

Fall 5-19-2018

African-Born Black Women Faculty: Their Lived Experience, Challenges, and Perceived Barriers to Success and Progress in U. S. Higher Education

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African-Born Black Women Faculty: Their Lived Experience, Challenges, and Perceived
Barriers to Success and Progress in U. S. Higher Education.

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Submitted in partial fulfillment of the requirements for the degree

Doctor of Philosophy

Department of Educational Leadership, Management, and Policy

Seton Hall University

May 2018

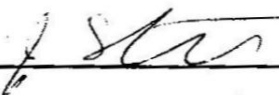
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SETON HALL UNIVERSITY
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APPROVAL FOR SUCCESSFUL DEFENSE

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Abstract

This dissertation study explored the lived experiences, challenges, and perceived barriers to progress and success encountered by African-born Black women faculty in U.S. higher education. It is imperative to contextualize the experiences of this study's participants to gain an understanding of where their individual narratives fit within the broader landscape of diversity, multiculturalism, and inclusiveness in American colleges and universities. The focus of this study was to give a voice to the multiple dimensions of African-born black women faculty experiences in the U.S. institutions of higher learning, bringing to light how gender, race, and ethnicity inform their experiences. This study used a qualitative research methodology drawing largely on heuristic phenomenology, a process and a method used to study and discover the underlying aspects of human lived experiences. Interviews were conducted with 11 participants selected by purposeful sampling of African-born Black women currently serving or having served as faculty in varied U.S. two-year or four-year institutions of higher learning. The participants were originally from Kenya, Cameroun, Ghana, Nigeria, Serra Leone, and Senegal. Data were analyzed using Colaizzi's descriptive phenomenological data analysis and NVivo computer software to identify overarching themes. The analytical framework was guided by components of critical race theory and Black feminist theory, all contributing to placing the intersectionality of marginalized identities in the context in higher education. Eleven common themes emerged from the study: effective and successful career, mentor influence, insidious racism, underrepresentation, gender roles and sexism, students' interaction, the value of education, intersection of race and gender, promotion and tenure issues, family-centered cultural orientation/family support, availability of services and resources.

Based on these common themes that emerged from the participants' narrations, findings show gender, race, and ethnicity of African-born Black women significantly impact their lived

experiences, career success and progress as faculty in U.S. higher education. Implications for future practice for institutions and strategies for enhancing campus climates and diversity to better promote African-born professional abilities and to support Africans as they navigate their careers are discussed, as well as implications for current and future African-born Black women faculty.

Dedication

I would like to dedicate this dissertation to God and my family who are my inspiration in everything I do and in every choice I make.

To God who has always walked with me when I face trials and tribulations in my life, I am eternally grateful.

To my beloved sister, Evelyn, who has always been the strong pillar of our family, for her unconditional support. Words cannot express my gratitude to you.

To my mom, Francisca for her love and continued encouragement.

To my late dad, Nicholas who instilled the love of learning and sense of confidence in me. Thank you, Dad

To my other siblings, Barth, Francis, Izu, Chinwe, Chibu and Ifeanyi and my favorite niece, Amaka. Thank you all for always being there for me.

Acknowledgments

I am immeasurably grateful to God almighty for guiding my footsteps thus far and for the opportunity to write this doctoral dissertation. As my people, the Igbos, will say, “Otito dili chukwu”: Glory be to God.

I would like to express my sincere appreciation and gratitude to all who have contributed to the successful completion of this study. Special thanks go to Dr. Joseph Stetar, my academic advisor, mentor, and dissertation chair for his guidance and support.

I also want to thank my other committee members, Dr. Martin Finkelstein and Dr. Elaine Walker, for their support and dedication.

My deepest appreciation goes to Rev. Dr. Donatus Chukwu for his expertise and knowledge given throughout this journey and to Rev and Dr. Emeka Obiezu and Ignatius Oko for their encouragements. I really appreciate your generosity of time and spirit.

I would like to acknowledge, my friends, Fr. Sanctus Ibe, Sr. Magdalene Ogah, and Johnpaul Obiaeri, Fr. Ignatius Oko, and Fr. Titus Egbue for their spiritual and moral support. A special thank you goes to my best friends, Fr. Emeka Adibe, Sr. Anastasia Mmeke, Sr. Reginald Anibueze, and Rev. Dr. Ignatius Oke for their supports and encouragements.

Last but not the least, I would like to thank the 11 African-born Black women faculty who took time out of their very busy schedules to participate in this study. Thank you all immensely for sharing your individual stories with me, for your support and encouragement. I am deeply appreciative.

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CHAPTER ONE: INTRODUCTION

Introduction

In his article, *Investing in Diversity*, published in “U.S. News and World Report” (2009) David Thomas, a Harvard business school professor, declared that in American society, people of color have little opportunity of attaining the upper social, economic stratum over a 20-year period compared to White people who began at the same time in any field of choice. In educational institutions, even after affirmative action and court decisions have forced open the doors of mostly White male institutions to people of color (Turner, 2007), people of color are still underrepresented in higher education (Asher, 2010).

Institutions that encourage and promote equal access to education often fail to diversify their own administrative and faculty structures to reflect the changing face of the global society by creating a more diverse workforce representative of the entire student body population (Crawford & Smith, 2005; Robinson 2012). For many years, we have observed an unparalleled growth in the gender, racial, and ethnic diversity of the college student population in American higher education institutions, without a comparable diversification of the faculty (Barrett, 2005, NCES, 2000). As evidenced from the results of surveys and activities carried out by the National Center for Education Statistics (NCES, 2015-2011), although minority students now account for approximately 36.6% of the entire student body, the diversification of college faculty of color is 21.5% (U.S. Department of Education, National Center for Education Statistics, Integrated Postsecondary Education Data System (IPEDS, 2015). These findings are discouraging for any person of color entering higher education institutions and seeking to obtain parity.

Historically, leadership in U.S. higher education has been the realm of men. Women faculty in general and women faculty of color, in particular, are still underrepresented in higher education (Asher, 2010; Crawford & Smith, 2005; Robinson, 2012), which remains

androcentric: male-centered, the practice of placing the male point of view at the center of one's worldview, its culture, and history (Bensimon & Marshall, 2000). Furthermore, the leadership work of academic women, particularly women of color, is often devalued in the corporatized, masculinist culture of the academy, in which economic rationality and the ability to make difficult decisions are associated with maleness (Asher, 2010).

If women of color measure their success and mobility by the faces they see in faculty positions, they will become discouraged because, their hopes of ascending to that echelon will be significantly reduced (Robinson, 2012). Skachkova (2007) conducted a study with 34 women faculty at a major U.S. research university, and found they “experience differential treatment in academe from students, colleagues, and administrators.” They were underrepresented in the university's administration, excluded from social networks, and “even experienced discrimination in the form of sexism, racism, and ethnocentrism” (Asher 2010, p. 66; Skachkova, 2007, pp. 728-729).

Within the general umbrella of women of color is a group of women who are more marginalized as workers and leaders within academe—African-born Black women. Although researchers have written about the experiences and challenges encountered by groups of women of color such as Asian Americans and Hispanics/Latino Americans in higher education, little or nothing has been studied and written about the unique experiences, challenges, and barriers encountered by African-born Black women in the academy. This group of women of color has remained invisible in U.S. higher education. They are often subsumed within the mainstream of African-American women; yet, they endure specific experiences such as language and communication barriers, triple discrimination (i.e., Black, woman, and African) and marginality, identity struggle, shifting experiences, and cross-cultural experiences and perspectives. In

general, Black women have a history of struggle and perseverance for education and opportunity (Robinson, 2012), but their aspirations in academe have been met with far too many obstacles. The situation is worse for African-born Black women who encounter additional, different and much more difficult barriers and challenges as faculty members in higher education. Given their differences in terms of race/ethnicity, language, and accent, African-born Black women are often treated as second-class citizens, who are less competent than their White or native-born African-American colleagues (Alba, 2012; Moyo, 2003).

African-born Black women faculty, their experience, challenges, and perceived barriers to success and progress in U.S. higher education was the focus of this study. However, because there is a dearth of empirical research concerning this population and their unique experiences in higher education, statistics and empirical research evidence on the general foreign-born Africans in the United States were used. According to the American Immigration Council (2012), there were 396,510 foreign-born African women and 484,790 foreign-born African men in 2000 while there were 761,677 foreign-born African women and 845,237 foreign-born African men in the United States in 2010. This shows the African population in the U.S. doubled between 2000 and 2010. The majority of these Africans are either Nigerians or Ethiopians. They are older, educated, and often earn more money than native-born African American. Others are refugees or asylum seekers from sub-Saharan African (The area of Africa that lies south of the Sahara desert; It consists of all African countries that are fully or partially located south of the Sahara, excluding Sudan.) Thus, the study of this population is important for educational leaders and policymakers who, are “mandated to track educational attainment and outcomes of all subgroups” since the implementation of No Child Left Behind in 2001 (US Department of Education, 2001).

According to a Pew Research Center analysis of the U.S. Census Bureau data, 3.8 million African-born Blacks currently live in the United States. This number was more than four times the number in 1980. The rapid growth in the foreign-born Black population is expected to continue. The Census Bureau projects by 2060, 16.5% of U.S. Blacks will be foreign-born (see Figure 3). In some metropolitan areas such as California, New York, Texas, Maryland and Virginia, foreign-born Blacks make up a significant share of the overall Black population. Foreign-born Blacks are from many parts of the world; half are from the Caribbean alone. Jamaica is the largest source country with approximately 682,000 foreign-born Blacks from there, accounting for 18% of the national total of all foreign-born Blacks. Haiti follows with 586,000 foreign-born Blacks, making up 15% of the U.S. foreign-born Black population. However, much of the recent growth in the size of the foreign-born Black population has been fueled by African immigration. Between 2000 and 2013, for example, the number of foreign-born Black Africans living in the U.S. rose 137%, from 574,000 to 1.4 million (Pew Research Center, 2013, Anderson, 2013). With this increase in foreign-born Blacks, there is an extreme urgency to understand these different populations; their educational experiences and identities can influence their success, and civic and global participation, especially in U.S. higher education.

Background Information and Context

In American society today, there are 24,283 Black women in faculty positions in higher education compared to 258,579 female faculty members who are White. (NCES; IPEDS, Winter 2009-10 and Winter 2011-12; see Table 1). Regardless of the state and federal laws that have been passed against discrimination in all workplaces and the efforts of institutions of higher learning to diversify their populations, Black women's advancement in higher education continues to progress at a very slow pace and inequalities between men and women continue to

exist (Berggren, 2008; Jordon, 2014). Higher education is structured in such a way that it has always favored men and disfavored women. For example, women have always received lower salaries, fewer promotions, less recognition, less retention, and less tenure compare to men in higher education (“National Council on Women,” 2006). The condition is even more difficult for Black women in higher education. According to Paitu and Hinton (2003), Black women held only 5% of administrative positions in higher education and only 2.5% of higher education faculty were Blacks in the early 2000s. As Harrow (1993) maintains, leadership “suffers from a narrow perspective, a lack of richness and ideals [which] interfere with institutional vitality and advancement” (p. 164) when it mainly consists of persons from the same segment of the society. Harrow’s assertion is appropriate for the field of higher education in that few Blacks and other women of color are in faculty and leadership positions in many colleges and universities.

Women of color, especially Black women, are underrepresented in every segment of higher education (Kanter, 1997). They usually experience a lack of understanding about their culture by faculty, staff, and students and encounter negative stereotypes and discrimination. As a result of this underrepresentation, stereotypes, and discrimination, women of color (especially Black women) often feel isolated and marginalized (Jordon, 2014; Lindsay, 1999; Valverde, 2003). In addition to gender, it is essential to understand many problems are related to race in higher education. In higher education, Black women face the issues of race and gender and are mostly expected to meet performance standards set by White men (Jordon, 2014).

According to research studies, women of color face a chilly climate in higher education. They often experience isolation, alienation, and exclusion (Jordon, 2014; Myers, 1987). With the unequal number of Black women in faculty and professor positions in higher education, those who have made it in these positions, are regarded as *token* (Hasberry, 2013; Lopez & Johnson,

2014). They are viewed as just representatives of their gender and race instead of as qualified and able employees. According to Kanter (1993), these women's professional successes are mostly ignored while their failures are often broadly publicized.

Based on the information presented in this background and context, it is clear Black women have always been disadvantaged in higher education. Although Black women are present in higher education today as students, faculty, staff, and administrators, they have experienced and continue to experience many overwhelming challenges and barriers, for example, stereotypes, marginalization, high level of discrimination, lack of socialization to faculty life, lack meaningful mentoring, sexist microaggression, exclusion, being the only outsider, invisible glass ceiling, and cultural misunderstanding to ensure their participation. Furthermore, African-born Black women experience additional discrimination such as prejudice, stereotypes, racism acts from both White and native-born Black Americans, exclusion from social groups, being devalued and assumptions of incompetence due to lack of understanding of their ascents, which are different from what African-American women experience because they are Africans and often have accents.

Regardless of the attention given by colleges and universities to the problem of diversity in higher education, inequality in staffing patterns continues to exist in many institutions of higher learning in the United States (Davis, 2012; Gardner et al. 2014; Diversity in Academe, 2011). Unfortunately, only a few studies have examined how race, gender, societal, and institutional factors influence faculty and professor opportunities for Black women in dominant culture organizations (Davis, 2012; Gardner et al. 2014). While studying the perceived barriers and challenges encountered by Black women in academic leadership in American higher education, I discovered an invisible minority group of women (African-born black women

faculty) who though submerged with the African-American women group, experience different kinds of challenges and barriers as faculty and professors in higher education because of their unique dynamics (African status). Regrettably, current statistics and data on the number of African-born women faculty teaching in four-year institutions are not available. Similarly, even though Daryl's most recent work on faculty diversity explicitly distinguished between native-born and educated underrepresented racial and ethnic minority faculty from foreign-born and educated Asians/Pacific Islanders, Africans, Latinos, American Indians/Alaskan Natives and nonresident aliens (Smith, Tovar, & Garcia, 2012), it did not identify or specify the number or percentage of African-born women faculty working as faculty in U.S. institutions of higher learning just like IPEDS and the National Study of Postsecondary Faculty (see Table 1).

In this chapter, the scope of the research problem and the importance of studying the lived experiences, challenges and a perceived barrier to success and progress encountered by African-born black women faculty in the U.S. higher education are presented. This study portrayed African-born black women faculty experiences in U.S. higher education. The following section presents the statement of the problem, research questions, significance of the study, definition of terms, and summary of the topic.

Table 1

Total Percentage of Faculty by Institutional Type Within Race/Ethnicity and Gender, Fall 2009

| Race/Gender | Research | BA/MA | Two-Year | Other | Total |
|---------------|----------|-------|----------|-------|-------|
| Male | 49 | 28 | 16 | 7 | 100 |
| Female | 39 | 31 | 24 | 5 | 100 |
| Black | 37 | 36 | 21 | 7 | 100 |
| Male | 32 | 33 | 29 | 6 | 100 |
| Female Latino | 44 | 24 | 25 | 8 | 100 |
| Male | 38 | 25 | 30 | 6 | 100 |
| Female AI/AN | 34 | 27 | 25 | 14 | 100 |
| Male | 36 | 26 | 25 | 13 | 100 |
| Female | 62 | 20 | 6 | 11 | 100 |
| NRA | 53 | 22 | 12 | 12 | 100 |
| Male | 81 | 12 | 2 | 5 | 100 |
| Female total | 75 | 17 | 3 | 5 | 100 |
| Male | 51 | 15 | 27 | 7 | 100 |
| Female | 40 | 30 | 23 | 7 | 100 |

^aPublic and Private, NFP combined.

^bIncludes Tribal Colleges.

Notes: Totals may not add up to 100% due to rounding error. AI/AN = American Indian/Alaska Native; AA/PI = Asian American/Pacific Islander. New Directions for Institutional Research. doi:10.1002/ir

Statement of the Problem

The research literature is lacking studies on understanding how the triple jeopardy of race, gender, and ethnicity of African-born Black women might manifest in institutions and impede their progress and success as faculty/professor in U.S higher education institutions. While research studies on diversity in U.S. higher education have been steadily increasing, the majority of these studies focus on U.S.-born racial and ethnic minorities. These studies do not distinguish between U.S. native-born and foreign-born (Alba, 2012), particularly African-born. In her review of women and minority faculty experiences, for example, Joshrud (1993) noted distinctions between U.S. native-born and foreign-born minority faculty were scarcely made. Although foreign-born faculty may sometimes qualify as a minority and their needs might be similar to those of the native-born faculty in certain aspects, their experiences and challenges are shaped by their cultural and ethnic/linguistic backgrounds as well as their nation's status. Thus,

their experiences, challenges, and perceived barriers in academe often differ from those of their native-born peers (Alba, 2012; Shih, 2005) and should be explored.

Further, there have been scant studies on minority focus on minorities from the major geographical regions such as Asia, Mexico, and the Caribbean from which many of these women originate. Very few studies have focused on minorities from Africa (Alba, 2012). This lack of research on minorities from African can be explained by the fact that the majority of foreign-born U.S. populations are still understood by Americans according to a “melting pot” model of immigration and are expected to identify with a segment of the host society—African Americans (Olupona & Gemignani, 2007). However, foreign-born Africans are very different culturally and socially from native-born African Americans. According to Ghanaian-born philosophy scholar, Appiah (1992), Africa’s identity is significantly different from the identity of African Americans. For example, because of colonization, African identity is based mainly on ethnicity, culture, geography, and nationhood while the identity of African Americans is mostly based on racial terms. Therefore, this research study addressed the gap in the literature concerning the lived experiences, challenges, and barriers, for example, isolation and marginalization in the academic environment, exclusion, linguistic issues, gender oppression, lack of mentoring and professional development, cultural issues, arbitrary and subjective judgment of one’s performance, gender and race bias encountered by African-born Black women faculty in U.S. higher education.

According to the National Study of Postsecondary Faculty in 1999 and 2004, 0.8% or 8,224 of the 1,028,000 faculty members in U.S. colleges and universities are foreign-born Black faculty. By 2009, this number rose to 1.5-2% as result of the rapid growth in the number of African-born blacks, the high level of education among them, and their concentration in

professional fields. Presently, there are between 20,000 and 25,000 African-born academics working as faculty (i.e., professors, assistant professors, associate professors, adjuncts, instructors, and lecturers) in different U.S. colleges and universities. (Chronicle of Higher Education, Almanac of Higher Education, 2009-10, Almanac of Higher Education, 2012-13). IPEDS, NSOPF, and Survey of Doctoral Recipients did not specify how many of these foreign-born Black faculty women are. However, National Science Foundation (NSF) and Science Resource Studies (SRS) show that 439 foreign-born Black women science and engineering faculty are teaching in U.S. higher education (National Science Foundation, Division of Science Resources Studies (NSF/SRS, 2000; see Table 3). In contrast, a total of 55 African-American women faculty are in science, technology, engineering, and mathematics (chemistry: 8, mathematics/statistics: 7, computer science: 6, astronomy top 40: 2, physics, 2, biological sciences 26, earth science: 4; Town, 2009; see Table 4). Research studies are not only silent about the presence of African-born Black (foreign-born) women faculty in academe; their unique experiences, as faculties have remained invisible in the literature.

Purpose of the Study

The purpose of this study was to explore the lived experiences, challenges, and perceived barriers to success and progress encountered by African-born Black women as faculty in U.S. higher education. This study gave a voice to the multiple dimensions of African-born Black women faculty experiences in the U.S. and brought to light how gender, race and ethnicity/cultural backgrounds informed their experiences. To explore the lived experiences of these African-born Black women, a qualitative research method drawing largely on heuristic phenomenology as well as insights from CRT and black feminism as applied to research were employed. Purposive sampling was used to identify participants for this study.

Research Questions

Based on careful examination of the literature, the following questions guided this study:

1. What are the lived experiences, challenges and perceived barriers to success and progress encountered by African-born Black women as faculty in U.S. higher education institutions?
2. How do gender, race, and cultural background contribute to these experiences, challenges, and perceived barriers?
3. What are the perceived support needs of African-born Black women faculty in terms of kinds of support, timing of support, and sources of support?

Theoretical Frameworks

For the purpose of this study, two theoretical frameworks were used to analyze the data collected. These two theoretical frameworks, CRT and feminist theory, were brought together by the concept of intersectionality. The theories contribute to framing the higher education environment, providing context for what makes the intersections of the African-born Black women faculty identity very challenging in academe. Identity awareness shapes how African-born Black women faculty navigate higher education environment as they encounter marginalization, which then influences their work experiences as well as their success and progress in academe. The components of each of these conceptual frameworks provided guidelines for analyzing and interpreting the data collected for this study. In-depth details on these theories, intersectionality, and connection to the data analysis are presented in Chapter Two, the review of related literature.

Significance of the Study

This dissertation study was needed and is important for the following reasons. First, studies on women's experiences and challenges in higher education have traditionally focused on

White women and African-American women in general. When compared with their counterparts, the experiences and challenges of women, especially African-born Black women in higher education have received minimal attention in the literature. Successful African-born Black women's stories are less documented, and their voices are less heard. Because of the continual lack of knowledge of this group of women in higher education, there is a need for more studies focusing on their experiences, barriers, and challenges. This study provided new knowledge about African-born Black women and would benefit aspiring African-born and other foreign-born women scholars/faculty.

Second, after conducting a comprehensive literature review on African-American women in higher education, this researcher found most previous works focused on the experiences of White women and other minority women in higher education. For example, Jordan (2014) and Robinson (2014) provided a wide range of background information about African-American women serving in senior leadership and faculty positions in higher education; (Li & Beckett, 2006) provided a rich and wide range of Asian women's experience and challenges in higher education. Unfortunately, very little is documented about African-born Black women's experience and challenges in higher education. Thus, empirical research studies need to be conducted and documented so that a more complete picture about what it takes for African-born Black women to achieve and remain in faculty and professorial positions in higher education can be presented.

Third, African-born Black women can no longer passively rely on affirmative action or institutional intervention programs to improve their status in higher education. The best way to eliminate irrelevant race, language and gender-based challenges they encounter is to acquaint current and aspiring African-born Black women faculty in higher education with strategies

learned from women who have already achieved success in faculty, and professorial positions within the academy (Jordan, 2014; Robinson, 2014; Tiao & Nan-Chi, 2006).

Forth, research documents that diversify faculty and staff provide many positive results, which fosters the mission of higher education in the United States. For example, diversity provides support for students from particular groups; diversification is an important symbol to students of these groups about their own futures and about the institution's commitment to them; diversification on campus creates a more comfortable environment for students and for faculty and staff; and diverse faculty and staff reflect one measure of success for an educational institution in a pluralistic society (Smith & Wolf-Wendel, 1996; Diversity in Academe, 2011). African-born Black women faculty can offer the diverse perspective and worldviews that potentially enrich the university on the global context (Kim et al., 2011).

Fifth, the findings of this study not only added to the knowledge base about minority and colored women in the academy but also provided aspiring minority and colored women with various practical alternatives for overcoming different obstacles in their career paths.

Sixth, this study's findings can be used as a template to demonstrate the avenues to success for African-born Black women faculty, which would help in recruiting and retaining African-born faculty and other minority faculty. Finally, the findings of this study can be a means of educating students and faculty to have a better perspective of the Africans and to dispel myths and negative stereotypes about African people.

Operational Definition of Terms

The following terms are used throughout this literature review. For a conceptual understanding of these terms, the following definitions have been provided:

- *African-born Black women*: The term, African-born Black women as used in this study refers to all foreign-born Black women 18 years and above from different countries in

Africa living in the United States. This includes naturalized U.S citizens, and lawful permanent residents (U.S. Census Bureau, 2010 & 2013).

- *Agentic*: aggressive, ambitious, dominant, self-confident, forceful, self-reliant, and individualistic (Carli & Eagly, 2007; Nguyen, 2014).
- *Barriers*: Obstacles encountered by African-born Black women in their progression to faculty and or leadership positions and career advancement in U.S higher education.
- *Bicultural stress*: Bicultural stress refers to the perception of stress due to everyday life stressors as a result of pressure to adopt the majority culture in addition to adopting the minority culture (Romero & Roberts, 2003). These stressors are characterized as intergenerational gaps, discrimination, pressure to speak multiple languages, and negative stereotypes (Romero et al.).
- *Sub-Saharan Africa*: Sub-Saharan Africa refers to the region of Africa south of the Sahara excluding Sudan.
- *Black feminism*: a school of thought arguing sexism, class oppression, gender identity and racism are inextricably bound together. The way these concepts relate to each other is called intersectionality (Wikipedia, n.d.).
- *CRT*: focuses on the different ways law negatively affects people of color as a group. This theory suggests institutional racism exists in the dominant American culture and power structures are based on White privilege and White supremacy, which contributes to the marginalization of people of color (Britton, 2013).
- *Double jeopardy*: To be Black and female.
- *Ethnicity*: A social group that shares a common and distinctive culture, religion, language, or the like (Dictionary.com, n.d.).

- *Glass ceiling*: A term created in the early 1980s to describe the invisible barriers women encounter when moving up the corporate ladder. Glass ceiling has been defined by the Federal Glass Ceiling Commission (1997) as the existence of an impermeable barrier that blocks the vertical mobility of women.
- *Microaggression*: verbal, or nonverbal behavioral, or environmental treatments (whether intentional or unintentional) that somehow communicates negative or disparaging messages to people of color (Linville, 2014; Pittman 2012).
- *North Africa*. Sub-Saharan Africa is also synonymous with Black Africa.
- *Race*: A vast group of people loosely bound together by historically contingent, socially significant elements of their morphology and/or ancestry. A sui generis social phenomenon in which contested systems of meaning serve as the connections between physical features and personal characteristics. In other words, social meanings connect our faces to our souls. Race is neither an essence nor an illusion, but rather an ongoing, contradictory, self-reinforcing process subject to the macro forces of social and political struggle and the micro effects of daily decisions (Lopez, 1994, p. 3).
- *Sahara Desert*. The term is used to describe those countries of Africa that are not part of the sub-Saharan.
- *Tokenism*: The practice of hiring a specific racial group to meet a quota. (Moses, 1989).
- *Triple jeopardy*: To be Black, female, and African.

Delimitations

Africa is a continent with literally hundreds of people groups and cultures. The peoples of North Africa are broadly categorized as people of Arabic stock; those coming from Sub-Saharan Africa are mostly considered Black Africans. This study is limited to African-born Black women faculty who come from countries geographically located within Sub-Saharan Africa and are broadly considered as Blacks. These women must be currently or have previously been in United States' higher education as faculty.

Organization of the Study

This dissertation study was organized into five chapters. The first chapter includes an introduction to the topic, background information, context of the study, statement of the research problem, purpose and significance of the study, theoretical frameworks, delimitations and organization of the study. The second chapter focuses on a review of relevant literature on the significant experiences, perceived barriers and challenges encountered by minority women faculty; women faculty of color; Black women faculty; international women faculty and African-born Black faculty in the academy and concluding remarks. The third chapter provides an overview and brief description of the 11 participants and describes the research methods employed to collect and analyze data to address the research questions and the limitations. Chapter Four contains a narrative of the findings organized by the three research questions and the 11 common themes that emerged from the data collected from the participants. Chapter Five consists of a discussion of the findings and implications for the field, importance, and contributions of the study to the literature, personal reflections, recommendations for future research, and a conclusion.

Summary

Chapter One presents a theoretical and contextual framework underpinning this study. The purpose of this study was to explore the lived experiences, challenges and perceived barriers to success and progress encountered by African-born Black women faculty in U.S. higher education. Their experiences of gender, race, and ethnicity-related discrimination and resulting challenges may have influenced their career paths, success, and progress and may have created barriers preventing their advancement and limiting their career aspirations. Using a sample of 11 African-born Black women faculty currently teaching in different United States 2-year and 4-year institutions, this qualitative study focused on giving voice to the multiple dimensions of African-born Black women faculty's experiences in the United States; bringing to light how gender, race, and ethnicity informed their experiences. A theoretical framework of three interrelated constructs: CRT, Black feminism, and intersectionality as well as Colaizzi's descriptive phenomenological data analysis were used as an analytical lens.

CHAPTER TWO: REVIEW OF RELEVANT LITERATURE

Introduction

This study explored the lived experiences, challenges, and perceived barriers to success and progress encountered by African-born Black women faculty in U.S. two-year and four-year higher education institutions. It also sought to understand how gender, race, and ethnicity impacted the work experiences, career progression, and ambitions of African-born Black women faculty in the academy. Due to the scarcity of literature on the experiences, challenges and perceived barriers encountered by African-born Black women faculty in the academy, literature on the experiences and challenges of minority women and women of color in academe were used as background and support for this study.

This chapter is divided into seven sections. The first section presents an overview of the literature on minority faculty in academe and the second section presents a discussion of literature on women faculty of color in the academy. The third section examines the literature on women faculty of color in academe followed by the fourth section, which presents the challenges and obstacles such as hiring and promotion, isolation, tokenism, sexism and racism, lower pay and lack of inclusion in supporting networks encountered by Black women, especially African-American women faculty in the academy. The fifth section focuses on the experiences of international women faculty in the academy followed by the sixth section, which provides a discussion on the unique experiences, challenges, and perceived barriers of African-born Black women faculty in U.S. higher education. In each of the six sections listed above, literature related to how gender, race, and ethnic-related issues influence the work experiences, career progressions, and aspirations of minority women, women of color, especially African-American women and African-born black women faculty in the academy were incorporated. The seventh and final section presents a detailed discussion on the analytical framework used in this study,

guided by components of theoretical perspectives of CRT, Black feminism, and a brief definition of intersectionality. The discussion on CRT and black feminism includes a historical development, guiding principles/beliefs and examples of how these theories have been instrumental in framing the experiences and career success and progress of African-born Black women faculty and the intersectionality of their African identities. This chapter includes strength and weaknesses of extant literature and summary.

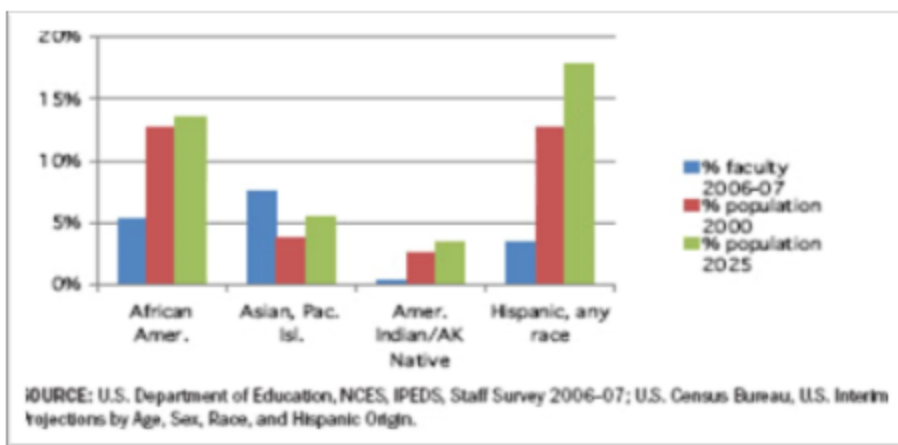


Figure 1. Percent of full-time faculty members who are minority, 2007-2008 of U.S. populations who are minority 2000 and 2025 (projected).

Minority Faculty in the Academy

Although the number of faculty of color has continually increased in the past 40 years, people of color still account for only about 16% of the professoriate (NCES, 2008; Ryu, 2008). Aside from this, only 5.3% of all full professors are faculty of color (Ryu, 2008). Despite the increased efforts of colleges and universities in recruiting, hiring, and retaining faculty of color, the percentage of faculty of color in higher education still fails to keep pace with the percentage of people of color in the broader U.S. population and with the number of students of color among undergraduate students (Eagan, Lozano, Hurtado, & Case, 2013; Hurtado, Eagan, Pryor, Eagan, Blake, Hurtado, Berdan, & Case., 2012; Stanley, 2006; see Figure 2). Moreover, although the

obligations of teaching, research, and service for faculty of color are the same as the challenges all faculty face, the experiences of faculty of color are mediated by their racial identities. For example; research conducted by faculty of color is often devalued and trivialized by their colleagues (Eagan & Garvey, 2015; Joseph & Hirshfield, 2011; Stanley, 2006).

Women Faculty in Higher Education

McClain, Bridges, and Bridges (2013) asserted the prevalent data for the underrepresentation of women in higher education can be estimated from national data. According to the National Center for Education Statistics (NCES, 2012), women are 26.6% of the faculty cores in four-year institutions (2012). Women fall exceedingly below the percentages of other faculty identified in major institutions across the nation. For example, during the fall of 2009, White males consisted of 42% of the professorate (NCES, 2012) while women represented less than a third of all professorate in higher education (McClain, Bridges, & Bridges, 2014). Though the number of women faculty has increased in past years, higher education still remains a male-dominated profession (NCES, 2008; Schuster & Finkelstein, 2006). Moreover, as academic rank increases, the proportion of women faculty declines (Umbach, 2006). Specifically, within the science, technology, engineering, and mathematics disciplines, women faculty are underrepresented across ranks and in promotion and tenure when compared to men (National Academy of Sciences, National Academy of Engineering, & Institute of Medicine, 2007). Although women publish and present at similar rates as men, men tend to overlook women's research achievements due to gender bias (Rosser, 2004). Like faculty of color, women are more likely to have their research belittled than their male counterparts (Rosser, 2004); have heavier teaching loads than men (Misra, Lundquist, Holmes, & Agiomavritis, 2011), and dedicate more time to teaching-related activities (Jackson, 2004). Despite the fact that devoting more time to teaching often compromises women's research productivity and prolongs the time

it takes them to earn tenure; women faculty still include student-centered instructional practices in their courses more than their male colleagues (Hurtado, Eagan, Pryor, et al., 2012; Rosser, 2004). Generally, women faculty members are more service-oriented with their involvements than are men (Jackson, 2004; Misra et al., 2011; Tiao, 2006). Because of their perceived need to represent women in general on different departmental and university-wide committees, women faculty often feel a high sense of obligation to serve in their institutions (Jackson, 2004). In line with Padilla's (1994) notion of cultural taxation for faculty of color, Hirshfield and Joseph (2012) developed the phrase *identity taxation* to describe extra faculty responsibilities and obligations as a result of their membership in a historically marginalized group beyond that which is expected from other faculty members. Thus, women feel a high burden for mentoring students and serving their academic and professional communities (Samble, 2008; Tiao, 2006). Most often women faculty fall behind their men counterparts in productivity, recognition, and compensation because their participation in service responsibilities takes time away from research (Samble, 2008; Ward, 2008). Despite the fact that women are overrepresented in service duties, they are still frequently excluded from important committees and decision-making (August & Waltman, 2004).

Women Faculty of Color in the Academy

While the numbers of women in academe are increasing, minority women faculty of color are still significantly underrepresented (Hirshfield & Joseph, 2012; Tuitt, Hanna, Martinez, Salaza, & Griffen, 2009), and women faculty of African descent are almost invisible in higher education. The literature on women faculty of color establishes that they experience structural and interpersonal race and gender oppression in academe and that both gender and race influence how students evaluate them. For example, women faculty of color experience gendered wage differences, engendered patterns of disregard and disrespect in the classroom, curtailed

opportunities, sexist violence, and racist sexism. They are also often devalued, challenged, and threatened by White male students. Though dispersed, the few studies on the classroom experiences of minority women faculty, specifically Black women faculty, provide evidence of oppressive interactions with White students. Research studies focusing particularly on women faculty of color have been significantly limited. According to Stanley (2006), being a woman of color is a double-bind syndrome, where women mostly encounter the obstacles of gender with an additional burden of racial discrimination and bias (Hirschfield & Joseph, 2012; Smith, 2010). By being a woman of color, a faculty member is more likely to experience stress in her work (Turner, Gonzalez, & Wong, 2011). Compared to their White female or male colleagues, women faculty of color report they are frequently challenged or disrespected by students in the classroom (Lutz, Hassouneh, Akeroyed, & Beckett, 2013; Stanley, 2006; Turner et al., 2011).

Gender, Race and the Academe: Institution

Minority women of color overall are underrepresented in the number of full-time faculty in U.S. higher education. Black, Asian, Latina, and White women are, respectively, 2.33% (10,879), 2.34% (10,944), 1.20% (5,606), and 28.9% (135,158) of full-time tenured or tenure-track faculty (467,325) in the United States (Chronicle Almanac 2007-2008). The distribution of minority women faculty across types of institutions further reflects gender and race inequality. Minority women faculty are most often employed by two-year institutions, community colleges, and minority-serving institutions (Antonio, 2002; Pittman, 2010; Schuster & Finkelstein, 2006; Turner 2003) and mostly hold the less powerful and less valued positions of the professoriate in U.S. colleges and universities (Pittman, 2010; Turner, 2003; Howard-Baptiste & Harris 2014). They are also clustered in the lower ranks as instructors, lecturers, and assistant professors (Chronicle Almanac 2007-2008; Hamilton 2004).

Gender, Race and the Academe: Departments

Recent literature on minority women faculty also shows patterns of racial and gender inequality in their treatment in colleges and universities (Aguirre, 2010; Allen et al. 2002; Pittman, 2010). For example, in many colleges and universities, minority women faculty often have heavier teaching loads than male faculty or White female faculty (Allen et al. 2002; Johnson et al. 2005, Pittman, 2010) because departments hire minority women faculty to teach full loads, including new preparations and large introductory courses (Martinez, Aleman, & Rem, 2002). An outcome of such heavy teaching loads according to minority women faculty is a high level of stress (Lutz, 2013; Pittman, 2010; Tuit et al. 2009; Turner 2003) and increased isolation (Agathangelou & Ling, 2002; Lutz, 2012). Apart from heavy teaching loads, minority women faculty are expected to conform to gendered role expectations, such as taking on many more “nurturing” service responsibilities than male faculty (Carnegie Foundation for the Advancement of Teaching, 1990). In addition, department chairs frequently expect minority women faculty to serve on a multitude of race-related committees (Brayboy 2003; Lutz et al. 2013; Pittman, 2010; Howard-Baptiste et.al. 2014).

Gender, Race, and Academe: Relationship with Peers

According to Pittman (2010), both White women and minority women experience isolation in their academic environments but minority women faculty experience exclusion based on both race and gender; they are excluded from networks by White men based on their race and gender, and by White women based on race (Balderrama, Teixeira, & Valdez 2004; Smith & Calasanti, 2005). While all women faculty experience sexism in their interactions with male peers, particularly if they express a feminist perspective (Ropers-Huilman & Shackelford 2003), minority women faculty encounter both gender and racial oppression in their peer interactions.

Specifically, Black women negotiate the mothering-yet-obedient “mammy” stereotype (Moses, 1997; Pittman, 2010; TuSmith & Reddy 2002). The mammy stereotype originated during slavery to enhance the understanding of slavery as an establishment that not only benefited African women but was one they themselves welcomed and accepted. The mammy is characterized as a loyal domestic servant to White people. She loves, takes care of, and provides for her White family over her own and is delighted in her subservient place in the social hierarchy (Weides, 2015). This stereotype prevails across the profession and still holds African-American women back (“Drive time radio and mammy,” n.d.). It is manifested when African-American women faculty are perceived literally as servants of the academy who exist primarily to help others. (Henderson, Hunter, & Hildreth, 2010). Although many institutions of higher education consider African-American women to be valuable to them, they also view them as professional resources for diversity initiatives and other professional service tasks (Chesney-Lind, Okamoto, & Irwin, 2006; Henderson, Hunter, & Hildreth, 2010). For example, compared to their colleagues, African-American female faculty are often required to complete diversity-related tasks and act as the representative of minority perspectives on committees, assist and mentor other marginalized individuals, particularly students and junior colleagues. This results in their being overburdened and highly stressed. (Chesney-Lind et al., 2006). Hispanics face the presumption that they prefer to focus on home and family (Nieves-Squires, 1991), and Asian and Asian American women grapple with the stereotype of being passive (Hune, 1998). Most often, minority women faculty also must deal with their White colleagues’ assumption that they are affirmative action hires (Balderrama et al. 2004; Smith & Calasanti 2005) and, therefore, not lawful scholars and teachers (Pittman, 2010).

Gender, Race, and Academe: Classroom Experiences

The majority of research available on race and gender in the classroom has focused on course evaluations. These studies show women faculty (Pitman, 2010) and faculty of color (DiPietro & Faye, 2005; Hamermesh & Parker, 2005) receive more negative evaluations than White male faculty. According to Hamermesh and Parker (2005), student evaluations of minority women faculty are even less favorable than their evaluations of White women or men of color. Other studies also report students rate minority women faculty as less credible and less intelligent (Pittman, 2010; Tuitt et al. 2009).

Experiences of Black Women Faculty in the Academy

Presently, there are 24,283 Black women in faculty and professorate positions in U.S. higher education (U.S. Department of Education, National Center for Education Statistics, IPEDS, Winter 2009-10 and Winter 2011-12). Regardless of the state and federal laws that have been passed against discrimination in all workplaces and the efforts of institutions of higher learning to diversify their populations, Black women's advancement in higher education continues to progress at a very slow pace and inequalities between men and women continue to exist (Berggren, 2008; Jordon, 2014). Higher education is structured in such a way that it has always favored men and disfavored women. The condition is even more difficult for Black women in higher education. According to Paitu and Hinton (2003), Black women held only 5% of administrative positions in higher and only 2.5% of higher education faculty were Blacks in the early 2000s. As Harrow (1993) maintained, leadership "suffers from a narrow perspective, a lack of richness and ideals [which] interfere with institutional vitality and advancement" (p. 164), when it mainly consists of persons from the same segment of the society. Harrow's assertion is appropriate for the field of higher education in that few Black women, and other women of color, are in faculty and administrative positions in many colleges and universities.

Further, Black women are underrepresented in every segment of higher education (Kanter, 1997). They usually experience a lack of understanding about their culture by faculty, staff, and students and encounter negative stereotypes and discrimination. As a result, Black women often feel isolated and marginalized (Jordon, 2014; Lindsay, 1999; Valverde, 2003). It is essential to understand many problems are related to race in higher education. For example, in many colleges and universities, Black women face the issues of race and gender and are mostly expected to meet performance standards set by White men (Jordon, 2014). According to research, Black women faculty face a chilly climate in higher education. They often experience alienation and exclusion (Jordon, 2014). With the unequal number of Black women in faculty and professorate positions in higher education, those of them who have made it in these positions are regarded as *token*: the practice of hiring a particular racial group to meet a quota (Britton, 2013; Hasberry, 2013; Lopez & Johnson, 2014; Moses, 1989). They are viewed as representatives of their gender and race instead of as qualified and able employees. According to Kanter (1993), these women's professional successes are mostly ignored while their failures are often broadly publicized. In general, minority faculty (Asian faculty members excluded) continue to be underrepresented in all sectors of higher education; private and public (see Figure 3). The percentage of all Hispanics and African-American faculty members at public and private colleges and universities in 2005-2006, for example, are significantly below parity with 2025 population projections (U.S. Department of Education, 2006-07).

Also disturbing is the fact that faculty women of color, particularly Black women, are less likely to be fully integrated into the academic culture at many higher education institutions (Evans, 2007; Evans & Chun, 2007). This puts them at higher risk of being marginalized and

makes it very difficult for them to be awarded tenure or be promoted at rates comparable to their White colleagues (Evans, 2007; Evans & Chun, 2007; Moody, 2004).

Perceived Barriers and Challenges Experienced by Black Women Faculty in the Academy

Black women faculty members encounter obstacles similar to those confronted by their predecessors. Whether it is a lack of collegiality, resistance from students and colleagues, lack of financial compensation, the devaluation of scholarship, distrusted teaching methods, or racist and sexist practices, Black women scholars are persistently challenged to transcend the limitations of space, place, and presence (Harward-Baptist & Harris, 2014). Studies pertaining to women faculty of color in higher education also indicate Black women faculty experience many barriers and challenges rooted in racism and sexism (Felder, 2010; Hacifazlioglu, 2010; Jean-Marie 2008; Lutz, Hassouneh, Akeroyed, & Beckett, 2013; Santamaria, 2014). According to researchers, racism is manifested in the academy as barriers to the recruitment, retention, satisfaction, and advancement of women faculty of color (Hall & fields, 2012; Nivet, 2010; Pololi, Cooper & Carr, 2010). Women faculty of color experience unequal treatment in hiring, work expectations, promotion, and tenure (Lutz et al. 2013). These experiences and challenges are compounded for Black women faculty who experience the intersection of racism and sexism in higher education that results to double marginality.

Sexism

Sexism is a challenging barrier that women, particularly Black women, in the academe face. Since women's inclusion in the workforce, they have encountered some form of sexism because of their gender. Frequently, women are hired less, paid less, and are promoted at a lower rate than their male counterparts (Conrad, P., Carr, P., Knight, S., Renfrew, M. R. Dunn, M.B., & Pololi, 2010; Jakobsh, 2004; Renzulli, Reynolds, Kelly, & Grant, 2013). Some women also experience sexual harassment and other forms of negative behaviors from their male

counterparts. According to research, established systems of sex bias are found in many institutions and organizations (Case & Richly, 2013; Conrad, et., al., 2010; Eagly & Carli, 2007). This often creates substantial barriers that halt women's progress and stifle their professional development (Carli & Eagly 2007; Case & Richly, 2013). Although sexism can severely affect the lives of all women, racism intensifies the impact for Black women faculty (Britton, 2013).

Lorde (1984) defined sexism as "the belief in inherent superiority over all others and thereby the right to dominance" (p. 45). Sexism can be classified as blatant or subtle (Benokraitis & Feagin, 1995). Blatant sexism refers to visible, deliberate unequal and hurtful treatment of women by men. Although much of the overt treatment of women in society has decreased as a result of federal and state laws; for example the Equal Pay Act of 1963, Title VII of Civil Rights Acts of 1964, The Pregnancy Discrimination Act of 1978, and Title IX of Education Amendment of 1972; subtle or covert sexism still exists in most institutions of higher learning and in other organizations (Case & Richly, 2013; Conrad et al., 2010). Subtle sexism is the unequal and hurtful treatment of women that is intentional or unintentional, visible and unnoticed because they have been internalized and accepted as being normal (Benokraitis, 1997; Case & Richly, 2013; Conrad et al. 2010). Covert or subtle sexism is the form of discrimination particularly intended to make women fail in their endeavors. It often happens in institutions of higher learning when women are appointed to less powerful committees, assigned undesirable office space, or sabotaged. Black women faculty members often experience this type of sexism, and it hinders their career progressions.

Racism

Generally, Blacks in higher institutions and organizations continue to experience racism in different forms. Blacks experience racism when they are not valued in their professional role,

not being taken seriously, and when they experience lack of opportunities for advancement in academe and research, which results in their feelings of being invisible (Robinson, 2014). Many Black women faculty suffer greatly due to their dual identity as Blacks and as women (Jackson & Harris, 2007; Jordon, 2014; Moody, 2004). Although federal and state laws have established laws against racial discriminations in higher education, still gender and race discrimination continue to act as obstacles in the selection, hiring, and promotion process in institutions and organizations. Black women faculty members' experience of the intersection of race and gender hinders their career advancement. As with sexism, racism is still alive and well in many institutions and organization. Institutional racism is evident, when institutions and organizations set standard, operating procedures (intended or unintended) that are harmful to people of one or more races in relation to the dominant race; when institutional and organizational cultures, rules behaviors, and symbols are biased (Jordan, 2010). This form of racism is one of the most destructive forms for Black people. Regardless of the fact that Blacks now have access to institutions of higher learning and acquire advanced degree, their presence is somehow still subtly resisted. Despite the fact that Blacks now have more educational opportunities, no significant changes have been made in the principles and ideology that support and encourage racism (Jackson & Harris, 2007).

Further, Black women faculty are generally located in junior, untenured ranks in the academy compared to their White men and women peers. For example, in their qualitative study of the experiences of women faculty of color, Turner, Gonzalez, and Wong (2011) found women of color who participated in their study lived within contexts that promoted the socially constructed myths of White male superiority. Women faculty of color, particularly Black women faculty, reported they were often frustrated with the invisible racism and gendered assumptions

of intellectual and professional competency and superiority automatically assigned to White men and women in America. They also reported they frequently endured hostile, racist, and sexist classroom experiences regardless of their field of study, institutional type, and faculty ranks (Lutz et al., 2013); and that there was a racial hierarchy related to who decided what was considered meritorious work to be considered in tenure decisions in higher education (Lutz et al., 2013; Turner et al., 2011).

Aside from racism and sexism, Black women faculty encounter institutional barriers and challenges that also impact their career development and advancement as faculty and/or professors in the academy negatively. Institutional barriers refer to the organizational-level factors that influence the difference in the hiring and promotion of men and women (Elmuti, Jia, & Davis, 2009). While these barriers differ considerably from organization to organization, they can create an enormous barrier preventing women, especially Black women, from progressing to professoriate and administrative positions (Ballenger, 2010; Elmuti, Jia, & Davis, 2009). These barriers include the following.

Power Within the System

The fundamental structure of western patriarchal society depends upon an understanding that men are superior, more powerful, and they represent the norm while women are viewed as secondary, inferior, lacking in power and autonomy (“ASHE Report,” 2009; Nguyen 2012).

The power of socialization that supports this system cannot be ignored. Patriarchal, sexist values are so deeply rooted in American society’s consciousness that they are mostly invisible. Social organizations such as higher education institutions were created by men, for men, and to support men (Jackson & Harris, 2007). In many higher education institutions, the majority of faculty, professorate, and top leadership positions are held by men. Women, especially Black

women, are generally clustered in the lower, supportive positions necessary to keep male leadership in power. The power, prestige, and privileges of those in positions of power, usually males, depend on the subordination of women. This ordering of power, thus, has serious consequences for women in the academy, especially Black women (“ASHE Report,” 2009; Jackson & Harris, 2007; Jakobsh, 2012; Nguyen, 2012).

Although strategies have been developed and tried to help eradicate barriers to women’s advancement in institutions and organizations; many times, the objective of these attempts is a fair representation of women within these institutions and organizations. Unfortunately, limits to promoting equality within the structure that are sustained by patriarchal values and practices still exist (Jakobsh, 2012). Through these existing male-dominated organizations/institutions, men view their position and norms as being representative of the wider, gender-neutral human organizations and institutions. With this viewpoint comes the assumption that the structure is asexual. As a result, women’s knowledge and experiences, especially Black women’s, are undervalued (Jakobsh, 2012).

Institutional System of Government

Ballenger (2010) affirmed the strict nature of institutions’ system of government obliterates any potential organizational benefits for women. Additionally, the span of control and sole power in higher education institutions are disadvantageous to Black women because they limit their access to the decision-making process while the bureaucracies in the institutions deliberately hide the fact that only masculine traits are needed to be successful. Ballenger (2010) and Miller and McTavish (2014) also argued an individual’s view of the effects of organizational structure on Black women’s career advancement depends on whether the individual believes an individual makes the organization or the organization shapes the individual and whether the

bureaucrat is gendered or the bureaucratic structure gendered. According to the ASHE Report (2009) specific organization and institutional barriers are directly linked to Black women's frustrating professional experiences. These barriers are not racism or sexism on a grand scale as some might believe; rather, they are manifested by institutional policies, practices, and opinions influenced by greater social pressure. For example, in a society such as America, which values the leadership and contribution of a particular majority group, no policies are in place to assist other minority groups in making inroads to professorate and administrative positions in higher education.

Recruiting, Hiring and Promotion Practices

The number of minority and female employees at higher education institutions has increased since the passage of civil rights initiatives during the 1960s and 1970s. Due to the recognition of the lack of ethnic and cultural diversity and the impacts of racism and sexism that plagued the career advancement of Black women, institutions of higher learning have committed to diversifying their staff profiles by recruiting, hiring, promoting, and retaining minorities and women (Moody, 2004). Nonetheless, research shows women of color, particularly Black women, are often hired as tokens and are rarely promoted (Jackson & Harris 2007; Lopez, 2014; Lopez & Johnson 2014; Moody, 2004). With this research evidence one can conclude affirmative action provided for the hiring of women and minorities but did not do much to provide for their promotion and retention. This statement seems particularly true for Black women. Even when hired, Black women are mostly placed in low paying positions and in what Sadler (1986) called "dead-end positions," those that generally are related to multicultural affairs, minority affairs and so on, with no visible possibility for promotion or advancement (Moody, 2004; Vakalahi & Starks, 2011). When placed in these positions, Black women are required to serve as teachers,

community servants, or administrators and their culture and values are not considered pertinent in academia. However, White values such as White American cultural values are institutionalized as the norm and are used as the basis for hiring, promotion, and tenure decisions (Gardner, Berett, & Person 2014; Moody, 2004).

Furthermore, a growing body of research reveals Black women report a lower level of job satisfaction because isolation causes them to feel singled out or alone in their departments (“American Federation of Teachers,” 2010; Evan, 2007; Moody, 2004). Alternatively, Black women employees feel less stressful on college campuses where there are a number of other Black women. Another important barrier affecting the retention and subsequently the promotion of Black women professorate and/or faculty positions is their inability to connect with mentors in their departments or disciplines (“American Federation of Teachers,” 2010).

Mentoring and Lack of Professional Development

In the past decade, postsecondary institutions in America have made important efforts to create campus environments that show the diversity of the general population. Many colleges and universities have increased their efforts to recruit and retain students, faculty, and staff from underrepresented minority groups (Barrett & Smith, 2008; Gardner, Barret, & Person, 2014). Research recognizes mentoring as a method of facilitating and retaining minority students and promoting professional growth and development of minority professionals (Gardner et al., 2014; Patton, 2009). However, although mentoring plays a significant role in the career development and advancement process for Black women and other minorities (Moody, 2004), there is a lack of visibly successful female role models and mentors for Black women in institutions of higher learning. Mentoring is an agreement whereby an individual (mentor) who has experience and knowledge in a specific field actively guides, directs, and provides support and encouragement to

facilitate the earning and advancement of another individual or protégé (Patton, 2009). This arrangement usually involves an individual in a higher position providing guidance, support, and knowledge to a person in a much lower position (Ballenger, 2010; Jakobsh, 2004; Robinson, 2012). Even though institutions of higher learning have acknowledged the importance and value of mentoring for their employees and have set up formal structures to support this process, mentoring, in general, takes place on a casual basis. Given the “old boy network” that has been central to men’s mentoring and advancement, women of color, particularly Black women, traditionally have had very few mentoring opportunities available for them compared to their male colleagues (Jakobsh, 2004; Robinson, 2012). Overall, women in higher education maintain that the lack of mentoring and professional development have been harmful to their promotion and advancement (Patton, 2009; Robinson, 2012). This is a grave barrier to women’s, especially Black women’s, advancement (Moody, 2004; Patton, 2009; Robinson, 2012).

Glass Ceiling

The glass ceiling is another significant barrier blocking women’s, particularly Black women’s, advancement in higher education (Ballenger, 2010; Jackson & Harris, 2007). The glass ceiling is a form of discrimination negatively affecting Black women and other women in higher education. According to research, the term *glass ceiling* refers to invisible or artificial barriers that prevent women from advancing past a certain level (Ballenger 2010; “Federal Glass Ceiling Commission-FGCC,” 1997; Harris, Wright, & Msengi 2011; Jakobsh, 2004). The glass ceiling is not just a barrier that individual women experience; rather, women as a group encounter this barrier when they are kept from advancing just because they are women (Leeds & Leeds, 2015) or in many cases for Black women simply because they are Black (Ballenger, 2010; Harris, Harris, Wright, & Msengi, 2011). There are several causes of the glass ceiling for Black women.

Occupational segregation, for example, is one of the significant causes. The labor market, and particularly, administrative positions, are still segregated by gender and in some cases also by color. Black Women are mostly clustered in areas, such as student affairs, assistant deans, and even human resource, which rarely lead to the most powerful leadership positions such as presidents, director of academic affairs, and department chair (Ballenger, 2010; Elmuti, Jia, & Davis, 2009).

Isolation (Feelings of Separateness or Difference)

Isolation is another barrier identified by research as a significant influence on Black women's advancement in higher education institutions. The daily experience of moving back and forth between the dominant culture and one's own culture, or living a bicultural existence, results in bicultural stress or can prove stressful. Bicultural stress is the view of stress due to everyday life stressors as a result of pressure to adopt the majority culture in addition to adopting the minority culture (Gardner et al., 2014; Romero & Roberts, 2003). These stressors are characterized as intergenerational gaps, discrimination, pressure to speak multiple languages, and negative stereotypes (Romero et al., 2007) This stress may occur at the surface level, for example dress, hairstyle, and learned tastes; and at profound levels of emotional and ideological attachment such as with whom one associates, where one lives, and what one's political and social values are (Gardner et al., 2014; Lutz, Hassouneh, Akeroyd, & Beckett, 2013). The feelings of isolation for Black professionals on colleges and universities where the faculty and students are mostly White can be very stressful. In these institutions, Blacks are usually required to work with students of color in the campuses and this can be both physically and emotionally draining (Gardner et al., 2014).

Isolation is also an important issue for Blacks and other minority women, who mostly suffer tremendous isolation due to their very small numbers in higher education. Many times, a Black woman is the only colored woman at her position at many higher education institutions that are largely White. According to Miles (2012), Black women have held leadership positions in Black colleges and universities for many years as founders, presidents, deans, and department chairs. In White colleges and universities, however, Black women are mostly invisible beings. Their status in higher education is a reflection of their status on the national scene—at the bottom. They are isolated, and their academic opportunities are limited by barriers that have nothing to do with their preparation, qualifications, or competency (Jakobsh, 2004). Furthermore, Black women have no models, no mentors, and little psychological support. There is no one with whom they can share their experiences or with whom they can identify. Unfortunately, they must create themselves without models (Miles, 2012; Moody, 2004).

Marginalization

Historically, Black women have been marginalized and stereotyped in the academy. According to Moss (1989), Black women in higher education are often clustered in entry and mid-level positions. Moss also noted Black women are stereotyped, disliked, or even treated with disrespect as a result of the perception and assumption that they are less qualified.

Regrettably, more than 20 years after Moss' study, not a great deal has changed in the experience of Black women. As reported by Clayborne and Hamrick (2007); Hirshfield and Joseph (2011); and Miles (2012), Black women in mid-level positions reported they were still having minimal substantive interactions with senior level leadership and were usually engaged with entry-level professionals. They also reported their experience of disproportionate allocations of resources served as a significant barrier to their ability to be successful in their jobs

and consequently their professional advancement (Clayborne & Hamrick, 2007). Beyond isolation, Black women have been relegated mainly to entry-level positions where they perform rather than formulate policy (Crawford & Smith, 2005). This finding is detrimental because it leads to exclusion from informal networking and lack of preparation that hinders to Black women's advancement in higher education (Jackson & Harris, 2007; Miles, 2012). Additionally, Crawford and Smith (2005) asserted Black women have achieved professional success mostly in areas or departments associated with diversity, equal employment opportunity, and library sciences. These departments are often considered to be at the border or margins of the university. Thus, concentrating Black women in them is equal to denying them the opportunity to interact with their peers and to fully understand and participate in the campus culture.

Tokenism

Tokenism is a significant barrier that many Black women experience. Tokenism refers to the practice of hiring a particular racial group to meet a quota (Britton, 2013; Moses, 1989). An example of tokenism in practice is when a dominant group views a small number of people from minority or other ethnic or racial group as "tokens." The dominant group then treats individuals from the minority group as representatives or symbols of their group rather than as individuals (Britton 2013; Moody, 2004; Moses, 1989). Operationally, tokenism is defined as a set of group dynamics unleashed in a group setting determined by the proportion of particular social characteristics (e.g., race, gender) in the group. In her ethnographic study, for example, Kanter (1977) found women of color, especially Black women, in the academy were considered tokens because there were few of them in their positions. The women in Kanter's study (1977) reported feelings of isolation and being viewed as outsiders. Additionally, Black women and other women of color are often made to feel like tokens on a faculty, partly because there are very few of them

in most faculties (Hasberry, 2013; Lopez & Johnson, 2014). Black women and other women minorities are frequently required to take care of sensitive minority issues for an institution or organization and are required to educate their White colleagues and others concerning minority culture. Turner (2002) asserted the limited number of Black women in higher education places an expectation on them to serve as role models for their profession and race. Sandler (1986) affirmed this claim that Black women are consistently called upon to represent the view of all Black women or the women's viewpoint, thereby causing many Black women to continue to feel they were not inclusive members of their organization or institution.

Experiences of International Women Faculty in the Academy

The study of students in U.S. higher education is limited. For example, until now very little is known about international students' experiences, challenges, and the barriers they encounter at the undergraduate level (Guidry & Lacina, 2002; Lin & Yi, 1997; Russell, Rosenthal, & Thomson, 2010) and there is even less scholarship about graduate students' experiences, challenges, and barriers to success (Chapdelaine & Alexitch, 2004; Le & Gardner, 2010; Trice & Yoo, 2007). Thus, studies on international faculty and their experiences, challenges, and perceived barriers are fairly new. To help in the understanding of this population, I begin this section with a discussion of the experiences of international faculty as well as their status and emergence in the academy.

Language Barriers

Regardless of the advantages of diversity to colleges and universities in the United States, international faculty frequently encounter challenges and barriers on campuses. According to Thomas and Johnson (2004) international faculty experience and teach U.S. cultural norms as they interact with students and colleagues in everyday experiences. Some of these cultural disparities can lead to both positive and negative experiences for them. For example, on one

hand international faculty may believe their distinctive cultural background gives them the opportunity to build closer relationships with students (Calderon, 2014; Thomas & Johnson, 2004), provide a fresh perspective in the classroom, or diversify the academic environment (Manrique, 2002; Manrique & Manrique, 1999; Skachkova, 2007). Alternatively, their cultural differences might affect their teaching credibility. For example, their accent might negatively influence their student evaluations (Calderon, 2014; Marvasti, 2005; Skachkova, 2007). As a matter of fact, a language barrier is one of the most common obstacles for international faculty members (Calderon, 2014; Marvasti, 2005). Language problems in the classroom may create a perceived ineffectiveness among students and might lead to poor student evaluations (Marvasti, 2005). This language barrier obviously presents challenges for the international faculty population (Rubin & Smith, 1990), who are mostly evaluated for their teaching as part of the faculty reward system (Calderon, 2014)

Aside from this, research has shown international women faculty experience challenges as a result of gender stereotypes (Skachkova, 2007). For example, in comparison to international men faculty, international women faculty are often questioned more about their teaching credibility by their students (Manrique & Manrique, 1999; Skachkova, 2007). Further, in describing her personal identity as an international faculty woman, Manrique (2002) stated, “The three characteristics that make us unique in academe—gender, ethnicity and foreign origin—are both pluses and negatives” (Manrique, 2002, p. 146). Additionally, in her study of academic careers of international women in academe, Skachkova (2007) found international women faculty members’ cultural backgrounds could affect the way they conducted their research by encouraging them to conduct certain types of research. According to some scholars this phenomenon is referred to as the “brown-on-brown research taboo.” This means minority faculty

are more likely to conduct minority-related research (Reyes & Halcon, 1988). Unfortunately, this type of research might not be considered legitimate by other colleagues (Turner & Myers, 2000), thus, creating an obstacle for international faculty working at universities where research is highly valued (Calderon, 2014); and more so in humanities where this phenomenon is perhaps more common than in the STEM fields (Skachkova, 2007).

Institutional Setting and Gender Barriers

Gender and institutional type where faculty are employed also contribute to their experiences. There are four major types of institutional settings in the United States: research universities, liberal arts colleges, regional comprehensive institutions, and community colleges (Wolf-Wendel & Ward, 2006). The majority of international faculty are employed in research universities (Chow & Bhandari, 2011). These institutional settings contribute significantly to their experiences (Calderon, 2014; Clark, 1987; Wolf-Wendel & Ward, 2006). For example, the workload and associated duties of faculty members in each of these institutional types varies (Clark, 1987; Wolf-Wendel & Ward, 2006). In research universities, faculty members are required to devote most of their time to research while faculty in liberal arts colleges are mostly expected to devote more time to teaching (Calderon, 2014; Clark, 1987). Scholarship and research are highly prized responsibilities in the faculty reward system in leading research universities, as these result in an increased international reputation (Clark, 1987). In research universities, advancement depends on the judgments of one's performance by more senior scientists and engineers. Research shows these judgments contain arbitrary and subjective components that disadvantage women, international scholars (National Academy of Sciences [U.S.], National Academy of Engineering [U.S.], and Institute of Medicine [U.S.], 2007). Further gender bias often affects many women scientists' chances of career advancement. International

women minorities face the double bind of racial and gender bias (National Academy of Sciences [U.S.], National Academy of Engineering [U.S.], and Institute of Medicine [U.S.], 2007).

Experiences of African-born Women Faculty in the Academy

In addition to encountering all the barriers and challenges experienced by minority women of color and African-American women in the academy, African-born women faculty in higher education must struggle with their cultural identities that keep them guilt-prone if they do not perform traditional roles. Despite research documentation on the impact of international students and scholars in higher education, the least researched populations in higher education are African-born women faculty (Gatua, 2014; Moyo, 2004). While they constitute a small proportion of the foreign-born population, their numbers have continued to increase. Relatively few studies have been devoted to issues related to African-born women and their experiences in academe (Gatua, 2014). Just like other women faculty of color, African-born women faculty encounter significant challenges and barriers to their advancement in higher education. These challenges and barriers include the following.

Negotiating Two Cultural Context

Traditionally, African-born faculty tend to maintain strong transitionally or a sense of connectedness and family responsibilities with their families and society despite living in a different (American) culture. Therefore, they are not fully assimilated into the American culture and at the same time they are no longer full participants in their home culture. This attitude acts as a barrier to their success and advancement in higher education.

Significance of Strong Support System

Having a strong positive support system provides women with the enhanced meaning of their personal and educational journey. Unfortunately, African-born women faculty often do not

experience this kind of support from their universities. This constitutes an obstacle to their progress and advancement.

Reentry into Education as an Adult

African-born Black women faculty face significant challenges adjusting to an American education system that is totally different from their African system of education. Just like other women of color, they are often the only Black/foreign-born women faculty in their departments. This could generate a feeling of isolation and exclusion for them.

Linguistic Issues

African-born women experience linguistic issues in different ways. The African-born women who participated in Gatua's (2014) study expressed they had to deal with difficulties to overcome language barriers such as accent before they could progress in their fields.

Analytical Framework

The preceding part of Chapter Two described studies about minority women faculty, women faculty of color African-American women faculty, women faculty and African-born women faculty and their identities, perceived barriers and related challenges in the forms of sexism and racism as they described discrimination, microaggression, and feelings of isolation in their respective higher education institutions. The following section presents a discussion of the two theoretical frameworks I chose for this study: CRT and Black feminism. To appropriately relate and interpret the experiences of the participants in this study, it was essential to examine the theoretical frameworks that have been very helpful when investigating the lived experiences of Blacks (African Americans in particular) in the academy, especially in institutions that are predominantly White.

These two theories explain how gender, race, and ethnicity of African-born Black women faculty in U.S. higher education compound and impact their identities and experiences and make

them outsiders within the system. The idea of intersectionality brings together the fundamentals of two theoretical frameworks to provide an understanding of African-born Black women faculty members' identity as we explore how their gender, race, and ethnicity interrelate to shape how they are viewed/regarded and how they pilot the higher education system and setting. The following is a concise summary of each theory and how each informs how data in this study were analyzed and the findings presented.

Critical Race Theory

CRT originated during the 1970s from the works of legal scholars Derrick Bell, Alan Freeman, and Richard Delgado (Delgado & Stefancic, 2001, 2012) in response to the failure of critical legal studies (CLS) to adequately address the effects of race and racism in the United States' jurisprudence. Unlike CLS, which focuses on race and racism alone, CRT addresses the effects of race and racism as well as the hegemonic system of White supremacy on the meritocratic system (Dalton, 1995; Decuir & Dixton, 2004).

The goal of CRT is to reveal what is taken for granted when analyzing race privileges and the deep patterns of exclusion active in U.S. society (Hirald, 2010; Parker & Vilalpando, 2007). CRT has five tenets: counter-storytelling: a technique of telling the stories of people whose experiences and challenges are not usually told, can be used to disclose, analyze, and confront the well-established narratives and characterizations of racial privilege.

Permanence of racism: The consciousness that racism has a central role in American society and therefore, in the education system; whiteness as property: the "I privileges" White people enjoy because of their race and color; interest convergence: even though the majority's interest merges with the minorities' interests, to establish some type of equity, the majority still negotiates and determines how much equity is achieved; and critique of liberalism, which

challenges the idea of color-blindness, the celebrations of multiculturalism and diversity while promoting equality in education.

These five tenets of CRT promote the acknowledgments that racism exists in the daily lives of most people of color; that racism is difficult to cure or address; that racism advances the interests of both White elites (materially) and working class people (psychically), and thus, many Americans have little incentive to eradicate it; and that race and races are products of social thought and relations, not objective, inherent, or fixed, they correspond to no biological or genetic reality; rather, races are categories that society invents, manipulates, or retires when convenient (Bell, 1980; Delgado & Stefancic, 2001; Harris, 2006).

Even though CRT originated from CLS, its influences are now spread to other disciplines such as education (Decuir & Dixton, 2004; Hiraldo, 2010; Landson-Billingd & Tate, 1995, 2005; Parker & Vilalpando, 2007); systemic theology (Williams, 2008); public health (Ford & Airhihenbuwa, 2010); psychology (Mcdowel & Jaris, 2004), and so on. The five tenets of CRT are interdisciplinary, thus, can be approached from different branches of learning. Thus, CRT is very suitable for studying the experiences of African-born Black women faculty at colleges and universities in the United States because it helps shed light on the intersections of gender, race, and ethnicity. CRT's five tenets also help reveal racial inequity in higher education. Given that all five tenets address different, yet interconnected, themes; they help unearth the various ways in which institutions reinforce racism.

Black Feminism

According to research, there are varied definitions of feminism. For example, people identify themselves as critical feminist, liberal feminist, radical feminist, Black feminist, left feminist, and post-structural feminist. Hooks (1984) postulated "a central problem with feminist discourse has been our inability to either arrive at a consensus of opinion about what feminism is

or accept definition (s) that could serve as points of unification” (p. 17). Regardless of the lack of ability to accept one common definition, feminists have one common goal: improving the lives of women economically, politically, and socially even though they may take different positions or approaches to change for women. As Perreault (1993) posited, “these feminists share a common concern about the subordinate position of women in higher education and in the society, but they differ in their goals, analyses of the problem, and recommendations for change” (p. 4). This study utilized only Black feminism.

Historical Development of Black Feminism

Many feminist theories originated from privileged women whose perspectives on reality scarcely included knowledge and awareness of the lives of marginalized women (Hooks, 1984). According to Collins (1991), Black women’s ideas should be placed “in the center of analysis not only to privilege those ideas, but to encourage White feminists, [Black men], and all others to investigate the similarities and differences among their own standpoints and those of Black women” (p. xiii). Both Collins (1991) and Hooks (1984) maintained Black women have made use of their marginality and their “outsider within status,” to produce Black feminism and Black feminist thought that reflect on self, family, and society. While Hooks (1984) and Collins (1991) used slightly different approaches to define Black women as “outsiders” and “insiders,” they presented the same basic concept. Hooks (1984), for example, has employed an integrated feminist theory developed from the experiences of White, middle-class women as her base. She then inserted and built upon the ideas and experiences of women who had knowledge of both the margin and the center (African-American women and other women of color). Hooks (1984) believed feminism could be productive for minority women by providing a perspective other than that of the White middle-class woman. She asserted feminism is a struggle to end sexist oppression and to eradicate the ideology of domination that pervade the western culture on

various levels as well as a commitment to reorganize society so that the self-development of people can take precedence over imperialism, economic expansion, and material desires. Hooks (1984) further explained the objective of feminism is not to benefit any particular group, class, or race of women or to privilege women over men, but to transform in a meaningful way all our human lives. Based upon Hooks' definition, everyone should be involved in the struggle to end sexist oppression. As part of that struggle, Black women and other women of color can use their "marginality" to implement social and organizational change.

Alternatively, Collins (1991) utilized a different approach. She postulated, "two basic components of Black feminist thought—its thematic content and its epistemological approach have been shaped by Black women's outsider within stance and by their embeddedness in traditional African-American culture" (p. 16). Collins saw race, gender, and class of Black women from a historical perspective and related these to the present. She claimed "Black feminist thought consists of specialized knowledge created by African-American women which clarifies a standpoint of and for Black women; in other words, Black feminist thought encompasses theoretical interpretations of Black women's reality by those who live it" (p. 22). To interpret the experiences of African-American women, Collins developed a framework with five key dimensions that characterize Black feminist thought: (a) core themes of a Black woman's standpoint; (b) variation of responses to core themes; (c) the interdependence of experience and consciousness; (d) consciousness and the struggle for a self-defined standpoint; and (e) the interdependence of thought and action. Through these five dimensions, I developed my research questions, analyzed my data, coded for common themes, and interpreted the interview data.

Intersectionality

Intersectionality brings the two theoretical frameworks discussed in the preceding sections of this study together and recognizes the compounded aspects about African-born Black women faculty that influence their perspectives and experiences in the academy. Intersectionality is a feminist sociological term first used by Crenshaw in 1989 to explain the overlapping or intersecting social identities such as race, gender, class and ethnicity and related systems of oppression, domination, or discrimination. Intersectionality explains the “idea that multiple identities intersect to create a whole that is different from the component identities” (Intersectionality, n.d.). Crenshaw (1991) used intersectionality to bring to light the effects of gender and the racial dimension of violence against women of color. Today, the concept of intersectionality has been elaborated to include identity-related challenges. Generally, women of color encounter sexism and racism in academia and being a woman create a marginalization with gender. According to Crenshaw (1991), there is a “need to account for multiple grounds of identity when considering how the social world is constructed” (p. 1245). The experiences and challenges of African-born Black women faculty in U.S. higher education are made more complex by the interconnection and overlapping of gender, race, and ethnicity.

Analytical Framework for African-Born Black Women Faculty

These three theories reasonably unite to form an understandable framework for examining the distinctive challenges and perceived barriers that African-born Black women faculty encounter as they navigate their work environments. The theories frame the experiences of people who have been marginalized in the academy. Furthermore, each of these theories accentuates the importance of narratives or storytelling as a way of depicting and challenging leading culture and its effects. These three theories were chosen for this study because they

provide a voice to the marginalized in social systems where they experience microaggression because of their identity (Sue et al., 2007).

I included CRT, Black feminist theory, and intersectionality in all the chapters of this dissertation study because they provide me the opportunity to use frameworks that are outside of “traditional” research in selecting the topic and prospective research participants. Also, CRT, Black feminist theory, and intersectionality underpin critically conscious process in creating the interview protocol, analyzing the data, and reporting the findings. In the creation of the interview protocol, CRT and black feminist theory underpin formulating the questions in a way that they openly ask about how influences of racist, sexist, and discriminatory practices in U.S. higher educational system affect the participants’ lives.

Strengths and Weakness of Extant Literature

The extant literature used in the literature review of this study are original, empirical, and peer-reviewed. They clearly identify, describe, and explain the significant barriers and challenges all women (both women of color and White women) encounter in the academy and in their career progression and advancement. A good number of these studies emphasized the perceived barriers encountered by Black women and other women of color concurrently. Although some research addressed barriers specific to African-born Black women’s experiences, there is limited research that evaluates these experiences in comparison to other groups (Miller, 2012). The extant literature provided a historical development of the problem showing that women, especially women of color and Black women in particular, have unfortunately been experiencing these barriers and challenges in the society for a long time. They pointed out that although some progress has been made to mitigate the problem, success has not been achieved. More work still needs to be done in the area.

Further, recent research on the issues are mostly dissertation studies. Almost all the dissertation research conducted on the problem utilized qualitative research methodology. The participants in these studies shared their original and firsthand experiences of the problem.

The literature has very limited empirical studies on the experiences and challenges of African-born Black women faculty/professors in higher education. According to the literature presented, the population of Africans in the U.S. is rapidly growing. Thus, there is a need to study this population and document their experiences and contributions not only in the academy but also in other organizations.

Summary

The literature review section of this study shows that although much of the discriminatory treatment of women in the society in general have decreased as a result of federal and state laws, women of color, particularly Black women, still encounter and experience significant challenges and barriers in their overall career advancement in higher education institutions and in other organizations. Similarly, it indicates that an excessively low number of Blacks, especially African-born Black women, are found in faculty positions in institutions of higher learning across the nation. Although some Black women are competent and are interested in faculty positions in higher education, they are often disregarded because of race and gender stereotypes. Additionally, this literature review section suggests even though some of the challenges and barriers presented and discussed (e.g., glass ceiling, old boy network, unequal pay and family issues) are common to both White and other women of color, Black women experience these obstacles doubly in addition to other barriers that are unique to their experience because of their race and gender and African-born Black women experience them triply as a result of their race, gender, and ethnicity and linguistic issues. Having summarized the perceived barriers and challenges experienced by Blacks and African-born Black women in U.S. higher

education, this study also investigated how the role of race as well as gender and ethnicity informed the experiences of African-born Black women faculty in the academy as well as the support needs available for them in terms of kinds of support, timing of supports, and sources of support. While there is literature that highlights some of the experiences of African-born Black women faculty in the academy, there are still very limited studies available on this population (Alba, 2012). The next chapter, Chapter Three, discussed the methodology used to execute this study.

CHAPTER THREE: METHODOLOGY

The purpose of this study was to explore the lived experiences, challenges, and perceived barriers to success and progress encountered by African-born Black women faculty in U.S. higher education. The study focused on giving a voice to the multiple dimensions of African-born Black women faculty members' experiences in the U.S., bringing to light how gender, race, and cultural backgrounds inform their experiences.

This chapter elucidates the purpose, the research design/strategy, and the methodological approaches used in this study. It begins by discussing phenomenological research, research design, the phenomena being studied, interview protocol, and the targeted population, and proceeded to discuss the participants, data collection procedures, and the strategies used to ensure trustworthiness, confidentiality, and conformability. The chapter also explains the data analysis strategy, researcher's role, and reflexivity and ends with a description of the limitations and summary. As indicated in Chapter One, the questions that have guided this study are (1). What are the lived experiences, challenges, and perceived barriers to success and progress encountered by African-born Black women faculty in U.S. higher education institutions? (2) How do gender, race, and cultural background contribute to these experiences, challenges, and perceived barriers? (3) What are the perceived support needs of African-born Black women faculty in terms of kinds of support, timing of support, and sources of support?

Phenomenological Research

Qualitative research originates from the concept of phenomenology because phenomenology is concerned with understanding experiences and people in ways that quantitative research cannot adequately do (Connett, 2011; Moustakas, 1994). Nonetheless, phenomenology is a distinctive branch of qualitative research because it concentrates on studying the lived experiences of phenomena and describes/discusses the nature of an experience

(Connett, 2011; Merriam, 2009). Husserl was one of the first philosophers to explore how studying one's own experience can be useful in creating meaning (as cited in Moustakas, 1994). Moustakas (1994) quoted Husserl who said, "I cannot live, experience, think, value, and act in any world which is not in some sense in me, and derives its meaning and truth from me" (p. 45).

All research questions in phenomenological research arise/originate from an interest in a topic that has autobiographical/personal and social meanings (Connett, 2011; Moustakas, 1994). For this study, I was interested in knowing more about the experience of African-born Black women faculty in U.S. higher institutions. I gained all of my postsecondary degrees in the United States and have not encountered one African-born Black woman as a college faculty or administrator. As an African-born Black woman myself desiring to become a faculty member in U.S. academe, I wanted to know why women like me are invisible in the academy; and what the lived experiences, challenges, and perceived barriers of the few African-born Black women faculty who I have heard about are like. As is the common practice in phenomenological research, I considered my previous experience as an African-born Black woman teacher/administrator in K-12 setting and wanted to determine if African-born Black women faculty in the academy encounter similar experiences.

Research Design

A qualitative research method drawing largely on heuristic phenomenology was utilized for this study. According to Locke, Spirduso, and Silverman (2000), qualitative research utilizes a systematic approach in answering research questions about people who have experienced a specific circumstance. Thus, a qualitative research method was appropriate for this study because it provided the participants opportunities to tell their unique stories in their own voices. A qualitative research method also helps the researcher in organizing data in a way that the themes and categories emerge. In so doing, it adds more meaning to the experiences of the research

participants (Polkinghorne, 1991). Additionally, “Qualitative researchers are interested in understanding the meaning people have constructed; that is, how people make sense of their world and the experiences they have in the world” (Merriam, 2009, p. 13). Qualitative research, through interviews, provides the depth needed to describe and understand the meaning of these experiences and “makes it possible for readers to grasp a situation from the inside, as a participant might” (Weiss, 1995, p. 21).

Further, by drawing largely on heuristic phenomenology this study explored the nature and meaning of participants’ experiences and illuminated these experiences through direct first-person accounts. (Douglas & Moustaka, 1985). Each participant in this study was given the opportunity to tell her unique story in open-ended, semi-structured interviews guided by a list of questions designed to collect information that would best answer the research questions. Every one of the participants was considered an expert and key informant of her own lived experience as African-born Black women faculty in the academy (Creswell, 2009, Creswell, 2007). The phenomenological approach enabled the researcher to explore the lived experiences of the participants to understand the essence of their experiences. Phenomenology is considered a process as well as a method, and “the procedure involves studying a small number of subjects through extensive and prolonged engagement to develop patterns and relationships of meaning. In this process the researcher sets aside his/her own experiences in order to understand those of the participants in the study” (Creswell, 2009, p. 13).

Additionally, CRT Black feminist theory and intersectionality theory were used to explore the perspectives of the participants (African-born Black women faculty in U.S. higher education). CRT acknowledges the existence and impact of racism, ethnocentrism, and class discrimination on the quality of life of people of color by using a theoretical method that

supports the perspective of those most directly impacted by racism (Howard, 2008; Solorzano & Yosso, 2002). The explicit recognition that racism is present and impacts the quality of life of people of color sets the foundation for honoring the narratives of research participants who have been impacted by racism. As a way to contribute to the literature on the topics of lived experience, challenges, and perceived barriers encountered by African-born Black women faculty in U.S. higher education, this study utilized CRT methodology by asking participants questions about their experiences in U.S. higher education. Furthermore, this study used CRT to analyze the collected data and filter out the dominant majoritarian cultural (Love, 2004) assumptions to create a grounded theory from the experiences of the participants. The CRT methodology is a way to gain insight into the lived experiences and perspectives of those most impacted by racism through probing one-on-one interviews and analysis of data that considers the complex implications of race-based policies and implementation strategies (Solorzano & Yosso, 2002). In the spirit of CRT and Black feminist theory, the interview questions were formulated in a way that they encouraged creative expression and dialog on experiences with racism and sexism in U.S. higher education institutions. Also CRT, Black feminist theory, and intersectionality theory were specifically used to address the circumstances of race, gender, and ethnicity status.

By using the semi-structured, open-ended interview guide within the theoretical frameworks of CRT, Black feminist theory, and intersectionality, this study created an authentic counter-story of African-born Black women who served as faculty in U.S. higher education institutions. Ultimately, using this type of interview guide allowed the researcher to provide detailed descriptions, multiple perspectives, and varied interpretations of how race, gender, and ethnicity influenced the lived experiences of African-born Black women faculty in the academy.

A Description of the Phenomena Studied

Being a form of qualitative research, this study was presented in a descriptive, narrative form rather than as a scientific report (a document that describes the process, progress, or results of technical/ scientific research or the state of a technical/scientific research problem and may include recommendations and conclusions of the research; Technical report, n.d.). The comprehensive description and narration facilitate the lived experiences of the participants related to their challenges and perceived barriers in higher education. Generally, the focus of phenomenology is to explore how human beings make sense of their experiences and the meanings they give to these experiences. For this study, the phenomena studied are the lived experiences of African-born Black women faculty in U.S. higher education, their challenges, and perceived barriers. Although African-born Black women faculty encounter similar challenges and perceived barriers such as, racism and sexism as do African-American and other women faculty of color, they are also faced with other forms of discrimination and prejudice based on their status, ethnic background, and linguistic issues. For example, African-born Black women faculty struggle with lack of collegiality at the departmental level, encounter accent issues, have problems articulating American phonetics, and White students continually doubt and challenge their teaching qualities (Alba 2012; Skachkova, 2007). Further, due to their status, African-born Black women faculty are less likely to get grants (most grants are directed to U.S.-born citizens); they are often segregated to teach courses and research topics that are bonded to their national, racial, and/or regional backgrounds, and are expected to be experts on their campuses to represent their ethnicity in all matters (Alba, 2012; Skachkova, 2007).

Additionally, this study also explored the intersectionality and contributions of race and gender of African-born Black women faculty to their experiences and identified the kinds of support available to them at their respective institutions.

Interview Protocol

According to DeMarrais (2004), interview is “a process in which a researcher and participants engage in a conversation focused on questions related to a research study” (p. 55). Patton (2002) explained we interview people to find out from them those things we cannot observe such as feelings, thoughts, and intentions. Thus, the purpose of interviewing is to allow us to enter into the other person’s perspective. This study used a semi-structured interview protocol as the primary approach for data collection. The semi-structured interview is a qualitative data collection strategy in which the researcher asks participants a series of predetermined but open-ended questions (Alba, 2012; Ayres, 2008).

In this study, 10 semi-structured interviews were conducted through the phone and one in person interview using open-ended questions. (Appendix E). Participants did not answer the questions in any specific sequence or format. Each participant had control over how long and how much she wanted to say on each question. Preceding the interview two qualitative researchers proofread and tested the questions and provided constructive feedback. The questions were modified over time, depending on the kind of responses and feedback the participants provided. In constructing the questions a few were adopted from previous research (Alba, 2012) and I added a few other questions, which covered some subtopics not documented by previous research. For the purpose of this study, I added four more areas: (a) impact of race (b) life as a women faculty, (c) impact of gender (d) family and/or personal barriers and strategies for success (Appendix E).

Targeted Population

The population for this research study was African-born Black women, faculty who were 35 years and above. Each individual member of the population held a masters or doctoral degree in humanities, business, social, physical, engineering, or life science discipline and, at the time of

this writing, were teaching as a full/part-time faculty in two- or four-year higher education institution in the United States. Each individual faculty member taught at least one class per semester and belonged to the African Studies Women Caucus (ASWC), which is a coordinate of Association of African Studies (ASA) located in Piscataway New Jersey. The objectives of ASWC are to: promote the study of women and gender within the various disciplines of African studies; promote the greater inclusion of African women in scholarship and in the ASA; ensure an active and representative role for women within the ASA at all levels of leadership and engagement, and develop scholarly and activist links with women in Africa. Membership to ASWC is open to women scholars of African descents (PhD, masters, and graduate students) who have enrolled in the Association of African Studies (ASA).

Participants

According to researchers, very few Black women faculty are serving in varied U.S. institutions of higher learning (Daymond & Holloway, 2011; Henderson & Hildreth, 2010; McCray et al., 2007; Tillman, 2004). As a result, this qualitative study used a purposeful and unique snowball sampling technique to obtain African-born Black women faculty for the semi-structured, open-ended interviews (Merriam, 2009)

Participants in this study were selected using purposeful sampling. Purposeful sampling is a method commonly used in qualitative research to identify and select information-rich cases for most effective use of limited resources (Patton, 2002). It involves identifying and selecting individuals or groups of individuals who are particularly knowledgeable about or experienced with a phenomenon of interest (Creswell & Clark, 2011; Palinkas et al., 2013, Creswell, 2007). The selection criteria used in this study are: African-born Black women faculty with a master's or PhD degree who are currently in or have been in faculty positions in United States colleges and universities. A total of 20 African-born Black women faculty, ages 35 years and above, who

are or have been faculty in U.S. institutions of higher learning were sampled from the African organizations mentioned above (i.e., African Studies Association, Women Caucus) to participate in this study.

A list with contact information of 20 women who showed interest in the study was assembled. Phone conversations and email exchanges helped clarify the remaining questions some women had regarding the study. Fifteen women faculty confirmed their interest to be participants in the study. In the end, only 11 of the 15 were available and were interviewed for the study. Prior to participants being selected for interviews, they were each given an Informed Consent Form (see Appendix C). This document recapitulated the demographic characteristics required to participate in this study to authenticate that participants met the established criteria (Patton, 1990). The consent form also described the interview protocol and informed the potential participants that, upon receiving permission, all interviews would be digitally recorded and then transcribed verbatim for data analysis. Once eligibility to participate in the study was confirmed, they were asked to return the signed forms via U.S. mail.

All 11 participants were African-born Black women faculty teaching at least two courses per semester in a two-year or four-year institution in the United States. Although the 11 African-born Black women faculty who participated in this study lived in the United States, they all still had ties with their families and communities in their native countries; 2 were permanent residents, and 2 were professional skilled workers. Some of these women had attended schools in Africa up to the postsecondary, high school level or higher education. These participants and their institutions were assigned pseudonyms to protect their identities.

The first participant interviewed for this study was Dr. Tache. Dr. Tache hails from Kenya, East Africa. She completed all of her college education in the United States. Dr. Tache

has both her BA and MA in African history and her PhD in history. At the time of this writing, she was an associate professor of history and Africana Studies in the United States. Her research interests focused on issues of gender, ethnicity, and migration. Dr. Tache has always enjoyed the support and encouragement of excellent advisors both as a student and as faculty.

The second participant interviewed was Dr. Udenna. Dr. Udenna received her BA and master's in political science and history. She has two master's, MBA and MA, in teaching and her PhD in the United States. At first, Dr. Udenna was not interested in teaching but when she migrated to the United States, she went into teaching to be able to help her children go through the new system of education in the United States. She began her career in education with elementary teaching and taught in the elementary classroom for about 12 years. As a teacher, Dr. Udenna moved up the grades with her first and second sons. Thus, she taught elementary, middle, and high school respectively until 2010. Dr. Udenna went into college teaching after 2010.

The third participant interviewed for the study was Dr. Abe. Dr. Abe received her BA in education from Nigeria, her master's in pan African studies, and her PhD in ethnomusicology from the United States. Her concentration was on African music and ethnic studies. Dr. Abe got the inspiration to pursue a career in music from her undergraduate years. She was a born singer and teaching gave her the time to practice her music and do other things. Later, when she migrated to the United States, she developed a love for classical music.

Dr. Kachi was the fourth participant interviewed for the study. Dr. Kachi was born in Nigeria and moved with her family to the United States when she was two years old. At six years old, she moved back with her family to Nigeria and returned to the United States when she was 17 because of the Nigerian/Biafran war. Dr. Kachi got her BA in theater arts and dance, MA in

African studies and literature, and her PhD in African history from the United States. Her area of concentration was West African history but she changed it to West Africanist. Her main area of concentration in Africanist was Nigeria and Igbo women. Dr. Kachi was an oral historian by training, more than 90% of what she did was oral. Dr. Kachi worked on women's history, gender history, and sexuality particularly in Nigeria. She was a renowned writer, an editor-in-chief, and a publisher.

Dr. Kumasi was the fifth participant interviewed for the study. Dr. Kumasi was a tenured associate professor and the chair of the Department of Women's and Gender Studies at her institution. She held a joint appointment in the English department at her institution for about 20 years before moving to gender studies. She has served two terms as department chair in her institution.

Dr. Kumasi was born in Ghana West Africa and completed her primary and secondary education in Ghana, Mexico, and in the Netherlands. She earned all her higher education degrees from England. Dr. Kumasi has a BA in English language and literature, and MA and PhD in social anthropology from the U.K. She came to the United States as a visiting lecturer to do some preliminary research on colonial African literature for 15 months and never returned to the U.K.

Dr. Rudo was the sixth participant interviewed for the study. Dr. Rudo is an assistant to the director of the African studies center at her institution. She earned her BA in biology and chemistry in Kenya, her MA and PhD in educational administration in the United States. At the time of this writing, Dr. Rudo coordinated and facilitated communication and collaboration among Africa-related student groups at her institution. She also identified and recruited students with interest in Africa and, together with them, designed a series of activities that helped the community learn more about Africa and the learning opportunities available

through the African studies center. Dr. Rudo claimed she had been very successful in her career because the work she did impacted the lives of female students in the United States and back home in her country.

The seventh person to be interviewed for this study was Dr. Ade. Dr. Ade was the chair and professor of Afro-American and African studies and comparative literature at her institution. She received her BA, MA, and PhD in comparative literature in the United States. Dr. Ade received numerous grants and awards, including a Ford Foundation seed grant for research and collaborative work with institutions of higher learning in Africa. Dr. Ade has lectured in several countries around the world, for example, the United States, Australia, Algeria, Cameroon, Cuba, Canada, England, France, Ivory Coast, Malaysia, Malta, Nigeria, Tunisia, South Africa, and Singapore. She was born in Cameroon, West Africa. After receiving her high school diploma, she came to the United States and completed all her higher education (BA, MA, and PhD).

Dr. Abasi was the eighth participant in this study. Dr. Abasi was born in Freetown, Sierra Leone, West African where she received her BA. She then immigrated to the United States to do her graduate work. Dr. Abasi received her MA and PhD in history in the United States. Dr. Abasi taught for 16 years as a full professor at Misericordia University where she directed and prepared students from the underrepresented background for graduate work.

Two years ago, Dr. Abasi moved to King's University where she was as of this writing. At King's University, she became the chair of the department of African-American studies until recently when she resigned because of aggressive competition at the department. Dr. Abasi was then worked at the dean's office and was teaching at the same time.

Dr. Chikwe was the ninth participant in the study. Dr. Chikwe was an associate professor with the department of journalism and mass communication at her institution. She was invited to

teach as a visiting professor for one year directly after graduate school, and she accepted. After the first year this position was turned into a tenure-track position; she applied and was accepted.

Thus, she has been teaching at her institution for about six years now. Dr. Chikwe was a religious sister and was born in Nigeria. She received all her degrees BA, MA, and PhD in the United States. Dr. Chikwe was granted tenure in four years instead of the usual six years. She was a recipient of the Carnegie African Diaspora Fellowship, part of the Scholar Exchanges Division of the Institute of International Education.

Ms. Afua was the tenth person to be interviewed for this study. Ms. Afua was born in Cameroon and received both her BA and MA in French and comparative literature. She migrated to the United States and was teaching as a part-time adjunct lecturer at her institution in the United States. Ms. Afua was still taking courses for her PhD degree in French and comparative literature.

The last person to be interviewed for this study was Dr. Enya. Dr. Enya was born in Senegal, West Africa. She was an assistant professor at the Department of World Languages and Literatures at her institution. Dr. Enya held a MA in romance language and literature, another MA in foreign languages and management and a PhD in French with a concentration in anthropology. Her research focused on culture and economics in French-speaking Africa, as well as diaspora studies, cultural anthropology, Caribbean studies, and postcolonial theory. Table 2 depicts how the sample was stratified.

Table 2

Stratification of the Sample

| Academic Ranks Rank | Tenured | On Tenure Track | Non-Tenured | Institutional Types | Departments |
|---------------------|---------|-----------------|-------------|---------------------|--|
| Full professor | | 1 | | 4 years | Women studies and English joint |
| Full professor | 1 | | | 4 years | History |
| Full professor | 1 | | | 4 years | Romance languages and literature, African-American studies |
| Full professor | 1 | | | 4 years | History |
| Full professor | 1 | | | 2 years | World languages and literature |
| Full professor | 1 | | | 4 years | History and women's study |
| Associate professor | 1 | | | 4 years | Mass communications |
| Assistant professor | | | 1 | 4 years | Arts and science, African studies |
| Lecturer | | | 1 | 4 years | African studies |
| Lecturer | | | 1 | 4 years | Ethnomusicology and education |
| Adjunct professor | | | 1 | 2 years | Foreign language & literature |

Data Collection and Procedure

The type of research design used in a qualitative study depends on the objectives of the inquiry, what information is very useful, and what information is most trustworthy (Patton, 1990). This research study was designed using a qualitative research approach to explore the lived experiences, challenges, and perceived barriers of African-born Black women faculty in U.S. higher education institutions. As interview was the main source of data collection for this study, semi-structured, in-depth interviews and open-ended sets of questions were used after the signed consent forms were received (Merriam, 2009). According to Merriam (2009), this approach enables the participants to freely elucidate how they perceive the world based on their lived experiences. The interview process supported the counter-storytelling within CRT and gave the participants an opportunity to communicate their own experiences in their own words as well as provide coding for issues to be further explored through the literature (Delgado & Stefancic, 2001; Ladson-Billings & Tate, 1995). Ultimately, the data collected from the interviews and the literature review, under Black feminist thought, gave African-born Black women faculty a voice to publicly recognize how race and gender influenced their experiences. All 11 interviews took

place in the spring of 2017. Ten of the 11 interviews were conducted over the phone, and the remaining interview was conducted in person (see Table 4). All interviews were digitally recorded and transcribed verbatim.

Prior to the interviews, an official recruitment letter soliciting, requesting permission, and explaining the purpose and significance of the research study was sent to the African Studies Association (see Appendix A) and to the Women Caucus of the same association from which the participants were recruited (see Appendix G). A flyer soliciting the voluntary participation of the Women Caucus members was also posted on their website and included in their newsletter (see Appendix B). Immediately preceding the interview, each participant was asked to complete a confidential demographic form of relevant background data (see Appendix D) and given an informed consent letter (see Appendix C) regarding information on the confidentiality and the details of the research study procedures to sign. It was emphasized to the participants that their names would not be used in the study or during the study's process. Thus, a pseudonym for each participant was developed and used.

A non-directive interviewing technique with open-ended questions that allowed participants the freedom to control the pacing and subject matter of the interview was used. In a non-directive interview, the interviewer takes a non-judgmental stance and uses active listening to bring out respondents' attitudes and feelings. In this sense, the researcher strived to allow respondents themselves to set the terms and parameters of the discussion (Roger, 1945). Open-ended questions provided room for luxuriant details on the part of the participants and helped the researcher to collect in-depth data. Each interview lasted between 60 and 90 minutes. The questions used in the research study covered topics such as brief background information on participants' professional lives in U.S. institutions of higher learning, how effective or less

effective they have been in their profession, who influenced their career paths, what their classroom experiences were like and what roles have race, gender, and ethnicity played in their career paths? There were 35 open-ended questions that guided the interview (see Appendix E). The interviews were digitally recorded, transcribed, analyzed, and integrated into the study. At the end of the interview sessions the audio tapes were secured in a locked box and will be later destroyed upon completion of this research study or as required by law.

Written and physical materials relevant to the study, such as materials from university websites, other published material (such as participants' biographies, and the rate my professor website), and participants' curriculum vitae (see Table 6) were also collected and used for this study. These provided the study with rich information regarding the African-born Black women faculty members' professional experiences in U.S. higher education. All the data collected were considered confidential and kept in a safe and secure place.

Three peer debriefers read and critiqued this study to make sure my bias was blocked, and that data were accurately analyzed. They also helped with clarifying the themes and the emergent patterns in the data. The debriefers were two African-born faculty members and one faculty member from a different cultural and educational background. The first debriefer was an ethnomusicologist faculty member. The second debriefer was an African language professor and administrator. The third debriefer was a professor of history. Tables 3 and 4 provide an overview of the procedures that were used to collect data.

Table 3

Documents Collected

| Documents Collected | Participants |
|--------------------------|--------------|
| Curriculum vitae | 10 |
| University websites | 10 |
| Internet search | 10 |
| Wwww.ratemyprofessor.com | 9 |

Table 4

How Data were Collected Among the Participants

| Participants | Face-to-Face Interviews | Phone Interviews | Documents (websites, CV, brochures) |
|--------------|-------------------------|------------------|-------------------------------------|
| Dr. Tache | | X | |
| Dr. Udenna | | X | X |
| Dr. Abe | | X | |
| Dr. Kachi | | X | X |
| Dr. Kumasi | | X | X |
| Dr. Rudo | | X | |
| Dr. Ade | | X | X |
| Dr. Abasi | | X | X |
| Dr. Chikwe | | X | X |
| Ms. Afua | X | | |
| Dr. Enya | | X | X |

Confidentiality

Before the beginning of this study, ethical approval for conducting the research was sought and procured from the institutional review board. Also, permission for digital recording of the interview and written consents for participation were procured from all the participants. Pseudonyms were assigned and used for participants and their respective institutions in the transcripts and in presenting the findings to ensure confidentiality. Each interview was digitally recorded, and the digital audio files were saved on a password-protected flash drive and are kept

in a locked cabinet in the researcher's home. The interview protocol, transcripts, researcher's field notes, interview notes, confidential demographic data form, and digital audio files will be destroyed once they are no longer needed for additional analysis. All the data collected will nonetheless be kept for at least three years in compliance with institutional review board guidelines or as required by law.

Data Analysis Strategies

Qualitative data analysis means making sense of relevant data collected from different sources, for example, interviews, onsite observation, and phone calls and then presenting what the data revealed responsibly (Wholey, Hatry, & Newcomer, 2004). Merriam (1998) and Marshall and Rossman (1989) asserted data collection and analysis must be a concurrent process in qualitative research. According to these researchers, qualitative data analysis involves categorizing things, people, and events and the properties that characterize them.

In this study, the process of data collection and analysis were done simultaneously because "in qualitative research, there is no clean cutoff—no time when everything else stops, and writing begins" (Merriam, 2009, p. 237). Colaizzi's (1978) process of descriptive phenomenological data analysis (see Figure 1), CRT, Black feminist theory, and intersectionality theory were used to analyze the data collected.

Colaizzi's data analysis strategy involves the following procedural steps. First, a description of each participant in the study was read, and a sense of the whole ideas presented was gained. Next, significant statements and phrase relating to the research questions were extracted from the transcripts and presented as direct quotations from the participants. Then the significant statements and phrase were analyzed; their meanings were articulated, and themes were created from the meanings. Further, similar themes were grouped together and organized

into categories. Finally, the results were integrated into a comprehensive description of the topic and returned to each participant for verification of the results.

Further, I analyzed the open-ended questions by looking for race and gender microaggression within them using CRT, Black feminist theory, and intersectionality. I identified examples of racial and gender microaggression, determined patterns of race and gender microaggression in the transcript, and collapsed them into similar categories. Furthermore, I incorporated the experiential knowledge of the participants in the analysis drawing from the counter-storytelling method in CRT. According to Delgado (1989), CRT relies heavily on the use of counter-stories offered by individuals in marginalized groups who by virtue of their marginalized status are able to tell stories different from the ones White scholars normally hear. I also examined the intersection of race and gender in the experiences of the participant in the data collected and the concepts emerging from their answers to the interview questions. Applying the permanence of racism component of CRT, I also examined the disparity and dismissal of the significance and impact of race, gender, and cultural background on the participants as well as the ways in which U.S. society and institutions of higher learning support the permanence of racism, cultural and gender discriminations, and oppression. In addition, I utilized the four dimensions of Black feminist theory to identify and analyze the intersection of race and gender and its impacts on the experiences of the participants.

After reading through the data, I employed the first dimension of Black feminist theory (core themes of a Black women's standpoint) to identify and group the emerging significant themes in the study. Next, I used the second and third dimensions of Black feminist theory: (variation of responses to the core themes and the interdependence of experiences and consciousness) to analyze the participants' standpoints, their personal and professional

experiences. I compared the participants' experiences, identified and examined the significant impacts that these experiences had on their views about being Black and being a woman and on their career successes and progress. Using the fourth dimension of Black feminist theory (struggle for self-defined standpoint), I examined whether and how the participants articulated their self-defined Afrocentric consciousness. Finally, I utilized Black feminist theory's fifth dimension (the interdependence of thought and action) to note if the participants identified any oppression in the past or present or if they have attempted to eradicate these oppressions in their lives.

I also used NVivo 11 Starter, a computer-assisted qualitative data analysis software package to facilitate the analysis process, to organize the data, assign codes, facilitate search through the data, and locate specific text or words. Using NVivo 11 Starter, I easily isolated responses to the same question from each participant's transcript and reviewed these transcripts line by line (Coffery & Atkinson 1996; Denzin & Lincoln, 2000) taking notes on the following: (a) What are the salient points, issues, words, or phrases related African-born Black women faculty's accounts of their lived experiences and perceived barriers and challenge? (b) Is there evidence of race and gender oppression in their narratives' accounts? and (c) What are the support needs available to them in their respective institutions? I used these notes and the transcripts to developed themes and descriptive metrics (Creswell, 1998; Creswell, 2007; Lincoln & Guba, 1985; Miles & Huberman, 1994).

Finally, even though data were examined a priori using the theoretical frameworks that were established/fixed at the beginning of this study, the narratives were identified/determined through posteriori approach. This means even though some of the themes in this study were evident in the interview questions, not all of the themes were easily anticipated (Ryan &

Bernard, 2003). Thus, I read through all transcripts four times. On the third and fourth time, I started highlighting all the terms and phrases that emerged and matched the themes from the research questions about African-born Black women faculty work experiences in the academy. Initially, I identified 53 codes in the 11 transcripts. Then I combined similar and related codes. At the end, I narrowed them to 11 themes, which are presented and discussed in the findings chapter.

Trustworthiness

Additionally, I used methodology triangulation to ensure that participants' accounts are rich, robust, comprehensive, and well-developed and to facilitate a deeper understanding of the experiences, challenges, and barriers encountered by the participants. Then I presented the comprehensive description in the findings section. Methodological triangulation (Bekhet & Zauszniewski, 2012) involves using multiple methods, theories, observers, and empirical materials to study a phenomenon and to gather and collect data. Using documents, interviews, phone calls, and observation when conducting primary research at different times and in different places, is a good example of methodological triangulation. It is found to be useful in providing confirmation of findings, more complete data, increased validity, and increased understanding of the phenomena studied.

I used methodological triangulation (Bekhetand & Zauszniewski, 2012; Creswell, 2009) in this study to ensure participants' accounts are rich, robust, comprehensive, and well-developed and to facilitate a deeper understanding of their experiences. Using more than one type of analytical method in qualitative research has been found to be useful in achieving triangulation, providing confirmation of the results, and in increasing the rigor and trustworthiness of the qualitative data findings (Bekhet & Zauszniewski, 2012). For this study, I used NVivo 11 Starter to manage and organize data and to code and find connections in the data. After generating the

codes, I used phenomenological data analysis to identify the major themes to answer the research questions, to categorize and make meanings of the phenomena studied (challenges and perceived barriers encountered by African-born Black women faculty in the academy); and to determine the central overarching themes in the narratives (Bekhet & Zauszniewski, 2012). The trustworthiness of the results of this study was also improved by transcribing all interviews from the recordings verbatim; cross-referencing the data with notes I took during the interview process, and member checking.

Member checking, or participant/respondent validation, is used to improve the accuracy, credibility, and validity of a research interview. That is, data or results are returned to the participants to check for accuracy and resonance with their experiences (Creswell, 2009; Lincoln & Guba, 1985). Member checking enables the researcher to rule out the probability of misconstruing the meanings of what the participants communicated in their interviews and can point out any biases and misunderstanding as conclusions are deduced/made (Daymon & Holloway, 2011; Lincoln & Guba, 1985). Thus, I sent each participant the transcript of their interview as a document attachment via email (see Appendix G), with a deadline by which to reply to me with any corrections, questions, or comments. By asking participants for further clarifications of their responses to the interview, I provided them the opportunity to check the accuracy of their responses in the transcripts. Of the 11 transcripts sent, I received a total of nine replies from the participants. Six participants confirmed that the transcripts I sent to them were accurate. Three participants returned edited copies. One highlighted some segments of the interview transcript with missing data and suggested I should check the recording again and make appropriate corrections. She also added missing data to other segments and clarified some expressions. The second participant commented the language of the transcript needs polishing

and repetitions should be deleted. The third participant expressed concern about the anonymity. Although she did not mind being recognized, she was concerned for me because of having told her story several times in her institution and to other colleagues, she felt certain segments where she talked about her award-winning publications and her mentor might make hers easily identifiable. She stated, “I don’t know how much this [anonymity] matters to you but I thought I should point it out.” I considered her concern and deleted those segments. I did not receive any reply from the remaining two participants by the deadline I had given them. I sent a final reminder to them and still did not hear from them. As I expressed in my communication, if I did not hear from them by the deadline I took that to mean that the information I sent to them was correct. Participant validation (Creswell, 2009) is an effectual technique broadly known in qualitative research and is often used as a type of triangulation (Lincoln & Guba, 1985). Having received responses from most of the participants in this study, I think it is right to conclude the data collected during the interviews was credible, accurate, and reflected the participants’ viewpoints and sincere opinion as they responded to my interview questions.

Conformability

Conformability refers to the degree to which the results of qualitative research could be confirmed or corroborated by others. Conformability is determined by the way in which the findings and conclusions achieve the purpose or goal of the study and are not the result of the researcher’s assumptions and preconceptions (Alba, 2012; Daymond & Holloway, 2011; Lincoln & Guba, 1985). In Chapter Five of this study, I showed how the data were connected to their sources to help readers ascertain that the conclusions and interpretations arose directly from the data. The practical strategy I employed to ensure the quality of this study was the researcher’s role and reflexivity.

Researchers Role and Reflexivity

Reflexivity is a method that is very useful in qualitative research, particularly in phenomenological research. It refers to the attitude that a qualitative researcher espouses when collecting and analyzing data (Cohen, 2006). As Malterud (2001) asserted, “A researcher's background and position will affect what they choose to investigate, the angle of investigation, the methods judged most adequate for this purpose, the findings considered most appropriate, and the framing and communication of conclusions” (pp. 483-484). Thus, the researcher should examine his or her own background and position to see how they affect the research process (i.e., selecting the topic, choosing the methodology, analyzing the data, interpreting the results, and presenting the conclusions; Lincoln & Guba 1985). To achieve reflexivity in this study, I shared my personal story as an African-born Black women educator in the United States and what led me to become interested in this topic.

My Personal Story

As an African-born Black woman with over 15 years of professional experience in K-12 educational setting as an educator, I share some of the experiences of the participants in this study. I have 7 years of experience working as an administrator and 11 years of experience as a teacher in K-12 education setting. Therefore, I am quite conscious of how my African background and identity have influenced my career progression, career opportunities, and ambitions. I was born in Nigeria and came to the United States after my secondary education to join my religious family and to advance my education. During my undergraduate education in a private religious university, I was most of the time the only Black or one of the other Blacks in all of my courses. As a result, I became very much aware that my heritage and appearance, even my accent, was different from those of my classmates and instructors/professors.

I also felt like an outsider in most of my course because whenever we were assigned group projects, the majority of my classmates who were White would not want to be in the same group with me. They assumed that being in the same group with me might cause them to have lower grades. Over the years, their attitudes toward me changed; they worked together with me and realized that their assumptions were wrong. However, for me, that feeling of being an outsider within remains a part of a painful college experience that has stayed with me as an adult and has sometimes permeated my professional life.

After I graduated with a master's degree in educational administration and supervision, I accepted a full-time principal position at a private elementary school in New Jersey. I enjoyed my principal job in New Jersey. Unfortunately, five years later, my school was closed due to dwindling enrollment and building issues. Thus, I had to look for another job. Luckily, I was able to secure another principal position in another private elementary school in New York. For the two years that I was a principal in New York, once again I felt like as outsider within. Although many of my principal colleagues were friendly, I perceived that some distanced themselves from me and I did not understand why, but I felt bad. After two years, my school was closed again because of financial and building issues.

Once again, I was out of a job and was faced with the reality of looking for another principal position. I sent applications to almost all the private elementary schools around with openings for principal positions. Many of these schools called for interviews but I was not hired by any of them because of my color and probably ascent. The student populations in these schools were more than 90% White and I am Black and an African. I remember one school in Boston in particular where the search committee decided to hire me after a very successful interview, but the parents revolted, maintaining that they did not want an African woman as their

principal. Although they did not publicly state it, however, it was subtly communicated to me. Disappointed with these experiences, I decided to go back to teaching until I finished my doctorate degree, which I had started a year before my first school was closed in New Jersey.

It is possible that my career experiences have informed how I have conducted this study and contributed to my wish to help other African-born women pursuing a career in education to learn how to navigate their own career paths and continually strive for self-improvement and advancement when possible. As a result of my personal experiences and perspectives about higher education, I definitely have biases that may have impacted on how I have gathered, analyzed, and synthesized the data for this study. These biases are prevalent in qualitative research because of its interpretative nature. Unlike quantitative research, bias in qualitative research can be useful and can provide unique insight into a phenomenon that may otherwise be unobserved (Daymond & Holloway, 2011; Lincoln & Guba, 1985).

My biases surely played a role in how the data in this study were interpreted and how the meaning of the experiences was constructed. However by sharing my personal experiences with the topic, I am setting my biases on the research record so that reviewers can further understand the nature of my analysis and interpretations. In addition, I employed strategies to reduce my biases because they can affect the reliability and validity of the findings. For example, it was imperative that I did not just look for verification of my personal experience in the data gathered from the 11 participants. In essence, qualitative researchers need to utilize certain strategies to reduce the result of bias. To do this, I made sure all participants were interviewed with the same set of interview questions and procedures, which were recorded and transcribed for external review if needed. Further, I used member checking by sending the transcribed interview document/protocol to each participant and asked them to confirm their own transcript, check for

accuracy, and make additional suggestions or comments as needed (Creswell, 2009; Lincoln & Guba, 1985, 2000).

Finally, my being an African-born Black woman educator was advantageous to this study because I have a profound understanding of the subject matter. This deep knowledge of the topic provided a good opportunity for richer interpretations of the data and the capability to identify significant themes in the data. This existential knowledge of the subject can also add to the validity of the results (Maxwell, 2005). According to Maxwell (2005), ignoring what the researcher knows “can seriously damage the proposal’s credibility” (p. 38). Furthermore, this study was improved by the familiarity/closeness that was developed from participants relating to me as a fellow African-born Black professional in education field, which gave me access and helped me build a quick and good rapport with the participants and motivated them to truthfully share their personal experiences with me.

Limitations of the Study

Purposeful sampling, a technique commonly used in qualitative research for the identification and selection of information-rich cases for the most effective use of limited resources and involves identifying and selecting groups or individuals that are knowledgeable about or experienced with a phenomenon of interest (Palinkas et al., 2013; Patton, 2002), was used to select the participant for this study. Purposeful sampling has these limitations that I considered. For example, there is always a probability of researcher bias in purposeful sampling. This is because each sample is based completely on the judgment of the researcher, who most of the time wants to prove a specific point. Because of this, I made decisions in this study based on accepted criteria and not on what will best support my theory. Further, purposeful sampling results are difficult to defend. Thus, I strived to defend my findings successfully from critics

supporting it with findings from literature. In addition, it is difficult to detect, determine, or prevent researcher's induced bias in a phenomenological study.

Furthermore, the richness of this study's results relied only on the researcher's interview skills as well as the participants' openness and willingness to disclose, reflect, and analyze different aspects of both their positive and negative experiences in the profession. Finally, this study lacks a comparison group.

Summary

Chapter Three depicts the methodology of the qualitative research study. Included in this chapter are: the research design, description of the phenomena studied, participants, interview protocol, data collection confidentiality, trustworthiness and data analysis, conformability, researcher's role and reflexivity, and limitation of the study. Great care was taken in preparing for the data collection by setting up interviews, recording them, transcribing the recordings, coding and analyzing the data, using specialized qualitative analytical software, and reading through all interviews several times to analyze the narratives collected. Even though the participants shared their individual experiences, I sought common themes that best represented the complete picture of what all of them have encountered as African-born women faculty in the academy. In Chapter 4, a discussion of the data collected, the findings and summary are presented followed by Chapter 5, which summarizes the findings from the data and provide the conclusions, implications, and recommendations.

CHAPTER FOUR: PARTICIPANTS' DEMOGRAPHICS AND PROFESSIONAL PROFILES, FINDINGS, AND SUMMARY

Introduction

The purpose of this study was to explore the lived experiences, challenges, and perceived barriers to success and progress encountered by African-born Black women faculty in United States' higher education. This study focused on giving a voice to the multiple dimensions of African-born Black women faculty members' experiences in the United States, highlighting how gender and race inform their experiences. The following research questions guided this study: (1) what are the lived experiences, challenges, and perceived barriers to success and progress encountered by African-born Black women as faculty in U.S. higher education institutions? (2) How do gender and race contribute to these experiences, challenges, and perceived barriers? (3) What are the perceived support needs of African-born Black women faculty in terms of kinds of support, timing of support, and sources of support?

The purpose of this chapter is to discuss the culmination of my efforts to document the lived experiences of African-born Black women faculty in U.S. institutions of higher learning. This chapter discusses data collected from semi-structured, open-ended interviews held with 11 African-born Black women faculty about their experiences, challenges, and perceived barriers to success and progress in U.S. higher education.

Through the semi-structured, open-ended interview process, the experiences of the participants were digitally recorded and transcribed. The transcription was analyzed for relevant statements and phrases. The themes that emerged from these statements and phrases were analyzed and categorized for patterns and structures of meanings. The themes are discussed and presented in this chapter as findings. These findings are compared to the findings in the literature review and are presented in accordance with the research questions.

In this chapter, I provided answers to the research questions by describing 11 major themes that emerged from the data. The interpretations are supported by direct quotes capturing the essence of what the participants shared. Some of the same broad categories or concepts that were present in the literature review also appeared in the data; however, additional new themes were added. The findings no longer reflect a dearth of information on the African-born Black women faculty. For example, the findings on the lived experiences, perceived challenges, and barriers of this population that were not present in the existing literature appeared extensively in the data. This chapter is divided into the following sections: (a) participants' demographics and professional profiles, (b) presentation of finding, and (c) summary.

Participants' Demographics and Professional Profiles

The 11 participants in the study were teaching at colleges and universities across the United States. The participants were from different institutional backgrounds: four-year institutions, two-year institutions, and predominantly White institutions. Their educational backgrounds include humanities, social sciences, performing arts, and natural sciences. Among the 11 participants, two are department chairs, two are full professors, three are associate professors, one is an assistant professor, one is a lecturer, and one is an adjunct professor. As to tenure status, six are tenured, one is on tenure track, and four are non-tenured. Six had fewer than 10 years of professorial experiences, 2 had more than 10 years, and the remaining 3 had more than 20 years of professorial experiences in U.S. higher education.

In term of marital status, five of the participants were married, one was widowed, one was divorced, and the other four were single. Five of the participants had children, and six did not have children. The participants came from seven different African countries, namely Senegal (1), Sierra Leone (1), Ghana (1), Kenya (1) Cameroon (3) and Nigerian (4). Table 4 provides the participants' demographics and professional information.

Table 5

Participants' Demographics and Professional Profiles

| Names | Age | Tenure | Marital Status | Immigration Status | Academic Rank | Nativity | Years in Profession | Dept |
|------------|-----|-----------------|----------------|-----------------------------|------------------------|--------------|---------------------|---|
| Dr. Tache | 40 | Tenured | Divorced | Citizen | Associate Professor | Kenya | 5 | History African studies |
| Dr. Undena | | Non-tenured | Married | Citizen | Adjunct | Nigeria | 9 | |
| Dr. Abe | 40 | Non-tenured | Single | Citizen | Lecturer | Nigeria | 5 | Musicology/ED |
| Dr. Kachi | 47 | Tenured endowed | Married | Citizen | Full endowed professor | Nigeria | 20 | History |
| Dr. Rudo | 40 | Non-tenured | Married | Professional/skilled worker | Assistant Professor | Cameroon | 3 | African studies |
| Dr. Ade | 58 | Tenured | Single | Citizen | Dept. chair professor | Cameroon | 34 | Comparative lit. Afro-American an/African studies |
| Dr. Abasi | | Tenured | Married | Citizen | Full prof. | Sierra Leone | 17.6 | |
| Dr. Kumasi | 63 | Tenured | Widowed | Permanent resident | Dept. chair, Associate | Ghana | 35 | Women studies English joint |
| Dr. Chikwe | 37 | Tenured | Single | Citizen | Associate | Nigeria | 6 | |
| Ms. Afua | 37 | Non-tenured | Married | Permanent resident | Adjunct lecturer | Cameroon | 37 | Foreign lang. comp. lit. |
| Dr. Enya | 30 | Tenure track | Married | Professional skilled worker | Associate professor | Senegal | Six months | World lang. and lit |

Presentation of Findings

The participants were asked questions related to six specific areas or components discussed in the literature review section of the study. The six components are: (a) personal information, (b) institutional barriers and challenges to success, (c) family/personal barriers and strategies for success, (d) impacts of gender, (e) impacts of race, and (f) life as a woman faculty. All six components were designed to address the three research questions guiding this study: (a) What are the lived experiences, challenges, and perceived barriers to success and progress encountered by African-born Black women as faculty in U.S. higher education institutions? (b)

How do gender and race contribute to these experiences, challenges, and perceived barriers? (c)
What are the perceived support needs of African-born Black women faculty in terms of kinds of support, timing of support, and sources of support?

Interviewees contributed differing amounts of information to each of these six components that comprise the narrative. Some participants talked at length on two or three components; others made nearly equal contributions across all six components. All participants' voices and views were represented in this study. Eleven major themes: effective and successful career, mentor influence, insidious racism, underrepresentation, gender roles and sexism, student interaction, the value of education, intersection of race and gender, promotion and tenure, and family-centered orientation/family support, and availability of resources emerged from the data. The researcher used descriptive coding during the first cycle of coding the transcripts; the second cycle of coding implemented values coding, which identified the participants' perspectives on the theoretical framework of CRT and Black feminist thought. The third cycle of coding revealed the 11 major themes of the African-born Black women faculty's experiences within their respective U.S. institutions of higher learning.

Similarly, the findings within each theme were validated or challenged in the theoretical frameworks of CRT and Black feminist thought. Again, Delgado and Stefancic (2001, 2012), critical race theorists, contended "racism is endemic in U.S. society. It is deeply ingrained legally, culturally, and psychologically and reinforces traditional ways of thinking and being, which omit the experiences of people of color" and, as a result, they advocate that "narrative research in education be utilized to prove comparable insights into the education system" (p. 235). Similarly, Collins (2000) theorized Black feminist thought to define African-American females beyond the terms of their oppressors. Through Black feminist thought, African-

American women are empowered to identify, redefine, explain, and share experiences of racism and sexism that may be unique to their experiences (Collins, 2000; Smith, 2008).

Emergent Themes

From the participants' stories, 11 themes were revealed. Although some of these themes appeared to address only race influences on their experiences, most of the themes were the results of the participants being both Black and female. When analyzing their stories through CRT and Black feminist thought lenses, race or gender may have been magnified in certain experiences, but the race and gender connection cannot be severed due to the historical significance of being both Black and female in America.

Effective and Successful Career

The interview data demonstrated that the participants were effective and successful as faculty in the profession and in their respective departments and institutions. Their counter-stories of success showed how they successfully navigated through all stages of a career in academe, including tenure and promotion, publication, mentoring, networking, teaching, and dealing with institutional issues contrary to the general expectations and stereotypes of Africans in academia. Thus, Dr. Chikwe, a nun, and recipient of Carnegie African Diaspora fellowship who got her tenure in four instead of six years, noted, "So it has been a very smooth sailing professional life for me. Usually, tenure will happen at the sixth year, but because of my good performance I was awarded tenure and promoted to associate professor after my fourth year." Joining in this discussion of success stories Drs. Kachi and Abasi also shared their unique experiences. Dr. Abasi, the historian, gauged her success in the feedback she got from her students. She described one such instance of getting feedback from a former student (who attended her African history class and was very appreciative of what she did, which helped her so much):

I remember receiving an email from a former student where the student has graduated and was working in D.C at National Geographic, and she sent me this email thanking me for what I did for them in my African history class. She is working at National Geographic, and they were planning to do some program on Africa, but nobody in the office knows anything about Africa, and she started recalling [the things] that she has learned from my class about Africa, and automatically she became this expert on Africa in that office. So, it is those kinds of feedbacks that we get once in a while, for me that's how I tend to gauge success or lack thereof.

Dr. Kachi, the oral historian, renowned writer, and editor-in-chief, noted she has been very successful in her career and has achieved all her career dreams and goals as a faculty though not without some challenges. Now, she is getting her feet wet in administration. Thus, her next professional goal for the next five years was to become an associate dean for either diversity and inclusion or graduate studies or research. Dr. Kachi also aspired to become an endowed professor. She stated, "Although I am aware that endowed professors are scarce and that the position is often given to the superstars in the profession, I believe I have done and accomplished enough to get there." Dr. Kumasi concurred:

I would say that I have been very successful. I am the current chair of my department and also a co-director and co-editor of the groundbreaking Women Writing African Project, a multi-volume anthology published by the Feminist Press. It was a massive project and my university really supported me.

Dr. Ade, who has lectured in several countries around the world, shared she also considers herself to be very successful and effective in her career. She related that prior to being the chair of her department, she did a great deal of successful research and produced numerous books and articles. However, she believed being the chair slowed down her research. She noted:

I think I have been very effective in my career, but being the chair of my department right now just slows me down, and I don't like it because what really counts at the end of the day is your legacy, what you have left behind.

Additionally, Dr. Udenna who began her career in education with elementary teaching attested to her effectiveness and success. She reported one reason for her effectiveness was she applied some of the teaching skills that helped her excel while teaching elementary, middle, and high schools in her college teaching. She emphasized, “I use what I call eclectic method in my college instruction—utilizing different sources and not just focusing on the textbooks, and using real-life experiences. So that makes it very effective.”

The other five participants reported they too were equally successful and effective in their careers despite the many challenges and barriers they encountered. They reported they were very effective in teaching small groups of students and helping students recognize answerable historical questions and helping them think critically.

Interview data showed participants were both effective and successful in their career and profession. Their responses reflected their self-evaluation on the basis of performance, goal orientation, personal satisfaction, research, and feedback by students. Their effectiveness and success were evident, especially in the areas of tenure and promotion, publication and mentoring, networking, teaching, and dealing with institutional issues.

Mentor Influences

Mentoring, at its core, assures people there is someone who cares about them, they are not alone in dealing with everyday challenges, and makes them feel like they matter. Mentoring is an agreement whereby an individual (mentor) who has experience and knowledge in a specific field actively guides, directs, and provides support and encouragement to facilitate the learning and advancement of another individual, a protégé (Patton, 2009). This arrangement usually involves an individual in a higher position providing guidance, support, and knowledge to a person in a much lower position (Ballenger, 2010; Jakobsh, 2004; Robinson, 2012). Research confirms quality mentoring relationships have powerful positive effects on people in varied

personal, academic, and professional situations. Data from this study supported research findings from my literature review about the positive effects/impacts of mentoring. Eight of the participants reported they were fortunate to have excellent advisors and good mentors who greatly influenced their career paths. For example, Dr. Tache, one of the eight participants, shared:

I had a mentor during my undergrad; she grew over time to become more than a professor and become somebody who would advise me and encourage me. So that was a big influence that remained an influence on me to this day.

Similarly, Dr. Chikwe shared she was very grateful for the unofficial but effective mentor relationship she had at the onset of her career with a colleague from Africa in a different department that helped her succeed and excel in her department. As she explained, without the mentor relationship, she would have had significant difficulties managing the challenges she encountered in her first institution, which is predominantly White.

Joining the conversation, Dr. Kumasi, the poet who had all her higher education degree in England, related that the support, affirmation, and encouragement she received from her mentor, “the great African-American historian” and a senior colleague, had greatly contributed to her success, satisfaction, and achievements in her career. When asked, “Have you had difficulty getting needed resources, for example, training, advising, mentoring opportunities for research, networking, or support to get things done effectively?” She replied thus, “No. None. In fact, on the contrary. [my mentor] the great African-American historian has been very supportive of me; [likewise] another senior African-American colleague [in my department].” For Dr. Kumasi, the support she got from her mentor, a senior colleague and her support group of Black women faculty in her institutions, contributed greatly to her success and progress in the professoriate. Further, Dr. Enya who is a recent graduate and new to her department and institution related that her assigned mentor helped her adjust very well to the institution. According to her, the mentor

encouraged and supported her and assisted her in understanding the structure and culture of her department, advised her on her responsibilities and professional priorities, and provided her with honest criticism and feedback. She opined, “Being the new professor and the only new hire in the department, the mentoring relationship with my mentor and the positive welcome from my colleagues in the department helped me adjust quickly and easily.”

Similarly, Dr. Udenna who was just two years in her department reported that she valued and appreciated the support and encouragement she received from her colleagues at her department. Although she did not have a formal mentor like Dr. Enya, she received guidance from her spouse who was a senior professor and from her African female faculty colleagues and friends outside the department. Dr. Udenna also shared that she was successful in her career partly due to hard work and partly due to this support and guidance she received from family, colleagues, and friends.

Furthermore, Dr. Abasi recounted that she had two professors in graduate school with whom she had mentor relationships. These professors, she said, were instrumental in her securing her first job as a faculty member, which opened up more and new job opportunities for her. Had it not been for these mentors she might have had significant difficulties getting a job after graduate school.

Although the remaining four participants did not relate they had direct mentoring relationships in their stories, mentoring influences were alluded to or implied in some of their narratives. For example, Dr. Rudo and Dr. Abe, in sharing their stories about how effective they were, related that the advice, support, and guidance they received from particular senior female colleagues in their individual departments and from friends who were also faculty in an

organization that they both belonged to impacted their career lives significantly, especially in the areas of research and teaching.

Overall, the participants' narratives supported research findings that mentoring contributes to an individual's career development and advancement in education and in other fields (Ballenger, 2010; Jakobsh, 2004; Moody, 2004; Robinson, 2012) and acts as a means by which junior or new faculty can develop professional skills such as career management, knowledge about the academic world, and collegiate networking. Most participants narrated how impactful (formal and informal) the mentorship relationship was to their professional career and human development and maturity. They related with gratitude how such a supportive relationship combined with personal hard work was instrumental in their success and effectiveness.

Insidious Racism

A major theme that cuts across the participants' stories is subtle or insidious racism. The participants shared their experiences of subtle and insidious racism in the forms of discrimination—overt or covert, isolation and marginalization. In several instances, the majority of the participants reported they were discriminated against by either the institution or by their White colleagues because of their race and color.

Dr. Kachi, for example, reported twice being denied job offers that she was very well qualified for because she is Black and a woman. On the first occasion, she was denied the position of an associate dean of graduate student because of her skin color. She noted, "They [the search committee] told me that the dean decided to go with a White male colleague. They also told me that they were so impressed with me and my CV and that I should not feel in any way that I was not qualified." On the second occasion, she did not get the job because of the old boy's

network. She lost the position of the dean of inclusion and diversity to her less qualified competitor who was a male friend of the dean.

Further, when asked if they had felt isolated, marginalized, or discriminated upon and what led to such feelings or experiences, most of the participants commented discrimination is always present in American, although it is subtle. Dr. Kumasi emphasized,:

There again, yes, but only because I am Black in America. I mean people do not need to know that I am African; I move in the street, they see a Black woman. Yes. I am Black in America. Anybody who says they don't feel discrimination, I don't know what land they live in. I am Black in America.

Additionally, Dr. Abe expressed she had felt isolated and marginalized because she was Black and had different views and she did not always agree with most of her colleagues. She opined, "I feel isolated most of the time because sometimes . . . especially with the political situation, I don't agree with them and sometimes am like in the middle." Replying to the question: Have you experienced discrimination or prejudice in any form at the department or institutional level, Dr. Abe commented she had been discriminated against by a colleague and by her institution. Dr. Udenna concurred, stating racism was always present in the United States but it was not always obvious. She shared that she tried to overcome discrimination by regarding those who discriminate as ignorant people. Dr. Udenna also expressed the fear that American people might begin to disrespect now that the federal government appears to be vehemently against immigration.

Joining the discussion, Dr. Ade shared her stories about her experiences of institutional barriers in her institution. She recounted:

Two years ago, one of my students realized that I have directed 45 dissertations by myself at the university and yet I was not getting an award for this work. Some of my colleagues have not directed so many, and yet they were given this award for directing only few dissertations, for being a good mentor. Every time one of my students went up and ask them to give me this award, they would say: No. This time around, I simply said, you know what? I can't wait anymore. If you don't pull me up, I will have to go and

complain. And when they pulled me up the dean of graduate school was shocked to see that I have directed 45 dissertations and no one has talked about it. She gave me extra resources for three summers to have a graduate student working with me on my research. You know they just kept saying no she is not ready. She is not ready! In the meantime, they are promoting other colleagues, mostly White colleagues. That's how it works. They did this because of both my gender and race.

Despite the negative impacts of race on the participants' professional lives, some of them voiced that race did contribute positively to their hiring. For example, Dr. Kumasi, the poet who was ready to return to her home country in Africa or to U.K. after completing her 15-month visiting lecturer job, commented that her department was looking for a Black qualified woman to take up a position vacated by an African male professor and they found her. Similarly, Dr. Enya, the youngest among the participants hired because of her color, shared race did play a positive role. She commented:

During my interview, I was specifically told; students will identify with you, and they will be really excited because most of them are from West Africa and that would be great if they had a professor they would look up to. So, I did realize at that point that race did play to my advantage.

Most participants agreed on the ubiquitousness of discrimination in American society and narrated their experiences with discrimination both at the institutional level and in relationships with colleagues. At the basis of discrimination, which is subtle and not always obvious, is the issue of race, color, and gender. In spite of the overall negative impacts of discrimination, two respondents reported gender and race played to their advantage in securing a job.

Underrepresentation

Another challenge identified by many of the participants is underrepresentation. According to research (Hirshfield & Joseph, 2012; Tuitt, Hanna, Martinez, Salaza, & Griffen, 2009), the number of women faculty of color in U.S. higher education is significantly low compared to the number of White women who are faculty. Consequently, women faculty members of color who are of African descent are almost invisible in U.S. higher education. Most

participants in this study identified themselves as the only or one of the few Black women in their departments and/or institutions, especially at predominantly White universities. For example, when asked to share their experiences about being African women faculty in their individual departments and institutions, most of the participants commented thus:

Dr. Abe: Well, am like the only Black there. They had one African American, and she left. Things are very hard for me. They don't know what to expect, and they have no money in place for me to get the resources or materials that I need.

Dr. Kachi: At Hamington College for me, at the time it was really tough. I was the only Black female faculty member in the entire department and in the institution. There was another Black professor at the institution, but he was male and a full professor.

Dr. Enya: There are a few Black women faculty in my department, but I am the only African-born black woman faculty there.

Dr. Abasi: In a sense, I would say yes. I was the only African woman in my previous institution. There were a couple other African guys. In my current institution, I am equally the only African. I don't know any African-born faculty there.

In general, there is recognition that the number of women faculty of color, especially those who are African-born, is significantly lower than their White counterparts in U.S. higher education institutions. In some instances, only one or two women faculty are African-born. This has a challenging impact on this study's participants. They must contend not only with racial differences and accent, but also with the issue of the recognition of their work and being the only or one of the few Black women faculty representing their race and/or gender.

Gender Roles and Sexism

African-born Black women faculty are a minority within a minority. In general, they face both race and gender-based discrimination within their departments and within their universities. All 11 women who participated in this study communicated gender has significant implications for them in their works as faculty in academia. However, not all of the implications were

challenging or issues for them. Contrary to what I read in numerous research findings, these women revealed gender could be a benefit as well as a challenge for them.

Dr. Kumasi, the poet who was stuck at the rank of associate professor, stated the benefits and downsides of gender for women in the academy are the same. Gender is advantageous to women because unlike men, they feel different about mentoring, support, actual teaching, collective and service works. However, these very things are also drawbacks for women in the academy because they prevent them from following or pursuing an individualistic, egocentric, monolithic advancement to promotion, which is how the institution is structured. As she put it:

The very things that enable you to have a career that is healthy and that you can be proud of, are the things that also disadvantage you from having a career that is as elevated and distinguished conventionally significant as you would like.

Dr. Undena and Dr. Abe added to the advantages of being a woman in the academy. For these two participants, being women in the academy is really good although it is difficult. Women in academe bring different perspectives to the table. They tell their own stories, write their own history, which often contradicts what men have written about them, and multitask.

Similarly, Dr. Abasi recounted that gender sometimes plays a positive role for women in academia. She opined:

Basically, I would say that being a woman is an advantage because the teaching profession is dominated by women. So teachers are sort of expected to be more nurturing, and what have you and those are the qualities that are usually expected or applied when it comes to women. So, in that sense, I would say it is an advantage for me being in a position of a faculty member. And even though, now [I] am sort of wearing two hats, [that of an] administrator as well as faculty member, being in an educational institution, I think it is still an advantage because most of my administrative work is still dealing with students and students' issues and so I suppose students feel more comfortable talking to a female as opposed to a male. So, in that sense I will say for me I think it is an advantage. If there is any disadvantage, it would be financial because the teaching profession is not the most lucrative for women.

Although the participants reported gender played positive roles for them, especially in terms of hiring, multitasking, interacting with students and teaching, they nevertheless, related that they

have equally encountered some challenges and barriers in the professoriate because of their gender. Many of them commented that as long as one is not in a position of authority, gender is an issue and will always be an issue. Just like their race experiences, most of the participants shared they have encountered gender issues such as marginalization, inequity in pay, difficulty getting promoted, rejection for a job they are qualified for, and competency doubts. Dr. Kachi, for example, commented that on two separate occasions, she was denied employment for two separate administrative positions she was well qualified for and interviewed excellently for in her institution based on her gender and race.

Just like Dr. Kachi, some of the participants shared they have encountered some difficulties getting promoted. Dr. Ade revealed she was denied an award she well deserved because of her gender and race for several years until she threatened to complain to the dean. Replying to the question about the role of gender in her professional life, she also noted, “Negative, in my case, yeah if I was a man, they would have treated me differently. I am not part of the club, in fact, am a trouble for them.” Similarly, Dr. Kumasi shared that gender played a negative role for her, but only because gender does play a negative role in the society. She said she was underpaid because women still do more work and get less pay in the professorship and that gender issues are systemic. For Dr. Enya, statistics do not favor women in the academy. Dr. Tache concurred with Dr. Enya and noted:

A disadvantage on being women in the professoriate that I have encountered is that being a woman people don't immediately think of you as an intellectual resource or immediately consult you on intellectual questions and things like that. I think it takes longer and is more difficulty for women faculty, in general, to break into the kind of cliques that control universities. These are things like funding and job[s]. So it [the university or the professoriate is] another network that is usually not very feminine or is not female oriented.

Overall, the participants are of the view that women in the professoriate are a minority within a minority, that gender and race issues are systemic and have both benefits and challenges for

women. For some of them, gender and race played a positive role in hiring, multitasking, interaction with students, and the actual exercise of teaching. For others, gender and race presented challenges and barriers such as difficulties with promotion, underpayment, and denial of certain job positions.

Students Interactions

The literature gives accounts of Black women faculty who have succeeded in academia (Turner, 2002). Likewise, feminist and ethnic studies were created to bring to light marginalized groups of women who were invisible in literature. A comparable response happened with African-born Black women faculty in this study, and excellence surfaced as a theme in their narratives about their classroom and teaching experiences. Although some literature presents as “transient contributors to the academy” (Ifedi, 2008), and White students challenge their capability as professors, neither of these two perceptions are true for the 11 African-born women faculty who participated in this study. They perceive themselves as effective and hardworking professionals in their various fields. Although some of them sometimes felt undermined, they found a way to reaffirm or establish themselves. As the data collected revealed, all of the participants described themselves as hardworking, successful, and effective. They voiced that they work double, putting in more hours than is expected to survive and excel.

When asked to share their experiences about classroom experiences, the majority of the participants in this study talked less about their accent, which they thought the students had to adjust to, and more about other negative experiences such as students challenging their authority, as well as a lack of respect, rudeness, and skepticism that they encountered in their interactions with students. Six of the 11 participants reported that they encountered negative classroom experiences, especially from White male students. These students not only challenged their authority, but were rude, insolent, and disrespectful. Dr. Kachi particularly noted that as a Black

African woman faculty member, it was difficult for her at the beginning to establish authority in her classroom. She stated,:

I remember entering some of my earlier classes, and you have these young White male students with their hands akimbo. And they were almost like looking at you; they did not take down any notes and were like daring you to prove to them that you know your stuff. Sometimes White students challenge you in the classroom just because you are Black.

Dr. Kachi's comments were corroborated by Dr. Abe who had a very negative experience with one of her students. The students were very rude to Dr. Abe in class, and when she got a B+ at the end of the semester, she reported Dr. Abe to the dean because Dr. Abe would not meet with her alone in her office. Dr. Chikwe concurred, noting that her White graduate students often would test the waters with her at the beginning of the semester and then settle down and accord her the respect she deserves after they have attended two to three sessions of her class. For Dr. Abasi, the issue was about negative remarks and insults from a student's parent. Having found out that she was an African professor the parent disrespected and disregarded her classroom policy regarding absences, and questioned her authority as a professor.

Ms. Afua was not left out in this discussion. She also had some negative classroom experiences, especially during her first job as an adjunct faculty member in the United States. She recounted:

Yes, I remember; on a particular day, during a class presentation, one of my students presented an obscene song of Beyoncé in French instead of the presentation on cultural music and languages. When I asked him: "among all the songs that are out there, is this what you can present?" his reply was, "yes, I love sex." This student's behavior was really uncalled for. I guess he was ridiculing the professor."

Certainly, if she was a male, particularly a White male professor, he would not have behaved as he did.

Detailing her experiences during her graduate studies, Dr. Enya said she also had encountered disrespect and prejudice with students, particularly White male students. The other

four participants shared their classes were either elective or the majority of their students were Black and Latinos. Thus, they had minimal interactions with White students, particularly male White students, and no significant experiences to share in this regard.

Overall, the participants spoke of excellence in their classroom and teaching experience. Although stereotypes present them as transient contributors and lacking in competence, they see themselves as effective, hardworking, and successful professionals in their various fields.

The Value of Education

All the participants shared a strong value for education from their African roots. Some research literature supports this finding (Manrique & Marinque, 1999). The participants and their siblings started to appreciate education early in their lives, and their families supported them. Seven participants got their primary degrees from their home countries before migrating to the United States. Thus, they started off early in their lives to have an appreciation for education. Although the other four participants got their primary degrees from the United States, they equally developed their love of education at a very young age watching their parents who were educated. Dr. Chikwe told the story of how she observed her parents who were teachers make serious efforts to help their students learn. Every evening, she shared, her parents brought home some children who were struggling in school and tutored them. Through those exposures, she fell in love with teaching and dreamed of being a teacher like her parents.

Drs. Ade shared that all her siblings were very well educated. She noted:

I come from an educated family, one of my brothers is the principal of French American School here in the U.S., the other one is an important interpreter, and my sister who passed was also a translator. I mean I come from a family where we were all forced to go to school.

Likewise, Dr. Kachi shared her family is highly educated. As a result, she had no choice but to love and value education from her childhood. Dr. Kachi related her parents were both

university professors. Her father was an endowed professor, three of her siblings were PhD holders, and one was a medical doctor. Dr. Kachi shared she got her aspiration and dream of being a university professor from living with and observation of her parents and siblings who were all older than she.

Additionally, the families of Drs. Abasi, Afua, and Kumasi families were equally educated and highly valued education. Their siblings were either first or second-degree holders. The love and value of education for these three women also started at a very young age. Dr. Abasi already had her bachelor's degree before migrating to the United States. Although Dr. Kumasi was born in Ghana, she recounted she had all her advanced degrees from England. Thus, she was already a professional before migrating to the United States. She was from a political, well-educated family, and her parents ensured she and all her siblings had a very good education. Equally, Dr. Afua got her love of education from her mother who was a mathematics professor back in Africa.

Dr. Enya and Dr. Rudo told the stories of parents who had no formal education themselves but worked very hard to see that their children received a good education. Dr. Enya recalled, "My family was not that educated, but they did everything possible for us [me and my siblings] to get a good education. My mom was adamant about having her daughters get all the education possible before they get married." Dr. Enya's comment was supported by Dr. Rudo who stated she owed her education success to her parents:

I was born in a family of five girls and two boys. You know what that means in the African context. It was possible that we the girls would be denied an educational opportunity. But my parents never did. My dad and mom struggled really hard to see us through school up to the undergraduate level.

For the other three participants; Dr. Undena, Dr. Tache, and Dr. Abe; it was simply personal desires and personal love for education. They loved and valued education from their

childhood and their families supported and encouraged them. Both Dr. Udenna and Abe were bachelor's degree holders back in their individual home countries in Africa. Before migrating to the United States, Dr. Abe was a teacher while Dr. Udenna had her degree in political science and history. Dr. Tache received all her advanced degrees in the United States.

Thus, education was very important for all 11 participants and their families. Although they came from diverse socioeconomic backgrounds, they all valued education greatly and ended up being as educated as they could possibly be. All 11 participants shared a strong value for education and from their African roots. Most of them had highly educated family backgrounds, which shaped their attitudes to and personal love and value of education. All enjoyed support and encouragement for their education from their families

Intersection of Race and Gender

Although most of the time race and gender are treated as distinctive dimensions of social identity, their conceptualization as intersecting categories has become central in many feminist critiques of existing theories. As Spellman (1988) and Hooks (1981) asserted, race and gender intersect to inform experiences. They occur in varied ways. For example "the experience of social disadvantage is contingent on multiple category membership, so that a Black woman's perception of discrimination can be qualitatively different from that of a White woman or that of a Black man" (Patterson, Cameron, & Lalonde, 1996). The intersection of gender and racial discrimination may be interpreted as a relation between two institutions and how they are influenced by one another. That is to say discrimination experienced because of gender; for example, gender discrimination against women, can be directly related, encouraged, and shaped by someone's race or/and ethnicity as well (Crebshaw, 1989).

Being African-born Black women is something the participants experienced on a daily basis. They are particularly confronted with the assumptions and stereotypes associated with race

and gender identities. They share some common and typical experiences when confronted with their race and gender identities. The participants were linked together in the sameness of their gender, racial classification, and culture for which they are recognized. Listening to the 11 African-born Black women's stories made it possible to gain insight into how race and gender informed their experiences in the academy. Their responses made it possible to get a glimpse of the different lenses they used to synthesize and interpret their experiences.

The participants in this study viewed the interlocking nature of race and gender oppression as a challenge. In many instances, while sharing or narrating their experiences with sexism, they alluded to racism. Alternatively, when communicating their encounters with racial discrimination, they also revealed gender contributed significantly to the way they were treated.

Dr. Kachi offered a platform for understanding:

Even as a full professor, I had to threaten to go to the president when a White student was so insolent to me on emails. When I reported to the director he simply said "Oh, these are students being students." I said No! No! I am not going to let you sweep this under the rug. This young White man was insolent toward me because I am Black and a woman. It is all about racism and sexism. There is no way under the sun this same young White man would have talked to an assistant White male professor the way he talked to me, and I am a full professor.

Additionally, Dr. Ade made this poignant statement concerning her experience of racism and sexism:

Oh . . . yeah. Racism and sexism, I encounter them all the time. Here as a Black woman, you have to work more than everybody, African-born or American native-born Black; you have to work harder. Before any person, anybody gives you a leeway as a Black woman you have to prove yourself.

She also shared that after having successfully directed 45 dissertations, she was still denied an award for which she was duly qualified because of her race and gender. She was not promoted until she threatened to complain to the dean of the graduate school. Meanwhile, her colleagues, who were mostly White males, were being promoted

Dr. Abasi supported Dr. Ade's statement. She recounted a situation where she had a negative encounter with a student because of her race and gender. Referencing an incident where she had requested a written note from her student if they had to be absent and got a very nasty letter from a White male student, she commented:

I am sure it was because he told his mother that I was some African woman that she reacted the way she did just because of a simple note. I bet you; she would not have written me that nasty note if I was a White male professor or even a White female professor. It is all about race and gender.

Another participant, Ms. Afua, alluded to the intersectionality of race and gender in her response to the question about the advantages and disadvantages of gender for her in her career. While sharing her experience of gender discrimination she also indicated race equally contributed to the discriminative treatment she encountered. She related:

What I will say is, it is not just being a woman, it is being Black, and it is being African. Sometimes people see you as being inferior, even some of your colleagues and students when they see you, and you are Black; you have to prove that you know what you are doing. So you have to prove that you belong to the place.

Dr. Kumasi likewise alluded to the implication of intersectionality of race and gender while sharing her experience of why she thought she had not been promoted in her department. She related:

I have a very successful career, but I am stuck at the rank of an associate professor; and I think that there are multiple things to do with that, including being Black, being a woman and being African, but also including the way in which the academic values certain kinds of work and not others.

According to her, the university would have promoted her to the position of a full professor if she had authored a book alone instead of the many collaborative feminist projects she had spent 20 years doing in the professoriate. Dr. Kumasi's statement confirmed what I read from research that the experiences of isolation and marginalization can, in turn, affect the promotion and chances of getting tenure and promotion for minority female faculty (Evans, 2007; Jordon, 2014;

Moody, 2004). Although Dr. Kumasi has had a very successful career she has not being promoted to the rank of full professor because she is a Black African woman and her research concentration is on African women.

Another way gender and race interplayed in the participants' professional lives was in the questions of getting needed resources. Some of the participants shared they had difficulties getting needed resources because of their skin color and gender. Dr. Abe, the ethnomusicologist, and a born singer, commented she had a lot of difficulties with getting the resources she needed in her department because of her color and gender. She posited:

You don't get the things you need; you get very little. Resources are very limited, and sometimes it is really hard, and there is a lot of politics [involved]; not that you are not qualified and all that, but there is a lot of politic in the decisions making. Sometimes they give resources to people who they like or people who are their own, instead of people who need it. Of course, it has to do with my race and gender, because you feel like powerless when you are in this country and again being a Black and being a woman, you are somehow powerless in the institution. Sometimes they treat you like you are inferior. Yea, it has a lot to do with my race and gender.

Two other participants, Dr. Udenna and Dr. Tache, equally shared that it was very difficult for their departments (Department of African Studies, Women and Gender Studies) to get support from their institution for the things they needed in term of publishing and grants for research. The university had nothing in place for them; thus, they had to look for the support elsewhere.

Another account of the implication of the intersectionality of race and gender was alluded to by Dr. Kumasi. Responding to the question about equality in pay for male and female faculty in her department, Dr. Kumasi said her salary was very low compared to her reputation and years of service at her department and institution. She stated, "If I was a man, and had a different skin color, they would have looked at me differently and would have given me incremental raise and so on."

All of the participants reported they experienced some form of negative treatment as African-born Black women faculty both at the institutional level and at the individual level because of the interlocking of their race and gender. Because of their gender and race, they are virtually “invisible” and categorized as “inferiors” with the results that they are hardly recognized and given their rightful dues. This presents enormous challenges to them. In the face of institutional discrimination on account of gender and race, some must “fight” to get promotions and needed resources.

Promotion and Tenure Issues

According to Soto (2015), promotion is the reward for meeting set criteria that result in faculty rank advancement. Alternatively, tenure is the institution’s desire to have a lifelong relationship with the faculty member. According to research, promotion and tenure are challenging areas for many Black women faculty in U.S. higher education (Moses, 1997; Patitu & Hinton, 2003). Black women are often found at the lower or lowest ranks in U.S. higher education (Patitu & Hinton, 2003). Their experiences of isolation and marginalization can affect their productivity and chances of getting tenure and promotion. Generally, Black women encounter extensive difficulties getting tenure and promotion because of their race, gender, lack of mentoring, a dearth in publication, and so on.

Some of the findings in this study support some of the findings in literature; however, some do not. Most importantly, 6 of the 11 participants were tenured; 3 are on tenure track and will be getting their tenure in as little as 3 to 6 months while 2 are adjuncts. Among the six tenured participants, three actually reported having difficulties with getting promoted. The other three described their tenure and promotion process as being smooth sailing, easy, and quick. One tenured participant reported she got her tenure in four years instead of six and another got hers in five years. All the tenured participants attributed their success to hard work, excellent

performance, and ability to publish more than required, winning grants, and God's grace. Even so, these tenured participants also noted they encountered insidious discrimination and sexism in their tenure and promotion processes. They described their experiences as being challenging and daunting. Dr. Kachi noted:

I think the reality for junior faculty is different from the senior faculty, because as you know if you are not tenured as an assistant professor, you are very vulnerable. You are vulnerable whether you are Black, White, yellow or green. You don't have tenure, which means that in the first six years of your career, the university can say to you, it is not working out, and you are fired and [would] not have to give you any reason. They don't have to give you a reason. So it is a very vulnerable time of your life. And so when you are a minority, and a woman or like you say an African-born in a predominantly white institution and you are also a junior, the challenge is double for you.

Another participant, Dr. Ade, the novelist who has lectured in many countries around the world and successfully directed 45 dissertations, reported it took her institution a very long time to promote her although she met all of the requirements for promotion to full professor. Meanwhile, her colleagues who were on the same level with her, and even those who she was more qualified than, were being promoted. She had to threaten to leave the university before a promotion was granted to her. She opined:

I received about three job offers from three different universities, and they all offered to promote me directly to the position of a full professor. So, I called my chair, and I said this is the situation, I know you will not honor it, so I will leave the university. And the dean himself called me and said before you leave I need to talk with you. So I negotiated, and the condition was that the university should promote me to full professor right away. They did. Yet, the question is still lingering, why didn't they promote me [before]? I had books and a sufficient number of articles, but somehow, it was not happening for me. You know, that's how it works. I mean you are invisible. You can do as much as everyone else, I don't know what, but you remain invisible as a Black person. And as a Black woman, you are doubly invisible.

Further, Dr. Kumasi related even though she has been very successful in her professional life, she has not been promoted to a full professor because for a full professor, her institution wanted a single-authored book and all she has done are edited volumes, projects, collaborative things and her single edited project was poetry.

Promotion and tenure remain challenging areas for many Black women faculty in U.S. higher education institutions. There is a kind of vicious circle: The experience of isolation and marginalization based on gender and race leads to low productivity (especially in publication), which leads to difficulty in promotion and back to isolation and marginalization. However, as a result of hard work and determination, the participants in this study were able to obtain promotion and some tenured even earlier than the usual time. Nevertheless, most of them experienced significant difficulties in the process.

Family-Centered Cultural Orientation/Family Support Systems

The term *family* as used in this study referred to the extended family system, which includes the participant's parents, siblings, and other blood relatives living in the United States and those left behind in Africa. All the participants believed in and accepted the idea/understanding of family as the cord that binds all blood relations together. Particularly, family-centered culture is composed of some social beliefs and norms, for example, respect for parents and elders, belief in hard work, perseverance, interdependence, mutual aid, kinsfolk, common ancestry, and collective destiny.

These beliefs and norms promote family unity and related social expectations and behaviors among members of the extended family and play significant roles in inculcating these beliefs and norms in people through the process of socialization. Remarkably, all over Africa, the extended family system is an essential part of the clan or village whose members have a common lineage. This means the participants came to the United States from a shared cultural orientation that places the mutual well-being of the community or the family higher than that of the individual.

In view of this, a major theme that cuts across all the participants' narratives is the perception of the family as a source of strong support and inspiration for their education. In most

instances the participants were inspired, supported, and encouraged by their family—parents, siblings, spouses, grandparents, and so on—to begin, further, and enhance their education. More than half of the participants related that family was the driving force behind their educational successes. Their parents, siblings, spouses, extended family, and friends were instrumental in their coping with professional and personal challenges they encountered in their career trajectory. Dr. Rudo, the coordinator and facilitator of communication and collaboration among Africa-related student groups in her institution, shared that she owed her educational success to her parents and husband who supported and encouraged her all through education and still do so for her now. Dr. Kumasi discussed how her family gave her support. In her words:

In my family, we were much closed. I guess because we were in exile. I bonded with my family very well. I have a sister whom I share everything with. I have parents who support me in whatever educational endeavor I decide to take. Apart from my family, I have very good circle of friends who always support what I do. I am always with people that I never felt alone or desperate in my career path... The support I got from my family and friends helped me to be a strong and successful professional.

Additionally, Dr. Enya and Dr. Chikwe related their families were very supportive of their education. Dr. Enya asserted, as already quoted above, “My family did everything possible for us [my siblings and me] to get a good education. In fact, my mom was adamant about having her daughters get all the education possible before they get married.” Dr. Chikwe, the nun, commented that she enjoyed the utmost support and encouragement of her religious and biological families for her education and career. She opined, “My religious and natural family especially my parents who were both teachers instilled the love of education in me. They have always supported my education and professional life.”

Dr. Kachi also shared that she was very much indebted to her family, particularly her highly-educated parents, for her successes and achievements in her education and professional life. According to her, her parents inspired her to get a college education; they influenced her

choice of profession and had always supported her. Thus, she aspired to become an endowed professor like her father. Dr. Tache, joining the conversation, indicated that she also had and continues to enjoy the strong support and encouragement of her family and siblings in her professional life.

Notwithstanding these positive stories of family support, inspiration, and encouragement in their personal and professional lives, the participants also related that balancing family and career was a significant challenge for them. Dr. Tache noted data have shown having a family in general poses challenges to the success and progress of women faculty in higher education. She opined, "Having more than one child is a burden on time for women faculty in general. This is true to some extent. It is more obvious at the undergraduate than the graduation level, but after graduate school, things get better." Dr. Udenna concurred with Dr. Tache, "Definitely, I have three kids. So, I mean juggling family and professional life is very difficult. It is always a huge challenge; and of course, being married to an African man too." Dr. Abasi was not left out of this conversation; detailing her experience as a graduate student, she noted:

When I was in graduate school, I was not married. I did not have children; so, I didn't have anything to hold me back, so I was really focused. But still, I had constant pressure from my extended family. First of all, they always wondered why I was taking so long in school. They often asked: Why so many years in school? You know questions like that. When will you ever finish? This was their observations and comments.

Similarly, Dr. Enya shared that her extended family was a significant challenge for her. She recounted that whenever she visited home in Senegal, her extended family in Senegal would not understand why she was getting so much education. They would often ask her if she wanted to be a millionaire or the most educated woman in the world by getting so much education. Frequently, they would remind her that women with too many degrees and women with too much brain would not make good wives and so she should be careful.

The African understanding of family (extended family system) with its network of mutual relationships and shared responsibilities shaped the participants' perspectives on the family as a source of support and inspiration for their education and professional life. Although the family helped them in coping with educational, professional and personal challenges they encountered in the career trajectory, it also presented significant challenges, especially when it comes to balancing family and professional life to most of the participants.

Availability of Support Services and Resources

Data collected in this study revealed a majority of the participants received most of the resources and support services such as a grant, professional development, training, networking, and material resources that they needed to be successful and effective in their departments. Dr. Ade, the “world traveler” for example, shared that her institution was loaded with money; thus, she received grants and other kinds of funding for her numerous research projects. She noted:

What I like about this university, I got offer systematically every year. And I decided to stay here because this university is loaded; they give you lots of support for research. I mean they financed my entire project, I had to go to Germany, Switzerland, Ireland, France, Senegal, Cameroon and they finance the whole thing. It is a research institution and research is very important to them.

Dr. Abasi, the historian who was hired in response to her institution's “quest” to become a highly selective liberal arts college, shared she encountered no barriers and challenges in getting the resources she needed to be effective and successful in her department. She noted, “I did not encounter any barrier with regard to resources because I received whatever I requested which wasn't anything outrageous but things like books for the library or supplementary videos and those kinds of things.”

Dr. Chikwe and Dr. Enya also shared their institutions were very supportive of them, especially at the beginnings of their career, and that support had a significant impact on their research achievements. Dr. Chikwe commented: “My department is very supportive of me and I

work hard, so I get most of the support and other resources I need for my research.” Dr. Enya concurred, “I think people were actually very thorough in providing me with the resources that I needed and they really tried to address any issue I might have as a first-year faculty.”

Dr. Tache, hired at the period that her institution was working on enhancing their faculty support programs and processes, echoed similar statements about the availability of resources and support in her department and institution. She stated:

So, I benefited from coming in after all these. So, I have the mentoring in my department, and also the college has its own structured mentoring program where junior faculty can meet with the provost several times a year, and the provost could make sure that they are being mentored. All these different elaborate things that we do I guess were helpful to me in my career.

Dr. Kumasi, supporting Dr. Tache’s statement, shared that her participation in the Black women faculty network in her institution also contributed to her successes and effectiveness in her career. She commented:

Every spring at the end of the semester, we all-Black women faculty [at my institution] gather together at a member’s house to share how the year has gone and anything that we wanted to share. We meet, we eat, we share, and we talk. And so in that kind of atmosphere, you can’t pretend that you don’t have a community.

Dr. Udenna, Dr. Abe, and Dr. Afua had different stories from the others. For these three participants, resources and support services were not easily available. They encountered difficulties, barriers, and some challenges before getting the things they needed to be effective and successful in their individual departments. Dr. Udenna explained it was difficult for her because she is new and not yet tenured in the department; moreover, she also shared that with many faculty members applying for the same funds, the institution may not have enough funds for everyone. Dr. Abe perceived the reason for the difficulties she encountered in getting needed recourse as based on her race and gender. She asserted that although resources were very limited, there was a lot of politics involved in the decision-making on who gets what. As she noted,

“Sometimes they give resources to people they like or people who are their own, instead of people who need it.” She believed gender and race played a determining role here. Dr. Afua, in turn, commented that because she was an adjunct, she did not receive any kind of support, mentoring or otherwise, from her department. She was only offered opportunities to attend some workshops and service training when she started the job, and that was all.

Most participants acknowledged and appreciated the importance and positive roles the availability of support services and resources they received from their various departments and institutions played for their successes and effectiveness in their professional careers. A few, however, regretted the non-availability or limitations of such support services and resources. One experienced race and gender as decisive criteria for who gets what.

Counter-Stories

This part of my findings depicts statements that were relevant, emotional, and even contentious. Being counter-stories, they characterize the voices of people whose personal accounts have not been told. As Ladson-Billings (1999) asserted, voices like these must be heard as the first step in understanding the complications of racism. Counter-stories challenge the accumulated stories and stereotypes of marginalized individuals or groups. In a CRT framework, counter-stories discredit and disrupt these types of racism, “question existing ideas, and alleviate the daily torrents of microaggression” (Ifedi, 2008, p. 161). Quite often, some people have racist opinions or ideas without realizing they are racists. Therefore, the objective of counter-stories is to “disturb and destabilize dominant paradigms” (Ladson-Billings 2003, p. 268). Although I have already discussed most of the themes, their disturbing presentations here also seek new ways of knowing and proffering change. Often, discrimination is blatant, but most of the time it is subtle and insidious. To counter feelings of discrimination and prejudice and in response to needing to prove herself and work harder because of her identity Dr. Undena offered a platform for

understanding, “Discrimination is always there as far as this country is concerned. But the discrimination is subtle. It is not always obvious. I try to overcome it by seeing them as ignorant people.” Dr. Enya made a similar statement about racism, “As a student, I would say that somehow people have preconceived notion[s] and do not approach you until they see that you behave differently and that you know the difference.” Dr. Chikwe also made this comment, “I have experienced subtle discrimination in that some of my colleagues were not happy and supportive of my success, but I do not let it disturb me and sometimes I don’t interpret it as racism.”

The participants’ stories of success and accomplishments are also counter-stories against the negative notions, expectations, biases, prejudice, and stereotypes that people have about Africans, but also against women in American society. Dr. Abe, for example, shared that because she is a woman and Black, her White colleagues doubt her abilities and skills. She noted:

After I defended my proposal, it was so good that one professor emailed a White student asking her if she helped me write my proposal. Yes, that was very bad. They just can’t believe that I, a Black woman, can write so well. Unfortunately for her, the White student has not even seen my work. Yeah, when you do something good it is kind of not expected. Again I sing classical music very well and am a music teacher. I was singing one day, and one professor asked, “Who is singing?” When they said Dr. Abe, he just replied, it can’t be her. Nobody expects that. My work and skills are being questioned all the time because people can’t believe that as a Black African woman I can do the things I do.

Further, according to research, Africa as a continent has been generally assigned or given the position of marginality (Hall, 2000; Ifedi, 2008; Myers, 1987). The participants taking on the role of unassigned ambassadors countered the stock stories of Africa being a dark continent—a continent whose potentials have been compromised and a continent that is yet in the dark room of development. (Thompson, 2017). Dr. Abe commented:

Africa as a continent has done a lot of positive things to develop the human race which are not recognized and acknowledged by the leading continents [America and Europe]. However, because people do not recognize or acknowledge these things does not mean

that they do not happen. Therefore, my role as an African-born educator is to ensure that people become aware of this and that they continue whether or not they are authenticated.

Dr. Rudo also commented:

I am African; I am not Kenyan American as you said you are a Nigerian American. I am pure African, and I am very proud of my African origin. When I am undervalued because of my race/ethnicity, I do not feel inferior; rather I celebrate my Africanness.

Further, there is this belief and understanding in America that Africans in certain job positions are there because of affirmative action and that they are not actually qualified for the job. Additionally, because of their accents, many Africans are placed at the bottom of the continuum in several jobs, and they are assigned low skills, low intelligence, and low work ethics. The participants in this study shared many counter-stories in this regard. From the participants' stories, it was evident they valued good education and worked very hard for it, whether in America or back home in their individual countries of origin in Africa. Dr. Abasi shared:

Sometimes, people feel that you are in your position because of affirmative action. Well, I do not feel that I have taken anybody's job because I am well qualified for my position and I worked very hard both here and back home in Africa to get the education that qualifies me for the job I do. Moreover, here in America, people are generally hired for faculty positions based on their qualifications and not because they have been discriminated upon or because you are Black.

Ms. Afua addressed the accent question and questioned the racist overtones of such beliefs about Africans' accents and competency. She noted:

Yes, I may have accent, but that does not mean that I am less qualified or less competent. I think that racism is also alluded to when people say that we [Africans] have accent because other foreign-born nationalities, for example, Asians and even recent s from east Europe, also speak with accents and most of the time, people do not complain that they have accents. Therefore, when people say that I as an African have accents I am forced to question: What are we talking about here; the fact that I have accent or the fact that I am an African?

Sometimes, because Africa is generally perceived as a marginalized continent, that it is a continent that is poor and always needing help, people believe all Africans are desperate to

survive and live in the United States. These types of attitude, beliefs, and stereotypes were evident in some research literature, for example, Moyo (2004), Ifedi (2008), and Nkabinda (2004) and are supported by global politics and mass media. While acknowledging the conditions are not that wonderful in their home countries, the participants felt the need to share the uniqueness of their own experiences. Therefore, the tension portrayed here is “between the universal (stock stories) and the particular (personal and experiential)” (Ifedi, 2008, p. 164). One of the objectives of CRT is to focus on the particularities and not on the universally accepted stock stories (Ladson-Billings, 1999, Ladson-Billings, 2005). According to Collins (1991), changes come from the particular and not from the universal. Dr. Kumasi’s comment about her job illustrated this point about disproving stock stories. She was far from being poor and desperate in her job search as she sought a place to conduct preliminary research and a job that would help her achieve her personal and professional goals. She was ready and willing to return home to Africa or to England before she was offered a tenure-track position in the United States. She stated:

I came to this county (U.S.) after my first year to do some preliminary research to see if I wanted to stay in the United State[s], go back to England or go back home in Africa. And I got at the end of that first year a visiting lectureship for a year later. So I came on a visiting lectureship to St. Marks University, and I was offered a tenure-track appointment for Keranique University. If I was not offered the tenure track, I was ready to go back home either in Africa or back to England.

The findings or themes discussed above represent different facets of the experiences of African-born Black women faculty who participated in this study. They provided opportunities for the voices of the participants to be heard. The participants’ stories shed light on the issues of race, gender, and ethnicity as barriers and challenges posed to African-born Black women faculty working in U.S. higher education institutions. In the next chapter, I expound these understandings further as convergences/similarities and divergences/differences in the data are

highlighted. It is noteworthy to mention here that the narratives or stories of racism presented in this study are simply the perceptions of or conclusions of the participants about racism. During the interviews, the participants did not furnish enough direct evidence and/or concrete examples of behaviors that constitute racism.

CHAPTER FIVE: DISCUSSION, IMPLICATIONS, AND RECOMMENDATIONS, CONCLUSIONS

Introduction

The purpose of this study was to explore the lived experiences, challenges, and perceived barriers to success and progress encountered by 11 African-born Black women faculty in U.S. higher education. Some of the literature reviewed, as well as information gained from this study, indicate African-born Black women faculty have experienced different forms of discrimination in the academy. The information shared by these African-born Black women faculty can assist other African-born women and other minority women aspiring to become faculty in U.S. higher education in creating strategies to cope with these experiences, and possibly enhance their performance, success, and progress in the professoriate. Eleven African-born Black women who served as faculty in different two-year and four-year institutions across the nation participated in this study. The researcher analyzed data collected through face-to-face and phone interviews to address the following questions:

1. What are the lived experiences, challenges and perceived barriers to success and progress encountered by African-born black women as faculty in U.S. higher education institutions?
2. How do gender and race contribute to these experiences, challenges and perceived barriers?
3. What are the perceived support needs of African-born black women faculty in terms of kinds of support, timing of support, and sources of support?

This chapter includes conclusions drawn from the analysis of the data collected, which is provided within the framework of the research questions, CRT, and Black feminist theory, and implications of the study and a discussion of the findings in relation to the emerging themes

stemming from the data collected. It also includes recommendations for future practices and offers suggestions for further related research.

Discussion

Some of the challenges and perceived barriers encountered by African-born Black women serving as faculty in U.S. higher education have been noted in research studies. Some of these challenges are related to race and gender biases and the fact that the number of African-born Black women faculty in U.S. colleges and universities is significantly low compared to the number of native-born African-American and White women faculty (Dixon, 2005; Felder, 2010; Hacifazlioglu, 2010; Jean-Marie 2008; Lutz, Hassouneh, Akeroyed, & Beckett, 2013; Ryu, 2008; Santamaria, 2014). Like other women faculty of color, the journey to the professoriate has not always been easy for African-born Black women faculty. African-born Black women faculty experience challenges and barriers such as insidious discrimination, gender biases, prejudice, marginalization, and isolation associated with being Black, being African, and being a woman (Alba, 2012; Ifedi, 20008; Ochukpue, 2004). These challenges and barriers sometimes limit the career opportunities for some African-born Black women faculty and contribute to the small increase of women from this race who serve as faculty/professors in U.S. higher institutions. The findings of this study highlighted some of the positive experiences of African-born Black women faculty in academe as well as noted their challenges, obstacles, and the impacts of gender and race on their experiences.

Working Double Hard

As presented in Chapter Four, the 11 participants reported they have been very successful/effective in the professoriate despite the fact that the journey has not always been easy for them. They had to work much harder to earn the accolades of success perceived to be more easily handed down or out to their White and African-American female colleagues. From a

gender perspective, it is generally perceived that women earn less on average than men for the same jobs, especially in the cooperate world. For African-born Black women faculty, the awareness that they work much harder to prove themselves and to excel was experientially supported by all participants. One might argue other minority racial groups work equally hard. Thus, what is the validity of this claim of working twice as hard? What is the implication of this assertion? One participant provided an explanation for the phenomenon. She said:

I mean you see [in this department] some of my colleagues don't have to work so hard like I am working. I have written books and books and gotten offers from other universities, but my institution will not promote me. Some people [Whites and mostly men] have written only two books, and they were promoted. I had to approach the dean and threaten to leave the institution before I was promoted to a full professor.

Replying to the question: What is it like to be an African-born Black woman faculty in your department/institution, another noted:

So, my experience is that I need to work double harder in order to excel. I really do enjoy where I am right now because through hard work I was able to set myself apart. My colleague who was hired the same day with me has not even applied for tenure, and I was tenured two years ago after my fourth year due to my hard work.

Success in the Midst of Difficulties

Although I did not provide a complete portrait of the participants in this study to maintain confidentiality and anonymity, as the researcher having listened to their full stories, I observed the level of effectiveness and accomplishments of all of them. In general, every one of the 11 participants narrated a story of succeeding despite different obstacles and challenges. Their stories were meshed with difficulties; however, these difficulties did not crush their spirits. On the contrary, they strengthened and challenged them to work harder, to prove themselves, and to succeed. For example, after being denied two administrative positions that she was very well qualified for and interviewed well for based on her race and gender, Dr. Kachi did not give up.

Instead, she went ahead and secured a job in higher administration at the dean's office. She also applied, interviewed, and became an endowed professor by August 2017. Similarly, Dr. Chikwe did not let the perceived racist attitudes of some of her colleagues in the department toward her successes dampen her spirit and desire to excel. She noted:

When I got an emerging scholar award my department chair was beside himself. He published it everywhere; I got interviewed with the NPR radio station, had a press release and all that. But a lot of people in my department did not even say congratulations to me. And there was a dinner in that honor, and most of them did not come, Also when I got the Carnegie Fellowship, off-course the president and the dean was really happy; they put it in the university's newsletter, and I got congratulatory emails and phone calls from other people, but some in my department did not even say a word about that to me. I do not let all these negative experiences disturb or distract me. Rather I told myself that if they are not happy with these accomplishments, they should wait and see what I would do next.

Equally, Dr. Abasi noted she did not let the negative competition she experienced in her new institution get in the way of her success. Although she resigned from being the chair because the stress she was experiencing from the competitive spirit that exists in her department as a result of the "weird African-born and African-American divide" [Native-born African-American and African-born faculty in the department were competing against each other. Native-born African-American faculty questioned the competencies and the qualifications of the African-born faculty] was too much, she still acquired a job at senior administration in the dean's office. The level of persistence displayed by these African-born Black women faculty was captured by the above statements.

Intersectionality of Race and Gender

The theme intersection of race and gender intertwines and threads through many of the other themes of the participants' experiences. A brief survey of the literature shows racism and sexism are significant challenges and barriers African-born black women faculty encounter in U.S. higher education. All the participants were consistent in voicing the different role race and gender played and are still playing in their lives, thus, presenting a united front that racism and

sexism have negatively impacted their lives in different ways. Because this study focused only on the experience of 11 African-born Black women faculty, it was difficult to separate the findings under the tenets of CRT alone. All of the participants' narratives that addressed racial issues were interwoven with gendered experiences. As a result, all of the voices represented here explicated the intersection of gender and race. (Britton, 2013; Jackson & Hariss, 2007; Moody, 2004). Thus, the findings reflected CRT and black feminist theory concurrently—some quotations mainly emphasizing CRT and others Black feminist theory (Collins, 1989; Collins, 2001 Turner, 2002).

Insidious Racism and Sexism

The cross-connecting themes that emerged from the experiences of the African-born Black women faculty who participated in this study were insidious racism and subtle/covert sexism. The participants shared their experiences of insidious/subtle racism and sexism in the forms of discrimination—overt or covert, isolation, and marginalization. In several instances, the majority of the participants reported they were discriminated against by either the institution or by their White colleagues because of their race and gender. This was not surprising because many research studies from the literature review in this study, for example, Britton (2013), Case and Richly (2013), Conrad et al. (2010), Hirshfield and Joseph (2012), Jackson and Harris (2007), Jorodn (2014), and Moody (2004) attested to similar experiences from African-American women faculty who shared the same race/color and gender with the participants in this study.

Statements from the participants' narrative such as:

Dr. Kachi: Even as a full professor, I had to threaten to go to the president when a White student was so insolent to me on emails. When I reported to the director, he simply said “Oh, these are students being students.” I said No! No! I am not going to let you sweep this under the rug. This young White man was insolent toward me because I am Black and a woman. It is all about racism and sexism.

- Dr. Ade: Oh . . . yeah. Racism and sexism, I encounter them all the time. Here as a Black woman, you have to work more than everybody. Before any person, anybody gives you a leeway as a Black woman you have to prove yourself. I mean you see [in this department] some of my colleagues don't have to work so hard like I am working. I have written books and books and gotten offers from other universities, but my institution will not promote me. Some people [whites and mostly men] have written only two books, and they were promoted. I had to approach the dean and threaten to leave the institution before I was promoted to a full professor. You know that is how it works. I mean you are Black and a woman and thus invisible.
- Dr. Abasi: I am sure it was because he told his mother that I was some African woman that she reacted the way she did just because of a simple note. I bet you she would not have written me that nasty note if I was a White male professor or even a White female professor. It is all about race and gender.
- Ms. Afua: What I will say is, it is not just being a woman, it is being Black, and it is being African. Sometimes people see you as being inferior even some of your colleagues and students when they see you, and you are Black; you have to prove that you know what you are doing. So, you have to prove that you belong to the place.
- Dr. Kumasi: I have a very successful career, but I am stuck at the rank of an associate professor. And I think that there are multiple things to do with that [her promotion to a full professor] including being Black, being a woman and being African but also including the way in which the academic values certain kinds of work and not others.
- Dr. Abe: Many of my colleagues are White men and women. Sometimes they do not want to accept me among them, and I know it is because of my race/ethnicity and gender.
- Dr. Abe: Sometimes they give resources to people who they like or people who are their own, instead of people who need it. Of course, it has to do with my race and gender, because you feel like powerless when you are in this country and again being a Black and being a woman, you are somehow powerless in the institution.
- Dr. Kumasi: If I was a man, and had a different skin color, they would have looked at me differently and would have given me incremental raise and so on. These statements revealed that African-born black women faculty encounter double discrimination in U.S institutions of higher learning based on their gender and race. The statements also reveal that U.S. institutions of higher learning still have a lot to do in terms of

diversification, that African men still do not value women's education and that some cultural beliefs and practices still pervade and influenced their identity.

Triple Marginalization

The literature on women in the academy revealed women generally had been marginalized in higher education. Sometimes, Black women experience double marginalization because of their race and color (Jackson & Harris, 2007; Miles, 2012; Turner, 2002) foreign women scholars encounter triple marginalization because of their gender, race, and status. (Ifedi, 2008; Moyo, 2004). The findings in this study revealed the same situation for the 11 African-born Black women faculty. Most of the participants stated they have often been undermined and undervalued because they are women, Black, and African-born. Dr. Kumasi expressed her marginality thusly:

I have a very successful career but am stuck at the rank of an associate professor. And I think there are multiple things to do with that including being a woman, Black and African. But also including the way in which the academy values certain kinds of work and not others. If I have spent 20 years doing issues of single-authored book, I would have been a distinguished professor by now; but because I had spent 20 years doing collaborative feminist projects, I have not been promoted.

In the backdrop of their success stories, I was not sure of how to describe their marginality. Certainly, the interlacing of all their unique situation being Black, African, and a woman constituted triple marginality. Black feminist scholars emphasize support for all Black women and the recognition of difference among groups (Collins, 1991; Ifedi 2008). Like other Black women, race significantly interlaces with gender for African-born women faculty in different ways. Although the situation poses significant obstacles and challenges for them, they often recognize and use it as a position of strength when needed.

Further, the problem of lack of voice and visibility of African-America female faculty in U.S. higher education as revealed in literature is also true for African-born Black women faculty.

For African-Americans, the lack of voice is mostly related to their few numbers resulting in a condition of marginality (Turner, 2002) and is connected to silence—when present African-American women often believe they are silenced, thus, are not quite free to pursue their interests (Jackson & Harris 2007; Manrique & Manrique, 1999; Turner, 2008). For African-born Black women faculty, the problem is made complex by immigration issues. (Alfred, 2004a, Nkabinde, 2004). Thus, the double marginality of African-American women in U.S. higher education becomes triple jeopardy for African-born Black women faculty because of the added status and linguistic challenges.

Although marginalized groups often become more visible when given a voice, this reality is not always true. In many cases, one can have a voice without being visible. This is because visibility is often given by the other (Ifedi, 2008). By this, I mean marginalized groups do not make themselves visible. On the contrary, the other, the university or college, in this case, makes them visible. As Ifedi (2008) stated:

As a marginalized person, I may consider myself having a voice because of my active participation in committees or because I feel heard by my university community, but that does not guarantee that other people will see me as such. They may disregard all my contributions and thus still render me invisible. (p. 191)

The findings from this study show this phenomenon. Many of the participants perceived themselves as useful contributors to the work of their institutions. Those who believed their voices have been heard made statements to prove it. For example, believing she has been heard, Dr. Kachi stated:

And I said to them, no I am not teaching from 7:00pm to 10:00pm because that means that a babysitter will have to tuck my daughter in and I said this not because I can't afford a babysitter, but because I choose not to. My daughter comes first; I am sorry I am not going to and because of me, the time was changes. And I said to the director, No, there is no way under the sun this young White man would have talked to an assistant White male professor the way he talked to me, and I am a full professor. I said, so if you do not get him out of my class, I am going to the president, and there will be a lawsuit at your hand. At that point, oh my goodness, they really did everything to ratify the situation.

Some of the participants had accent issues in addition to the lack of voice and visibility issues. This created additional challenge and barriers for them. Despite all of these tensions and complications, the participants in this study were able to accomplish the goals and objectives they have set for themselves and remained as faculty in higher education.

The Value of Education

All of the participants in this study shared that they greatly valued education and education had significantly impacted their lives. One may argue this is understandable because these women have made their careers in education; however, their stories of the role of education in their lives included their extended and immediate families, their siblings, friends, and the villages where they grew up. Ten of the 11 participants completed their elementary (grade school) and secondary (high school) education in their individual countries before migrating to the United States, 7 of the 11 participants completed their first degrees in their home countries (Nigeria, Ghana, Sierra Leone, Cameroun, Kenya, and Senegal); 10 participants completed their master's and PhD education in the United States and 1 in England. This is in line with the research literature and popular trend, which state most Africans come to the United States as graduates showing that they already have their bachelor's degrees (Ifedi, 2008; Manrique & Manrique, 1999).

All 11 participants shared they gained or received their love of and strongly believed in the importance and value of education from their parents and relatives. The majority of them started off appreciating the value and importance of education regardless of the difficulties and challenges, for example, gender discrimination, lack of resources, inadequate equipment that they encountered. They have always viewed education as the key to their success in life even at a young age.

The experiences and stories of these 11 women and their deep-rooted value of education can enrich American education and education in their own respective countries of origin. Here it is noteworthy to mention the role of American-Black women scholars in uplifting race in their communities (Colin, 2001). According to research, African-American women initiated and advanced education in their Black communities; however, they were removed from the accounts of history or not included in the reading list because of their gender (Collins, 1991; Lewis, 1997). Feminist authors (Collins, 1991; Lewis, 1997) have suggested these women (African-American women intellectuals) be recognized and included in the reading lists as the intellectuals that they are. African-American women faculty and African-born Black women faculty who participated in this study have similar experiences of being invisible in U.S. higher education. They now need to be recognized, empowered, and repositioned to uplift their race. This was one of the goals of this study.

Mentoring

Mentoring is an agreement whereby an individual (mentor) who has experience and knowledge in a specific field actively guides, directs, and provides support and encouragement to facilitate the earning and advancement of another individual or protégé (Patton, 2009). According to research, mentoring plays a significant role in the career development and advancement process for Black women and other minorities (Moody 2004; Patton, 2009; Robinson, 2012). The findings of this study supported this statement. Some of the participants who narrated they received significant mentoring at the onsets of their career noted mentoring helped them to accomplish, to overcome obstacles, and to advance to the next level or rank in their careers. For example, Dr. Chikwe emphasized:

Being in a predominantly White institution (PWI), there were only two people of color in my institution; myself and another colleague. It was a lot challenging. Challenging in the

sense that when I got to the institution, I needed a mentor. Honestly, I am very grateful for that mentorship. It was not an official mentor. He was somebody from African, and he was from a different department. However, not wanting me to encounter the same difficulties he had encountered when he arrived newly to the institution started advising me on how to be successful and excel. . . . So thanks to him, I worked double harder and excelled.

Dr. Tache concurred:

I had a mentor during my undergrad. She grew over time to become more than a professor and become somebody who would advise me on my graduate research and things like that, and then she started to advise me on graduate school and encouraged me to consider history as a profession. So that was one big influence in my professional life that remained an influence to this day.

Research Questions

This study's participants answered the following research questions about their lived experiences, challenges, perceived barriers, and the impacts of race and gender on their experiences as African-born Black women faculty in U.S. higher education through their interviews:

1. What are the lived experiences, challenges, and perceived barriers to success and progress encountered by African-born Black women as faculty in U.S. higher education institutions?

Through their counter-stories, the participants presented very similar challenges of being African-born Black women faculty in varied U.S. institutions of higher learning where they have the responsibility of teaching, conducting research, and serving although their identities and cultural backgrounds differed. Most of them recounted the challenges of working much harder than their White colleagues, having to prove and assert themselves contrary to their culture to belong, be accepted, and recognized for their achievements. Some of the participants did not associate these counter-stories as being a result of racism or sexism, but tenets of CRT and the components of Black feminist thought mostly support their perceptions of their challenges. For

example, one participant told the counter-story of how she was denied two jobs for which she was well qualified and interviewed well for because she is Black and a woman. Black feminist thought explains the participant's counter-story is an example of purposeful exclusion of the Black female due to the historical race, gender, and class discrimination against Black women. Likewise, other counter-stories told by the participants can be grounded in CRT, which explains historically, White people have been given rights and privileges to dominant resources; so, they feel entitled to certain positions in U.S. higher education.

Some participants also expressed an additional challenge they encountered was establishing authority and respect in their classrooms with White students, especially White male students. According to the participants, White students have preconceived notions and myths about African people being inferior; so, they questioned their authority and ability to teach them. This can also be grounded in CRT, which explains White supremacy and racial power are maintained over time. Again, the participants expressed that although they did not encounter blatant racism and sexism per se, both of these behaviors are expressed subtly in U.S. higher education environment. Thus, Dr. Undena stated, "Discrimination is always there as far as this country is concerned. But the discrimination is subtle. It is not always obvious." Dr. Ade concurred, "Oh yeah! Racism and sexism, I encounter them all the time. Here, as a Black woman, you have to work more than anybody, African-born or native-born." These challenges confirm African-born Black women faculty are not like other women faculty. Although they have the same responsibilities such as teaching, research, and service, race, gender and their "Africanness" significantly influence their experiences, success, and progress in U.S. higher education.

2. How do gender and race contribute to these experiences, challenges, and perceived barriers?

From their counter-stories, the study participants shared race and gender notably contributed to their experiences, challenges, and perceived barriers in U.S. higher education especially when it comes to recognition, promotion, and availability of resources, tenure, and students' interactions. In particular, the study participants expressed they encountered racial discrimination, gender biases, prejudice, and stereotypes. For example, Dr. Kachi noted that on two consecutive occasions, she was not hired for jobs she was well qualified for because of her race and gender. Dr. Ade related that her promotion was delayed until she threatened to leave and Dr. Abe concurred her skills and performance were questioned because she was African and a woman. All of the participants noted they had to work much harder than their White and African-American colleagues to prove themselves to be accepted and recognized.

According to Black feminist thought, African-American women have a dual identity of being Black and female. African-born Black women, however, have a triple identity of being Black, female, and African. As a result, they experience race, gender, and class discrimination, stereotypes, biases, and prejudices based on their African status that their African-American and White female colleagues do not encounter (Collins, 2000; Collins 2001; Ifedi, 2008; Ochukpue, 2004). Subsequently, most of the study participants interviewed revealed a perception that African-born Black women are the least preferred faculty; thus, if an African-born Black woman faculty member is interested in pursuing a faculty position, particularly in a predominantly-White institution, she must be the best of the best so she can compete with her White and African-American male and female colleagues. They also emphasized if an African-born Black woman is hired as a faculty member, she must work twice as hard and have the confidence to

face the seemingly inevitable challenges due to her race, gender identity, status, and “Africanness.”

3. What are the perceived support needs of African-born Black women faculty in terms of kinds of support, timing of support, and sources of support?

According to research, although foreign-born faculty face a unique set of challenges—one of the largest being the navigation of visa and immigration issues—a significant predictor of their success is not where they are from but whether they are at an institution that provides adequate support and resources for new faculty (Gatua, 2014; Herget, 2016). The majority of this study’s participants related mentoring and financial support for research greatly influenced their successes and achievement as faculty in their different departments and institutions. Four of the participants noted the financial resources they received from their institutions and the supports and encouragements they received from their respective mentors at the early stages of their career contributed significantly to their progress and success in their career. Five participants recounted they were able to publish a lot of books and article as well as conduct research because of the financial supports in terms of grants they received from their institutions. Only two of the participants narrated they did not get any support financial or otherwise from their institutions and had to look for it somewhere else.

Although the theoretical frameworks of CRT and Black feminist thought authenticate the race and gender challenges of this study’s participants, the participants themselves identified significant success in their professional lives and some of the strategies they have employed to overcome or deal with their challenges. First, through hard work, self-motivation, self-empowerment, and family support, the participants developed the confidence to accept and deal with the challenges of being African-born Black women faculty in U.S. institutions of higher

learning. They gained support from fellow African-born male and female colleagues, White female colleagues, spouses, and family members who consistently encouraged them to pursue their professional goals and dreams and supported them when they encountered obstacles/barriers in the process. The participants also related episodes of self-empowerment and self-motivation through their advanced professional achievements, realization of personal, professional goals, multiple professional experiences, and defining their identity as African-born women faculty. Through this self-empowerment and motivation, the participants increased their visibility and voice as African-born Black women faculty, and their ideas have been acknowledged and heard at their various departments.

Finally, these findings did not only broaden the understanding of how race and gender inform the experiences of African-born Black women faculty in U.S. higher education, but it also highlighted the challenges and barriers these women encountered as well as gave voice to the multiple dimensions of their experiences. Further, it is this researcher's hope that these findings add to the findings of other education researchers who have investigated this underrepresented group so that the literature on race and gender in U.S. higher education can be inclusive of a group that has its own unique professional experiences, challenges, and barriers (Holloway, 2011).

Personal Reflection

In this study, I have presented a section of the lives of 11 African-born Black women faculty who have successfully advanced professionally and academically in U.S. higher education as shown by their tenure, promotion, and publications. As I stated in the different chapters of the study, the objective of the study was to explore the lived experience, challenges, and perceived barriers to success and progress encountered by African-born Black women faculty in U.S. higher education. Using phenomenology as my methodological approach, I

celebrated the lives and experiences of 11 African-born Black women faculty members by emphasizing their successes, challenges, and perceived barriers.

While no phenomenon can be understood out of the time and context in which it is created the responsibility of applying the findings of this study to another context lies with the transferer. I am a very different person today compared to the person I was when I started this study a year ago due to the rich conversations and interactions I had with the African-born Black women faculty presented in this study. The process has been a growing experience for me. It offered me the opportunity to reflect on who I am and what my professional goals are. It was not easy for me to become aware of my biases, values, and beliefs about African-born Black women faculty. However, these experiences somehow broke the walls of silence for me and these women as we connected in our conversations about our shared experiences as African-born Black women in U.S. higher education.

I also realized the participants did not want me to perceive their obstacles and challenges of living and working as African-born Black women in U.S. higher education institutions as roadblocks to success but as opportunities to shine and excel in spite of them. For instance, most of the participants chose to see their hard work as a source of strength and encouragement to achieve and accomplish more and greater things.

Additionally, this study has also heightened my awareness of the intersection of race and gender and how this intersection can negatively affect the lives of African-born Black women faculty. It has also increased my interest in my “Africanness” and how my identity as an African-born Black woman can be instrumental to my success in a different culture such as the United States. I am proud to share with others the lived experiences, challenges, and perceived barriers of these 11 successful African-born Black women faculty. Their stories are filled with joy,

complexities, and blessings, all intertwined into a beautiful assortment of what life as an African-born Black woman faculty looks like.

Implications and Recommendations

A number of implications resulted from the findings of this study.

Implications for U.S. Higher Education

The findings that emerged from this study augment higher education's collective understanding about how university contexts while providing some supports, continue to present significant challenges and barriers to the professional growth and development of African-born Black woman faculty. This study's participants accentuated the need for U.S. higher education institutions to recommence and expand their dedication to faculty diversity. African-born Black women faculty point to the importance of U.S. higher education administrators to support and encourage a welcoming and friendly, diverse campus atmosphere through their endorsement of interventions addressing racial and gender difficulties and barriers revealed by the participants (Turner, Gonzalez, & Wong, 2011).

Implications for Current and Future African-Born Black Women Faculty

Current and future African-born Black women faculty wishing to succeed in U.S. two-year and four-year institutions of higher learning have a lot to learn from the success stories of these 11 African-born Black women faculty who participated in this study. First, they will learn that to succeed and excel as African-born Black women faculty in U.S. higher education one has to work twice as hard; in fact, harder than the average White colleague because average is not sufficient for African-born black faculty in academia.

Second, they will note that although African-born Black women faculty encountered the same or similar barriers and challenges that other minority faculty encounter in the academia, their easily perceived/apparent "Africanness" constituted an additional challenge and barrier for

them (Alba, 2012; Manrique & Manrique, 1999). Additionally, they should be aware that they might encounter triple jeopardy or triple marginality because of their race/ethnicity, gender, and status. Thus, current and future African-born Black women faculty should be very well or even overly prepared because they do not come with the pre-assigned credibility, as do their privileged White and native-born African-American female colleagues (Alba, 2012).

Third, current African-born Black women faculty should be aware that to be successful they must become visible among the community of scholars who evaluate their performances. They can “increase their visibility as well as credibility by showing good citizenship behavior.” For example, they must learn how to attract recognition by promoting themselves to communicate their abilities although this may seem egocentric and un-African to them (Alba, 2012).

Implications for Future Research and Practice

The findings and issues raised by this study indicate several possible avenues for future research. First and most important, this study adds more insight to the challenges and barriers encountered by African-born Black women faculty in U.S. institutions of higher learning. I recommend more qualitative research using CRT and Black feminist theory be conducted to increase/augment research on African-born Black women faculty in U.S. higher education. This further research should address the following: promotion and tenure patterns, recruitment and retention strategies used for African-born Black women faculty; the behaviors and attitudes that constitute challenges and obstacles for the success of African-born Black women faculty in higher education institutions and salaries of African-born Black women faculty in comparison to those of other women faculty, African-American women faculty, Hispanic women faculty, and White women faculty.

Other worthwhile directions would be to investigate the African-African American divide among African-born women faculty and native-born African-American faculty in higher education institutions and how this divide impacts their performances, collaborations, promotions, tenures and successes as women faculty; to investigate the differences and impacts of cultural differences of Franco-phone American women faculty and African-born Black women faculty in U.S. higher education, and to conduct a comparative analysis of African-born Black women faculty in the humanities/social sciences and other African-born women faculty in the science fields to determine the extent to which the experiences reported in this study are unique to African-born Black women faculty in the humanities and social sciences alone or are part of a more general pattern among all African-born Black women faculty regardless of fields of studies. I also recommend conducting a focus group interview with African-born Black women faculty to provide the participants the opportunity to freely discuss and talk with and influence each other in the process of sharing their experiences and perceptions about being an African-born Black women faculty member in the United States.

Further, more studies are needed to identify the challenges and barriers that African-born Black women encounter in different positions in the academy. With regard to practice, African-born Black women faculty might benefit from professional development programs that are specifically designed for them. Thus, I recommend this and other prior studies be used for the coordination and implementation of faculty development programs focusing on the needs and concern of African-born Black women faculty.

Finally, the 11 African-born Black women faculty who participated in this study are all from sub-Saharan Africa. It would be fascinating to investigate if the same results would be obtained with Africans from other parts of Africa. Also, a comparative study of African-born

women faculty and American-born women faculty and African-American women faculty could be conducted to examine the extent to which the findings of this study are limited to African-born women faculty in U.S. higher education. I also recommend a future study should investigate whether there are differences in the lived experiences, challenges, and perceived barriers encountered by the nine African-born black women teaching in two-year institutions and those of the two African-born black women faculty teaching in community colleges.

Conclusion

This study focused on the lived experiences, challenges, and perceived barriers encountered by 11 successful African-born Black women as faculty in different U.S. institutions of higher learning and highlighted how the intersection of race and gender informed their experiences. As migrants to the United States, African-born, Black women faculty faced significant difficulties, challenges, and barriers. However, they gradually overcome these difficulties, challenges, and barriers and became effective and successful through hard work, resilience, self-motivation, self-empowerment and their strong African cultural values. Although their stories do not provide a perfect solution to the problems and difficulties African-born Black women faculty in general encounter in U.S. higher education, it nevertheless gave voice to the multiple dimension of their experiences and provided concrete examples of behaviors and strategies that lead to progress and success for future and current African-born women faculty in U.S. higher education.

This study also revealed the different limitations and opportunities African-born black women faculty have and continue to have and their strengths and weaknesses. While the participants' stories portrayed the various opportunities and avenues for personal and professional growth provided by U.S. higher education system, they also brought to light the gaps that are needed to be filled for the system to accomplish its ideals. Conducting this research

study has been a learning experience for me. I felt challenged and inspired by the lived experienced shared by these women faculty. I hope anyone who reads this study will also benefit from their experiences.

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Appendices

Appendix A: Recruitment Letter to Organization

**Department of Education Leadership, Management & Policy Seton Hall University 400
South Orange Avenue South orange, New Jersey**

Date October 25, 2016

Dear ASA Board of Directors,

This letter is a request for your association's assistance with a project I am conducting as part of my doctoral degree in Higher Education Leadership, Management & Policy at Seton Hall University, South Orange, New Jersey under the supervision of Dr. Joseph Stetar. The title of my research project is "African-Born Black Women Faculty: Their Lived Experiences, Challenges and Perceived Barriers to Success and Progress in U.S. Higher Education."

The purpose of this study is to explore the lived experiences, challenges and perceived barriers to progress and success encountered by African-born black women as faculty in U.S. higher education. This study will give a voice to the multiple dimensions of African women faculty's experiences in the U.S., bringing to light how gender, race and cultural backgrounds inform their experiences thus distinguishing them from African-American women faculty.

Knowledge and information generated from this study can help bridge the gap in literature about the experiences of African-born black women faculty in U.S. higher education; provide minority and colored women faculty with various practical alternatives for overcoming different obstacles in their career path; be a means of educating students, faculty and staff to have a better perspective of African s and to dispel myths and negative stereotypes about African people and others.

It is my hope to connect with women scholars who are engaged in the programs of your association to invite them to participate in this research project. I believe that the women members of your association have unique understandings and stories relating to Black women faculty's lived experiences, challenges and perceived barrier to success and progress in U.S. higher education. During the course of this study, I will be conducting interviews with African-born black women faculty to gather their stories of lived experiences, challenges and perceived

barriers to success and progress in U.S higher education. I will share the knowledge from this study with my mentor, committee members and other education researchers.

To respect the privacy and rights of your association and its members who are willing to engage in this study, I will provide your association with information flyers to be distributed at your discretion. Contact information for my mentor and me will be contained on the flyers. If a member is interested in participating, she will be invited to contact me, Kieran Nduagbo to discuss participation in further detail.

Participation of any member is completely voluntary. Each participant will make her own independent decision as to whether or not she would like to be involved. All participants will be informed and reminded of their rights to participate or withdraw before any interview, or at any time during the interview. Participants will receive an information letter including detailed information about this study, as well as informed consent forms.

To support the findings of this study, quotations and excerpts from the stories will be used labeled with pseudonyms to protect the identity of the participants. Names of participants will not appear in the dissertation or reports resulting from this study. Participants will not be identifiable, and only described by gender and as faculty.

If your association wishes the identity of the organization to remain confidential, a pseudonym will be given to the organization as well. All paper field notes collected will be retained locked in a secure cabinet at my house. All paper notes will be confidentially destroyed after three years.

Further, electronic data will be stored indefinitely on a CD with no personal identifiers. Finally, only I and my mentor, Dr. Joseph Stetar in the Department of Education Leadership, Management & Policy at Seton Hall University South Orange, New Jersey will have access to these materials. There are no known or anticipated risks to participants in this study.

I would like to assure you that this study has been reviewed and received ethics clearance through Seton Hall University Institutional Review Board. However, the final decision about participation belongs to your association and the participants.

If you have any questions regarding this study or would like additional information to assist you in reaching a decision about participation, please contact me by email *at*

kieran.nduagbo@student.shu.edu or nduagbokieran@yahoo.com. You may also contact my mentor, Dr. Joseph Stetar at 973-275-2730 or by email at joseph.stetar@shu.edu.

I hope that the results of my study will be beneficial to your association, to your members and to African-born black women faculty in the U.S as well as the broader research community. I very much look forward to speaking with you and thank you in advance for your assistance with this project.

Yours sincerely,

Kieran Nduagbo
Ph.D. Candidate
Department of Education Leadership, Management & Policy

Joseph Stetar, Ph.D.
Professor/Mentor
Department of Education Leadership, Management & Policy

Appendix B: Recruitment Flyer

COLLEGE OF EDUCATION & HUMAN SERVICES

SETON HALL UNIVERSITY, NEW JERSEY

VOLUNTEERS NEEDED FOR RESEARCH STUDY.

“African-Born Black Women Faculty: Their Experiences, Challenges and Perceived Barriers to Success and Progress in U.S. Higher Education.”

Types of Participants Needed

African-Born Black Women Currently Teaching or have Previously Taught in U.S. Higher Education Institutions

Purpose of the study: I am conducting a research study to explore the Lived Experiences, Challenges and Perceived Barriers to Success and Progress encountered by African-Born Black Women faculty in U.S. Higher Education

- **Semi-structured in-depth face-to-face, telephone or internet interviews.**
- **Audio-Taped interview will be about 45 minutes long**
- **No identifying information will be used or asked for**
- **Information will be securely stored for confidentiality** **Participation is Voluntary**

Researcher's Contact: kieran.nduagbo@student.shu.edu and/ or 973-518-1614 (Text and/or Call)

Appendix C: Informed Consent Form

Seton Hall University
Institutional Review Board

FEB 06 2017

Approval Date



COLLEGE OF EDUCATION
AND HUMAN SERVICES

SETON HALL UNIVERSITY

Expiration Date

FEB 06 2018

Informed Consent Form

African -Born Black Immigrant Women Faculty: Their Lived Experiences, Challenges and Perceived Barriers to Success and Progress in U .S. Higher Education

The Researcher: The researcher, Kieran Nduagbo is a doctoral student in the Department of Education Leadership, Management & Policy in the College of Education and Human Services at Seton Hall University located in South Orange, New Jersey.

The Purpose of the Research: The purpose of this research project is to explore the lived experiences, challenges and perceived barriers to success and progress encountered by African-born black immigrant women as faculty in U.S. higher education. Particular attention will be paid to how race/ethnicity and gender impact their experiences, success and progress as faculty in U.S. Higher education.

Duration: The expected duration of participation in this research project is 30-45 minutes.

Research Procedures: Research procedure include the following: research subjects' completion of a demographic questionnaire and participation in one digital audio recorded in-depth, semi-structured interview that will not exceed 45 minutes conducted by the researcher. Participants' information and identities will not be released. Interview questions will focus on participants' experiences, perceived barriers and challenges as African-born black immigrant women faculty in U.S. higher education, specifically, how race/ethnicity and gender have impacted their success and progress as faculty in U.S. higher education. The interview will be a face-to-face, telephone or internet interview

Interview Guide Instrument: Sample questions that will be asked of each participant will include:

- Would you talk with me about the path that brought you to your current academic position in the U.S.? That is, how did you come to choose an academic career, and why in the U.S.?
- What is it like to be an African-born black immigrant woman faculty in your department/institution?
- In your opinion how are the contributions of African-born black immigrant women recognized and supported in your department or institution?
- Have you as an African-born black immigrant woman faculty had your experiences and qualification questioned by older staff and/or administrators? Please explain.
- Have you been treated differently by male colleague or excluded from events because of your gender/race? How did this happen? Please explain?
- Have you experienced discrimination or prejudice in any form at the department or institutional level? How were these behaviors manifested?
- Have you been treated unfairly by supervisors, employer and or colleague because of your race? Please explain with examples.
- What do you like most about you institution? Are there specific policies or support strategies in place in your institution that have enhanced your life as an African-born black immigrant woman faculty member? What are they?

Voluntary Nature of Participation: Your participation in this research project is entirely voluntary. You are not obliged to take part. You are free to choose to participate or not to participate. Even if you choose to participate, you will have the option of terminating the interview in the event that you change your mind or feel that you want to discontinue the interview.

Seton Hall University
Institutional Review Board

FEB 06 2017

Approval Date

Expiration Date

FEB 06 2018

Anonymity: To protect the anonymity of participants, this researcher will use pseudonyms to identify each participant.

Storage: All materials including this consent form will be kept in the strictest secrecy and secured. During the study, the dissertation mentor and committee members will have access to the coded information through the researcher. Upon successful completion of this research project, all collected materials and reports will be securely kept in a password-protected USB for at least 3 years and/or be immediately destroyed as required by law.

Confidentiality: Participants' personal information will be kept strictly confidential. No identifying information will be used on reports and/or materials generated from this research project including transcribed materials.

Risk or Discomfort: There is little or no foreseen risks or discomfort involved in the completion of this study. However, there is a possibility that hacking will occur while interviewing some participants with Skype.

Benefits: Your participation in this study will provide valuable information in further understanding the lived experiences, perceived barriers and challenges to success and progress encountered by African-born black immigrant women as faculty in U.S. higher education

Compensation: There will be no monetary compensation provided to participate in this study.

Contact Information: At any time during the project or after the study is completed, questions regarding this research and the research participant's rights can be directed to the principal researcher, Kieran Nduagbo at kieran.nduagbo@shu.edu. The Dissertation Mentor, Joseph Stetar, Ph.D. can also be reached at joseph.stetar@shu.edu in the Department of Education Leadership, Management & Policy at Seton Hall University, 400 South Orange Avenue, South Orange NJ 07079. If you have questions about your rights as a human research subject, you may

Seton Hall University
Institutional Review Board

FEB 06 2017

Approval Date

Expiration Date

FEB 06 2018

contact Dr. Mary F. Ruzicka, Director of the Seton Hall University Institutional Review Board (IRB) for Human Subjects Research at 973-313-6314 or at irb@shu.edu

Audio Record Consent: An Apple ipad mini 4 and/or a Samsung Galaxy 5 Android phone; will be used to record the interviews. Participants will be identified by pseudonyms (alias). Audio files will be kept confidential on a separate, password protected USB memory device transferred from the Apple ipad mini and/or Samsung Galaxy Android phone. Only the researcher will have direct access; however, the dissertation mentor and committee members will have the right to access the data files upon request. The USB memory device and transcript will be stored in a locked file cabinet in the personal possession of the researcher until the study is completed. Participants will have access to their interview data upon request. After the research is completed, the audio files, transcripts and print materials will be kept for at least 3 years and /or be immediately destroyed as required by law.

Consent to Participate: To indicate consent to participate in this study, please sign and date this form in the space provided below, retain a copy of the signed form for your records and forward the original to me.

_____ **I understand the purpose, procedure, and voluntary nature of this study. I agree to participate in this study.**

_____ **I agree to be audio recorded during my interview**

Participants' Name (Please Print)

Participant's Signature
Seton Hall University
Institutional Review Board
FEB 06 2017
Approval Date

Date
Expiration Date
FEB 06 2018

Appendix D: Confidential Demographic Data Form

Women Faculty of African Descent: Their Experiences, Challenges, and Perceived Barriers to Progress and Success in U.S. Higher Education.

Please respond to the questions below as they best relate to you or your institution. Thanks you

SECTION A- PERSONAL INFORMATION

1. What is your age: _____
2. What is the name of institution: _____
3. What is your Country of birth? _____
4. What is the highest degree you have earned? (Please circle the one option that best describes you).
 - PhD
 - Ed.D.
 - Masters
 - Other (please list) _____
5. Marital Status :(Please circle the one option that best describes you)

Are you:

- Married
 - Divorced
 - Separated
 - Divorced
 - Widowed
 - Never been married
 - A member of unmarried couple
6. How many children live in your household?
 - None
 - 1
 - 2
 - 3
 - 4 or more

7. How do you classify yourself? (Please circle the one option that best describes you)
- African-American
- African
 - Other_____
8. Citizenship Status? (Please circle the one option that best describes you)
- Natural Born
 - Naturalized
 - Professional or Skilled Worker
 - Permanent Resident Alien
 - Special (A person who qualifies for green card (permanent resident) under United States Citizenship and Immigration Services special program)
 - Priority Worker
9. Generational Status: What do you consider yourself?
- First-Generation (born outside the U.S., and have parents).
 - Second-Generation (born in the U.S., descendant of parents born outside of the U.S.)

SECTION B- EDUCATIONAL INFORMATION

1. In what country did you obtain your undergraduate degree?
- United States, University's Name: _____
 - West Africa University's Name: _____
 - East Africa University's Name: _____
 - South Africa University's Name: _____
 - Other_____
- 2... What was your major area of study for undergraduate degree?
- Business
 - Education
 - Technology
 - Nursing
 - Law
 - Other_____

2. In what Country did you obtain your master's degree?
 - United States, University's Name: _____
 - West Africa University's Name: _____
 - East Africa University's Name: _____
 - South Africa University's Name: _____
 - Other _____

3. What was your major area of study for Masters' degree?
 - Business
 - Education
 - Technology
 - Nursing
 - Law
 - Other

5. In what country did you obtain your Doctoral degree?
 - United States, University's Name: _____
 - West Africa University's Name: _____
 - East Africa University's Name: _____
 - South Africa University's Name: _____
 - Other _____

6. What was your major area of study for Doctoral degree?
 - Business
 - Education
 - Technology
 - Nursing
 - Law
 - Other

SECTION C- EMPLOYMENT INFORMATION.

1. How many years of higher education teaching experience do you have after obtaining your highest degree?
 - 1-5 years
 - 5-10 years
 - 10-15 years
 - 15-20 years
 - 20-25years

- More _____

2. During your career, how many institutions have you worked at?

- 1
- 2
- 3
- 4
- 5

2. How many years have you been in your current position?

- 1 year
- 2 years
- 3 years
- 4 years
- 5 years or more (please specify) _____

3. What position do you currently hold?

- Full Professor
- Adjunct Professor
- Associate Professor
- Assistant Professor
- Lecturer
- Other (Please specify) _____

6. What department are you affiliated to?

- Education
- Psychology
- Sociology
- Women's Study
- Math
- Other (Please Specify) _____

Appendix E: Interview Protocol

Women Faculty of African Descent: Their Experiences, Challenges, and Perceived Barriers to Faculty Positions in U.S. Higher.

Introduction

Thank you so much for making this dissertation study possible. The purpose of this research effort is to obtain a deeper understanding of the lived experiences, challenges and barriers that women faculty of African descent encounter in U.S. institutions of higher learning compared to that of African-American women faculty. You will be invited to reflect on explicit and implicit factors that contributed to, hindered or delayed your success in the profession over the years. In addition, please think about the support need that were available/ not available that helped you to maintain your success and effectiveness as a faculty and what you have learned from these experiences. I hope you will find this interview process reflective and meaningful. Before the interview begins, please be assured again that your anonymity will be closely guarded at all times. While the interviews will be audio-taped and transcribed verbatim for accuracy, neither your name nor your organizational affiliations will be associated with the tapes, the transcripts, or any reports resulting from this study. All identifying characteristics will be replaced with pseudonyms. The code list and the consent form will be kept under lock and key in the researcher's residence. Upon completion of the study, the researcher will destroy immediately the code list, the consent forms, the transcripts, and the audiotapes. Please interrupt me during the interview if you need clarification. For questions that are not relevant or make you feel uncomfortable, please feel free to comment briefly or simply ignore them. You are encouraged to focus on questions that you consider important, meaningful, and interesting to you. Please feel

free to stop the interview at any time and or decline to participate. Are there any questions that you would like to ask before we begin the formal interview?

Note: Due to the nature of this semi-structured interview, the following questions will be used as a guide and it may occur that during the interview new questions may emerge as part of the process.

A. Personal Information

1. Would you please tell me a little bit about your professional life?
2. Who influenced your career path and how?
3. In what ways (respect) are you successful or effective? In what ways, are you less so?

B. Institutional Barriers, Challenges and Successes

1. What is it like to be a woman faculty of African descent in your department/institution?
2. How well do you think you are accepted and/or included among important social and political groups at work?
3. As you try to be effective as a faculty, have you encountered any institutional barriers (implicit or explicit)? If you have, please identify two to three of those barriers or obstacles that have hindered or delayed your effectiveness and success.
4. What strategies have you employed to deal with these difficult situations? Did they work? Please explain how and why.
5. In your department, do groups of faculty socialize either professionally or socially? Do you participate in any of these activities?
6. Have you gotten assistance from any of your male colleagues?
7. Have you had difficulty getting needed resources for example, training, advising, mentoring opportunities for research, networking, development workshops or support to

get things done effectively? If yes, why? What strategies have helped you overcome these barriers to achieve desired goals?

7. What do you think contributed to the under representation of women of African descent in higher education?
8. In your opinion how are the contributions of women of African descent been recognized and supported in your department or institution?
9. Have you as a woman of African descent had your experiences and qualification questioned by older staff and/or administrators? Please explain!
10. Have you ever been denied promotion or tenure in your department? What was the reason given by the administrators for the denial? Please explain.

C. Family and/or Personal Barriers and Strategies for Success

1. Have you experienced family and/or personal struggles in your path to success and effectiveness as a female faculty? If yes, how have these barriers for example, domestic responsibilities, childcare, and adult care impacted you personally and professionally?
2. What strategies have you developed along the way to handle family and/or personal issues?

D. Impact of Gender

1. What do you think are the general advantages and/or disadvantages of being a woman in your profession?
2. Do you think that gender has played any positive or negative role for you in your pursuit of career success as a faculty in higher education?
3. From your perspective, had you been a man, would the institutional, family, and personal barriers you described above have been different? How?

4. Have you experienced inequity in salary and promotion in my institution because of your gender? Please elaborate.
5. Have you experienced competency struggle (have not received the benefits of the doubt, or credit for being creative and/or aggressive because of your gender? Please elaborate).
6. Do you feel that your work environment lacks gender diversity? Why?
7. Have you been treated differently by male colleague or excluded from events because of your gender/race? How did this happen? Please explain?
8. Have you encountered gender bias, limited access to mentor, grant and funding? Why do you think these happened?

E. Impact of Race

1. What insights have you gained about Black women faculty in the academe over the years?
What pitfalls should these women avoid and what choices can they have?
2. What skills, strategies, or support do you think are most critical for Black women faculty of African descent to succeed in the academe?
3. How can aspiring Black women of African descent better prepare themselves to obtain such skills, strategies, or support?
4. What advice would you give to Black women faculty of African descent who want to have both a career in higher education and a (family) life?
5. Have you felt isolated, marginalized or discriminated upon? What led to your feeling these feelings?
6. Do you think that race and or gender played a role in your hiring? Why do you think so?
Please explain.

7. Have you experienced discrimination or prejudice in any form at the department or institutional level? How were these behaviors manifested?
8. Have you been treated unfairly by supervisors, employer and or colleague because of your race? Please explain with examples.

F. Life as a woman faculty member

1. Would you talk with me about the path that brought you to your current academic position in the U.S.? That is, how did you come to choose an academic career, and why In the U.S.?
2. What are the duties you perform during a typical day? What kind of hours do you normally work?
3. As a woman faculty member, do you feel that your experience as an academic in higher education is the same as or different from the experience of native-born African-American academics? In what ways are they similar? In what ways are they different?
4. Are contributions of women faculty to diversity on campus recognized and supported?
5. How much are you required to publish, teach, and serve in your institution? Are these opportunities limited at all by your foreign-born status? If yes, how?
6. How do you navigate the complex demands of publishing, teaching and service of higher education?
7. Would you please describe your classroom experience with students especially White students?
8. What committees do you serve in? Has your status as a foreign-born Black woman faculty member impacted your service opportunities? How?
9. What do you like most about your institution? Are there specific policies or support strategies in place in your institution that have enhanced your life as an African woman faculty member? What are they?

10. How would you describe your relationship with your colleagues?
11. What advice would you give to current and future African women faculty about how best to successfully advance in the professoriate?
12. Is there anything else you would like to share with me about your life as an African woman faculty member in the U.S.?
13. If you could change something with your life and your career, what changes would you make? Why?
14. Would you mind if I contact you for more information or clarification? Thank you very much for your participation

Appendix F: Sample Member Checking Email sent to all 11 participants

Subject: Interview Transcript Check and Resume Request

Dear study participant,

I would like to thank you for participating in my dissertation study. I know you are very busy, however to ensure credibility I would like to have your feedback on the interview result. Please find attached the transcript of your interview. To protect your identity and to ensure confidentiality, I assigned you and your institution pseudonyms. Please review and let me know if it seems to be accurate. Feel free to make corrections, suggestions or comments as you deem necessary. I would like to ask if you can **respond by Thursday May 11, 2017**. If I do not hear from you by then, I will assume that the transcript correctly reflects what you shared with me. Once again thanks for everything

Kind regards

Kieran Nduagbo
Department of Education Leadership, Management & Policy
Seton Hall University
South Orange NJ

**Appendix G: Participation Request Letter Sent to African Studies Association, Women
Caucus**

Kieran Chidi Nduagbo
September 30, 2015

Dear _____

My name is Kieran Chidi Nduagbo. I am a graduate student from Seton Hall University, South Orange New Jersey. I am A Nigerian by birth but have become a US citizen by naturalization. I am writing a proposal for my dissertation. The topic of my dissertation is African-Born Black Women Faculty: Their Lived Experience, Challenges and Perceived Barriers in American higher education.

At this point I need to identify my targeted population: African-born black women faculty (Black women who are or were nationals of Africa and are currently teaching or have taught in any 4-years or 2-years institution in the United States). I came across your website online and decided to contact you. I think you would be very helpful to me in identifying my population.

I would be very happy to correspond with you, to know your number, where you are located, your professions and ranks in higher education. The focus of my study is on African-born Black women faculty and their experiences, challenges and barriers in U.S. higher education.

Thanks for your Cooperation

Kieran Chidi Nduagbo

Table 5

Foreign-Born Female Science and Engineering Faculty in U.S. Higher Education, by Teaching Field and Region of Origin: 1997

| Region of origin | Total S & E | Physical sciences | Life sciences | Math comp. Sciences | Social Sciences | Engineering |
|------------------------------------|-------------|-------------------|---------------|---------------------|-----------------|-------------|
| Total foreign-born | | | | | | |
| Female S & E faculty... | 6,447 | 1,156 | 2,043 | 1,182 | 1,845 | 221 |
| Asia..... | 3,104 | 612 | 826 | 730 | 876 | 60 |
| Europe..... | 1,791 | 322 | 591 | 304 | 530 | 44 |
| North America | 283 | 24 | 113 | 7 | 135 | 4 |
| Central & South America... | 630 | 38 | 394 | 24 | 126 | 48 |
| Africa..... | 439 | 160 | 119 | 117 | 12 | 31 |
| Abroad. not specified.... | 200 | 0 | 0 | 0 | 116 | 34 |

Source: National Science Foundation, Division of Science Resources Studies (NSF/SRS) database on scientists and engineers (SESTAT). unpublished tabulations, 2000

Table 6

Number of Tenured/Tenure-Track Faculty at Top 100 Research Institutions by Race and Ethnicity, FY2000

| Discipline/Department | African American | Hispanics | Native American | Total |
|------------------------|------------------|-----------|-----------------|------------|
| Chemistry | 44(8) | 58(3) | 8(1) | 2178(383) |
| Mathematics/Statistics | 64/(7) | 74(6) | 3(0) | 4303(554) |
| Computer Science | 23(6) | 46(5) | 1(0) | 2531(334) |
| Astronomy Top 40 | 6(2) | 7/(1) | 0(0) | 594(94) |
| Physics | 21(2) | 61(9) | 2(0) | 3335(304) |
| Biological Sciences | 101(26) | 90(45) | 16(3) | 7455(1822) |
| Earth Science | 19(4) | 48(0) | 8(1) | 2047(338) |

Note: The data are displayed as number of men followed by the number of women in parentheses. (Town, M. H. (2009)

http://www.oswego.edu/Documents/STEM/8.2f_Towns_Where_Are_WOC.pdf

Table 7

Full-Time Faculty in Degree-Granting Postsecondary Institutions, by Race/Ethnicity, Sex, and Academic Rank: Fall 2013

| 2013 ³ | Total | White | Total | Percent ¹ | Blacks | Hispanics | Total | Asian | Pacific Islander | American Indian/Alaska Native | Two or more races | Race ethnicity unknown | Nonresident Alien |
|----------------------|---------|----------------|---------|----------------------|---------------|-----------|--------|--------|------------------|-------------------------------|-------------------|------------------------|-------------------|
| Total | 791,391 | 575,491 | 157,480 | 21.5 | 43,188 | 33,217 | 72,246 | 71,038 | 1,208 | 3,538 | 5,291 | 20,013 | 38,407 |
| Professors | 181,530 | 148,577 | 29,111 | 16.4 | 6,665 | 5,604 | 15,417 | 15,247 | 170 | 573 | 852 | 2,323 | 1,519 |
| Associate professors | 155,095 | 116,817 | 32,580 | 21.8 | 8,812 | 6,381 | 15,809 | 15,626 | 183 | 591 | 987 | 2,859 | 2,839 |
| Assistant professors | 166,045 | 112,262 | 38,011 | 25.3 | 10,542 | 7,130 | 18,402 | 18,070 | 332 | 683 | 1,254 | 5,695 | 10,077 |
| Instructors | 99,304 | 73,859 | 20,684 | 21.9 | 7,448 | 6,340 | 5,236 | 4,950 | 286 | 879 | 781 | 3,180 | 1,581 |
| Lecturers | 36,728 | 27,453 | 6,591 | 19.4 | 1,728 | 2,015 | 2,436 | 2,403 | 33 | 117 | 295 | 1,151 | 1,533 |
| Other faculty | 152,689 | 96,523 | 30,503 | 24.0 | 7,993 | 5,747 | 14,946 | 14,742 | 204 | 695 | 1,122 | 4,805 | 20,858 |
| Males | 436,456 | 316,912 | 83,905 | 20.9 | 18,905 | 17,198 | 43,519 | 42,928 | 591 | 1,736 | 2,547 | 10,813 | 24,826 |
| Professors | 125,836 | 102,520 | 20,450 | 16.6 | 4,018 | 3,669 | 11,882 | 11,772 | 110 | 350 | 531 | 1,664 | 1,202 |
| Associate professors | 87,420 | 65,320 | 18,552 | 22.1 | 4,321 | 3,533 | 9,897 | 9,810 | 87 | 287 | 514 | 1,727 | 1,821 |
| Assistant professors | 82,331 | 54,700 | 18,387 | 25.2 | 4,169 | 3,506 | 9,887 | 9,725 | 162 | 304 | 521 | 2,957 | 6,287 |
| Instructors | 42,877 | 32,014 | 8,665 | 21.3 | 2,714 | 2,888 | 2,304 | 2,179 | 125 | 430 | 329 | 1,349 | 849 |
| Lecturers | 16,588 | 12,464 | 2,756 | 18.1 | 760 | 834 | 992 | 983 | 9 | 39 | 131 | 580 | 788 |
| Other faculty | 81,404 | 49,894 | 15,095 | 23.2 | 2,923 | 2,768 | 8,557 | 8,459 | 98 | 326 | 521 | 2,536 | 13,879 |
| Females | 354,935 | 258,579 | 73,575 | 22.2 | 24,283 | 16,019 | 28,727 | 28,110 | 617 | 1,802 | 2,744 | 9,200 | 13,581 |
| Professors | 55,694 | 46,057 | 8,661 | 15.8 | 2,647 | 1,935 | 3,535 | 3,475 | 60 | 223 | 321 | 659 | 317 |
| Associate professors | 67,675 | 51,497 | 14,028 | 21.4 | 4,491 | 2,848 | 5,912 | 5,816 | 96 | 304 | 473 | 1,132 | 1,018 |
| Assistant professors | 83,714 | 57,562 | 19,624 | 25.4 | 6,373 | 3,624 | 8,515 | 8,345 | 170 | 379 | 733 | 2,738 | 3,790 |
| Instructors | 56,427 | 41,845 | 12,019 | 22.3 | 4,734 | 3,452 | 2,932 | 2,771 | 161 | 449 | 452 | 1,831 | 732 |
| Lecturers | 20,140 | 14,989 | 3,835 | 20.4 | 968 | 1,181 | 1,444 | 1,420 | 24 | 78 | 164 | 571 | 745 |
| Other faculty | 71,285 | 46,629 | 15,408 | 24.8 | 5,070 | 2,979 | 6,389 | 6,283 | 106 | 369 | 601 | 2,269 | 6,979 |

—Not available.

¹ Combined total of faculty who were Black, Hispanic, Asian, Pacific Islander, American Indian/Alaska Native, and of Two or more races as a percentage of total faculty, excluding race/ethnicity unknown and nonresident alien.

² Race/ethnicity not collected.

³ Only instructional faculty were classified by academic rank. Primarily research and primarily public service faculty, as well as faculty without ranks, appear under "other faculty."

NOTE: Degree-granting institutions grant associate's or higher degrees and participate in Title IV federal financial aid programs. Includes institutions with fewer than 15 full-time employees; these institutions did not report staff data prior to 2007. Race categories exclude persons of Hispanic ethnicity. Some data have been revised from previously published figures.

SOURCE: U.S. Department of Education, National Center for Education Statistics, IPEDS, Winter 2009-10 and Winter 2011-12, Human Resources component, Fall Staff section; and IPEDS Spring 2014, Human Resources component, Fall Staff section. (This table was prepared March 2015.)

An Illustration of the Process of Descriptive Phenomenological Data Analysis

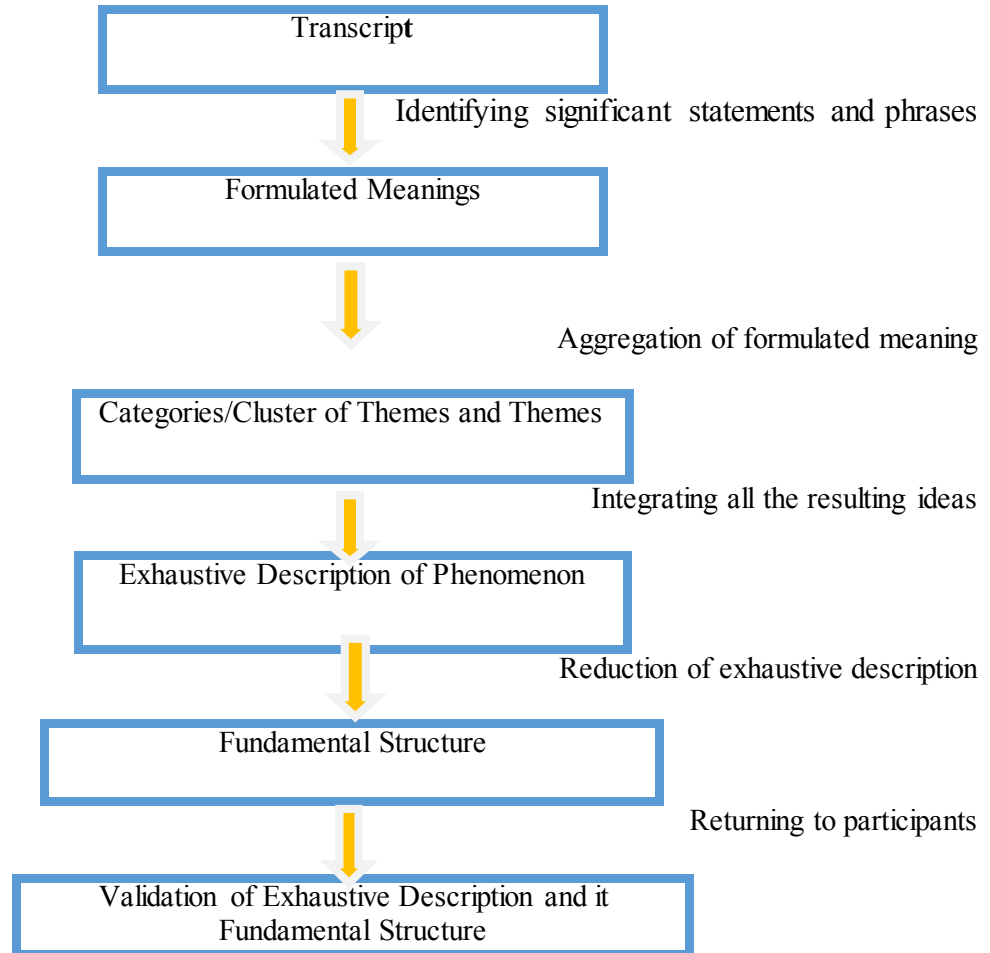
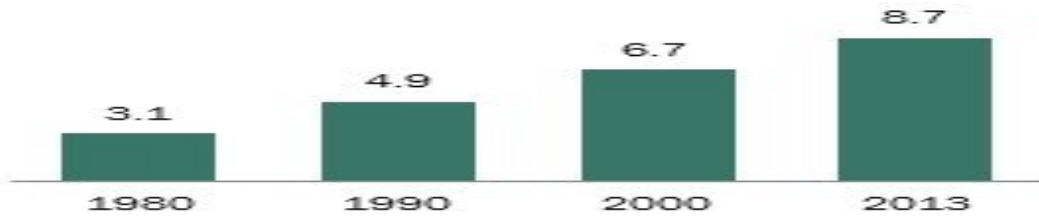


Figure 2. A summary of Colaizzi's strategy for phenomenological data analysis (developed by the author in 1/9/2010).

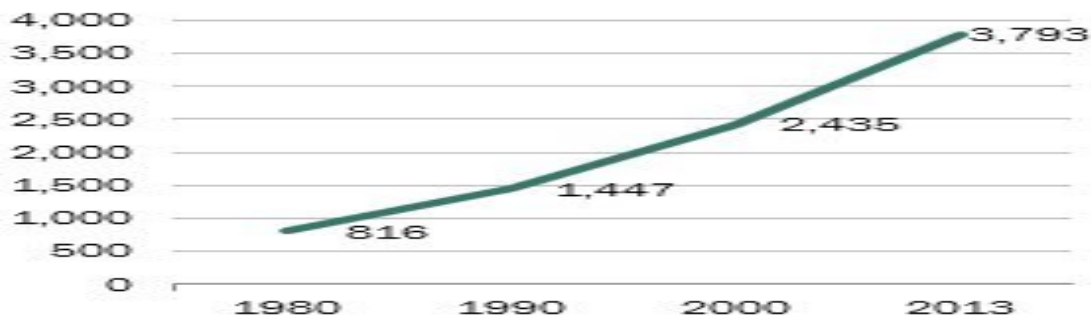
Immigrants Are a Growing Share Among Black Americans ...

% of U.S. black population that is foreign born



... As the Black Immigrant Population Has More than Quadrupled Since 1980

Total foreign-born black population in the U.S., in thousands



Note: In 2000 and later, foreign-born blacks include single-race blacks and mixed-race blacks, regardless of Hispanic origin. Prior to 2000, blacks include only single-race blacks regardless of Hispanic origin since a mixed-race option was not available.

Source: Pew Research Center tabulations of the 2013 American Community Survey (1% IPUMS) and the 1980, 1990 and 2000 censuses (5% IPUMS)

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Figure 3. The growth of foreign-born Africans in the United States.