institution, many of which the staff are housed with women of color. And my success at X is in part due to a number of longstanding, strong women of color, mainly

Black women who saw me and looked after me.

There are things that White males at a predominantly White institution may or may not have to deal with, and they may be your allyship in the struggle around it, and they may not be. Or they may think they're your allyship, and they're not. But it's some things that you're going to have to put to a team--put your team together--that will support you through the microaggressions, through all the things that's not a part of the checkbox so you can free up your mental space to deliver on the checkboxes.

Lucy Ann Stanton attested that it was her allies who helped her come to the realization of why she should stay in the academy despite some of her experiences. They provided her a different perspective that ultimately changed her outlook on things. She stated,

I remember when I thought about leaving the academy because it had become too much for me, and there were two men, one Black and one White who really helped me put things into perspective. The Black man said, 'Don't let them push you away.' Now, that's resistance for me. Wait a minute; you got a point then. Don't let them push you away; you are a tenured faculty member. Oh yeah, so I'll get so mad, I'll walk away. Who else is going to be hurting? He said to me as long as he has the flexibility and nobody is really bothering him, he can put up with some stuff. And I went, 'You know, you are right.' You are right about that. And that was the Black man.

The White man went like, 'Well, I think about my pension.' I think about having to go and start all over again. It became practical in a way; it was practical for him; it was about the pension and the money he has already saved and had access to it. And for the Black man, it was about resistance in grounding yourself. It was like, 'You aren't going to make me do no more than I want to do. I won't allow you to do that to me.'

When you put it that way, it's like okay, we can stay here. I can fight this a little bit more. Either way, now, I'm not going to go that easily. And that's why I'm still here.

Unfortunately, Sug learned the hard way about the importance of allies and the impact they can have on your career. She assumed that her colleagues were her friends until it was time for them to cast their votes for her concerning tenure. Sug shared her story.

The tenure process was a very painful experience for me. I was surprised only two of my folks voted me. Of all the people I'd spend my years with and you know, as Black women . . . Let me put it this way, Black people believe that social allies are political allies, but academia says something different. And so, it was very painful for me, because the people that I hung out with, I thought were, you know, my real friends, that's not how they saw that. They see it as a, I guess, an act of whatever it is you do. I guess it's like the government. You can have friends, but you vote with your conscience. I don't understand how they didn't think I deserved full tenure with all the work I had completed . . . but um, you know, as I moved up the chain, the president, the graduate dean, the dean all voted for me.

Accountability for Others

Many of the participants in this study insisted on the reasons that they stay in the academy is to honor the legacy and tradition of Black women from the past, present, and future. There has been a long-standing history of Black women's traditions that have been passed down through the generations of women of African descent that they are the glue that holds the family and the community together. They pay homage and reciprocity by being the source of strength to empower the next generation of Black women. Six of the eight (62.5%) participants believed it was their duty and responsibility to look after the next generation that follows them because

many of them are the first Black women at their institutions. Sug believed it is her duty and obligation to help those who aspire to be faculty along the way. She stated:

You know, people ask me all the time if I would try to be a full professor somewhere else. Nothing could make me do this again. Nothing. You know, the only reason I do, do it, and still do it is because it opens up the doors for so many others. But uh, no Ma'am.

You know, being a first in a lot of ways, I'm first African American in my whole community to get a doctorate. Um, my great aunts who raised me as I mentioned, had spent their lives saving money for somebody to go to college and everyone that they had saved it for, didn't make it. And I'm the one that they didn't ignore, and I have such an obligation to them. And the other, as I said before, it's bigger than me. You know, I came back to fight for the kids. But it is also for my children, and hopefully, all the people who fought for me, before me. So, you know, up until this point, leaving wasn't an option.

Star declares that she has a responsibility not only to her family but her community as well. She stated her position:

I cope with balancing work just as I do with family matters and my responsibility to my community. So, when I say community, I don't mean just where I live, but every Black woman, child, and family, for that matter, that I feel responsible for.

Blackwoman Almighty extended herself by creating spaces and opportunities for others to flourish by creating community for them to excel. Blackwoman Almighty explained the following:

Understanding and valuing those people who are part of my community . . . also, understanding that we are committed to one another and to the commitment of just this work that we're all trying to do, hope to do. That's another form of resistance. That

creating community has led to me creating several organizations—minority centered groups --all those kinds of things, working with people, finding like-minded people to develop community with, and doing work through them.

Jessie Lee believed it was her responsibility to help the next generation that is coming behind her, she stated:

I think of myself as an extension of the network of folks who have helped me along the way, in their legacy, it is my job also to make it easier for folks as they're coming down the pipeline. And that means undergrads, grad students, and staff.

Mary Jane Patterson believed that she must lead by example by sharing and showing her students through her life that you can do more than survive in the spaces but thrive as Black women. She stated,

I'm thriving, and I'm trying to give my students, especially women, something that they could look to say, you're not out here just trying to survive, you are thriving. I don't care if I don't get another award or another whatever. Whose life am I going to change by just giving them access and knowledge. I feed into my students, both the undergrads who don't know what they are doing with their life and the graduate students who are shaping the hearts and minds of the next generation.

The Black women faculty that participated in this study used mentorship, allyship, and accountability for others as ways of forming community. All of the participants in the study acknowledged the importance of having the support that the community provided for them at HWIs. A considerable amount of value was placed on mentorship because all of the participants had mentors who they valued and attributed their mentors as playing an influential role in their success. Seven out of the eight participants (87.5%) had a Black woman as their mentor and

believed it was their responsibility to mentor and help the next generation of Black women faculty. When examining the findings to the theoretical frameworks, all of the frameworks (i.e., intersectionality, resilience, and critical race theory) align with the theme and sub-themes in this section.

Theme 3: Stereotypes

The third overarching theme was stereotypes. More than half of the participants were confronted with Black women tropes that were referenced in the research (Beauboeuf-Lafontant, 2009; Bogle, 1994; Coleman Means, 2013; Collins, 1991; Harris-Perry, 2011). Many of the participants saw the ways in which stereotypes impacted the classroom environment, the students, and their colleagues. The sub-themes that emerged from the participants were the angry Black women and mammy stereotypes.

Angry Black Woman

The angry Black woman has been a long-standing negative connotation that has plagued Black women. Many people have been socialized to believe that all Black women are angry (Harris-Perry, 2011). Black women are criticized and scrutinized because of this trope, which leaves them vulnerable to express their true feelings or emotions. They are constrained because of the notion that if and when a disagreement occurs, and they speak out, they are perceived as the angry Black woman. Yet, for Black women in the academy, many of them have a lot to be angry about with regard to the ways they are treated. For example, Jessie Lee explained how stereotypes influence behaviors at her institution. She stated,

I think largely the angry Black women . . . where that kind of stereotype shows up is the most detrimental when it interferes with ally-ship possibilities. And I think that this is one of those things that really makes it difficult to have relationships with White women

in the academy. Because ultimately, your anger, or what is perceived as your anger turns into their victimization. And it becomes impossible to have really honest conversations about anything. And it's like this circular kind of thing where I'm pissed about something that I have absolutely every right to be pissed about. I communicate it. Someone else appropriates that moment as their moment of victimization, which makes me furious.

Oh, it's a cycle. Again, there are all these catch-22s when we start talking about how these stereotypes follow us and how sometimes there's some truth in some of them. I'm actually angry about a whole lot of stuff. I get angry when I see students get their resources taken away from them. But the notion that I would be boxed in only or through that anger, that I'm not allowed to perform my whole humanity, and that my anger is delegitimized by the stereotype, it feels like an impossible situation.

Lucy Ann Stanton and Blackwoman Almighty embraced the notion of the Angry Black and uses this to their advantage to push their agenda for the interest of their community. Lucy Ann Stanton reported the following:

Many of my White colleagues think I am the angry Black woman, and oh, no, they know not to bother me because I don't play. I don't do disrespect. If I hear about it, I will call you out. I will go to you, and I will call you out. I'm trying to teach my daughter to do that as well. I don't sit there and talk around other people and try to figure out . . . I go to the source. They have already, maybe, said that part in terms of me. They know that. In my meetings, they know that already. But I've decided that I'm not going to let you do that to me. Because it doesn't matter whether, as long as you speak up, or when you shout, or you don't cry, if you don't cry or don't whine, if you stand strong on both feet and speak forcefully so, you are angry. Just by my mere presence, I can't do anything

about that. That's how you perceive me.

Blackwoman Almighty stated,

I think about those stereotypes, not from the individual level, but from the institutional level. If you think about it, that these ideas have been sewn into the very fabric of the institution, that they are part of the institutional memory, even though they are not spoken.

Having said that, I am also talking about the presumed incompetence that is related to being the angry Black woman. Today, the young people are talking about organizing, saying, 'We have to be cool, calm, and collected. We don't want to seem angry.' They are understanding and trying to make a way out of an irrational kind of stereotype, because the truth is, no matter what we do, people will think we are angry. I've embraced the angry Black woman because she gets [expletive] done. She just gets stuff done. I've come to the conclusion, if these people are going to think I'm angry no matter how I talk . . . I can be crying, and I think they'll still think I'm angry. Because it's so embedded into the institutional memory that I am a loud Black woman, that I am angry, that I have . . . so people will avoid talking to me . . . talk to my colleagues because they don't want to talk to me, because . . . to stir my ire up, so they don't want to have to influence that.

Mammy

Mammy is another perpetuated stereotype that many of the participants have experienced with their students and colleagues. Many of the participants believed that students come to their class with an expectation and desire to be nurtured and cared for by Black women faculty. They also come with the assumption that all Black women have this innate and historical role as the

nurturer, which symbolizes Mammy. Blackwoman Almighty gave clear examples of how students saw her as mammy in the classroom and based on her student evaluations. Blackwoman Almighty reported the following:

I think for me, Mammy has always been an issue. You can see it in my evaluation, particularly my student evaluations. They'll always start with they thought I was going to be careful with them, that I was going to take care of them. I got one evaluation that said she threw up before coming to my classes, and that's how intimidated I made her. She implied that her expectation was that I would take care of her, and I come across like I'm really nice and sweet. Now, of course, I do teach her education. Most of my students are White; 95% of them are White--White from the suburbs or would identify as middle class. So, stereotypes, ideas, biases, particularly... specifically for Black women are certainly, definitely there.

Lucy Ann Stanton defined herself as a nurturer by heart because she cares about people, and her spirituality plays an integral part in that dynamic. However, on a few occasions, people have mistaken her nurturing and caring spirit as mammy. Lucy Ann Stanton made it very clear that she is not a mammy.

I had a professor once say he could see me as a Mammy because somebody always come to you and crying and whines. I'm like, no. I've always said I'm a nurturer, which means for my children. That's how I define myself. Not as a professor. I start off as a caring person. If you look at Nel Noddings, that whole ethics of caring, that's where I start defining myself from that. I legitimately care about individuals and where they are. Therefore, I don't have a problem saying I am a nurturer.

But as also a nurturer and a parent-like person, I also will call you out. See, I don't just

sit there and cuddle. I don't cuddle. Oh, no, I don't cuddle. I don't cuddle. But I nurture. I don't cuddle. But I'm not a Mammy. That's totally different now. I'm not a mammy. No, no, no. Because a mammy is just like, 'Come here, put your head on my shoulder or put your head on my chest. Let me just rub . . .' No. But as a parent, as a nurturer, as a mom, I've always been, and who I am, I will tell you about when you're being irresponsible.

Paloma, on the other hand, is not maternal like mammy; however, students still have an expectation of her to take care of them. She stated,

I sort of realized I'm not operating in the way that they think I should as a Black woman because I'm not very maternal like mammy. In a way, I don't think I come off as being very warm. I don't think I come off as being very open to students. People have told me that I'm intimidating. I don't think I'm intimidating at all. I know, I know I think I'm like the nicest person in the world. But I have been told many times that the students are intimidated by me. I don't know if it was also because I know my subject matter, and I'm like, 'Well, it's not this, it's that,' or 'Maybe you should look more into this,' or you know, things like that. I would say that, in a way, or maybe the stereotype is more of like a Black woman who's difficult. I don't know. Maybe that's the stereotype I have. I don't know. People said I'm intimidating.

Five of eight participants (62.5%) in this study were faced with the negative and harmful stereotypes of the angry Black women and mammy. These stereotypes and expectations that were inflicted by their colleagues or students many times derail any type of relationships being formed. Stereotypes rob Black women faculty of their individual uniqueness by being solely judged based on these stereotypes. Instead of just coping with these stereotypes, many of the

participants resisted by choosing ways to dismantle or debunk these tropes by speaking out and showing up as their authentic selves and using these stereotypes as teachable moments in and outside the classroom to change the narratives and people's behaviors. Based on the participants' experiences, the stereotypes they described aligned with the literature and supported all of the theoretical frameworks: intersectionality, resilience, and critical race theory, which align with the theme and sub-themes in this section.

Theme 4: Unwritten Rules

The fourth and final theme is the unwritten rules. For many Black women faculty in this study, they were faced with unwritten rules and expectations that they were recommended to adhere to in order to be successful in the academy (Matthew, 2016; Thompson & Louque, 2005). These unwritten rules and expectations that were imposed on Black women faculty are common practices in academia that sanctions these institutional practices without reproach (Matthew, 2016). When Black women faculty are compared to their white counterparts, there are disproportionate expectations assumed for Black women in teaching, service, and scholarship (Harley, 2008). These dominating practices of the academy come at the expense and contributions of Black women faculty in the form of visible and invisible labor. We describe invisible labor as Black women faculty whose individual work and responsibilities are often devalued or unnoticed by academia--made invisible (Crain, Poster, & Cherry, 2016).

Expectations and Labor

A majority of the participants this study has seen first-hand how there are different expectations required for Black women faculty working in HWIs. Many of the participants think that they were involved in a substantial amount on service compared to their colleagues. However, many of the participants were very transparent about their commitment to service

despite it not being valued in the academy. Service for many was the way for them to give back and also continue with their community. However, the unfortunate part about Black women's expectations and labor is that they do not get to choose or have a say in the process. Paloma went into great length to share how the expectations and standards overall for Black women are different.

There's a lot that goes unsaid in the academy, and I'm . . . you probably know that, and so, people have these expectations, but then they don't articulate them. And then if you don't meet their expectations, which they haven't articulated to you, the student or even the faculty member falls short of . . . and you're the one who's judged. It's your fault because you couldn't decode the unspoken terms that people have in their mind.

I think the expectations for either Black women, or women of color, or minorities, or you know, the expectations for publications and just for production and productivity, I think it's disproportionate. I think that it's really crazy. They'll expect more publications from, I think, from Black women. We have to do more to show that we're just as good. To me, it's just becoming exhausting. I just don't want to play these little games anymore.

Rosa Parks admitted that there is an unwritten expectation set that Black women faculty will complete an enormous amount of service in the academy. She shared her thoughts.

I don't think I realized how much extra service I was doing until I came up for tenure, and they were like, 'Oh my gosh, you have so many advisees, you're on all these committees, you might have too much service.' And I was like, 'Oh, other people aren't doing this?' But you know, I'm on every diversity committee. I have these formal and informal mentees I'm doing the summer research opportunities program because I want to because

that program supported me. Do you know what I mean? All these things that I think are . . . it's labor, it's recognized on my CV, but that's not what's valued in promotion, it's not what's valued in getting ahead in the profession, ultimately. It's things that we value because you know what it took to get you there, and you want to be that for somebody else, and I put community work in that bucket as well. The things I'm doing in the community, I put it on my CV. I'm putting everything on my CV, but they're not checking for that when it's tenure or not tenure.

I don't know too many people, Black women that don't end up somehow in this position. I feel like it's a more common experience that folks that I know end up in these phases because of this combination of feeling a massive need to prove yourself in the field, in the profession. Trying to do everything to the max, or because the things that you're passionate about also align with what ends up being considered service.

Jessie Lee discussed that as a Black woman, different expectations and standards are set for her. Jessie Lee expressed her views.

I think that I overperformed service in my department. Because I had had so much work experience, I was pretty confident and capable with a lot of administrative stuff. So, I think that my labor was misused a bit. I'm very clear on institutional impediments. I see all the hurdles that I have been made to jump that other people have not been made to jump. I am very clear about that stuff.

So, I did so much service, so much so that it was hard to get writing done. I was pulled . . . my stress level was pretty incredible. I was dealing with a lot of personal issues. I lost my father my first year. There was a lot of really hard stuff that I couldn't attend to in the way that I needed to because I was so busy trying to hold it together. And

then also accommodate all the demands that the place was putting on me. So, one of the main ways that I think, again, stereotypes followed me, strong black woman, [expletive], is that I don't get the same kind of support by the department. They would ask me to do more labor, and then I don't get the same kind of support that my colleagues get.

Mary Jane Patterson discussed the demands and expectations that are placed on her in regard to service and the overall expectations that are set for her as a Black woman. She stated, So, I have to check all the boxes. Now I'm checking all the boxes that other colleagues are checking too in addition to an enormous amount of service, an enormous amount, both in the department and at the university level in my profession because I'm the only woman of color in this space. There is always an expectation for me as a Black woman, always: in the way I dress, in the way I present myself on lecture day. Just the time it takes Black women to put their outfit together, right? And again, my colleagues can roll in shorts and T-shirts. I could never come to class in shorts and a t-shirt.

So, I just want to be clear about this piece, though. Part of the performance, even though I say I'm not there to entertain them, I'm not. Right? I think I'm a good lecturer because I love what I'm doing, but I'm not going to entertain. The performance part of it that I think we do as women of color, in particular, Black women, and because we are the only one, they bring in their stereotypes. We're subconsciously trying to overcome stereotypes.

The unwritten rules and expectations the participants experienced in this study aligned with the literature previously mentioned. Fifty percent of the participants acknowledged the demands, expectations, and the double standards set for them by the academy. However, participants think that academia took advantage of their labor in the form service, and the time

they spent providing service on campus and throughout the community was devalued. The theme and sub-theme in this section align with the theoretical frameworks intersectionality and critical race theory.

Summary

In this chapter, I examined the data analysis presented by eight tenured Black women faculty and examined the strategies that support their success while teaching at an HWIs. The focus of this chapter was the highlights each participant shared in the study and the common themes and sub-themes presented that linked them together. In the first section of the chapter, I provided a detailed introduction of the participants to acquaint the reader with the participants' background and describe who they are as a Black women faculty. In the second section of this chapter, I focused on the themes that emerged from the data through the three-cycle coding methods of thematic, In Vivo, and focused coding. I presented the answers to the research questions for this study in this form of themes from the data collected from the interviews. In Chapter VI, I complete the discussion, implications, and recommendations from the study.

CHAPTER VI: DISCUSSION

The purpose of this qualitative narrative inquiry study was to understand the resilience of tenured Black women faculty and examine the strategies that support their success while teaching at HWIs. In this chapter I discuss the significant findings from this study as it related to the literature of Black women faculty teaching at HWIs. Eight participants participated in the research study. From the data collected evolved four themes regarding the strategies used by the Black women faculty that support their success. The emergent themes gave a clear depiction of the participants' personal narratives. I used three theoretical frameworks to support and analyze the data: intersectionality, resilience, and critical race theory. I conclude this chapter with the limitations of the study, future research, and summary. The research questions that helped guide this study are the following:

1. How do Black women faculty members perceive their work at historically white institutions (HWIs)?
2. What organizational factors contribute to the resilience of Black women faculty at HWIs?
3. What strategies of resistance and resilience do Black women faculty use at HWIs to persevere and succeed?

Interpretation of the Findings

This study was designed to explore and gain understanding about the resilience of eight tenured Black women faculty. An examination of the strategies employed by the Black women faculty broadened my understanding of what it takes to support their success while teaching at an HWIs. Although the participants work at different types of institutions and had distinctly different personal experiences and backgrounds, they all shared common experiences that linked

them together, and from that, emerged the four themes.

Themes

Four emergent themes were used to support the success of the Black women faculty while teaching at HWIs: (a) resistance (b) community (c) stereotypes (d) the written rules.

The emerged themes are described in detail in the following sections.

Resistance

All of the participants used some form of resistance at their HWIs to survive and reposition themselves against the systemic oppression, stereotypes, racism, and sexism embedded in the institutional cultures and practices at their particular institution. Resistance put forth by the Black women was shown through their (a) scholarship, (b) activism, and (c) disruptions to white supremacy. Through their resistance, they have laid claim to these spaces that have otherwise been unwelcoming and denied them access. Black women faculty occupying these spaces in the academy disrupts white supremacy and the stereotypical beliefs and norms about Black women.

By virtue of the same spirit of resistance in the study aligns within the literature in reference to resistance from a historical lens. Blackwoman Almighty, Sug, and Lucy Ann Stanton made mention of the historical resistance of Black women. They compared their resistance to that of other Black women and said the resistance was an innate ability of that group. They juxtaposed their resistance to the African Queens, Sojourner Truth, and Harriet Tubman who demonstrated a Black woman's resistance when confronted with oppression. The documented ways in which Black women resist has set a standard for future Black women faculty to thrive in spaces.

Community

While all the participants in the study expressed the importance of community and attributed it to their success, the results of this study supported (a) mentorship (b) allyship, and (c) accountability for others as important sub-themes for community. An enormous amount of emphasis was placed on mentorship and accountability for others in the study. Although the literature stated Black women lacked mentorship (Griffin, 2012), seven out of the eight (87.5%) participants had Black women as their mentor. Rosa Parks was the only participant whose mentor worked at the same institution; however, the remaining participants' mentor worked at different institutions. All of women discussed how they valued their mentoring relationships, and over time, those interactions blossomed into them becoming part of their extended family. They also mentioned how their mentors challenged them to be their authentic selves in those dominant white spaces, strive for Black excellence, pass the torch by mentoring other Black women, and continue to remind them that they are in the academy but not of the academy.

I established how Black women faculty are faced with a multitude of obstacles; however, having allyship is critical in helping dispel or dismantle opposition for Black women. The participants in the study identified the importance of having allyship to support and speak up and advocate for those who are marginalized. There are benefits to having allyship; however, it is equally important not to assume that everyone is an ally. For example, Blackwoman Almighty mentioned how having an allyship with a colleague inside her department played an intricate role in her receiving tenure. Sug mentioned that she thought she had an allyship with a few colleagues in her department; however, when an issue arose and the opportunity presented itself for them to advocate on her behalf, they remained silent. These two participants' stories show the importance of allyship to bridge the gap for equity and are a critical component for the

success of Black women faculty in the academy.

The accountability of others is symbolic to the African proverbs, "*It takes a village to raise a family.*" This African proverb holds true because it is within the African culture and tradition for Black women to take care of their families and their community. This study highlighted how Black women faculty played the roles of othermother and auntie to ensure the success of others within their community. These women felt they had a sense of responsibility to look after those who will come after them. More importantly, all the participants acknowledged and paid homage to those who are a part of their village. They are conscientious that without their village, they would not persevere in the academy.

Stereotypes

Despite the success of Black women faculty, Black women tropes still seem to have materialized in the academy. The perceived stereotypes of Black woman in this study is consistent with the literature. The two sub-themes that emerged from the literature were the (a) angry Black women and (b) mammy. The very presence of Black women faculty teaching in the academy still does not dispel the stereotypes. Blackwoman Almighty and Lucy Ann Stanton were the participants in the study who embraced the angry Black women stereotype because they believed *she* was able to get things done; nobody wanted to deal with the facade of the angry Black women. However, the stereotype of mammy was compelling and conjured certain expectations from students in the classroom. White students struggled to change the image of Black women as caretakers or servants to the extent that many students questioned their teaching ability, experience, and qualifications. They wanted mammy to take care of them, but Wilson's (2012) article title said it best, "They forgot Mammy had a brain." Those Black women who did not comply with the stereotype or expectations of mammy found themselves receiving

complaints on their student evaluations. These daunting experiences have caused many Black women faculty to become skeptical of their students

Unwritten Rules

The final theme in this study is the unwritten rules, and the sub-theme was the expectations and labor of Black women faculty in the academy. The critical components of the tenure process are research, service, and scholarship. From these three components, service was the common theme that derived from this study. The precedent has been established that Black women perform more service than their white counterparts, which supports the literature reviewed (King, 2018; White, 2008). Paloma, Rosa Parks, Jessie Lee, and Mary Jane Patterson who were younger faculty members revealed how the standards were set higher for them than their white counterparts; they were expected to meet these unwritten rules. They also noted that they do extensive advising and mentoring with students, which is seen as invisible and undervalued work without recognition. The work that Black women faculty do might be invisible but is critical to the operation of HWIs.

Figure 1 was constructed through the in-depth narratives of the Black women faculty who participated in this study. During their interviews, they provided details accounts of resilience strategies they used to persist and thrive in the academy. Collectively, the resilience strategies that derived from this study were their scholarship, activism, mentorship, allyship, community, Black women disruptions and accountable for others.

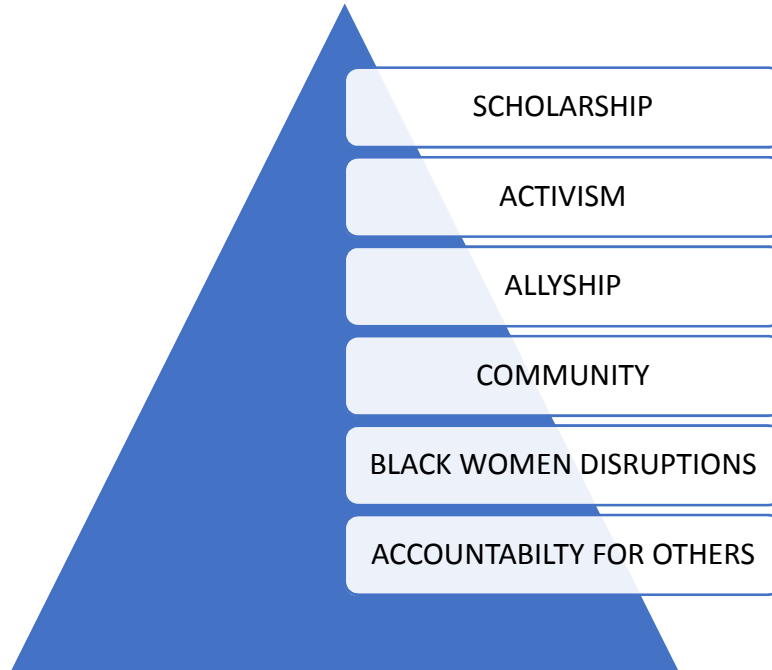


Figure 1. The resilience strategies embraced by the Black women faculty.

Implications for Theory and Research

Chapter III includes detailed information on the tripartite lens used for this research study that included critical race theory, intersectionality, and resilience theory. Critical race theory was used to acknowledge how race and racism influenced the experiences of Black women faculty (Delgado & Stefancic, 2001). Intersectionality examined how race and gender are a dominant discourse to resist the margins of the academy (Crenshaw, 1991). Resilience theory examined the environmental factors and stressors experienced by Black women faculty at HWIs as well as their ability to be successful despite challenges, obstacles, and adverse circumstances (Morales & Trotman, 2004).

Intersectionality

Intersectionality was used in this study as the theoretical framework to conceptualize the overlapping identities and experiences of race and gender and to show the complexities that the Black women faculty faced at their institutions. Crenshaw described three forms of

intersectionality: structural, political, and representational (Crenshaw, 1991). The tenants of intersectionality were all applicable to this study because they showed the experiences of Black women faculty and the connection between multiple identities that would otherwise be invisible. The experiences of the participants in this study are consistent with the literature relating to intersectionality.

Intersectionality provided a lens that addressed the teaching evaluations received from students, scholarship, and the damaging stereotypes that Black women face. All of the participants in the study openly admitted that since they received tenure, they don't place much emphasis on their student evaluation. Sug, Jessie Lee, Blackwoman Almighty, Mary Jane Patterson, and Paloma mentioned the critique of their students' evaluations. In many instances, students were very critical of their course syllabus and course expectations; the course reading had too many Black authors; they talked about race too much; and thought they demanded too much of them from the course. They also mentioned that many of the student evaluations were hurtful to read because the criticism came with racist remarks and negative connotations that depicted the Black female body in an historical context: enslavement where the Black female body was incongruous and lecherous (Hobson, 2003). A majority of the criticism centered around their Black female body's skin tone, hairstyle, lips, feet, and buttocks.

Sug and Star were the two participants who placed value on their scholarship. They measured and defined their success in the academy by the standards of whiteness. They thought if they followed the dominating culture norms set by white culture as it relates to scholarship in the academy, they would achieve full tenure status and gain access into the elite spaces otherwise denied to Black women faculty. Although they both met the full-tenure status, they continuously find ways to publish their scholarship to gain and seek the recognition and approval of academia

and their white counterparts.

Representational intersectionality exposed the ways in which the images of the Black women tropes such as mammy, the angry Black woman, and the strong Black woman work against the efforts to address the discrimination and oppression that Black women face in the academy (Beauboeuf-LaFontant, 2009; Harris-Perry, 2001). The stereotypes that emerged from the study were the angry Black women and mammy. Jessie Lee, Blackwoman Almighty, and Lucy Ann Stanton were all accused of being the angry Black woman; however, they all embraced this notion. They believed that the angry Black woman stereotype had power, and they used it to their advantage to push to get things done for the sake of their students and community. Being the angry Black woman also established a representation as the person you did not want to take a stand against. Lucy Ann Stanton, Blackwoman Almighty, and Paloma were all confronted with the mammy stereotype by students and colleagues. All of the participants repudiated this idea that they were someone's mammy and saw it as a form of disrespect. Lucy Ann Stanton described herself as a nurturer; however, one of her colleagues implied that she was like mammy. She instantly expostulated him by letting him know the distinct difference between being a nurturer and a mammy.

Critical Race Theory

Critical race theory provided the theoretical context to examine the deep-rooted societal disparities that protect a system of privilege and oppression against Black women faculty. As part of critical race theory, storytelling was used to provide context and give voice to Black women faculty in the study as they told their own unique stories and experiences (Ladson-Billings, 2016). All of the participants' stories have elements of critical race theory embedded in them. The tenants of this theory that are applicable to this study included racism, interest

convergence, and storytelling (Delgado & Stefancic, 2001). All of the participants were faced with some form of racism while teaching at HWIs. The most common forms of racism experienced by the participants faced were institutional- and structural-racism systems that undergird the academy. Structural racism embraces white supremacy in all forms of racism and is embedded in the institutional culture of the academy. Structural racism calls attention to the ways institutional structures and policies support inequities and privilege (Dowd & Bensimon, 2015). Sug and Mary Jane Patterson identified institutional racism at their particular institutions. Sug and Mary Jane Patterson are the only Black women faculty in their departments. They think they were hired based on their institution's diversity goals--interest convergence--despite there being a disproportionate number of white faculty members. They have been advocating for their department to hire more women of color, but the department heads believe that their diversity goals have been met. Blackwoman Almighty, Mary Jane Patterson, Rosa Parks, and Paloma discussed their substantial pay inequities when compared to their white colleagues. They mentioned that Black women faculty entering the academy need to research salary structures before accepting an offer; this due diligence will assist them in negotiating their salary. Mary Jane Patterson, Rosa Parks, and Jessie Lee discussed that their HWIs used their service as a form of interest convergence to their benefit and as a reminder of the cultural stereotypes (i.e., mammy) for Black women.

Resilience

In this study, resilience was defined as "the capacity to continue to 'bounce back,' to recover strengths or spirits quickly and efficiently in the face of adversity" (Gu & Day, 2007, p. 1302). Studying resilience and resistance simultaneously produced a link between the two concepts: establishing that both concepts build on each other in the way that resilience upholds

resistance.

Resilience is seen as a form of resistance in this study. The participants' narratives established evidence on how Black women's resilience involves the ability to stand in spite of racial discrimination, stereotypical inferences, dehumanization, marginalization, and oppression. The participants' can be seen on a continuum of three phases of resilience: survival, thriving, and liberatory resistance, which make all phases interconnected. From the interview with the participants, it was evident that resilience took distinct forms. For some, resilience was to survive, while for others, resilience was about thriving and liberatory resistance to transform structures of power.

Figure 2 shows the results of the study. The diagram illustrates the overall phases of resilience exercised by the Black women faculty. The three phases order their steps in resilience at the HWIs. Phase one begins with surviving, phase two is thriving, and the final phase is liberatory resistance. Each person is able to determine their starting phase based on their level of resilience. A person can start at the surviving phase and move through each phase. However, a person cannot move from surviving to liberatory resistance until they shown proficient levels of resilience in thriving.

- **Surviving:** This form of resilience is based on the ideology of individualism (Robinson & Ward, 1991). This person knows the academy to be unfair, but they adapt to the dominating culture of the academy and ascribe to whiteness in order to persist in these spaces. They adopt the survival strategies of being invisible and keeping their head down as a form of ambiguity to survive.
- **Thriving:** This form of resilience is based on a social and cultural factors (Shaikh & Kauppi, 2010). This phase is critical because Black woman acknowledge their

uniqueness in their cultural knowledge that is rooted to engage and resist the dominating culture. They adopt strategies like their scholarship and community as a form of resistance. Their scholarship is used to push back against the societal norms of Black women but to critically engage society with their histories, narratives, and lived experiences. Community is consequential for Black women because it provides them with a space to have a sense of belonging, support, and refuge.

- **Liberatory Resistance:** This form of resilience is a coalesce of Robinson and Ward's (1991) resistance of liberation and Solorzano and Bernal's (2001) transformative resistance. This is a space where Black women have a sense of knowing, an awareness of self, and are able to identify the systems that seek to oppress them. They are empowered to demand change on behalf of themselves and their community.



Figure 2. The three phases of resilience encountered by Black women faculty at historically white institutions.

Rosa Parks believed she was just surviving. Her general approach to surviving meant keeping her head down and doing her work was to the process. She felt this approach helped her survive in the academy. This form of surviving can be problematic because it leaves Rosa Parks

disconnected and isolated: having an existence in a space with no real impact. Thriving happens when you are able to use different forms of resistance such as scholarship and activism to repel the actions of the academy. Paloma, Jessie Lee, Mary Jane Patterson, Lucy Ann Stanton, Sug, and Star used these different resistance strategies as a way to flourish and grow in the academy. Blackwoman Almighty and Lucy Ann Stanton were in the final phase of liberatory resistance. They were able to freely show up to spaces in the academy as their true authentic selves. They spoke the power of truth in an unapologetic way to advocate on behalf of themselves and others in the community.

Limitations

Regarding this research study, it is critical to acknowledge that there limitations to this study like any research. Limitations identified for this study are the the scheduling conflict and the participants' criteria. The qualitative research method was the appropriate choice for this study because it provided an opportunity for the participants to share their detailed and personal narrative stories in the form of interviews.

In this study, a few of the participants were faculty members at different institutional types, therefore, making this study limited in understanding the experiences of working at a specific institutional type. The complexity of scheduling interviews was the one of the limitations of the study. Since the semester had started, many of the participants had a demanding schedule that consisted of speaking engagements, conferences, research, and teaching obligations. With the demands of the participants' schedule, several possible participants were not available to participate in the study. The other limitation of the study was the participants criteria where it was specified that the participant must be identified as Black or African American and be born in the United States. As a result, the study was limited because it did not

explore the experiences of other Black women who were not born in the United States. Also, for those Black women who might not identify themselves by their race but may identify themselves by their nationality. By changing the criteria of Black or African American women to African women or women who may identify themselves as women of the African Diaspora might interest more women to participate in the study.

Implications and Future Research

This study provides a unique and detailed insight into the resilience strategies of Black women faculty at HWIs. While eight of the participants worked at different types of postsecondary institutions and had distinctly different personal experiences and backgrounds, they all had common experiences that linked them together. Throughout the discourse of this study, the answers to the research questions are answered and the resilience strategies of the eight Black women faculty in HWIs are identified.

As discussed in the study, resilience is seen as a form of resistance that shows the ways in which Black women faculty counterattack in the academy. The resilience strategies that Black women faculty used as resistance included their scholarship, activism, mentorship, allyship, community, Black women disruptions, and being accountable for others. These findings have several important implications for current and future Black women faculty on how to thrive and advance in the academy.

Recommendations for Future Research

This study proved how resilience falls on a continuum--surviving, thriving, and liberatory resistance--to push back against institutionalized oppression encountered by Black woman faculty. I hope that there will be future qualitative research studies that will focus on the importance of Black women faculty in HWIs. While this study can be instrumental in adding to

the body of literature of Black women faculty, I do believe future research on this topic can be explored to enhance the depth of the study. My recommendations for future research are as follows:

- Conduct a research study of Black women faculty teaching at Ivy League institutions to find out if their strategies of resilience differ from the participants in this study.
- Conduct a research study on new Black women faculty entering the academy to find out how they developed allyship and community at their new institution.
- Explore the role of auntie, which is similar to Collins's (1991) othermother.
- Conduct a research study to continue exploring the resilience strategies that support the success of Black women faculty in HWIs but through a quantitative research method.
- Conduct a research study to explore and understand the resilience of tenured Black men faculty and examine the strategies that support their success while teaching at HWIs.
- Conduct a research study to explore the ways institutional policies impact Black women faculty in HWIs.

Recommendations for Practice

The recommendations selected were grounded on the narratives of the Black women faculty that participated in this study. The recommendations are given for the HWIs and for Black women faculty working at these institutions.

Institutional Recommendations

It is important to understand and note that it is through these recommendations that I seek to actively change the institutional cultures of HWIs such that they become proactive instead of reactive to the needs of Black women faculty.

- Institutions need to reassess their institutional policies and practices to identify the ways

in which their policies discriminate against Black women. Through this approach, they should develop strategies to eliminate or minimize the inequities that Black women faculty face in the academy.

- While research supports that Black women faculty conduct a large amount of service, institutions should be held accountable to put stipulations on the amount of service a person can do during a semester. Black women faculty cannot continue to do free labor at the expense of themselves. To maintain equity in regard to service, institutions will be liable if a person's amount of service extends beyond 15% of their additional workload. Institutions will be responsible for paying a person an additional stipend of their additional amount of assistance that extended beyond their duty.
- It is crucial to address the pay equity for Black women faculty. To ensure that Black women faculty pay is equitable and meets the marketing and industry demands, a pay equity audit and assessment needs to be implemented. This audit and evaluation should be conducted every two years to ensure there is no distinct wage gap between colleagues who have the responsibility and credentials.
- It is critical that institutions began to select leaders who believe and are not afraid to be a transformative leader. According to Shields (2011), “transformative leadership is a critical theory of leadership that challenges organizational structures as well as dominant beliefs, values, and assumptions, and leads to more equitable and inclusive educational opportunities and deeply democratic societal outcomes for all” (p. 22). Applying the transformative leadership lens will show the impact of long-term structural changes to the academy that better position the priorities of Black women faculty for years to come. It is important to note that using the transformative leadership approach will challenge the

dominant power and culture in higher education (Nevarez, Wood, & Penrose, 2013).

This leadership approach will examine the traditions, practices, and cultures of the institution, and in the process expose the deeply embedded barriers that often make change difficult, because they are so ingrained in the institutional culture.

Recommendations for Black Women Faculty

The recommendations for Black women faculty are to help them navigate through the academy successfully.

- In order for you to successfully navigate the academy as a Black woman, you must build your community early within your career.
- Understand the difference between mentorship and allyship because they are both equally important.
- Take care of yourself first. The academy can be demanding, but you must prioritize your health and self-care.
- Learn to love and appreciate yourself for your own uniqueness. Be you; because you are needed in the academy.

Extracted Recommendations From Participants

In the research study, each participant offered her advice to current and future Black female faculty. The following recommendations were as follows:

Lucy Ann Stanton. Do you. Do what makes your heart sing.

Star. Take care of yourself. One, take care of you first; take care of your mental and physical health, period. Work out. Go walk, go run, go lift weights. Have a spiritual practice that might be meditation. It might be making sure you have a church community. Take care of your family because, if I died today, this is my measurement on the quality of my relationships.

If I died today, who's going to be at my funeral tomorrow? That's who I give my time to.

Rosa Parks. Self-care and mental health. Girl, take it easy. I think, and this is not just with work but things in life. Go get you a therapist and exercise because that is the other thing. I always feel better when I exercise but finding the time and space to do that And I think a certain amount of putting myself first and that does not really come naturally to me to do, but if you do not, you end up exhausted and broke down. Trust yourself. I think it has taken me a long time to feel confident in my work--in my academic work to not be self-deprecating about it.

Jessie Lee. Self-care--trying to be a healthy person. I know people love, love, love to talk about self-care and this, that, and the other. But that is real. It is very real. And I think about trying always to stay connected to practices that keep me healthier.

I think that the number one thing you have to be is as happy as you can be in whatever you are going to do. You have to have a passion for the thing that you are doing because when all else fails, that is your foundation. I would say, check-in with yourself about what you really want to do.

Sug. Understanding your purpose. This journey, it is a calling. We are there to heal people. This is bigger than just me and you. Our stories are not lineal, but circles.

Blackwoman Almighty. Be yourself--authentic self. I think being your authentic self and having a healthy dose of skepticism about this place and understanding what you are walking into is key. Know that you are walking into the belly of the beast. I told you before, I would not encourage anybody to go straight through the academy and this be their only gig. I would not. I would have told myself, 'Go work some other places before you go do this.' I think that has helped me because I don't know, I don't feel like I'm as controlled by this place as others. I will say in a minute, 'I can go get another job.' It isn't fighting me. This is not that

important than going to Walmart, if I wanted to instead. There are places

Paloma. Build strong relationships. Do not let this job become your whole life. Also, be careful who you listen to. Build strong relationships with individual people who have given you good advice. Do not worry so much about these broad relationships. Having too many contacts. Have deeper contacts. Have deeper relationships with particular individual people who you know will help you and who you know will give you good advice.

Mary Jane Patterson. Have a balance. It is real, that all my losses, all my things I have had to let go, that I am sure about this. I do not regret the decisions I made to follow my dream to do this. Would I have changed some things along the path, like trying to have more work-life balance? Yes. Would I have changed trying to be more present and not overload as much as I overloaded or conscious about my self-talk and how that carries into other relationships? Be gentle with yourself. Control your mind. What are you telling yourself?

Conclusion

The purpose of this study was to understand and explore the resilience of eight tenured Black women faculty and examine the strategies that supported their success while teaching at an HWIs. This qualitative study utilized narrative inquiry to conduct in-depth interviews. As the researcher who aspires to be a Black women faculty, this study gave me the confidence and insight into the strategies needed that will support my success in navigating HWIs. Through their shared narratives, the insights offered me a profound understanding of the complexities of Black women. This study adds to the current literature of Black women faculty. Based on the results of this study, four themes emerged that related to the study: (a) resistance, (b) community, (c) stereotypes, and (d) unwritten rules. It was through these themes that resilience as a form of resistance developed. Black women faculty's scholarship, activism,

mentorship, allyship, community, Black women disruptions, and being accountable for others were all strategies used as a form of resistance and that derived from the themes in the study. These strategies helped Black women faculty stay in the academy but also gave them a tool to defend against oppression. Black women's resistance is a testament to the knowledge and skills they have cultivated to articulate their resilience. I hope that this research study provides Black women faculty the space to analyze and articulate the three phases of resilience, which are surviving, thriving, and liberatory resistance. It is through these phases of resilience that Black women can learn and acknowledge their strength that is deeply rooted in their uniqueness as a Black woman to propel and succeed in HWIs.

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APPENDIX A: INVITATION LETTER

To: Faculty Members

My name is Jacqueline Hester, Doctoral Candidate in Educational Administration and Foundations- Higher Education Administration, at Illinois State University. I would like to interview Black women faculty who are full-time tenured or tenure-track to participate in my research study. The interview will be confidential and consist of 12 open-ended questions that will take approximately 90 minutes to complete. Participants will be identified only by a pseudonym in all data collected for this research.

The purpose of this research study is to explore the resiliency of tenured Black women faculty and examine the strategies that support their success while being employed at a historically white institution. The goal is to develop recommendations which will inform and create a better pathway that will provide insight and formulate strategies to attract, recruit and retain Black women faculty employed at HWIs.

If there are Black women faculty who are full-time tenured or tenured-track who may be interested in participating in my study, please have them contact me at xxx-xxx-xxxx or by email at jsharpe2@ilstu.edu.

Thank you in advance for your assistance.

Jacqueline S. Hester

APPENDIX B: EMAIL LETTER TO PROSPECTIVE PARTICIPANT

Dear _____

My name is Jacqueline Hester and I am a doctoral candidate under the direction of Dr. Pamela Twyman Hoff in the Department of Educational Administration and Foundations (EAF) at Illinois State University (ISU). You are receiving this correspondence because you were nominated by [NOMINATOR'S NAME]. I am conducting a research study to explore the resiliency of tenured Black women faculty and examine the strategies that support their success while being employed at a historically white institution. I am conducting this study to finish my educational requirements for my terminal degree in Higher Education Administration. Participation will involve a 90-120 in-depth minute interview, which will be audio recorded.

Prospective participants must meet the entire list of the following criterion:

1. Must identify as a Black or of African descent;
2. Must identify as a female;
3. Must currently work at a four-year historically white institution in a full-time tenured or tenure-track with two years of experience.

This study uses the snowballing sampling technique; I am requesting your assistance in identifying prospective participants for this groundbreaking study. Based on the criterion outlined above, if you know a Black women faculty member at a HWI, please forward me their name, email address, and phone number. I will share with the prospective participants that they were nominated [NOMINATOR'S NAME] for this study.

Participation in this study is voluntary and participants have the right to withdraw at any time. This study will not include any identifiable information of participants. All participants will be asked to create a pseudonym that they will be referred to as for the entire study. The campus site will be protected and referred to by pseudonym.

I value your time and considerations and eagerly await your nominations for prospective participants in this study. I am requesting your nomination be sent directly to jsharpe2@ilstu.edu, by [DATE]. If you have any questions concerning the research study, please contact me at xxx-xxx-xxxx. You may also contact my Dissertation Chair, Dr. Pamela Twyman Hoff at xxx-xxx-xxxx or via email at phoff@ilstu.edu.

Sincerely,

Jacqueline Hester
Doctoral Student
Illinois State University

APPENDIX C: PARTICIPANT CONSENT FORM

Illinois State University

You are being asked to participate in a research study conducted by Jacqueline Hester, a doctoral student, under the direction of Dr. Pamela Twyman Hoff, the Principal Investigator (PI), in the Department of Educational Administration and Foundations (EAF) at Illinois State University. The purpose of this study is to understand and explore the resilience of tenured Black women faculty and examine the strategies that support their success while teaching at a HWIs.

Why are you being asked?

You have been nominated to participate because a fellow professional colleague recommended you as a potential candidate for this study. You currently are a full-time tenured or tenure track Black women faculty teaching at a HWIs with at least two-year experience. Your participation in this study is voluntary. You will not be penalized if you choose to skip parts of the study, not participate, or withdraw from the study at any time.

What would you do?

If you choose to participate in this study, you will participate in a 90-120-minute interview at a location that is comfortable for you. Before the interview, you will be asked to submit an autobiography of your life. This information will be used during the duration of the interview, and once the interview has concluded this information will be destroyed. In total, your involvement in this study will last approximately one day.

Are any risks expected?

There are not risks greater than those encountered in everyday life. You may be asked to recall memories that may be painful or difficult to express. To reduce these risks, we will remind you of your rights to stop participation in the research at any time or any point in the process without any repercussions. You will also be reminded of how we will mitigate any risk of confidentiality. To minimize the risk of a confidentiality breach, only the PIs will have password-protected access to the data.

Will your information be protected?

We will use all reasonable efforts to keep any provided personal information confidential. No personal identifiable information or location markers will be used in this study. All data will be held on a university-issued password-protected laptop that only the Principal Investigator and I will be able to access. Furthermore, your consent form will be kept in a locked file cabinet in the

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Principal Investigator's office. Information that may identify you or potentially lead to re-identification will not be released to individuals that are not on the research team. The final write-up will have direct quotes given by the participants. Pseudonyms will be used to protect identities, and identity markers will be stripped. The results of this may be presented at public symposiums or conferences, published in journals, and used to develop training materials for professional higher education institutions for professionals.

However, when required by law or university policy, identifying information (including your signed consent form) may be seen or copied by authorized individuals.

Could your responses be used for other research?

We will not use any identifiable information from you in future research, but your de-identified information could be used for future research without additional consent from you.

Who will benefit from this study?

Though there are no direct benefits to you for your participation in this study, your participation will make a significant contribution to the limited existing literature of Black women faculty teaching at HWIs. With an influx of Black women entering the academy as students, the stories collected from current Black women faculty in this study will be a critical resource. Not only will this research be beneficial to the next generation of Black women in academia, but it can also serve as a teaching tool for HWIs to adopt practices that nurture a more inclusive environment for the Black women they hire. Reading the experiences of existing Black women faculty will give future generations the hope, motivation, and resolve to know that they, too, can do it. This research can be a change agent to challenge the institutional culture in higher

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education—breaking down barriers, altering policy, and shifting the paradigm so Black women faculty can fully thrive.

Whom do you contact if you have any questions?

If you have any questions about the research or wish to withdraw from the study, contact me Jacqueline Hester at xxx-xxx-xxxx or Jsharpe2@ilstu.edu . You may also contact the Principal Investigator, Dr. Pamela Twyman Hoff, at xxx-xxx-xxx or via email at phoff@ilstu.edu.

If you have any questions about your rights as a participant, or if you feel you have been placed at risk, contact the Illinois State University Research Ethics & Compliance Office at (309) 438-5527 or IRB@ilstu.edu.

Documentation of Consent

Sign below if you are 18 or older and willing to participate in this study.

Signature _____ Date _____

Your signature below indicates that you agree to be recorded.

Signature _____ Date _____

You will be given a copy of this form for your records.

APPENDIX D: INTERVIEW PROTOCOL

In-depth Interview: Face-to-Face Protocol Guide

Date _____ Time _____

Name Pseudonym _____ Institution Pseudonym _____

Generic Meeting Location: _____

Introduction

- Provide informed consent for participant's review and signature.
 - Provide the structure of the interview (audio recording, taking notes, and use of a pseudonym)
 - Ask if they have any questions
 - Test audio recording equipment
1. Can you walk me through your career trajectory up to now?
 2. What attracted you to teach at a historically white institution?
 3. How do you define resiliency?
 4. As a Black women faculty member how is your work perceived at your current historically white institutions (HWIs)?
 5. How does your institution see you as a Black women faculty?
 6. Do you consider the ways you navigate the university a form of resistance? If so, why or why not?
 7. What strategies of resistance and resilience do Black women faculty use at HWIs to persevere and succeed?
 8. What factors contribute to the resilience of Black women faculty at historically white institutions (HWIs)?

9. In what ways, if any, do stereotypes impact the work or ability to do your work at HWIs?
10. Could you talk about the experiences, if any, that have caused you consider walking away from this position or the academy all together?
11. What are some of the reasons that keep you at this university?
12. Knowing what you know now, what advice would you give yourself 10 years ago?
13. What advice would you give me since I am inspiring to be a Black women faculty member?

Concluded Statements and Questions

14. Is there anything else you would like to add or share about this topic that you feel is important for me to know?

Concluded Statement

- Thank them for their participation
- Record any observations, feelings, thoughts and/or reactions about the interview